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Freethought.

A LIBERAL JOURNAL.

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FREETHOUGHT.

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SAN FRANCISCO, - - - JANUARY 7, 1888

THE year 1888 will have fifty-three Sundays. It will also have fifty-two Saturdays, and FREETHOUGHT will illuminate every one of them.

THE Roman Catholics are holding a jubilee over the fiftieth anniversary of Pope Pecci's priesthood. We are also threatened with an epidemic of small-pox.

THE man who always leaves the door open in the winter was not necessarily brought up in a saw mill, as in generally charged by people in the East. He is a native of San Francisco. We have an open climate.

THE faith-cure is at present attracting considerable attention in the East, a Mrs. Robson, of Brooklyn, having recently died while undergoing it. There is consolation in the thought that people who survive this kind of treatment are generally healed of one disease—that is, their faith. But in serious cases it should be tried first on a lower animal.

EVERY session of our national Congress is opened with a prayer by the chaplain, who asks that our lawmakers may be guided by wisdom and directed by the divine light. As there is not the slightest evidence that any of these prayers are ever answered, we would suggest that praying be dispensed with until a few back-number supplications have been responded to.

A CHICAGO spelling reformer remarks as follows upon our bad orthography: "Every child wastes from one to two years, not to speak of the tears and hedakes that cum to so many helpless litl ones, becaus we retain this venerated stupidity, while we go forward in everything els. Not to speak either of the multitud who ar turnd aside by the difficulty of lerning at the very threshold, and so become huers of wood and drawers of water, or sumthing far les valuabl." Wisdom put in this form possesses the double merit of teaching both by precept and example.

HUMAN life is the sea that beats
On the shores of Time, with an ebb and flow,
And creeds are the waves which the voyager meets,
That rise and fall as the breezes blow.

Humanity is the boundless sky,
Its gods are the clouds that come and go,
To prevail for a season and then pass by;
And it ever has been and will be so.

BRAZIL has a humorous emperor in Dom Pedro. At a select reunion at which he was present allusion was made to the scandalous traffic in decorations, and Dom Pedro remarked: "In Brazil we always sell decorations, but charge a very heavy price, and the proceeds go to the support of our lunatic asylum. Thanks to human vanity, this establishment is probably the most flourishing in the whole world. It does not receive a penny from the state, and its income increases every year. He added: "This ingenious arrangement possesses the further advantage of enabling us to recognize by the bit of ribbon the lunatics who are still at large."

THE THOMAS PAINE ANNIVERSARY.

A Thomas Paine celebration is now one of the events of the year. From the Pacific to the Atlantic the lovers of American Liberty will gather together in honor of the Author-Hero of the Revolution. It is an inspiring anniversary. Thomas Paine is becoming better known. The clouds of defamation are passing away. His great services are recognized. A braver, wiser, nobler man never lived. To honor his memory is a privilege.

All Liberals should use this occasion to emphasize the principles of Freethought. Let there be social gatherings wherever possible. Let the name and services of this illustrious man be remembered with glowing hearts

Arrangements are made for a grand celebration of this anniversary in San Francisco. There are thousands of Liberals in this city, and we hope to see them all present. The place of meeting and the order of exercises will be announced in our next issue. Meanwhile we hope that every friend who sees this notice will take pains to advertise the matter, so that our gathering may be among the most notable of the year, and show that the heart of this great metropolis is for freedom and progress. Money is necessary for the rent of hall, advertising,

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etc. Contributions have already been made. Those who desire to further assist in this way will please communicate with H. W. Faust, 307 Fourth street, who is chairman of the committee of arrangements for the celebration.

A HAPPY NEW YEAR.

Our paper comes out just in time for a New Year's greeting to all its friends to be. We come unheralded, but we come to stay, and we come to work. We hope that our welcome will be a cordial one, and give us courage for this new enterprise. We hope that a year's subscription to FREETHOUGHT will be the gift of our many well wishers. We start this paper because it is absolutely necessary in this growing country. The forces of progress, of Liberalism, are increasing every day. With every new year there comes a new demand. Our work in itself is promising and makes the New Year happy, and we hope that it will bring joy and enthusiasm to others, and that our journal from week to week will be a pleasant friend, and help give to every toil the light of high ideas and aims which are not for this year only, but for all time. So, again, looking into the vistas of the future, and seeing many crowding around our banners ready for the conflict and the victory, we give greeting and a Happy New Year.

ATTENTION.

We intend to make this journal a representative of the times in which we live. We mean to deal with realities. We recognize the importance of this world and all its interests and welfare. We desire to make this a family journal which, in the atmosphere of Freethought, shall give living pictures of to-day. We wish to express the hopes and aspirations as well as the struggles of the common people. While we shall strike with unflinching hand at the wrong that exists, and make no compromise, yet we know that much has been accomplished; that this world is full of beauty; that there are "fair humanities;" and this glorious side of life we would emphasize so that every hearthstone may be brighter and better. Especially shall we endeavor to illustrate the progress of this great Pacific Coast. This is our home—a continent in itself of nature's most magnificent forms and man's largest enterprise; with a life so vast that only out of its very midst can spring the journal which shall be the best defender of its liberty and herald of its hope. The growth of Liberalism up to the present moment makes necessary new instrumentalities for its further advance. Our aim is co-operation with Freethought journals which are now doing such valiant service. But the situation demands that a Pacific Coast battalion be organized, not only to attain greater liberty, but to preserve that which is already possessed. The conflict is so wide that there must be a division of forces. Out of the very soil of this land of the West must be taken the weapons of its defense.

This is our home, from the Rocky Mountains to the sea—wonderfully attractive in its varied and immense activities. No doubt our friends here will see the splendid advantage of a paper published in their own section. From Denver to San Francisco there is no journal devoted to our special work—namely, Freethought, the Demands of Liberalism, and the total separation of Church and State. There are many Liberal journals doing noble service, but none that makes the advocacy of Secular principles the very purpose for which it exists. This is our special field. We are devoted to no particular method of reform, but we are devoted to ceaseless opposition to ecclesiastical tyranny. We stand supremely and always for the taxation of church property, for the abolition of the Christian Sabbath laws, and for the placing of all American citizens, of whatever religion or no religion, upon a full equality in the courts of justice and halls of legislation. Keeping this in view, we hope that all Liberals, from Colorado to the Coast, will rally to our support. They can do nothing better for the advancement of a cause which is dear to all our hearts. We shall endeavor to make ourselves worthy of the generous confidence of friends.

FREETHOUGHT.

Thought is the most precious power of human life. It sweetens every toil. It ennobles every delight. It is the supremacy of man.

To think, to progress, should be the happy lot of all. This is the paradise of the world—not material comfort only, but intellectual advancement. Reason should be the commanding faculty. The head must teach the heart. In music, in poetry, thought must prevail or there is no harmony, no excellence. Truth is not only stranger than fiction, it is greater. To comprehend reality surpasses every flight of the imagination.

The soul of thought is freedom. Without freedom thought is impossible. The slave can not think, he simply copies. In so far as he thinks, he is free. The shadow of slavery is the grave of reason.

All triumphs of thought have been the triumphs of liberty. No step of progress has been made except by freedom. No invention, no discovery, has come save by the untrammeled mind. All civilization is the flower of the emancipated intellect. Freethought, therefore, is the word of to-day. It is the word of progress; it is the word of hope. Freethought is the necessary condition of improvement. It is the breath of reform; it is the prerequisite to all sublime achievement.

To teach men to think is the highest function. To urge them on to freedom is the noblest work. Thought and liberty blend in eternal marriage and can not be separated. The victory of Freethought, therefore, is the victory of all. It is the solution of every problem that touches the destiny of man. It is the ideal made real.

Our flag, then, is FREETHOUGHT.

We welcome all knowledge, all the treasures of the human mind. Our field of labor is co-extensive with every human interest, work, struggle, and attainment. It is universal. It embraces the whole philosophy of life.

Freethought is the ally of virtue and morality, for without Freethought there can be no virtue and no morality. The pre-eminent quality of all action is free choice. To be compelled to do a thing destroys the nobility of the doing. The chained hand can do no heroic deed. The chained mind is equally incapable. Freethought is the fountain of all actual human good, of all generosities, virtues, nobilities, excellencies, philanthropies, of self-sacrifice, honor, chivalry, devotion, truthfulness, and magnanimity.

Freethought is constructive. It builds. It makes happy and beautiful the pathway of mankind. Slavery disintegrates and annihilates, Freethought brings together. In

free diversity there is noblest unity. In liberty fraternity grows. In liberty knowledge bears its most precious fruit. In liberty the creative impulse of art makes the world lovely with new adornments.

Freethought is peaceful. It abhors physical violence, for violence is compulsion. Freethought reasons, educates, develops. Freethought is science, evolution. It is the power of knowledge, and not the sword of persecution. When Freethought is established arbitration will take the place of war. Harvest fields will not then be trampled by the iron hoof of battle. Homes will not be made desolate by shot and shell. Freethought is humanitarian. It makes gentler and nobler the heart of man and woman. It makes better friends, better neighbors. It is sociable, charitable, cordial. It is goodwill to good-willing men. It brightens the fireside and exalts the home It dignifies the common tasks of life.

Freethought is forethought. It is the Promethean fire. It is the mighty providence of the human race. It makes the wealth of the present serve the glory of the future. The Freethinker is the poet, the artist, the inventor, the discoverer. The mental slave is blind. One hour is the same as another. There is no to-morrow. The dull present only repeats itself. There is no aspiration, no change. The Freethinker in the full enjoyment of to-day, creates the noblest conditions for to-morrow. Freedom is the mother of wisdom, of foresight. From the heart of what is it plucks the crown of that which is to be.

This is Freethought. Yet, noble as it is, it has had to struggle against error and superstition. The vast majority of the race to-day are utterly deprived of intellectual freedom. Hence the poverty, the suffering, and the ignorance of mankind. Freethought is the first means for the removal of these evils.

Such is the purpose of this paper, as its name indicates. It is for mental emancipation. It is for the triumph of human reason. It is for the overthrow of tyranny. When his is accomplished, the greatest good possible will be attained.

TO OUR EASTERN FRIENDS.

Everybody is curious to know about the Pacific Coast. Many conflicting stories are abroad, and myth and miracle are mixed up with actual matter of fact. It is somewhat difficult to know the exact truth. Now this is what FREETHOUGHT will endeavor to give, the lights and shadows of the Pacific Coast. We have no purpose to serve, except to state our real impressions. We are not an advertising sheet, but a journal of thought. By the very necessities of our work we shall be able to furnish a full and accurate report of this great country. We intend to lecture in every city and village from San Diego to Puget Sound, and from the Golden Gates to the plains of Colorado, Kansas, and Nebraska. We shall give "News and Notes" of our travels, and paint things as we see them. We shall endeavor to correctly note the resources of every place we visit—its climate, soil, productions, growth, promise, business, and manners and ideas of the people, so that all readers of FREETHOUGHT will have a fair understanding of the advantages and disadvantages of this Eldorado toward which the tides of emigration are sweeping. Our Eastern friends, therefore, can do no better than to subscribe for this journal in order to obtain information about the Pacific Coast. We intend to give honest judgments and impartial descriptions.

DR. E. B. FOOTE writes to the New York Truth Seeker to express his admiration for the combined wisdom of the elder and the facetiousness of the younger Macdonald, embodied in some notes which recently appeared in that paper. The doctor is under a misapprehension. The articles which evoked his commendatory remarks were the work of the editor himself, who has resources equal to the demand of all occasions.

NEW YEAR'S DAY is popularly observed in the West much as it is in the East. The convivial San Franciscan loves to gaze upon the wine when it stirreth in the cup and to look upon a city when it is painted red.

SUBURBAN friends coming to San Francisco will be welcome visitors at this office, as will also resident Liberals. We keep a register-book, and our headquarters are in the heart of the great city.

To its Liberal contemporaries FREETHOUGHT extends the compliments of the season. May 1888 be, so to speak, the happiest moment of their lives.

BUSINESS NOTES.

WE have quite a stock of Liberal books at the FREETHOUGHT rooms, which our friends are invited to call and inspect.

PLEASE be prompt in sending in your subscriptions. We start with plenty of faith and at the bottom of the ladder. We are willing to work hard, but we can't go it alone. Our enterprise will be successful only by the generous aid of the Freethinkers of the Coast.

IT is hoped that all friends who receive one or more sample copies of this paper will do their best to circulate and call attention to the new Freethought paper of the West. We intend to win on our merits, and we want as many as possible to read our columns and judge for themselves.

AMONG THE WORKERS.

MRS. M. A. FREEMAN, of Chicago, goes out this month upon a lecture trip through Iowa. She carries the elements of success with her as in a satchel.

HELEN H. GARDENER, of New York, author of "Men, Women, and Gods," is unable to respond to many lecture invitations on account of ill health.

THE Waco (Texas) Religious and Benevolent Association celebrated its fifth anniversary last month. This is a Freethought organization, of which Mr. J. D. Shaw, editor of the Independent Pulpit, is the head.

THE ex-Rev. C. B. Reynolds is doing Freethought lecturing in Kansas. He is at Fall River, Kan., January 7, 8; Leon, 9, 10, 11; Benton and Andover, 13, 14, 15, 16; Dodge City, 18, 19, 20. From Kansas Mr. Reynolds goes to Colorado, and thence to Utah.

"Freethought" is an Immigrant.

From the Alta California.

We desire to wake the state up. The immigrant helps us He is a waker.

ACROSS A CONTINENT.

Those who journey from New York to San Francisco by the way I came will indeed see the wonders of the world. These two cities are separated by the Hudson river, a large, wide continent, and San Francisco bay, and between them the traveler will see New Jersey, the Falls of Niagara, the city of Chicago, the Mississippi river, the Prohibition state of Kansas, the Indians of New Mexico and Arizona, the canons and cowboys of the same, the fruitful lands of California, big mountains, big fields, the most beautiful harbor the eye ever fell upon, and, last and greatest, San Francisco itself.

I had never been west before and all these sights were new to me. The train leaving New York at 5 o'clock in the afternoon reaches Niagara about the middle of the following day. The pilgrim here should view the natural marvels before the prices charged for all services rendered by the inhabitants have dulled his appreciation of ordinary curiosities. After a traveler has paid sixty cents for a plate of corned beef and beans the stupendous becomes fatiguing.

Canada, through which the train passes from Niagara to Detroit, derives its chief interest, at this season of the year, from its inhabitants. If the flakes fell as fast during the rest of the night as they were falling when we emerged from the Dominion, the country itself must now be buried under several feet of snow. The Canadian is more English than the Englishman, and the narrow Niagara river separates people of more diverse characteristics, north and south, than does the whole continent east and west. The New Yorker is at home in San Francisco; in Canada he is as much a foreigner as though the Atlantic lay behind him. At least, such was my impression. Canada, in general, is at the feet of the Pope of Rome, but there are a few Liberals within her borders who have the backbone to stand up and protest.

Sunday morning we—that is to say, Mr. Putnam and the writer—opened our eyes on the outskirts of Chicago. It is not to be denied that Chicago has large suburbs. A great deal of the city is out of doors, and not as yet roofed over or walled in, but all the same it is a mighty town lively as an ant-hill day and night and Sunday. Western life first stirs, apparently, at about that place.

There is an organization in Chicago called the Society for Ethical Culture, presided over and preached to by Mr. William Salter, a disciple of Felix Adler. In company with Mr. E. A. Stevens, Brother Putnam and myself went to hear Mr. Salter. A small audience of bright-looking people had assembled. The solemnities were inaugurated by a violin solo of considerable merit, which was received in absolute silence. Then Mr Salter appeared—a clerical-looking gentleman—and began his discourse in a smooth monotone that was not at any time either raised or lowered. He had chosen as his text the recent discussion between Col. R. G. Ingersoll and Dr. Henry M. Field, and it must be said, to his credit, that his treatment of the disputants was strictly impartial. He could agree with neither fully, but was less shocked by the Presbyterian than by the Infidel, who, as he expressed it, challenged the Almighty as though he were his equal. The discourse was not dull—far from it—but it was full of that restful somnolence which comes to people who feel that their salvation is assured.

Quite a different affair was the evening meeting of the Chicago Liberal League. There the activity was intense, and the audience seemed hardly to sit down with its full weight.

Mr. Stevens called the one hundred and fifty persons to order. Mrs. M. A. Freeman, the secretary, gave a free and rollicking resume of the proceedings of the previous meeting, supplemented by the reading of the "Nine Demands of Liberalism;" there were songs and music, and Mr. Zimmerman, a lawyer of the city, was introduced as the lecturer of the evening, his subject being "The Fallacies of Socialism." Mr. Zimmerman made the preliminary announcement that he was prepared to be pulverized, and then produced a quantity of manuscript, which he held up before him in such a manner as to indicate that he was about to read it. The audience composed itself and held its breath and a notebook, and he proceeded. He took decided grounds against Socialism, going back at least four thousand years, to begin its history with Carpocrates, and to continue it with the Adamites, a sect who, the speaker said, went without clothes, and committed other immoralities. This lecture, he volunteered to explain, had been hastily thrown together; if he had had sufficient time to devote to a full history of Socialism he could have made his essay more entertaining than an artfully constructed Arabian tale. Mr. Zimmerman continued for a long time without exciting emotion, but when he spoke of the hygienic value of hard labor, and laid it down as a law of nature that "presperation was necessary to health," a lady in a front seat was so overcome by the humor of the remark that she was compelled to thrust a money purse into her mouth in order to keep her laughter under control, while the rest of the audience, particularly the labor contingent, applauded derisively. The Chair restored decorum by requesting those who could not keep quiet to go out. Mr. Zimmerman blandly inquired of the Chair if he was putting it too strong, and again proceeded to consult his manuscript.

The lecture was more lively but not as finished a production as that of Mr. Salter. Speaking literally, it was not finished at all. At the end of an hour Mr. Stevens showed evidence of weariness and glanced at the speaker anxiously and even appealingly; but Mr. Zimmerman went inexorably on and on, until the idea of eternity began to dawn vividly upon the mind of the listener. When patience seemed to have become a vice, down came the mallet; the speaker lapsed, under protest, and the latter half of the fallacies of Socialism found the oblivion of his coat pocket, to his deep regret.

Then the audience arose as one man, not to depart, but to address the Chair. The Chair recognized Mr. Eckford. Mr. Eckford said the speaker of the evening did not know what Socialism was. When Mr. Eckford sat down the audience again arose. Mr. Darrell had the call. Mr. Darrell regretted that Mr. Zimmerman had said nothing about Socialism, and very little of value about any thing else. Mr. Collins was next favored with a hearing. He remarked that only the lecturer's ignorance could excuse his misstatements. Mr. Wheeler, gaining the floor, observed that Mr. Zimmerman's obtuseness had nearly made him weep. Mr. Hall announced himself as not in intellectual sympathy with Socialism, and he would agree broadly with the lecturer. So many here arose at once that Mr. Stevens could not decide the precedence, and settled the question by making a speech himself. He favored giving the Socialists a fair hearing, as there had been, and were, many able and thoughtful men among them. Professor Orchardson, being called upon, declined to make an address for fear of saying something severe. He recognized that between himself and the lecturer there was a first-class idiot, and while he did not wish to make invidious discrimination, he would observe, tentatively, that he did not think that idiot was himself.

There were numerous other speakers upon all sides of the question, both the adverse and commendatory references to himself being received by Mr. Zimmerman with magisterial complacency, and when it came his turn to speak again he said that he had been answered just as he expected to be, and that his argument had not been refuted.

The audience thereupon broke up into little knots, which ultimately slipped through the door and went home. The general opinion was that Mr. Zimmerman's essay had not afforded scope for intelligent criticism, though he meant well.

Monday found us roaming about Chicago, like countrymen seeing the sights, and the following day beheld us snowed in on the Chicago and Alton railroad, somewhere in Missouri, We had met a blizzard on its way southeast, and it held us down for some six hours. A dining car was sent from some mysterious source to feed the hungry passengers. It connected

with our train at 10:30 in the evening. We had breakfasted that morning at half-past seven, making fifteen hours between meals. When the train got under way its progress was slow, and Kansas City must have started out to meet us or we would never have seen it.

This city is away up on a bluff, out of sight of the depot. We stopped there over-night. Concerning the place I am only able to report that it is cold; that it is evidently a large commercial center, doing an extensive business in a product labeled "Relief for Kansas Sufferers," put up in bottles; that shoveling snow is a leading industry; that pens in the hotels are frozen in the inkhorns, necessitating the use of a pencil for registering purposes; that guests are provided with skating rinks in their washbowls, and that trains advertised to leave at 10 A. M. pull out at 4 o'clock in the afternoon. On some fairer, warmer, brighter day, when the blizzard is in its hole up in Manitoba, I hope to visit Kansas City again.

Before we left Missouri we took on board an old man with a stiff knee, an armful of wire steak-broilers, a straw mattress, and an outfit for keeping house in a limited way. He had slipped and bent his stiff knee and enlisted general sympathy. A resident of Kansas remarked that he was not a drinking man, but he liked to have a little restorative with him in case of accidents. He thereupon pulled out a quart bottle and gave the sufferer a drink. Mr. Putnam hunted up the conductor and asked if something could not be done toward giving the stiff knee a berth. The conductor couldn't do anything. A benevolent old man from Ohio, evidently a deacon, being at a loss to make himself useful, let his second nature take its course and started a collection, and went out to buy a berth ticket; while he was gone the train departed, and we saw him no more for the next two days. Owing to subsequent delays on our train he was enabled to overtake us, by walking or otherwise. The man with a stiff knee passed by San Francisco and went into the northern part of the state. He gave me the parting advice to steer clear of this city, as I would find nothing to do here. As since my arrival I have labored some fifteen hours per diem, I hardly understand his notion of what would be called "something to do." But I digress.

A second fellow traveler was a harum-scarum carpenter from Chicago on his way to San Diego. He had a big valise full of bread, ham sausage, and a turkey. Out of this he made about six meals a day, and when he parted from us at Mojave he had reduced his supplies to half a loaf of bread, no sausage, and one turkey wing. Besides this he had visited every restaurant we passed, and sampled all the coffee on the route. We weighed him at Albuquerque, and found that he had gained five pounds since he left Kansas City. He was the life of the train; he joked with the cowboys, bartered with the Indian squaws, chaffed the brakemen and conductors, criticised the general management of the Santa Fe road, and otherwise made himself useful. I regret to say that his knowledge of geography was undeveloped, as he imagined himself in California as soon as we had crossed the Missouri river. Putnam christened him our end man. And if he was Bones, the tambourine must be awarded to a middle-aged and intelligent colored man, also a carpenter, and bound for Los Angeles. Bones called him "young feller." Coming over the mountains past Raton in a fierce snow storm, Tambourine was affected with the cold. Bones was near the stove and was too warm. When Bones dropped asleep Tambourine filled up the stove and turned on the draft. The heat soon woke up Bones, who put on the damper. The car being thus cooled off Tambourine awoke shivering, and stirred up the fire again. It was in this contest to see which should run the stove that Bones and Tambourine became acquainted, and their acquaintance ripened into a friendship the amenities of which furnished the car with diversion as long as they remained in it.

But I am at the end of the column. This subject may be resumed in our next. G. E. M.

A BEAUTIFUL TRIBUTE.

Mrs. Ida Knowles, of Peoria, Ill., died in New York, Dec. 15, 1887. Colonel Ingersoll, being an intimate friend of the family, was invited to say a few words over the flower-covered bier on the evening of its removal to the West for interment. He spoke as follows, as reported by the New York World:

My Friends: Again we stand in the shadow of the great mystery—a shadow as deep and dark as when the tears of the first mother fell upon the pallid face of her lifeless babe—a mystery that has never yet been solved. We have met in the presence of the sacred dead to speak a word of praise, of hope, of consolation. Another life of love is now a blessed memory—a lingering strain of music. The loving daughter, the pure and consecrated wife, the sincere friend, who with tender faithfulness discharged the duties of a life, has reached her journey's end.

A braver, a more serene, a more chivalrous spirit—clasping the loved and by them clasped—never passed from life to enrich the realm of death. No field of war ever witnessed greater fortitude, more perfect, smiling courage, than this poor, weak and helpless woman displayed upon the bed of pain and death.

Her life was gentle and her death sublime. She loved the good, and all the good loved her. But there is this consolation: She can never suffer more; she can never feel again the chill of death; never part again from those she loved. Her heart can break no more. She has shed her last tear, and upon her stainless brow has been set the wondrous seal of everlasting peace.

When the Angel of Death—the masked and voiceless—enters the door of home, there com[illegible] with her all the daughters of compassion, and of these Love and Hope remain forever.

You are about to take this dear dust home—to the home of her girlhood, and to the place that was once my home. You will lay her with neighbors that I have loved, that are now at rest. You will lay her where my father sleeps.

All I can say is:

> Lay her in the earth,
> And from her fair and unpolluted flesh
> Let violets spring.

I never knew, I never met, a braver spirit than the one that once inhabited this silent form of dreamless clay.

THE MAGNETISM OF GENIUS.

A correspondent of the St. Louis Globe-Democrat, describing a visit to the home of Colonel Robert G. Ingersoll, says:

"The Ingersoll parlor windows blazed with light, the doorbell jangled incessantly, the parlor was full of visitors and was humming like a beehive. In this there is a text for a new chapter in the history of this ever-growing, constantly changing metropolis. The chapter should be headed 'Hero Worship.' The theme should be the magnetic quality of genius that draws men of brains to the presence of the most original, aggressive, or brilliant leaders of thought in town. Among the chieftains Colonel Ingersoll has a commanding position, fairly won by his intellect, but strengthened by his good-fellowship with men. In this he is peculiar. He is not spoken of merely with respect, as Henry Bergh and Felix Adler are, or with deference, as Roscoe Conkling and Jay Gould are, but always affectionately, even lovingly, as only one other great man in the town is. He can move the heart as well as spur the mind. He can comfort a mother who has buried a babe, or encourage a father in despair over a wayward son, just as skilfully as he can set the wits of the city to hugging themselves with some such delicious utterance as that of his about Rutherford B. Hayes, of whom he said: 'He became president by a small majority, but he went out of office unanimously.' The colonel holds his levees on Sunday nights, and they are among the important institutions of the city."

THE AMERICAN SECULAR UNION.

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THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governers of the various states, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The American Secular Union is organized on the basis of these Nine Demands of Liberalism. It has no other object than the total separation of Church and State, and the destruction of all ecclesiastical authority. It stands for the absolute political liberty of every citizen. It is a national association and has auxilliary branches in nearly every state and territory in the Union. Its work is special and of the first importance. It is the only organization of the kind in the country, and the only combined power that stands ready to resist the encroachments of the church party. A persistent and threatening attempt is being made to put God and the Christian Bible into the Constitution of the United States, and to make Christianity the supreme law of the land, to which every legislature and court shall be subservient. A more destructive attack upon the liberties of America was never made. Its success would be the absolute overthrow of our republican and democratic institutions.

The American Secular Union is the common instrumentality for the defense of civil liberty. Through fortune and misfortune it has maintained its life. It camnot die until it has achieved its work. Liberals of every shade of opinion should unite with the Secular Union. There is no question as to the justice of the Nine Demands. They are the axioms of Freethought. Whether one believes in a future life or not, he must believe in equal rights and impartial liberty now and forever.

The American Secular Union must have the sinews of war for the publication of documents on the Nine Demands and for legislative works. We must scatter information among the people, and those who in the halls of legislation are plotting for the establishment of an ecclesiastical empire must be met and foiled by the constant activity of our own leaders. There is no security so long as the church remains. Where it has no authority it is always striving to attain it. In its very nature it is despotic. It is never satisfied with argument. It delights to draw the sword.

At the last congress of the American Secular Union, held at Chicago, October 15 and 16, E. A. Stevens was chosen secretary, a man, a worker of irrepressible energy and splendid enthusiasm. We need his services constantly in the field. He must be supported, and he must have means by which to publish and circulate documents, and keep all our ranks informed in regard to the movements of the enemy. If every Liberal will do his best in a small way even, contributing a dollar a year for membership, a sufficient fund will be raised for campaign work. The Liberals of the Pacific Coast should respond generously to the call of the hour. In every state, in every locality, there are dangers from the enormous influence and power of the churches. Every Freethinker, every non-Christian, is interested in the maintenance of a secular government. Only by a national organization can the strength of Liberalism be made most effective. Let every Liberal, then, who reads this do something at once for the cause. Send all contributions to E. A. Stevens, secretary of the American Secular Union, 750 West Lake street, Chicago, Ill.

SAMUEL P. PUTNAM, President,
504 Kearny street, San Francisco.

MACAULAY ON CHURCH AND STATE.

In his younger days William E. Gladstone published a book discussing "The State in Its Relations with the Church." The following is an extract from a review of the work, written by Lord Macaulay:

"We are desirous, before we enter on the discussion of this important question, to point out clearly a distinction which though very obvious, seems to be overlooked by many excellent people. In their opinion, to say that the ends of government are temporal and not spiritual is tantamount to saying that the temporal welfare of man is of more importance than his spiritual welfare. But this is an entire mistake. The question is not whether spiritual interests be or be not superior in importance to temporal interests, but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labor the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge, to distribute theological tracts, to send forth missionaries, to turn out Nollekens for being a Catholic, Bacon for being a Methodist, and Flaxman for being a Swedenborgian. For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain,

would be thrown into universal confusion if it were supposed to be the duty of every association which is formed for one good object to promote every other good object.

"As to some of the ends of civil government all people are agreed. That it is designed to protect our persons and our property; that it is designed to compel us to satisfy our wants, not by rapine, but by industry; that it is designed to compel us to decide our differences, not by the strong hand, but by arbitration; that it is designed to direct our whole force, as that of one man, against any other society which may offer us injury. These are propositions which will hardly be disputed.

"Now, these are matters in which man, without any reference to any higher being, or to any future state, is very deeply interested. Every human being, be he idolater, Mahometan, Jew, Papist, Socinian, Deist, or Atheist, naturally loves life, shrinks from pain, desires comforts which can be enjoyed only in communities where property is secure. To be murdered, to be tortured, to be robbed, to be sold into slavery—these are evils from which men of every religion, and men of no religion, wish to be protected; and, therefore, it will hardly be disputed that men of every religion, and of no religion, have thus far a common interest in being well governed.

"But the hopes and fears of man are not limited to this short life and to this visible world. He finds himself surrounded by the signs of a power and wisdom higher than his own; and in all ages and nations, men of all orders of intellect, from Bacon and Newton down to the rudest tribes of cannibals, have believed in the existence of some superior mind. Thus far the voice of mankind is almost unanimous. But whether there be one God or many, what may be God's natural and what his moral attributes, in what relation his creatures stand to him, whether he have ever disclosed himself to us by any other revelation than that which is written in all the parts of the glorious and well ordered world which he has made, whether his revelation be contained in any permanent record, how that record should be interpreted, and whether it have pleased him to appoint any unerring interpreter on earth, these are questions respecting which there exists the widest diversity of opinion, and respecting some of which a large part of our race has ever been deplorably in error.

"Now, here are two great objects: one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object. We must therefore pause before we admit that the persons, be they who they may, who are entrusted with the power for the promotion of the former object, ought always to use that power for the promotion of the latter object."

IT IS THE PAPER ALL WANT.

FRIEND PUTNAM: I read in the last Truth Seeker that you and Mac were going to start a paper on the Pacific Coast. That is the paper I want. I know you will make it go, and I think you have struck the right point. California can appreciate a good thing. J. R. TEWKSBURY.

Fort Madison, Iowa.

TRAVELING clergyman (to hotel clerk): "What are your regular rates?" Clerk: "Four dollars a day, sir, payable weekly." Traveling clergyman: "You have a different rate for clergymen, of course?" Clerk: "Yes, sir. Four dollars a day in advance."

On the Taxation of Ecclesiastical Property.

Gen. U. S. Grant: "In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to about eighty-seven millions of dollars. In 1860 the amount had doubled. In 1870 it was $354,483,58.7 By 1900, without a check, it is safe to say this property will reach a sum exceeding three billions of dollars. So vast a sum, receiving all the protection and benefits of government, without bearing the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally." (Annual Message, 1875.)

Herbert Spencer: "You retain the forms of freedom, but, so far as I can gather, there has been considerable loss of the substance. Free institutions can be maintained only by citizens each of whom is instant to oppose every illegitimate act, every assumption of supremacy, every official excess of power, however trivial it may seem. As Hamlet says, there is such a thing as 'greatly to find quarrel in a straw,' when the straw implies a principle. If, as you say of the American, he pauses to consider whether he can afford the time and trouble—whether it will pay—corruption is sure to creep in. All these lapses from a higher to lower forms of life begin in trifling ways, and it is only by incessant watchfulness that they can be prevented. As one of your early statesmen said, 'The price of liberty is eternal vigilance.' But it is far less against foreign aggressions upon national liberty that this vigilance is required than against the insidious growth of domestic interferences with personal liberty."

Jas. A. Garfield: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community." (Speech in Congress, June, 1874.)

THIS is the patriotic New Year sentiment of Andrew Carnegie, the Pittsburg (Pa.) millionaire iron-founder: "The old European continent is an armed camp, its millions training how best to kill each other. The new American continent is a smiling garden, its millions cultivating the arts of peace. The dynasties of the old world sink deeper and deeper under a load of debt. The new world is troubled how to dispose of its surplus. In despotic Europe, Anarchists and Nihilists abound, the result of unjust laws. The germs of these pernicious growths, transplanted to the republic, wither and die. For these, and many other mercies, rejoice, for of all lands America is the most favored."

THE compositors on the Deseret News, the official Mormon organ published at Salt Lake City, have gone on strike against taking tithing orders and store due bills in lieu of cash for their services. The striking men are Mormons, and will at once be cut off from the church as punishment for the heresy of preferring secular coin to sanctified script.

TRUTH, BEAUTY, GOODNESS.

[Written for the opening exercises of the Silverton Freethought Hall, of Silverton, Oregon, Nov. 25, 1887, by Samuel P. Putnam.]

To Truth we give this work of busy hands—
Fair Truth, that makes for life its happy toil,
For man his dignity, and for every path
The constant glory of to-morrow's gain;—
Truth, forward looking, seeing in the old
The dawning splendor of the eternal new;
Reading sweet stories in the rugged rocks,
In wastes of sand, the darksome cells of earth;
In roots that struggle to the verdant soil;
In clouds that float along the endless blue;
The sunset's sea of light, and ranks of stars,
That never cease their glowing march sublime.
Truth sees in low the glory of the high;
In dust the jewels of the golden sun.
Truth makes all things divine, disdains no worth
In man or beast, in clod or sparkling dew;
In cavern's gloom or constellation's flame.
Truth makes the world effulgent for the right;
Makes humblest duty an inspiring task;
Makes every work a fair and noble prize.
To seek the truth with every living thought;
To know what nature is and man himself;
To read the message of the rosy dawns;
To stoop and find the secret of the flower,
To see decay still ever flow to life;
And life in death still blooming to new grace—
This is our labor and our rich reward.

To Beauty, too, we dedicate our work.
Beauty and Truth, these make one living soul
In the eternal progress of mankind.
We would make beautiful the fields of life,
And in the heart of nature find the joy
Which makes the music for our onward steps.
We would make flowers for every happy home;
O'er every fireside fling the vivid light
Of wonder and romance—of hopes and dreams
That fact will always weave in mystery's web;
Hanging sweet pictures o'er our bounded way,
From the untraveled future's endless wealth.
Ah, swift imagination is not dead,
Though with the truth we walk the solid earth.
For truth is movement, movement is delight,
And in the brain of man is rhythmic power;
That so the ocean of the human heart
Still rolls in melody, and skies are blue,
And ever thought pursues its glittering flight,
While pregnant fancy o'er the dark unknown
From radiant blossoms of the things that are,
Scatters the myriads seeds of what may be,
To bloom and fade, the children of our wish,
Yet making dear the fated path we take.
Yes, we will have the song sublime of hope:
The music of brave hearts, the cheer of toil,
The dream of poet and the lover's thrill;
The artist's glowing pencil, whose deft hand
From Truth's white lustre builds the rainbow's arch,
Making all colors grace the bending heavens.

To Truth, to Beauty, greater still to Good,
We give this work. It is for human weal.
It is a temple sacred to the right;
It is for justice and for kindly deeds;
It is to make us better, nobler friends,
Helpers in toil and grief; to lend a hand
To every fallen brother in the race;
To give the cup of water to the faint;
To feed the hungry, make our home the spot
Where sweetest virtues shine, with welcome there
For every weary toiler of the world.
It is for honest labor—each for all,
And all for each on fruitful breast of earth.
It is that man and woman, equal, free,
Shall still in duty seek the wealth of love.
Truth, Beauty, Goodness—to these three in one
We give our work and all our heart and hand.
For these we labor—not with fear and doubt,
But minds elate; for 'tis our radiant faith
That man will choose the good and not the ill;
Take knowledge and not ignorance for his guide,
And do the right because he loves the right.
Thus will our temple be a brightening spot
Where virtue, justice, liberty, shall shine,
And brotherhood shall be the golden link
In joys and tasks and sweet delights of home.

A FREETHINKER'S CONTRIBUTION TO SCIENCE.

The great objective, or thirty-six-inch lens of the Lick telescope was successfully mounted on the afternoon of December 31, and would have been turned on the heavens that night had the sky been clear, but owing to its clouding up about sundown no observations were made. Superintendent Floyd, Professor Keeler, and Messrs. Swasey and Clark are satisfied with the work, and as soon as an observation is made, the photographic lens will be mounted and experimental photographs taken to determine the work required to finish it, which Mr. Clark has heretofore been unable to do.

The Lick Observatory, now complete, will in a few days be transferred by the trustees to the Regents of the State University, to be known as "The Lick Astronomical Department of the University of California." James Lick, the man to whom not only this state but the world is indebted for the grandest contribution ever made to astronomical science, was an American by birth, of German parentage. He was born in 1796, and experienced a variety of fortunes and misfortunes up to the year 1847, when the foundation of his immense wealth was laid by an investment of $45,000 in real estate in this city. From this investment sprang nearly all his future prosperity. Mr. Lick was a Freethinker and hated superstition. He saw that at its base was ignorance and that it might be swept away by knowledge. Those who seek for his motive in donating $700,000 for the construction of a telescope, "superior to and more powerful than any telescope ever yet made," may find it here.

The Observatory is upon Mount Hamilton, in the Diablo range, near San Jose, Cal. This eminence was chosen on account of its superior atmospheric advantages over any other place perhaps in the United States. The beauty of the outlook from Observation Peak is described by Professor Holden, who says:

"It would be difficult to find in the whole world a more magnificent view than can be had from the summit just before sunrise on one of our August mornings. The eastern sky is safron and gold, with just a few thin horizontal bars of purple and rosy clouds. The sharp outlines of Copernicus and Kepler seem in sharp profile against this brilliant background. Orion, Procyon, the Twins, Sirius are in the morning sky, and Venus is brilliant and steady among the stars. The instant the sunbeams touch the horizon the whole panorama of the Sierra Nevada flashes out, 130 miles distant. Toward the south and west the beautiful valley of Santa Clara lies, dotted with farms and vineyards, and bordered toward the sea by Loma Prieta and the Santa Cruz Range. The winding road to San Jose, which takes twenty miles of twisting to accomplish the thirteen miles of air-line, lies like a dusty snake at your feet. The bay of San Francisco looks like a piece of a child's dissecting map and is lost in the fogs near the city. The buildings of the city seem strangely placed in the midst of all the quiet beauty and the wild strength of the mountains. Then you catch a glimpse of the Pacific in the southwest and of countless minor ranges of mountains and hills that are scattered toward every point of the compass; while if the atmosphere is especially clear, you can plainly see to the north Mount Shasta, 175 miles distant."

The observatory owns at present some 1550 acres of mountain land, including and immediately surrounding Mount Hamilton. Of these acres, 1350 were public lands and were donated to the institution by a special grant from Congress; 149 acres of private land were purchased, and 50 acres were donated by Robert Morrow. The objects of securing so large a holding were that the closely adjoining peaks should be under the direct control of the observatory, that an outlet from the

property might be secured, and to prevent the erection of any buildings of an objectionable character or for objectionable uses, in even an approximate neighborhood to the astronomical settlement. As it is, the 1350 acres will be held by the University as a public park, which, at some future day, may possibly be treated for landscape effects.

The first work on the observatory site was commenced in July, 1880. Since then 7000 tons of rock and earth have been removed to make the narrow plateau upon which the buildings stand. These buildings are excellently constructed for their purpose as regards solidity of material, simple but effective architecture, and a completeness of internal arrangement that assures every possible convenience in the prosecution of the scientific work to which they are devoted. They are built of brick made upon the premises. The main building, which is 287 feet long, including the big dome that stands at its southern end, contains a hall 12 feet wide and running the entire length of the building. This is a serviceable feature, as it affords a space 270 feet long through which a straight line may be drawn—a space that will be useful for optical experiments. In this building are the offices of the director and secretary, the library, the clockroom, the visitors' room, the workshops, etc., and at its northwest corner stands the small dome, in which the 12-inch equatorial finds its home.

The telescope is not only the largest in the world, but also the one that is capable of doing the best work, according to the judgment of all the astronomers who have examined it. Its 36-inch object-glass is two inches larger than that of the celebrated telescope at Pulkova, nine inches larger than the one at Vienna, and ten inches larger than the one at Washington. The following statement was written for *Science* by Professor A. P. Todd. He says: "An inquiry often made and a very natural and proper one relates to the prospective capabilities of this enormous instrument, when mounted in so favorable an atmosphere and directed to the moon. Every astronomer who has observed the heavenly bodies from Mount Hamilton knows that the extraordinary steadiness of the atmosphere enables him to regularly employ eye-pieces on his telescope, which magnify two or three times as much as those he habitually uses for the same kind of work at home. It is thus not unreasonable to expect that a few nights in the course of each observing year may be found when the maximum magnifying power—about 3500 diameters—may be advantageously employed by the great telescope. The theoretical distance of the moon would then become about sixty miles, but the corresponding ideal condition of vision can never be attained. Making due allowance for the unavoidable effects of the earth's atmosphere and other unavoidable conditions, the observer might expect to see the moon much the same as he would without the telescope if it were only 100 miles away. If, at the same time the moon happened to be at its least distance from the eye of the observer—about 220,000 miles—and if the object on the moon were suitably illuminated by the sun's light, it is possible that details of its nature might be satisfactorily made out, even although they were no larger than some of the larger edifices on the earth."

Of the $700,000 donated by Mr. Lick for his observatory, there will be something less than $150,000 left to be invested for the benefit of the institution. In the budget of the University the astronomical department is to be allowed $1599 per month, or $19,188 per year, in addition to what may be derived from such investment as may be made of what is left of the fund.

The ashes of James Lick rest beneath this magnificent monument which his generosity has raised.

THE editor of the Truth Seeker announces that "our brother" has gone West to grow up with the country. Catch up with the country would be better. At the present moment California is ahead.

A DISCOURAGED TENDERFOOT.

The other day a man with a stubbly beard and a manner softened by experience entered the office of an Eastern journal and inquired for the file of a daily paper containing a list of "want" advertisements. In explanation he stated that he was recently from the boundless West and was prepared to accept a remunerative situation in the East.

He was recognized as a citizen who went to New Mexico a few years ago to start a cattle ranch and get wealthy. The editor asked if the ranch was not panning out according to his expectations, and in reply the stubbly-bearded man said:

"Yes, the ranch has panned out according to my expectations, and rather more. Let me tell the story and you will see right away why I have concluded to settle East. When I got out there to the place where I intended to locate I found loafing about the premises a worthless-looking resident who did not appear to have anything to do or to own any property besides a gun and a mule. The place was nothing but a spring where the water came out of the ground, ran a few rods, and then disappeared in the sand. I told the worthless-looking resident that I guessed I would throw up a little 'dobe house, catch the water in a trough, buy a few cattle, build a corral, and begin business. He wanted to know how much I was going to give him for the water privilege. I told him that I hadn't contemplated giving him anything for it, and didn't see how I was called upon to do so. 'Wasn't I on the ground first?' he says. I told him he was probably ten minutes ahead of me. 'Then it's mine,' says he, 'by virtue of peaceable possession. Fifty dollars, mister, afore you light off that mule.'

"I said I wouldn't pay a cent, and he raised it to $60; and every time I offered a new argument he slapped on $10 more, until it got to be a hundred. I saw he had the best of me, and knocked it down at that figure. Then he had the gall to want $5 for the good will of the business. I asked him whose good will. He said, 'the Injuns';' and that I'd find it was worth a good deal more than that when I'd learned by experience what an inconvenience their ill-will was. As he'd the draw on me, I paid him the $105 and he went away. I got supplies and some cattle from the nearest trader, built the 'dobe house and a corral according to my prospectus, and started in. The cattle prospered and everything worked well; but, to tell the truth, I got lonesome, and so left the ranch and traveled East.

"No neighbors, we presume?" suggested the editor.

"Well, no, just at present, I can't say there were any that could be called nigh neighbors. At one time a man located nine miles away and another six miles beyond, and I began to think the country was going to be quite a metropolis; but the Indians scalped both of them, and penned me up in the house for fifteen days hand running. Then they ran off a lot of my goats and horses, and killed some of my best cows. There's no one now within twenty-one miles of me."

"Why didn't the ranchmen organize a society for mutual protection?"

"That's just what we did. We tried that. A man came along one day, and notified me that a preliminary meeting for that purpose was to be held on such a date to form the Caraho Cattle Raisers' Protective Alliance, and that I was a candidate for secretary. He had a belt around him stuck full of cartridges, and I accepted the nomination. The preliminary meeting came off, and we elected a president, treasurer, and secretary, the last being myself. A regular meeting was called for the first Sunday in the following month. Saturday I was getting ready to attend, when the organizer showed up again, and said the meeting was adjourned. The president and treasurer had had a misunderstanding; the treasurer had failed to present his argument quick enough, and went under, shot through the

neck. That broke up the Caraho Cattle Raisers' Protective Alliance, and I was lonesomer than ever."

"What was done to the president? How was he disciplined for his extraordinary ruling?"

"Well, the sheriff wasn't where we could communicate with him, and so the affair blew over. The widow of the treasurer needed somebody to look after her ranch, and she hired the surviving president at $5 a day. The last I heard he was living half the time at the widow's, and the other half at home."

"Where was the sheriff?"

"At the county seat, having a good time."

"How is that?"

"This is how it was. He had just killed a man without any cause that we could discover, and the grand jury concluded it was an indictable offense and brought in a true bill against him. At the trial he was found guilty of manslaughter and sentenced to expiate his crime by six months' solitary confinement. We didn't have any jail, so he was committed to the custody of his wife, and the jury voted her $7 a week for boarding him. He stayed in town and collected the $7 every Saturday night and blew it in for redeye. He didn't do a stroke of work until the sentence was served out. After that he sued the county for his salary while he was in durance, and collected that, too."

"So it was lonesome for you?"

"Yes; and life there had other drawbacks besides. For instance, a cowboy took it into his head one day to call me a liar. I had my choice to pick it up and be shot, or to let it go; so I let it go."

"Is your ranch for sale?"

"Yes; the ranch is for sale. Since I came here I've had a letter from there saying the mountain lions have killed all the colts. There's been a freshet that took my goats off down stream and washed away the trough and the corral. The spring goes underground now altogether, and a new settler has run my cattle into his yard and put his brand on them. The ranch is for sale for what the good-will is worth. The man that will go there and carry it on can make an independent fortune in a few years if the Indians don't scalp him. But," concluded the stubbly-bearded man, "New York is good enough for me. I prefer the quiet retirement o this metropolis to the dizzy whirl of life in the West. I hear that the government is to experiment with Lieutenant Zalinski's dynamite gun down the bay to-morrow. If I don't find anything to suit me in these 'want' advertisements, I am going to apply for the position of marker aboard the dismantled hulk they have anchored out there for a target." G. E. M.

THE ROSES.

TO VIRGINIA,
Whose flower-piece is on exhibition at the Academy of Design, New York.

Sweet roses, flushing with the skill of art,
In Nature's varied hues and wildering play;
Which from thy hand along the canvas start
As if the spirit of Spring's happiest day
Beat in the pulses of thy subtle touch;
As if the earth made thee its richest heir;
So that the painted petal seems as much
The glory of the sod, as ranks most fair
That bloom along the meadows flowing green,
When the swift glances of the Summer burn.
Fresh blowing is thy roses' pictured sheen.
Still from their cunning beauty I must turn—
Thy daintiest art outrivaled still must be;
The fairest roses in thy cheeks I see.

BESIDES Dr. E. B. Foote, sr.'s, "Plain Home Talk," we have the young doctor's "Radical Remedy in Social Science." 25c

JOKES.

A Story that is Always Good.

Among the first Confederate troops that went out from Arkansas was Parson Geesmore, who enlisted as a chaplain. He was a devoted Christian, and his prayers were regarded by the men as utterances from a higher power. Just before the battle of Jenkins's Ferry the old man, in a sermon, said:

"My dear boys, I have decided to go into the next fight with you. I don't think a man can properly preach about the evils and sensations of war unless he has experienced the feeling of going into battle. Now, the next fighting we engage in shall have me numbered among its participants."

The old gentleman rode a large gray horse, and when preparations for the battle of Jenkins's Ferry were being made he appeared on the snowy charger. Some of the officers begged him to keep out of danger, but with an expression of heroism he replied that he would engage in the battle. The first artillery fire from the enemy shot the horse from under the old gentleman, and by the time he settled himself on his feet a bullet came along and carried off one of his fingers. He attempted to be calm, but just then a bullet carried away the right thumb, and, wheeling around, the old man struck a determined trot for the rear.

"Hold on, parson!" called some one.

"Hold on, h—l!" he replied. "Ask a man to hold on when the whole —— universe is shooting at him. Take care of your body and the Lord will take care of your soul!"

A Needless Sufferer.

The sermon had been about the patience of Job, and when it was over a stranger, who had listened quite attentively, approached the clergyman and said:

"Say, who was that chap that had them boils?"

"His name was Job."

"Where does he live?"

"He's been dead for centuries."

"Great Cæsar!"

"Don't you admire his patience?"

"No; I can't admire any man who will put up with a whole herd of boils when by sending to me he could get a box of my Egyptian Boil Remover, only 25 cents, warranted to cure ——

"Let us engage in prayer."

Plenty of Time Guaranteed.

George—You look sleepy, John.

John—I did not get to bed until 3 o'clock this morning. I was out calling on my girl.

"Three o'clock! I should have thought the old man would have come down stairs with a shotgun."

"Her father is a widower, and is courting a widow in the next block. I never have to leave the house until he comes home."

A Vivid Description.

"The woman was old, decrepit, and gray;
As she trudged through the snow and the sleet
She wore on her face a sad, sad smile,
And her shoes were filled with feet."

SAID the clergyman: "I shall preach from the text, 'And David took from the brook three smooth stones.' Now, my hearers, I intend to prove and explain by these three stones the doctrine of the Trinity." "It was five smooth stones," said the deacon, very respectfully. "Well, my hearers, I made a small mistake in the facts, but it makes no di rence in the argument."

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah. The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.

The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead,
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work.

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river, The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lacturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putuam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

SAMUEL P. PUTNAM

President of the American Secular Union,

504 KEARNY ST., SAN FRANCISCO.

Freethought.

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SAN FRANCISCO, - - - JANUARY 14, 1888

SIX men who tried to take the czar of Russia's life, and failed, were hanged last week. If they were hanged for failing, there are many people who will regard the punishment as inadequate to the offense.

CONSERVATIVE citizens must take a stand on the liquor question. We advise them to oppose prohibition and delirium tremens.

This is what the Alta California calls a "stand." As a conservative citizen, we pronounce it a straddle.

PROFESSOR STEWART, of Liberia, says that "for every missionary who goes to Africa seventy-six thousand gallons of liquor are sent to that country." The professor omits to state how much is sent for the natives.

PRESIDENT CLEVELAND'S jubilee gift to the pope is a copy of the Constitution of the United States. We should be pleased to see portions of that instrument embodied in Mr. Pecci's next encyclical. In that way his holiness would be able to issue from the Vatican a document worth more than the paper it is printed on.

DR. SCHLIEMANN, report says, has discovered the remains of one of the oldest temples of Aphrodite, which is mentioned by Homer, Herodotus, and Pausanias, on the island of Cerigo, the ancient Cythera. If Dr. Schliemann's object is simply the discovery of antique ruins, he is wasting his time in the Greek archipelago. He may find a much more interesting specimen in this city. It is the structure which the United States furnishes this magnificent city for a postoffice. It is not mentioned by any of the ancient writers, for the reason, probably, that it had gone to decay before they were born.

DR. JOHN HALL, of New York, writes to the papers that Santa Claus is a myth and should go. How about the myths that Dr. John Hall, of New York, preaches to his congregation every Sunday? Compared with the Eden myth, the flood myth, and the redeemer myth, the myth of Santa Claus takes to itself the character of an eternal verity.

SIXTY-FIVE years ago the first Catholic church was built in New Hampshire, and to-day in the city of Manchester the pupils in the Catholic schools outnumber those in the public schools. This fact is gratifying as showing the decay of puritanism in its own home; but an escape from puritanism only to be swallowed by Catholicism is like getting out of the mire into the mud.

THE PRESS AND THE PLATFORM.

The Press is one of the noblest and most varied instrumentalities of progress. It can touch every chord of passion and awaken every human thought. It is a constant educator. It is a ceaseless stream of influence and binds thousands together in one common purpose.

The growth of Liberalism in this great West demands the aid of the Press as well as of the Platform. The one cannot take the place of the other. The Platform is the expression of personal power. It is quick, intense, illuminating. But eloquence in its very nature is transitory, and unless allied with the Press its brightest flashes disappear into oblivion.

Liberalism is a growth—an education. It is one of the greatest movements in history. It is based upon ideas which the people cannot understand at once. Its principles reach into all life. They are the making of character, and create a new civilization.

Those who are truly Liberal must be thoroughly and profoundly in earnest, and they must recognize that all means must be used for the advancement of humanity. They cannot be satisfied with small things—only with great.

The Liberals of these Pacific states must recognize their vast opportunity. Here is a country capable of holding and sustaining all the present population of the United States. It has immense possibilities. In the course of a decade its population will increase by millions. Its developments are incalculable.

To meet the demands of the time there must be an association and organization of the Freethought party; otherwise the ecclesiastical dominion will be established.

Liberalism cannot express itself adequately except by the persistent power of the press. The ordinary newspaper will

not print the radical thoughts of the people. It will not protest against injustice unless it is popular to do so. The ordinary newspaper is only a machine to grind out the established opinions of the world. Only on rare occasions will it open its columns to the Liberal thinker.

To educate the people; to meet important issues; to state facts; to guard against insidious oppression; to declare the truth without fear or favor, there must be in these states and territories of the Pacific an organ established for the express purpose of upholding, defending, enunciating, and spreading the principles of the Freethought party. Such a paper, in conjunction with eloquent and able champions upon the platform, will be powerful for the consolidation and influence of the Freethinkers of the coast.

Such is the design of FREETHOUGHT. It is not established for any personal interest, but for the maintenance and promulgation of universal principles to which every friend of humanity should be devoted. For this reason FREETHOUGHT should receive the generous support of those who desire the improvement of mankind on the basis of liberty and justice. In return FREETHOUGHT will do its best to maintain and advertise all the advocates of Liberalism who are doing such valiant service upon the platform.

ORTHODOXY.

Orthodoxy, in its very nature, is hateful. It has no redeeming quality. It is not true, and it is not good. It is simply and absolutely ugly.

It is born of the hideous side of the universe and of nature. It is the incarnation of fear. It breathes only of sorrow, desolation, and night. It abhors sunshine. It is a system of despair. It makes man a beast and God a devil. Its mockery of redemption only makes more cruel the horrors of the hereafter. Its Christ is a picture of weakness. He satisfies only vengeance. Justice is utterly overthrown.

Orthodoxy is the supremacy of brute force. It makes might the right. Its divinity is an irresponsible monster. He is under no obligation either to truth or duty. He can lie, steal, murder and destroy; and yet he is to be praised forever. He is king of heaven, and he can do no wrong although he violates every sentiment of humanity.

Orthodoxy is the ally of tyranny. It has never breathed a word in favor of freedom. It has lighted every fagot. It has built the prison house and the gallows. It has armed the despot. It has made bloody the pages of history. It chains the heart and the mind of man. It rules by terror. Submission is its law. To rebel is the unpardonable crime. Wherever Orthodoxy reigns there is the clank of fetters, the cry of tortured victims, the bones of martyrs, the gloom of the dungeon, the flame of dismantled homes, the infinite havoc of war. There the child is torn from its mother, the wife from the husband. All ties of nature, of friendship, of love, are disregarded. Nothing is sacred to Orthodoxy but slavery. Its only hope is helplessness. To do nothing and to be nothing is the road to heaven. To achieve on one's own responsibility is to incur the direst punishment. There must be no individuality, no self-reliance, no independence, no heroic action in Orthodoxy. There must be only humility, subserviency, the bended knee, the prayer. One must not stand up. He must be forever on the ground and put his lips to the dust.

Orthodoxy is relentlessly repugnant to progress. It is altogether conservative. It looks backward, and not forward. It has no faith in the new. Orthodoxy does not admit that there is anything better than itself, anything more noble, more beautiful. In Orthodoxy, there are no heights to gain. The universe is one dead level. History is an everlasting repetition, the treadmill of the beast of burden. It has no perspective, no pictures, and no anticipations. Everything is already acquired. The unknown is a myth; the known is only between the lids of a barbaric Bible. This is the "word of God," and it cannot be added to. Eighteen hundred years have passed, yet Orthodoxy has given no discovery, no invention. It has not increased one whit the area of human happiness. Its mockery of heaven has added nothing to the wealth of human civilization. The God of Orthodoxy has not plowed one inch of soil or reaped one golden harvest. If he made the world in six days, it so completely exhausted him that he has been on the retired list ever since; but he has drawn his full pay just the same, and his priests and embassadors have lived on the fat of the land.

Orthodoxy is the upholder and defender of poverty. It says, Blessed be ye poor—poor in pocket and poor in spirit. It thinks that poverty is the condition of virtue; that no man can be good if he is rich. It advises the poor man to stay where he is, to live in tenement houses—and lay up treasure in heaven; to submit to injustice, and toil for a bare pittance; cringe through life and creep through life; worry along till death comes, and then play on a harp of gold. Orthodoxy deals with poverty merely by alms-giving. It makes no plea for the manhood and dignity of the toiler. It has no appeal for justice. Intent on the skies, it forgets the actual sufferings of millions on this earth. Hastening to eternity, it has no wish for the amelioration of the worker in the fields of time. What is poverty, what is disease, what is starvation? Nothing very bad, says Orthodoxy, for all here is shadow. The reality only is on "the other side."

Orthodoxy is the degradation of this world. It pours contempt on all human affairs. It has no interest in what is simply manly, for simple manliness, according to Orthodoxy, is total depravity. The welfare, the interests, the happiness, the glory of this life is nothing. Orthodoxy disdains nature. What are the flowers, the grass, the running brooks, the blue sky, to Orthodoxy? What the song of birds, the play of little children, the voices of affection which finds in the present moment the transcendent joy? These are nothing to Orthodoxy. It turns from them. It looks on high, to the blank spaces. It awaits the trumpet of the angel whose blast is the destruction of earthly delights. It revels in the Judgment Day, when all those who find in human love, labor, association, and devotion sufficient motive and reward, shall be doomed to everlasting perdition. The whole purpose of Orthodoxy is to belittle humanity, the reason, the natural sentiments of man, and elevate his "soul," which is so infinitely small that no microscope has ever yet been able to discover it. Orthodoxy stakes its worth, however, on the value of this vanishing-point. The sole mission of Orthodoxy is to give a pair of wings to a nonentity.

Everything else—art, literature, progress, culture, wealth, business, the simple home life—these have no attraction to Orthodoxy. All its energies, all its churches, all its ministers, all its disciples, are devoted to the salvation of a totally worthless, depraved, and undiscoverable vacuity called "the soul." All else sinks into insignificance in comparison with this tremendous undertaking. The chief advantage of this world to Orthodoxy is that it affords a starting-point for the little end of nothing

"To tower away
"To raptures of eternal day."

Orthodoxy begins in ignorance and it ends in ignorance. It is therefore from first to last the patron of ignorance. Its learning is only cultivated superstition. The brains of Orthodoxy "run to waste, and water but the desert." All its books, all its libraries, are absolutely worthless. They give no particle of information. Orthodoxy is either the tyrant of knowledge or its destroyer. It abuses it or kills it. It does not accept it as a helper or a guide. Science has had to win every position by martyrdom. Orthodoxy has combated every truth. It has an instinctive dread even of the advance of time, and would chain the flying hours if it were possible. It hates the revolution of the earth. It would like to keep the sun forever in the West. It trembles at the orient colors of the dawn. It crouches in the gloom of midnight, and is the assassin of every ray of light.

Therefore, the object of FREETHOUGHT is to combat Orthodoxy. It will engage in the warfare to the bitter end. It will not quarrel with its disciples simply as men and women, but it will strike, wherever it can, this huge system of wrong, oppression, and ignorance. It will spare nothing. Orthodoxy deserves no compromise. We must reform it altogether—that is, reform it out of existence. It is a wild beast, and we should strike at its very heart.

A REVEREND GENTLEMAN MISCONSTRUED.

We are called upon by the loud voice of benevolence to extend our sympathy to the Rev. Mr. Heller, of San Francisco, whose innocence and ignorance of the vices of a great city have placed him, as is now acknowledged by the press, in a light calculated to injure him undeservedly and to make the wicked scoff. The circumstances are these: Mr. Heller came from the East not long since, and for a brief while officiated as rabbi of the new synagogue, on the corner of California and Stockton streets. His ministration was not to the taste of the congregation, and Mr. Heller was requested to resign, which he did. A few evenings since, while sitting in his room on Trenton street, ruminating on man's inhumanity to the clergyman, he had it in mind to seek solace in a cigar. With this object in view he walked down Jackson street to Chinatown, and seeing some cigar boxes exposed to view in a store window, he entered for the purpose of buying. No sooner had he done so than, to his intense astonishment and dismay, a young woman placed herself between him and the door, while another siren attempted to lure him still further into what he now saw was a wicked place and the lair of Satan. But his nerve did not desert him. Finding that escape otherwise was impossible—for what could a single man do in the presence of two sirens?—with great presence of mind he sprang through the show window, completely demolishing the same. The noise thus made attracted the attention of a police officer, who, instead of arresting the inmates of the house, grabbed the Rev. Mr. Heller by the neck and marched him off to jail. To add to the outrage, the next morning's papers contained the following misleading account of the affair:

> The Rev. Joseph Heller was arrested last night on a charge of malicious mischief, for having demolished a window in a disreputable house on Dupont street. Heller claims that he entered the house not knowing its character, and that to escape he was forced to leap through the window. The woman asserts that Heller refused to pay for some cigars he purchased, and smashed the window with his fist out of pure wantonness.

Of course this account is untrue, and the one we have given is the correct version, and when it was understood by the court officers the unfortunate victim was at once released. But the injury was done, and the suspicion that one of its members would knowingly frequent a house of disrepute, and wantonly jump through the front window, has been cast upon the whole clerical fraternity. It is enough to make the angels whoop.

The charge that the Rev. Mr. Heller was requested to resign by his congregation is true, but carries no weight. Being from the East, he brought with him the antiquated and effete style of preaching there in vogue, which was of course unsuited to a California congregation, and he was allowed to slide. Again we extend to the Rev. Mr. Heller our sincere condolence.

PROMPTNESS.

Promptness is a good thing, but it is an especially good thing for FREETHOUGHT. A great many, on reading its pages, will resolve to become subscribers, but they delay to act, and through delay sometimes act not at all. We ask those who desire to support us to do so at once. Do not put off until some more convenient time, but sit down at once and write the word of greeting and inclose the subscription price. If all do what they really intend to do when they first see FREETHOUGHT, there will be abundant cheer. The trouble is that many put off until to-morrow what can be a great deal better done to-day. FREETHOUGHT cannot flourish upon good intentions, nor can it live altogether upon dreams of the future. There must be some present installment. Will not our friends look to this—and let the thought at once be followed by the generous deed. Promptness shall be a virtue of FREETHOUGHT. It will always be on hand in time to give the best news of the world's progress.

THE first man to walk into this office and lay down two dollars for a year's subscription was Judge J. W. North, of Oleander, Fresno county, California. Judge North owes his escape from the church to the pro-slavery attitude of that organization: The Judge's personal history is a part of the history of this country. The town of Northfield, Minn., was founded by and named after him; he was a member of the committee which drafted the constitution of that state and of Nevada; he was a member of the committee which waited upon Abraham Lincoln to apprise him that he had been nominated for president of the United States; he is one of the founders of the Republican party, and in Abolition days he worked with Wendell Phillips, Wm. Lloyd Garrison, and Elizur Wright for the

emancipation of the slaves. He has sacrificed much during his lifetime for the sake of freedom and independence. He stands as the representative and defender of Liberalism in the vicinity of his present home near Fresno, where the President of the Secular Union will open the year's campaign the last of February with a course of six lectures.

ADDRESSES will probably be made at the Paine anniversary by Captain Scott, S. P. Putnam, and others. Vocal and instrumental music will be furnished by friends in this city and Oakland. The place of meeting has not yet been selected. A full programme will be published next week, and notice will be given in the daily papers. All who desire to assist will please communicate with H. W. Faust, Chairman of the Committee of Arrangements, 307 Fourth street. It is requested that notices be sent to these columns of all Thomas Paine anniversary meetings to be held in the Pacific states and territories.

AN impostor has been going about this town soliciting money in the name of religious charity. He made several visits to ladies in the Mission, representing that three or four boxes of eggs and butter had been sent by friends in Vallejo to them as Christmas presents, but the kind and remembering acquaintances at that place had forgotten to pay the freight upon the goods. There was just sixty cents required to liquidate the steamer's claim, and upon the receipt of that sum the fresh eggs and butter would be forthcoming. In some cases he succeeded. This rascal is, after all, a very close imitation of the brethren of the cloth. How many of the harps, crowns, and other goods which they sell as "futures" will ever be delivered?

IT is reported that Archbishop Williams, of Boston, will receive a cardinal's hat from Rome. Nothing is said about a brick to wear in it, but that may be obtained in Boston.

AMONG THE WORKERS.

MR. A. F. SCOTT will lecture Monday evening, Jan. 16, in Irving Hall, 139 Post street, on "The American Party and Romanism." Admission, 25 cents.

C. B. REYNOLDS is at Benton and Andover, Kan., Jan. 13, 14, 15, 16; Dodge City, 18, 19, 20. From Kansas Mr. Reynolds goes to Colorado and thence to Utah.

PROF. W. F. JAMIESON is engaged to give a series of six lectures at Salida, Col., Jan. 20, 21, 22, 23, and 24, and will lecture in towns adjacent to Salida and throughout Colorado during February and March.

MRS. A. M. FREEMAN, of Chicago, has engagements to speak in Fayette county, Shenandoah, Charles City, Perry, Leon, and Ottumwa, Iowa, and in Rockport, Mo., and Helena, Neb. Liberals on this route may engage Mrs. Freeman's services by addressing her at 175 South Halsted street, Chicago.

THOMAS S. RANDALL, of Chicago, says that the seceding elements of the Knights of Labor of that city have been "captured by and are now in recognized subordination to the Secular Union." E. A. Stevens, secretary of the American Secular Union, has been elected foreman of the assembly.—Truth Seeker.

F. F. FOLLET, the Liberal book-seller of Chicago, died Jan. 4, of pneumonia. He was taken to Rockford, Ill., for interment.

LABOR NOTES.

The Credit Foncier Club of San Francisco met at Murphy's Hall Sunday afternoon, January 8th, H. W. Faust chairman, W. N. Slocum secretary, Otto Sinz treasurer. A letter was read from Albert K. Owen, stating the the prospects of the Sinaloa colony, the need of earnest work, and that colonists should not expect an easy time in an experiment so new and difficult. A letter was also read from B. F. Chase, giving his experience at Topolobampo and expressing his undoubted faith in the future of the colony. An article was read from the San Francisco Chronicle, containing an interview with Commander Leary, of the United States steamer Iroquois, who visited the colony in his official capacity. He offered to take away all who desired to return, but no one accepted. Though the colony lacked supplies, there was no actual suffering. A subscription was taken for further stock. The club meets the first Sunday of every month. Arrangements are being made for the purchase of a ship for the use of the colony. It is expected that A. K. Owens and Marie and Edward Howland will be in San Francisco in a few weeks, when a course of lectures will probably be delivered. Those desiring information will please communicate with H. W. Faust, agent, 307 Fourth street, San Francisco.

The Progressive Association met on Sunday evening at Murphy's Hall, Prof. D. C. Seymour in the chair. The subject of discussion was "The Functions of the State." S. A. Rosa opened the discussion by a statement of the principles of Socialism, the object of which was to so co-operate society that toil should be lessened and greater wealth produced.

George Cummings said: The gist of the question is this: Has the majority a right to compel a minority, or one man even, to submit to its dictation by force. If so, where is individual liberty—and where is society. Equity is the basis of society. Slavery is unsocial. To strip a man of his rights in order to maintain them was a legal fiction.

S. P. Putnam said: The function of a state is that of the police power of society. It is to preserve order and repress crime, to protect by some universal method the life and property of each citizen, without a resort to mob violence. To make the function of the state more than this was to make it an ecclesiastical and monarchical authority. S. Stetson said: The principle of the Declaration of Independence was that the people are the state. This principle has not been adhered to. Monopolies are the state now. The people—all the people—must be the state, and use it for its own good. G. W. Thurston said: It will not do to put new wine into old bottles. To put into the hand of the present government the control of railroads, telegraphs, steamships, etc., would put such power into the hands of the administration as to render its rule permanent, and an empire would be established which the people could not change. J. D. O'Brock said: The present system is founded upon selfishness and superstition. The state is ecclesiastical. The great evil to be removed first of all is the union of church and state. Government must be according to natural science and not according to theology. P. Rush Martin said: I believe the state has no junctions—it is simply public opinion. There are no natural rights—only natural mights, the power of each to preserve himself. These natural mights, or faculties for self-preservation, are surrendered in the social compact, and in return civil rights are conferred by organized society, or humanity. Humanity is an evoluution. It does not exist with the first man It is a social result. Our rights come from society. The present trouble arises from the fact that natural mights, or powers of aggrandizement, have been surreptitiously returned to the few in order that they might prey upon the many. The remedy lies in stripping all of any power of aggrandizement and guaranteeing civil rights to all.

Prof. D. C. Seymour closed the debate by insisting upon the

intelligent use of the ballot. The state is necessary for the time being.

The association meets next Saturday evening at 1220 Folsom street. The subject of discussion is "What are Rights?"

The National Co-operative Homestead Society of San Francisco is formed to procure, by means of organized societies, platform, press, educational and other agencies, the enactment by Congress of a National Co-operative Homestead law to enable properly qualified citizens of the United States who may to desire to organize co-operative associations and by means of government loans procure the necessary land and agricultural and mechanical implements and the manufacturing machinery required for the establishment of diversified industries. These associations will be a practical experiment by the state itself of Communal Socialism. As they increase in number they will gradually supplant the present competitive and compulsory systems, and co-operation on a national scale be established. Thus by a process of peaceable evolution the "invisible brigandage of the mind," as Judge Collins calls it, by which the superior intellect triumphs over the lesser, will be destroyed and full equality and justice be established. Those who desire further particulars can obtain information of W. N. Slocum, corresponding secretary, 526 Kearny street.

CORDIAL GREETING.

We learn from the New York Truth Seeker that one of its editors, Mr. Geo. Macdonald, and Mr. Samuel P. Putnam have gone to California to publish a Liberal paper in that state. These friends have the ability, energy, and disposition to make a good journal, and we hope they may succeed in their new enterprise.—Boston Investigator.

WE LOOK TOWARD YOU.

HELLO, GEORGE! So you have gone West to grow up with the country. You ought to have let your friends know of your hegira, and we would have given you a suitable "send-off." Well, here's to you and to Put., and to the new venture—the Occidental Freethought Puck. Inclosed I send my subscription. I want to be in at the birth, and may it live long and prosper. Yours truly, E. B. FOOTE, JR.

New York, Dec. 27, 1887.

A HEARTY RESPONSE.

MESSRS. PUTNAM & MACDONALD: I hail with pleasure the advent of FREETHOUGHT, the first number of which I received yesterday; and I hasten to encourage you with my two dollars for a year's subscription; and I trust that many more of the numerous Freethinkers of the Pacific Coast will respond with the same material greeting, for without money even salvation cannot be preached. As opportunity affords, I will cheerfully call the attention of Liberals to your paper.

With a happy and prosperous New Year to yourselves and paper, I am, Yours respectfully, W. F. FREEMAN.

Stockton, Cal., January 9, 1888.

FROM reports of the workings of what is called the "green goods" swindle, by which city sharpers advertise and sell to countrymen pretended counterfeit money, the New York Truth Seeker obtains the sad information that among the would-be purchasers of bad notes, the most prominent class are the deacons of country churches.

LEWIS MASQUIRIER, the veteran Land Reformer, died at his home in Brooklyn, N. Y., last Saturday, aged 87. He was buried at Cypress Hills cemetery, where his monument already stands, covered with lettering, setting forth his views upon land, music, and spelling reform.

COLONEL INGERSOLL'S LETTER TO DR. FIELD.

From an Article in the North American Review for January.

MY DEAR MR. FIELD: ....I congratulate you upon the advance that you have made. You not only admit that we have the right to think, but that we have the right to express our honest thoughts. You admit that the Christian world no longer believes in the fagot, the dungeon, and the thumb-screw. Has the Christian world outgrown its God? Has man become more merciful than his maker? If man will not torture his fellow-man on account of a difference of opinion, will a God of infinite love torture one of his children for what is called the sin of unbelief? Has man outgrown the Inquisition, and will God forever be the warden of a penitentiary? The walls of the old dungeons have fallen, and light now visits the cell where brave men perished in darkness. Is Jehovah to keep the cells of perdition in repair forever, and are his children to be the eternal prisoners?

It seems hard for you to appreciate the mental condition of one who regards all gods as substantially the same; that is to say, who thinks of them all as myths and phantoms born of the imagination, characters in the religious fictions of the race. To you it probably seems strange that a man should think far more of Jupiter than of Jehovah. Regarding them both as creations of the mind, I choose between them, and I prefer the god of the Greeks, on the same principle that I prefer Portia to Iago; and yet I regard them, one and all, as children of the imagination, as phantoms born of human fears and human hopes.

You do not exactly appreciate my feeling. I do not hate Presbyterians; I hate Presbyterianism. I hate with all my heart the creed of that church, and I most heartily despise the God described in the Confession of Faith. But some of the best friends I have in the world are afflicted with the mental malady known as Presbyterianism. They are victims of the consolation growing out of the belief that a vast majority of their fellow-men are doomed to suffer eternal torment, to the end that their creator may be eternally glorified. I have said many times, and I say again, that I do not despise a man because he has the rheumatism; I despise the rheumatism because it has the man.

It also gave me great pleasure to find that you have thrown away, with a kind of glad shudder, that infamy of infamies, the dogma of eternal pain. I have denounced that inhuman belief; I have denounced every creed that had coiled within it that viper; I have denounced every man who preached it, the book that contains it, and with all my heart the God who threatens it, and at last I have the happiness of seeing the editor of the New York Evangelist admit that devout Christians do not believe that lie, and quote with approbation the words of a minister of the Church of England to the effect that all men will be finally recovered and made happy.

Do you find this doctrine of hope in the Presbyterian creed? Is this star, that sheds light on every grave, found in your Bible? Did Christ have in his mind the shining truth that all the children of men will at last be filled with joy, when he uttered these comforting words, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels?" Do you find in this flame the bud of hope, or the flower of promise?

You suggest that it is possible that "the incurably bad will be annihilated," and you say that such a fate can have no terrors for me, as I look upon annihilation as the common lot of all. Let us examine this position. Why should a God of infinite wisdom create men and women whom he knew would be "incurably bad?" What would you say of a mechanic who was forced to destroy his own productions on the ground that they were "incurably bad?" Would you say that he was an infinitely wise mechanic? Does infinite justice annihilate the work of infinite wisdom? Does God, like an ignorant doctor, bury his mistakes?

Besides, what right have you to say that I "look upon annihilation as the common lot of all?" Was there any such thought in my Reply? Did you find it in any published words of mine? Do you find anything in what I have written tending to show that I believe in annihilation? Is it not true that I say now, and that I have always said, that I do not know? Does a lack of knowledge as to the fate of the human soul imply a belief in annihilation? Does it not equally imply a belief in immortality?

You have been—at least until recently—a believer in the inspiration of the Bible and in the truth of its every word. What do you say to the following: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." You will see that the inspired writer is not satisfied with admitting that he does not know. "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more." Was it not cruel for an inspired man to attack a sacred belief?

You have been driven to the passions for the purpose of finding what you are pleased to call "sin" and "responsibility;" and you say, speaking of a human being, "but if he is warped by passion so that he cannot see things truly, then is he responsible." One would suppose that the use of the word "cannot" is inconsistent with the idea of responsibility. What is passion? There are certain desires, swift, thrilling, that quicken the action of the heart—desires that fill the brain with blood, with fire and flame—desires that bear the same relation to judgment that storms and waves bear to the compass on a ship. Is passion necessarily produced? Is there an adequate cause for every effect? Can you by any possibility think of an effect without a cause, and can you by any possibility think of an effect that is not a cause, or can you think of a cause that is not an effect? Is not the history of real civilization the slow and gradual emancipation of the intellect, of the judgment, from the mastery of passion? Is not that man civilized whose reason sits the crowned monarch of his brain—whose passions are his servants?

Who knows the strength of the temptation to another? Who knows how little has been resisted by those who stand, how much has been resisted by those who fall? Who knows whether the victor or the victim made the bravest and the most gallant fight? In judging of our fellow-men, we must take into consideration the circumstances of ancestry, of race, of nationality, of employment, of opportunity, of education, and of the thousand influences that tend to mold or mar the character of man. Such a view is the mother of charity, and makes the God of the Presbyterians impossible.

At last you have seen the impossibility of forgiveness. That is to say, you perceive that after forgiveness the crime remains, and its children, called consequences, still live. You recognize the lack of philosophy in that doctrine. You still believe in what you call the "forgiveness of sins," but you admit that forgiveness cannot reverse the course of nature, and cannot prevent the operation of natural law. You also admit that if a man lives after death, he preserves his personal identity, his memory, and that the consequences of his actions will follow him through all the eternal years. You admit that consequences are immortal. After making this admission, of what use is the old idea of the forgiveness of sins? How can the criminal be washed clean and pure in the blood of another? In spite of this forgiveness, in spite of this blood, you have taken the ground that consequences, like the dogs of Actæon, follow even a Presbyterian, even one of the elect, within the heavenly gates. If you wish to be logical, you must also admit that the consequences of good deeds, like winged angels, follow even the Atheist within the gates of hell.

You have had the courage of your convictions, and you have said that we are to be judged according to the deeds done in the body. By that judgment I am willing to abide. But, whether willing or not, I must abide, because there is no power, no God, that can step between me and the consequences of my acts. I wish no heaven that I have not earned, no happiness to which I am not entitled. I do not wish to become an immortal pauper; neither am I willing to extend unworthy hands for alms.

My dear Mr. Field, you have outgrown your creed—as every Presbyterian must do who grows at all. You are far better than the spirit of the Old Testament; far better, in my judgment, even than the spirit of the New. The creed that you have left behind, that you have repudiated, teaches that a man may be guilty of every crime—that he may have driven his wife to insanity, that his example may have led his children to the penitentiary, or to the gallows, and that yet, at the eleventh hour, he may, by what is called "repentance," be washed absolutely pure by the blood of another, and receive and wear upon his brow the laurels of eternal peace. Not only so, but that creed has taught that this wretch in heaven could look back on the poor earth and see the wife, whom he swore to love and cherish, in the mad-house, surrounded by imaginary serpents, struggling in the darkness of the night, made insane by his heartlessness—that creed has taught and teaches that he could look back and see his children in prison cells, or on the scaffold with the noose about their necks, and that these visions would not bring a shade of sadness to his redeemed and happy face. It is this doctrine, it is this dogma—so bestial, so savage, as to beggar all the languages of men—that I have denounced. All the words of hatred, loathing, and contempt, found in all the dialects and tongues of men, are not sufficient to express my hatred, my contempt, and my loathing of this creed.

You say that it is impossible for you not to believe in the existence of God. With this statement I find no fault. Your mind is so that a belief in the existence of a supreme being gives satisfaction and content. Of course, you are entitled to no credit for this belief, as you ought not to be rewarded for believing that which you cannot help believing; neither should I be punished for failing to believe that which I cannot believe.

You believe, because you see in the world around you such an adaptation of means to ends that you are satisfied there is design. I admit that when Robinson Crusoe saw in the sand the print of a human foot, like and yet unlike his own, he was justified in drawing the conclusion that a human being had been there. The inference was drawn from his own experience, and was within the scope of his own mind. But I do not agree with you that he "knew" a human being had been there; he had only sufficient evidence upon which to found a belief. He did not know the footsteps of all animals; he could not have known that no animal except man could have made that footprint. In order to know that it was the foot of a man, he must have known that no other animal was capable of making it, and he must have known that no other being had produced in the sand the likeness of this human foot.

You see what you call evidences of intelligence in the universe, and you draw the conclusion that there must be an infinite intelligence. Your conclusion is far wider than your premise. Let us suppose, as Mr. Hume supposed, that there is a pair of scales, one end of which is in darkness, and you find that a pound weight, or a ten-pound weight, placed upon that end of the scale in the light is raised; have you the right to say that there is an infinite weight on the end in darkness, or are you compelled to say only that there is weight enough on the end in darkness to raise the weight on the end in light?

It is illogical to say, because of the existence of this earth and of what you can see in and about it, that there must be an infinite intelligence. You do not know that even the creation of this world, and of all planets discovered, required an infinite power or infinite wisdom. I admit that it is impossible for me to look at a watch and draw the inference that there was no design in its construction, or that it only happened. I could not regard it as a product of some freak of nature, neither could I imagine that its various parts were brought together and set in motion by chance. I am not a believer in chance.

But there is a vast difference between what man has made and the materials of which he has constructed the things he has made. You find a watch, and you say that it exhibits or shows design. You insist that it is so wonderful that it must have had a designer—in other words, that it is too wonderful not to have been constructed. You then find the watchmaker, and you say with regard to him that he, too, must have had a designer, for he is more wonderful than the watch. In imagination you go from the watchmaker to the being you call God, and you say he designed the watchmaker, but he himself was not designed, because he is too wonderful to have been designed. And yet in the case of the watchmaker, it was the wonder that suggested the design, while in the case of the maker of the watchmaker the wonder denied a designer. Do you not see that this argument devours itself? If wonder suggests a designer, can it go on increasing until it denies that which it suggested?

You must remember, too, that the argument of design is applicable to all. You are not at liberty to stop at sunrise and sunset, and all that adds to the happiness of man; you must go further. You must admit that an infinitely wise and merciful God designed the fangs of serpents, the machinery by which the poison is distilled, the ducts by which it is carried to the fang, and that the same intelligence impressed this serpent with a desire to deposit this deadly virus in the flesh of man. You must believe that an infinitely wise God so constructed this world that, in process of cooling, earthquakes would be caused—earthquakes that devour and overwhelm cities and states. Do you see any design in the volcano that sends its rivers of lava over the fields and the homes of men? Do you really think that a perfectly good being designed the invisible parasites that infest the air, that inhabit the water, and that finally attack and destroy the health and life of man? Do you see the same design in cancers that you do in wheat and corn? Did God invent tumors for the brain? Was it his ingenuity that so designed the human race that millions of people should be born deaf and dumb—that millions should be idiotic? Did he knowingly plant in the blood or brain the seeds of insanity? Did he cultivate those seeds? Do you see any design in this?

You insist that a knowledge of God—a belief in God—is the foundation of social order; and yet this God of infinite tenderness has left for thousands and thousands of years nearly all of his children without a revelation. Why should infinite goodness leave the existence of God in doubt? Why should he see millions in savagery destroying the lives of each other, eating the flesh of each other, and keep his existence a secret from man? Why did he allow the savages to depend on sunrise and sunset and clouds? Why did he leave this great truth to a few half-crazed prophets, or to a cruel, heartless, and ignorant church? The sentence, "There is a God," could have been imprinted on every blade of grass, on every leaf, on every star. An infinite God has no excuse for leaving his children in doubt and darkness.

There is still another point. You know that for thousands of ages men worshiped wild beasts as God. You know that for countless generations they knelt by coiled serpents, believing those serpents to be gods. Why did the real God secrete himself and allow his poor, ignorant, savage children to imagine that he was a beast, a serpent? Why did this God allow mothers to sacrifice their babes? Why did he not emerge from the darkness? Why did he not say to the poor mother, "Do not sacrifice your babe; keep it in your arms; press it to your bosom; let it be the solace of your declining years. I take no delight in the death of children; I am not what you suppose me to be; I am not a beast; I am not a serpent; I am full of love, and kindness, and mercy, and I want my children to be happy in this world?" Did the God who allowed a mother to sacrifice her babe through the mistaken idea that he, the God, demanded the sacrifice, feel a tenderness toward that mother "compared to which all human love is faint and cold?" Would a good father allow some of his children to kill others of his children to please him?

You taunt me by saying that I know no more of the immortality of the soul than Cicero knew. I admit it. I know no more than the lowest savage, no more than a doctor of divinity—that is to say, nothing.

Is it not, however, a curious fact that there is less belief in the immortality of the soul in Christian countries than in heathen lands—that the belief in immortality in an orthodox church is faint, and cold, and speculative, compared with that belief in India, in China, or in the Pacific Isles? Compare the belief in immortality in America, of Christians, with that of the followers of Mohammed. Do not Christians weep above their dead? Does a belief in immortality keep back their tears? After all, the promises are so far away, and the dead are so near—the echoes of words said to have been spoken more than eighteen centuries ago are lost in the sounds of the clods that fall on the coffin. And yet, compared with the orthodox hell, compared with the prison house of God, how ecstatic is the grave—the grave without a sigh, without a tear, without a dream, without a fear? Compared with the immortality promised by the Presbyterian creed, how beautiful annihilation seems! To be nothing—how much better than to be a convict forever! To be unconscious dust—how much better than to be a heartless angel!

Of course, it would be a consolation to know that we have an "almighty friend" in heaven; but an almighty friend who cares nothing for us, who allows us to be stricken by his lightning, frozen by his winter, starved by his famine, and at last imprisoned in his hell, is a friend I do not care to have.

You persist, however, in endeavoring to account for the miseries of the world by taking the ground that happiness is not the end of life. You say that "the real end of life is character, and that no discipline can be too severe which leads us to suffer and be strong." Upon this subject you use the following language: "If you could have your way, you would make everybody happy; there would be no more poverty, and no more sickness or pain." And this, you say, is "a child's picture, hardly worthy of a stalwart man." Let me read you another "child's picture," which you will find in the twenty-first chapter of Revelation, supposed to have been written by St. John, the Divine: "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

If you visited some woman living in a tenement, supporting by her poor labor a little family—a poor woman on the edge of famine, sewing, it may be, her eyes blinded by tears—would you tell her that "the world is not a playground in which men are to be petted and indulged like children?" Would you tell her that to think of a world without poverty, without tears, without pain, is a "child's picture?" If she asked you for a little assistance, would you refuse it on the ground that by being helped she might lose character? Would you tell her: "God does not wish to have you happy; happiness is a very foolish end; character is what you want, and God has put you here with these helpless, starving babes, and he has put this burden on your young life simply that you may suffer and be strong. I would help you gladly, but I do not wish to defeat the plans of your almighty friend?" You can reason one way, but you would act the other.

Calvinism asserts that man does as he must, and that, notwithstanding this fact, he is responsible for what he does—that is to say, for what he is compelled to do—that is to say, for what God does with him; and that for doing that which he

must, an infinite God, who compelled him to do it, is justified in punishing the man in eternal fire; this, not because the man ought to be damned, but simply for the glory of God.

Starting from the same declaration, that man does as he must, I reach the conclusion that we shall finally perceive in this fact justification for every individual. And yet you see no difference between my doctrine and Calvinism. You insist that damnation and justification are substantially the same; and yet the difference is as great as human language can express. You call the justification of all the world "the gospel of despair," and the damnation of nearly all the human race the "consolation of religion."

After all, my dear friend, do you not see that when you come to speak of that which is really good, you are compelled to describe your ideal human being? It is the human in Christ, and only the human, that you, by any possibility, can understand. You speak of one who was born among the poor, who went about doing good, who sympathized with those who suffered. You have described not only one, but many millions of the human race. Millions of others have carried light to those sitting in darkness; millions and millions have taken children in their arms; millions have wept that those they loved might smile. No language can express the goodness, the heroism, the patience and self-denial, of the many millions, dead and living, who have preserved in the family of man the jewels of the heart. You have clad one being in all the virtues of the race, and in all the attributes of gentleness, patience, goodness, and love, and yet that being, according to the New Testament, had to his character another side. True, he said, "Come unto me and I will give you rest;" but what did he say to those who failed to come? You pour out your whole heart in thankfulness to this one man who suffered for the right, while I thank not only this one, but all the rest. My heart goes out to all the great, the self-denying, and the good—to the founders of nations, singers of songs, builders of homes; to the inventors, to the artists who have filled the world with beauty, to the composers of music, to the soldiers of the right, to the makers of mirth, to honest men, and to all the loving mothers of the race.

Compare, for one moment, all that the savior did, all the pain and suffering that he relieved; compare all this with the discovery of anesthetics. Compare your prophets with the inventors, your apostles with the Keplers, the Humboldts, and the Darwins.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

Most men are provincial, narrow, one-sided, only partially developed. In a new country we often see a little patch of land, a clearing in which the pioneer has built his cabin. This little clearing is just large enough to support a family, and the remainder of the farm is still forest, in which snakes crawl and wild beasts occasionally crouch. It is thus with the brain of the average man. There is a little clearing, a little patch, just large enough to practice medicine with, or sell goods, or practice law, or preach with, or to do some kind of business, sufficient to obtain bread and food, and shelter for a family, while all the rest of the brain is covered with primeval forest, in which lie coiled the serpents of superstition, and from which spring the wild beasts of orthodox religion.

Neither in the interest of truth, nor for the benefit of man, is it necessary to assert what we do not know. No cause is great enough to demand a sacrifice of candor. The mysteries of life and death, of good and evil, have never yet been solved.

I combat those only who, knowing nothing of the future, prophesy an eternity of pain—those only who sow the seeds of fear in the hearts of men—those only who poison all the springs of life, and seat a skeleton at every feast.

Let us banish the shriveled hags of superstition; let us welcome the beautiful daughters of truth and joy.

ROBERT G. INGERSOLL.

ACROSS A CONTINENT.

II

There were incidents enough upon our trip west to make a book if they were adequately enlarged upon. While we were traversing Kansas, three well-dressed men came aboard, one of whom led a dog and was apparently intoxicated. This man tied his dog to my seat, and then went strolling through the car, talking at random, in a rich Irish brogue, to the passengers in general. He finally sat down beside a young tourist who was going to California for his health, though he looked robust enough. The Irishman asked the tourist if he could play old sledge. The tourist said he could, and a quartette was formed, the Irishman and the tourist sitting in as partners and one of the Irishman's friends and a Chicago man playing against them. Before the first game had been decided, and when the friend had dealt, the Irishman picked up three of his cards with the remark that he held a good poker hand. The tourist had three aces, and knowing, as every person familiar with poker will recall, that three aces beat any other three cards, at once offered a dollar bet on his hand. To the surprise of everybody, the Irishman raised him ten dollars. The tourist wagered a like amount, and the Irishman laid down three hearts, which he called a flush, and pocketed the stakes. It was at least half an hour before it dawned upon the tourist that five of a suit are necessary to a flush, and that he had been fleeced by professionals. Then a sad and solemn quiet rested down upon him, and he sat gazing out from the window until Night, sable goddess, from her ebon throne, in rayless majesty stretched forth her leaden scepter o'er a slumbering world. Then he disappeared in the sleeping-car, and if his trip to California does nothing for his health, it has added something to his wisdom. Ten minutes after the game of cards ended, the Irishman yanked his dog out from beneath my seat and left us. His brogue was dropped and all indications of intoxication had vanished.

Through New Mexico and Arizona the train was full of men in long ulsters, and wearing white, wide-rimmed felt hats. These were cowboys, the first I had ever seen in their native clime. Of the cowboy there appear to be two classes—the genuine and the bogus. The genuine cowboy is a healthy specimen, a trifle prodigal in the use of his money, and his legs sometimes get beyond his control and stretch themselves across the aisle of the car, but he will make an effort, without taking offense, to coil them down when requested to do so politely. He wears an expensive band upon his best hat. He carries no visible weapons, as I conclude, when off duty, and is often an educated and agreeable gentlemen, speaking grammatically and otherwise with propriety.

The bogus cowboy is different. He is not a cowboy at all, though he calls himself one and wears a cheap sombrero. He is an all-around tough, who never mounted a horse in his life and is seldom sober enough to keep the saddle if he were lifted into it. One of these fellows entered the smoking-car near Flagstaff, Arizona. He was the most uncomfortable man to have around that I ever fell in with. He bulldozed the passengers, lounging up and down the aisle with his hand to his hip-pocket. He made me the following requests:

To fight with him.

To give him something to eat.

To give him a drink.

To come out on the platform and have a little gun play.

To stand up and be gunned.

To loan him half a dollar.

To remove my valise from the seat and allow him to sit down.

To go to hell.

All of which requests I respectfully but firmly refused to accede to. During the conversation he kept his hand behind him underneath his coat. It was conducive to his health that he brought it forward empty.

Having made a failure of the coercive method, he was unmanly enough to attempt to work upon my sympathies. His left hand had a cloth around it, which he removed, bringing to general notice a pistol wound in one finger, given him, he said, by a man at Williams, whom he was now on his way to "gun," just for the fun of it. He added that after the man had shot him he also clubbed him on the head with his pistol, and he appealed to Mr. Putnam to decide if such conduct was not scandalous. Mr. Putnan acknowledged broadly that it would come under that definition. From his injuries he next recurred to his request for the loan of half a dollar, but didn't get it and fell to grieving over the lack of sand displayed by these tenderfeet who will neither fight or pungle up. At Williams he got off for a drink and the train sailed without him.

Until he has passed Raton, on the state line between Colorado and New Mexico, some seven thousand feet above sea level, the traveler notes no perceptible moderation of the temperature, but as he descends the mountains toward Albuquerque the sun grows warmer, the air clearer and softer, and for hundreds of miles he seems to be in an atmosphere perfectly adapted to his wants. If people could live on the best articles of climate and scenery, the residents of that locality would not need to work. I never saw so beautiful a sunrise as overtook us coming down the mountains. The car window was covered with frost-work in innumerable designs, and when the rays of the sun struck it, all these forms took on a thousand hues, and seemed to be magnified, so that looking through the window was like gazing down an immense grotto, as near as I can describe it, with the sun shining in at the farther end, its blaze caught by great diamonds set in rocks, and turned into streaks of light shooting out in all directions. I looked at the view until the sun, melting away the ice, came through the window and struck me in the eye.

This southwestern land, New Mexico and Arizona, is a land of poetry and mystery and terror. It is full of fearful mountains and chasms and precipices. Along the line of the railroad nothing appears to grow, and the soil is of a rich brick color, as though it had been baked in a kiln. Bluffs rise near you hundreds of feet high, in layers or strata I suppose is the term, such as are sometimes seen in the high banks of a river. Isolated rocks turned up on edge stand off by themselves with no relative, perhaps, within a hundred miles. Then there are rocks weighing thousands of tons arranged in all manner of queer forms, helter-skelter, in pyramids, in circles, as we see cobble-stones beside the road where children have been at play. The sand-banks do not slope, they are straight up-and-down or overhanging. The mountains often have no foothills, but rise from these plateaus like the pyramids from the plains of Egypt. Solitary peaks stand treeless from the foot to their white summits, which, like William Tell's mountains, "wear their caps of snow in very presence of the regal sun." Again, there are canyons deep enough to put a good-sized mountain into. How these gorges ever got scooped out in their present fashion is a matter of great mystery. The train crossed one called Canyon Diablo 285 feet deep.

The natives of this land are much the color of the soil, somewhere between copper and chocolate. From their adobe huts these natives came out to meet the train and sell their wares to the passengers. The Pueblo Indians were, if I recollect accurately, the first we saw. All the business enterprise of this tribe seems to have been given to the women, who had bits of pottery, volcanic glass, and some colored stones which they desired to work off for the currency of the East. The tawny damsels were the least attractive of all specimens of the female sex that ever came under my observation. I looked them all over carefully, and failed to see either traces of past or premonitions of future loveliness. I understand that the male Indian is above doing anything to support himself, and allows the women folks to hustle for the family. I saw one absurd old Indian astride a small donkey. I addressed him as Powhattan and inquired after the health of his daughter Pocahontas. He replied, "No savey." He wore a blanket of divers hues, but of uniform dirtiness, and had a necktie around his head, the tie falling behind. There are a few adobe churches in these Indian villages and some converts are reported to have been baptized. If the ceremony is performed by immersion and frequently repeated, I am in favor of extending its observance.

Other Indian girls were the Hualipais, so some one called them, and the Mojaves. The latter wore their faces painted and penciled like the facade of a brick building, and so some of their natural ugliness was concealed by art. Before the average Indian maiden can make her debut in paleface society she must spend more money for buttons and adopt some form of trousering.

Some of the places marked on the map of Arizona as towns are calculated to make the stranger smile. They often consist of a single building and contain a single inhabitant. Among them I remember Chino and Aubrey, where a red-shirted man in a broad sombrero represented the total population of one. As a passenger remarked, if the conductor had not called out these stations in a loud tone of voice, no one would suspect we had reached them.

We came to Mojave (pronounced Moharvey) in California before we found any vegetation, except cactus as big as apple-trees, and some of the country is absolute Saharic desert—sand and nothing else for scores of miles. A remarkable feature of the atmosphere of this section is that a mountain twenty miles away does not look more than two hundred rods distant. At Mojave an experiment was being made in agriculture by an enterprising farmer who had struck a furrow around one hundred and sixty acres, and was putting in barley. The plow, an affair something like a harrow, sowed the grain from a box and turned four two-and-a-half-inch-deep furrows over it.

Penetrating California, the prospect brightens as fast as any reasonable person could expect. Here you begin to see trees and plowed land, buildings, and windmills pumping water. Villages with stores and school-houses appear, and you are again in a country where vegetation springs from the soil. Back somewhere about six hours from Oakland I put my head out of the window at a station and a man wanted to know if I wished to buy a hot chicken "tomally." I inquired what word he used. He repeated "tomally." "How do you spell it?" said I. "T-o-m-a-l-e," he replied. I said that I did not desire a tomale just then, as I had brought a large supply of it in my trunk. The fact was, I did not know what a tomale was and I have not since learned anything on the subject. It is not in the encyclopedia. M.

THAT was a rather pertinent question which a young man asked the Rev. Joseph Cook, when the preacher had ended a bitter diatribe on Sunday newspapers. He asked Cook wherein a Sunday newspaper differed from a prohibition meeting, as both were run for money. The preacher indignantly denied that he ever accepted pay for his addresses in behalf of prohibition, but all his brethren of the cloth would have difficulty in making the same dental. It is as idle for clergymen to make war on the Sunday newspaper as on the Sunday horse-car. Each is a necessity of which the public will not be deprived because of the Puritanic scruples of a small number of people.—Examiner.

ADMIRERS of the boy preacher Harrison may be interested to know that this promising infant is gray-headed, and in the neighborhood of sixty.

NEWS AND NOTES.

Chicago preachers show such unanimity of expression and sentiment as to prove that some insidious power is pulling the string on these puppets of the pulpit, making them all dance to the same melody; for the salient points of Dr. Withrow's late windy fanfaronade will, with very slight variations, stand for the rest. This Presbyterian prevaricator's text was: "Happy is the people whose God is the Lord," and he had the monumental audacity to affirm that all political freedom "depended on a pure and undefiled Christianity; that civilization, within itself, was but little better than barbarism. Nineveh and Babylon did not perish because of their barbarism, but because they did not worship God. Rome knew not God, and it perished. Israel was the chosen of God, and it had preserved its identity from the time of Abraham until the present day. Education was not sufficient to secure national happiness." He deplored the tendency of the press to make man greater and God smaller. If the people thought the laws man-made, they would have no respect for them, but if made to understand that God stood behind them—that they were God's laws—they would show more fear," and therefore he exhorted the people "to glorify and honor God by recognizing him more in our form of government and in the criminal laws of the land." If this were not done, the preacher prophet affirmed, "in fifty years the idea of God will have grown so small that we could not find it with a microscope that magnified 70,000 times. Nations who worshiped God were the most happy and prosperous." He closed with a demand for the suppression of Sunday papers, which he claimed "violated the Sabbath and dishonored God."

Seriously it would be folly to follow this sniveler through his varied sinuosities, were it not to expose the covert purpose—the treasonable attempts of these God-in-the-Constitution agents to overthrow American liberty.

The above sermon, of which nearly all the others would form a part, proves that Christianity as an organized ecclesiastical power, is continually warring against the natural, inalienable right of the people to rule themselves. It does not believe in the people; it distrusts them; they are naturally full of folly and wickedness; God alone is goodness and wisdom, therefore self-government and God's government are incompatible.

Those restless Jesuits of the Protestant persuasion, the Evangelical Alliance, alias the National Reform Association, met in convention in Washington lately. Nearly two thousand of these oily-tongued, white-chokered, black-coated parasites were individually presented to the president, showing conclusively that our age, our country, our government, are all assisting in bolstering up exploded beliefs, even with the prestige of their official positions. As custom makes it the duty of the executive, in replying to deputations, to be diplomatic (otherwise, a convenient liar), more especially when a second term is being industriously "worked," despite the expiring efforts of the uncivil service, the president completely transcended the requirements of his office and party on this particular occasion. Said he: "All must admit that the reception of the teachings of Christianity result in the purest patriotism, in the most scrupulous fidelity to public trust, and in the best type of citizenship."

In the first place, Cleveland is well aware that "all" do not admit any such thing; that the world of scholars dispute and doubt the very existence of Christ, either as a man or as a divinity; that none of the so-called teachings of Christianity can be authentically attributed to him; that, in an ethical view, the teachings of the Talmud, the Koran, of Buddha, and others, are vastly superior to the majority of those incorporated in the creeds of Christianity.

Secondly, the "purest patriotism" is represented by a name still honored by the public, used with pretended veneration by the president's party, and usually standing as a synonym for governmental reform—that of Thomas Jefferson; yet the sage of Monticello never accepted the teachings of Christ—he contemned them. Were there any purer patriots than Thomas Paine and Benjamin Franklin? Yet neither of these accepted the teachings of Christianity. To take a local illustration, we have a lot of "boodlers," some in, some out of jail, but likely to escape merited punishment, as they nearly all are "good" church members. They accept the "teachings of Christianity;" of course they do, and accept bribes as a benefit to themselves and the church; therefore they are purest patriots. They literally believe in "laying up treasures."

The third proposition, relative to "scrupulous fidelity to public trust," is quite amusing, seeing that our Sunday-school superintendents, teachers, and Bible-class leaders are so rapidly engaging in their great Canadian colonization scheme. There is more Christianity in Canada, so their disappearance is excusable. Colonel Bolton, one of the leading lights of Christian laymen in this city, was recently sent to Joliet for systematically robbing the government while superintendent in a department in the postoffice, by way of proving his fidelity to public trust.

As to the fourth and last falsehood, about the "best type of citizenship," we wish to respectfully refer the president to the statistical facts collected by Colonel Billings in his "Crimes of Preachers," for if acceptance of Christian teachings makes the average man a better citizen, the teachers should be the very best. Sad to relate, the figures show they are the very worst. One morning's paper (Chicago Herald, December 14) reports two church rows in Cleveland (queer coincidence in the name). One is the Pope-Hildreth trial between two leading representatives of the Methodist pulpit. Another is a priest who is arraigned on sixteen specific charges of ministerial morality, which report names "immorality"—not brought up by the unholy Infidels, but by his own congregation. A third is a Wisconsin Methodist minister who tried to defraud a widow out of a small property. Surely that is false. Ministers have a reputation of caring for widows better than that. She must have been very unattractive. This is only one paper's record for one day, and it does not seem to be an extraordinary day for clerical scandals either. If Christianity produces the best citizens, how sad to contemplate that many become such just before they have to forfeit their lives at the request of the law! What a pity that just as they are fitted for the best citizens they have got to die! Perhaps it is best, to "save" them from backsliding.

Just imagine what a drop from the Infidel Jefferson in the White House to Grover Cleveland!

Oh, what a fall was there, my countrymen!

When Liberals organize, contribute, and agitate, like the Evangelical Alliance, they will attain results proportionate to their efforts. They must learn that numbers are respectability; that our numbers are sufficient, if organized, to command attention and stop this governmental cant; that "in union there is strength;" that evolution, physical and intellectual, is the result of energy. What we want is to spread the light of mental liberty; to rescue our country from the hands of priest and despoiler. For this purpose we need funds. Every cent contributed will be rigidly accounted for. No one is trying to get rich off the American Secular Union. All can do something. Come, instead of spending money in senseless presents to perpetuate what is now a Christian institution, learn to donate something to liberty. In former times, men had to lay down their lives that progress might reach its present altitude. We have merely to lay down a few dollars. Then let us do that, in future, willingly and generously.

E. A. STEVENS, Sec. A. S. U.

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Freethought.

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FREETHOUGHT.

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SAN FRANCISCO, - - - JANUARY 21, 1888

POPE LEO'S Christmas presents amounted to fifteen million dollars. The mitred harlequin of Rome is the prince of paupers.

SOME one suggested to Ingersoll that his criticisms were too sharp. He answered, "There are plenty of thumbs. There must be some needles."

THERE is nothing sweeter than to think the thoughts of Liberty, and interpret something of their music to the world. Even if the world refuses to listen, the glory of the thought is undimmed.

THE Mormon church is in the hands of a receiver, and its affairs are now practically administered by the government. This is the first time in the history of the country that we have had a state church.

THE daughter of Commodore Vanderbilt has given a Boston faith-cure healer a thousand dollars for treatment, and the transaction is denounced by the press as a swindle. Yet if the deluded woman had paid the same sum to a priest for the saying of mass, what difference would there have been in the degree of imposture? And what would the press have to say about it?

THE Second Adventists of Michigan believe that the judgment day is close at hand, and to prepare for it they are selling their property and giving the proceeds to the church. If there is to be a judgment day, and if common sense and sanity are to be among the conditions of eligibility to the New Jerusalem, Michigan will on that day furnish a large contingent of disappointed people.

IF this cold weather holds on much longer, the Salvation Army and other branches of the orthodox church will have to go out of business. To warn the homeless tramp on the street corner that unless he mends his ways he will be consigned to a place where the fire never goes out, is no warning at all. When the thermometer reaches zero, it is time to pray that a certain kingdom may come on earth as it is in hades.

No work can be measured simply by its result. Failure does not make an action in itself less great, and success does not contribute to its real worth. The reward of life is in doing and not merely in acquiring. The heat of battle is nobler than the flush of victory. That is not a failure which lacks popular applause and wealth. That is failure when one ceases to do his best work. That is success when one achieves, not some outward gain, but the noblest expression of his being.

THE Rev. J. C. Smith, of this city, has just been tried before the Presbytery to determine his soundness on doctrinal points. The trial showed that the Rev. Mr. Smith's belief in the ultimate damnation of a majority of the race is implicit. Some of the brethren objected to giving him a hearing, but the Rev. Dr. Frazer said that if "Bob" Ingersoll even were to present himself as a candidate he would be proud and happy to examine him. Dr. Frazer evidently has not read the Ingersoll-Field discussion, or else the experiences of others are entirely wasted on him. We do not believe that Dr. Field is either proud or happy over the result of his examination of Colonel Ingersoll.

FREETHOUGHT AND THE LABOR QUESTION.

It is conceded that the most important practical question of to-day is the Labor question. Its right settlement is necessary to the preservation of our civilization. Stupendous forces are gathering, and volcanic intensity is in the air. At the top and the bottom of society are the dangerous classes, and unless there is reconciliation there will be certain destruction.

But no great question can be settled without ideas. There must be a philosophy of reform, a mental understanding of the situation. The labor question cannot be solved by an appeal to sentiment, by arousing passion. It is the intellect of man that must grapple with the difficulties, and not only see the evil, but the best way of escape.

It is granted by every thinker that education first of all is necessary for the elucidation of this question. It cannot be settled by an ignorant people, be they rich or poor. Prejudice must be removed. The world must know what equality is, what liberty is, what justice is. These cannot be guessed at. They are

not feelings; they are relations which the reason only can unfold. As well might one understand music or mathematics without study as to understand equality, liberty, justice without study. Merely to harangue the multitude is not sufficient. The multitude must be taught. There must be a process of growth. Scarcely any are wise enough to-day. Most are hedged in, and see only a step before.

There must also be arbitration. The labor question can not be settled by brute force. It needs the wise head and the wiser heart. There must be a rational remedy. Conquest will not abate the difficulty. There must be adjustment, equilibrium, a balance. There must be no crushing out, but a harmony of all the forces of society. Capital and labor are friends and not foes, and should arbitrate in the open court of the universe.

Again, the true method of industrial co-operation can be reached only by experiment. There must be an actual trial of theories. No matter how beautiful a dream may be, it must be put to the test. Human nature must be taken exactly as it is. We are not dealing with imaginary quantities, but with real men and women—with vast differences of temperament and character. Some want one thing, others another. Individuality is a tremendous factor. It is a subtle and gigantic force—protean in its manifestations. We can not prophesy what it will do in given circumstances. We can only try. Every attempt and every failure are of advantage and open better ways for the future. This is the method of science—experiment. We can not deal with abstractions, but with things. Things and theories don't always match, and until they do the truth is not gained. There are no mathematics of human progress. One can not sit down and reason out, spin from his dreaming brain, just how humanity ought to go or will go. Humanity will not go according to any preconceived notion. It will not obey the hand of any engineer. It has a process of its own, and its evolutions come from unsounded deeps.

Whatever differences may exist, these axioms of reform must be admitted—education, arbitration, experiment. No thinker will for a moment deny the necessity of these. Whatever method he adopts, he must agree to education, arbitration, and experiment.

The relation of Freethought to the labor question, therefore, is this: it provides the conditions by which all reforms must advance, and all methods be successful. Without Freethought there can be no education, no arbitration, no experiment. With Freethought they all exist. Freethought of necessity means education, for it is itself the highest result of education. Freethought is arbitration, for every Freethinker recognizes the equal rights of all. Freethought is experiment, for it recognizes the value of what is, and that only through reality can the truth be attained.

Freethought is not the solution of the labor question, but it is the creator of those conditions by which only a solution is possible. Freethought is sympathetic to all reform, but it does not profess to decide *a priori* the best method of reform. That must be the result, not of thinking only, but of experience. Thought can not always declare beforehand what is the wisest action. There is no infallible guide. The wisest action is found by trying. But no trying is valuable unless Freethought is the very soul of it. The action of a slave has no scientific value—only the action of a free man. The Freethinker may sometimes think wrongly, but he will also think rightly; but the slave never can think rightly. His thought is wrong per se. Liberty is the only possible road to wisdom.

At present there is no unanimity among labor reformers. Their theories are radically different. Freethought does not and cannot decide between these, simply as Freethought. It says: Keep on thinking, keep on trying, keep on experimenting. Every Freethinker is bound to have his own way, but every Freethinker will accept the best practical results, for he is not a Freethinker who is controlled by his own prejudices and narrow outlook, but he is free who recognizes the supremacy of universal science.

The progress of the world is manifold. It is in every direction, in science, art, literature, in politics and social life. It is destructive and constructive. It is in the individual and in the mass. All our varied humanity is struggling at innumerable points. Each reform is involved in every other, and a gain in any place is a gain all round. But so vast is the plane of human endeavor that he who wishes to advance the world must concentrate his efforts. While interested in all reform, he must choose his point of emphasis—that point in the long line of progress to which his best life can flow and give the largest outcome for the common good.

But while choosing one point where he himself can do the most valuable work, he must recognize that advance is made in every direction, and that others working in a different way accomplish equally with him for the general welfare.

Nothing can be so important as Freethought, although Freethought is not the ultimate. The ultimate is a sublime and beautiful humanity, where toil is glory, and virtue is its reward. But Freethought is the means to this great end. It opens every door of human progress, takes off the chains of the mind and so the chains of the body. Mental emancipation is finally the emancipation of the whole man.

THE glory of a new paper is that it has no delinquent subscribers.

MOODY is coming to San Francisco in March. What have we done?

COLONEL INGERSOLL'S address to the jury in defense of C B. Reynolds, indicted for blasphemy, has been published in pamphlet form, at 25 cents per copy.

THOMAS COLLINS, a laborer, was covered up and crushed last week by the caving in of a trench in which he was digging. He died before he could be extricated by human help—and there is no other.

DANIEL KOHLE, of Metamora, O., a Freethinker, died last October, leaving a legacy for the founding of a Liberal and scientific library in that town, but the judge declined to probate the will on the ground, apparently, that a Freethinker must necessarily be of unsound mind and memory. New York parties who were appointed by Mr. Kohle's will to select the books

for the library have appealed from the decision of the probate judge, and the case will be tried next March.

A CORRESPONDENT suggests that FREETHOUGHT be enlarged to sixteen pages—a move which is already in contemplation. As soon as it becomes really apparent that the Freethinkers of this coast want a Liberal paper enough to support it—and indications now point that way—we shall add to our size. The price will not be increased.

THE Russian and Greek Catholics celebrated January 13 as New Year's Day, that being the first day of 1888, according to the old style of reckoning which obtained previous to the dictum of Pope Gregory in the seventh century. Gregory being a Roman Catholic, the rival church of the Greeks refused to accept his amendment.

CRITICAL REVIEW.

Our attention has just been called to a work entitled "Paradise Lost," by John Henry Milton, a spring poet. The most remarkable feature of the volume is that while it is written in the form of poetry, it is totally destitute of rhyme. How this deficiency escaped the observation of the publisher is inscrutable. The theme to which John Henry tunes his lyre is the creation of this "tear and a grain of sand," called the earth, and concerning the alleged creator the writer gives us the following lines. We call them rather poor stuff:

> He took the golden compasses, prepared
> In God's eternal store, to circumscribe
> This universe, and all created things.
> One foot he centered, and the other turned
> Round through the vast profundity obscure,
> Etc.

If, with all the modern improved machinery for making poetry, John Henry can do no better than that, he should have let literature alone. "Circumscribe" will never rhyme with "prepared" while reason holds her seat. But the narrative is interesting. Let us throw it into contemporary verse and hear it. his is what Milton aimed to say:

He took some golden compasses, about the proper size,
For which he paid a quarter at the foundry in the skies;
One point he centered on his thumb, and let the other trace,
Round through the vast profundity, the outer rim of space;
And the same was the circumference of all created things,
And the inner side of heaven was denoted by the rings.
Thus the earth was separated from surrounding void and mist,
And set spinning on its axis by the turning of his wrist
Then he squeezed it 'twixt his fingers, and he rolled it in his hand
Till the oceans had been gathered in the hollows of the land.

So God moved upon the waters, having let his moorings slip,
And went sailing o'er the surface on a sort of trial trip.
It was thus that vital virtue was imparted to the world,
And the earth, self-poised and balanced, through the realms of ether whirled;
All the same as when a juggler, with a dextrous toss and twist,
Sets a gilded ball in motion by the turning of his wrist.
Then God said, Let earth be lighted, which was quite a happy thought,
And he lit a stub of candle which he happened to have brought;
And the match wherewith he lit it to produce the light of day
He ignited in the fashion of a person built that way.

Thus was earth illuminated, in a manner somewhat crude,
But it suited the creator, who at once pronounced it good.
And the light was from the darkness by the hemisphere divided—
Day on one side, night the other—so their names had been decided.
And when darkness had departed, and the primal morn had burst,
Day was ushered in, and people called it January first.
And in heaven the choir celestial, being pleased with the result,
Twanged their harps and raised their voices, and with music did exult.

We should hardly care to vouch for the truth of the foregoing narrative, but that is the way Milton tells it. He also finds corroboration in the words of the Rev. Mr. Talmage, of Brooklyn, N. Y., who no doubt would be able to read Mr. Milton without emotion, as he is something of a liar himself Says Mr. Talmage: "Out in space there hung a great chunk of rock and mud, and water, and shell, thousands of miles in diameter, more thousands of miles in circumference—a great mass of ugliness, confusion, and distortion, uselessness, ghastliness, and horror. It seemed like a great commons on which smashed-up worlds were dumped. It is what poetry and prose, scientist and Christian, agree in calling chaos. Out of that black, rough, shapeless egg our beautiful world was hatched. God stood over that original anarchy of elements and said: 'Atlantic ocean, you go right away and lie down there! Pacific ocean, you sleep there! Caucasian range of mountains, you stand there! Mount Washington, you be sentinel there! Mount Blanc, you put on your coronet of crystal there! Mississippi, you march there, and Missouri, you marry it there!' And he gathered in his Almighty hands the land, and mud, and rock, and rolled, and heaved, and moulded, and dented, and compressed them into shape, and then dropped them in four places, and the one was Asia, and another was Europe, and another Africa, and another America, North and South."*

On the day following the one on which the proceedings just described took place, the narrator goes on to say, the creator made a firmament, and slipped it into place, thus dividing the waters above from those below it, and the remainder of the week was occupied in such minor details as making the sun, and stars, and moon; also great whales. Saturday's accomplishments are worthy of extended notice. The creator began to see his way through the woods. Says Milton, as we translate him freely:

The sixth day of creation, which was Saturday, arose,
And the angels of Jerusalem put on their Sunday clothes,
And were making heaven merry, for when the day was sped
They knew the boss would be at home and paint the city red.
* * * * * * * * * *

Down on the earth the word went forth, Let creeping things appear,
And straightway they 'gan to obey the voice that they did hear.
The fertile earth teemed with the birth; innumerous living creatures
Out of the ground rose all around, with their distinguished features.
Straight from his lair the grizzly bear his hungry jaw protruded;
From rushes dank on river bank the behemoth exuded.
With open smile the crocodile crawled o'er the reeds and rushes.
The boojum snark, with visage dark, from out his dungeon pushes.

The snake and snail and waggletail emerged, no whit belated,
While from the soil, by dint of toil, fishworms vermiculated.
The willapus, grandsire of us, began his natural duties,
With horrid mein, and eyeballs green, appeared the giascutis,
And made them all, the great and small, stand in their places rooted,
When from his ear, as did appear, a Parson evoluted.
Each looked aghast to see this last addition as a neighbor—
'Twas then God spoke: "This is the joke of all my six days' labor.
Now, by my word, he is absurd, but take him in possession;
I give him free, henceforth to be the tail of this procession."
Thus having made the lower grade of animated creatures,
Including eke, and so to speak, one of the genus preachers,
With grander stride than yet was tried, he made a tree with branches,
In which full soon a gay baboon sat grinning on his haunches.

The tale, as we read it in the work under review, next describes the inauguration of the race to which we have the honor to belong. To quote the defective verse literally, the architect observed:

> Let us now make man in our own image, man
> In our similitude, and let them rule
> Over the fish and fowl and sea and air,
> Beast of the field, and over all the earth,
> And every creeping thing that creepeth ground.

No objection to the above proposition being recorded, the process continues:

This said, he fashioned Adam of the dust that had been left
In the making of the creatures of intelligence bereft;

* Should any one suspect that this is a parody of the words of the Rev. Mr. Talmage, he is referred to the "Battle for Bread," by the Rev. T. DeWitt Talmage, what is here quoted being the two opening paragraphs. New York: J. S. Ogilvie & Co.

And having in his nostrils blown the vital breath of life,
He chloroformed him, stole a rib, and made the man a wife.
And it is held by chroniclers, and told by one who knows,
That the first deep sleep of Adam was the poor man's last repose;
For well he knew, as husbands do, that when he'd sunk to rest
She would deftly search the pockets of his trousers and his vest.

There is a certain familiarity about these last eight lines. If we remember correctly they are from an Eastern almanac for 1888, not yet in print. Evidently our poet has been plagiarizing, but as we read in the preface to the work that he was born in 1608 he must be dead now, and so we will say, *De mortuis nil nisi bonum*, or its equivalent. Of "Paradise Lost," however, we are free to maintain that as a poem it is a failure, and that if it was forwarded to us by the author the mails have been a long time getting it here. In these days of delayed trains there is nothing remarkable in this.

OUR PIOUS CONTINGENT.

The people in the whole world according to creed may be estimated thus, in round millions: Christians, 338; Buddhism, 340; Mohammedan, 210; Brahmin, 170; Confucius, 80; Sintoism, 14, and Judaism, 7. Of English-speaking people, the Episcopalians number 21,305,000; Methodists of all descriptions, 16,000,000; Roman Catholics, 14,600,000; Presbyterians, 10,650,000; Baptists, 8,195,000; Congregationalists, 5,750,000, and Unitarians, 900,000. According to the latest statistics, the number in the United States of each denomination is as follows:

DENOMINATIONS.	Churches.	Ministers.	Members.
Adventist, Second	800	600	70,000
Adventist, Seventh Day	640	144	15,570
Baptist	26,060	16,596	2,296,327
Baptist, Anti-Mission	900	400	40,000
Baptist, Free-Will	1,432	1,213	78,012
Baptist, Seventh-Day	94	110	8,539
Baptist, Six Principle	20	12	2,000
Christian (Disciples of Christ)	5,100	3,782	591,821
Congregational	3,804	3,713	381,697
Dunkards (the Brethren)	250	200	100,000
Episcopal, Protestant	3,013	3,725	398,990
Episcopal, Reformed	.....	100	9,445
Evangelical Association	1,576	1,545	117,027
Friends	392	200	60,000
Jews	269	202	13,683
Lutheran	5,553	3,132	950,868
Mennonite	300	350	50,000
Methodist, Episcopal,	17,935	24,658	1,724,420
Methodist, Episcopal (South)	.....	11,703	860,657
Methodist, Episcopal, African	.....	1,738	387,566
Methodist, Episcopal, African Zion	.....	1,800	300,000
Methodist, Episcopal, Colored	.....	638	112,9338
Methodist, Free	.....	260	12,318
Methodist, Congregational	.....	225	13,750
Methodist, Primitive	.....	52	3,369
Methodist, Protestant	.....	1,385	135,000
Methodist, Welsh Calvinistic	1,134	600	118,079
Methodist, Wesleyan	.....	400	17,087
Moravian	84	94	9,491
Mormon	654	3,906	110,377
New Jerusalem (Swedenborgian)	93	89	3,994
Presbyterian	5,858	5,218	600,695
Presbyterian (South)	2,010	1,081	123,806
Presbyterian, Cumberland	2,457	1,386	111,863
Presbyterian, Reformed	167	143	17,273
Presbyterian, United	826	719	84,573
Reformed Church (late Dutch)	509	545	80,167
Reformed Church (late German)	1,405	748	155,857
Roman Catholic	6,241	6,546	7,000,000
Shaker	18	68	2,400
Unitarian, Congregational	335	394	17,960
United Brethren in Christ	4,524	2,196	157,85
Universalist	956	729	27,429
Winebrennerians (Church of God)	400	350	30,000

The foregoing figures, with the exception of the 7,000,000 credited to the Roman Catholics, which is a moderate estimate are from the Alta California. The whole church membership, by this table, foots up in round numbers, say, 18,500,000—less than one-third of the population of the United States. With so many intelligent people walking the broad road that leads past the church doors, it is strange that religious people should worry themselves about the benighted heathen of foreign lands, who, according to the new theology of Andover, will be saved anyway.

THE WOMAN WAGE-EARNER.

Col. Robert G. Ingersoll has written the preface to a new nineteenth-century story entitled "For Her Daily Bread." The following paragraphs are from this preface:

I have read this story, this fragment of a life mingled with fragments of other lives, and have been pleased, interested, and instructed. It is filled with the pathos of truth, and has in it the humor that accompanies actual experience. It has but little to do with the world of imagination; certain feelings are not attributed to persons born of fancy, but it is the history of a heart and brain interested in the common things of life. There are no kings, no lords, no titled ladies, but there are real people, the people of the shop and street whom every reader knows, and there are lines intense and beautiful, and scenes that touch the heart. You will find no theories of government, no hazy outlines of reform, nothing but facts and folks as they have been, as they are, and probably will be for many centuries to come. If you read this book you will be convinced that men and women are good or bad, charitable or heartless, by reason of something within, and not by virtue of any name they bear, of any trade or profession they follow, or of any creed they may accept. You will also find that men sometimes are honest and mean; that women may be very virtuous and very cruel; that good, generous, and sympathetic men are often disreputable, and that some exceedingly worthy citizens are extremely mean and uncomfortable neighbors.

It takes a great deal of genius and a great deal of self-denial to be very bad or to be very good. Few people understand the amount of energy, industry, and self-denial it requires to be consistently vicious. People who have a pride in being good and fail, and those who have a pride in being bad and fail, in order to make their records consistent generally rely upon hypocrisy.

The reader of this story will get some idea as to what is encountered by a girl in an honest effort to gain her daily bread. He will find how steep, how devious, and how difficult is the path she treads.

There are so few occupations open to woman, so few things in which she can hope for independence, that to be thrown upon her own resources is almost equivalent to being cast away. Besides, she is an object of continual suspicion, watched not only by men but by women. If she does anything that other women are not doing she is at once suspected, her reputation is touched, and other women, for fear of being stained themselves, withdraw not only the hand of help but the smile of recognition. A young woman cannot defend herself without telling the charge that has been made against her. This, of itself, gives a kind of currency to slander. To speak of the suspicion that has crawled across her path is to plant the seeds of doubt in other minds; to even deny it admits that it exists. To be suspected, that is enough. There is no way of destroying this suspicion. There is no court in which suspicions are tried; no juries that can render verdicts of not guilty. Most women are driven at last to the needle, and this does not allow them to live; it simply keeps them from dying.

It is hard to appreciate the dangers and difficulties that lie in wait for woman. Even in this Christian country of ours no girl is safe in the streets of any city after the sun has gone down. After all, the sun is the only god that has ever protected

woman. In the darkness she has been the prey of the wild beast in man.

Nearly all charitable people, so-called, imagine that nothing is easier than to obtain work. They really feel that anybody, no matter what his circumstances may be, can get work enough to do if he is only willing to do the work. They cannot understand why any healthy human being should lack food or clothes. Meeting the unfortunate and the wretched in the streets of the great city, they ask them, in a kind of wondering way, why they do not go to the West, why they do not cultivate the soil, and why they are so foolish, stupid, and reckless as to remain in the town. It would be just as sensible to ask a beggar why he does not start a bank, or a line of steamships, as to ask him why he does not cultivate the soil, or why he does not go to the West. The man has no money to pay his fare, and if his fare were paid he would be, when he landed in the West, in precisely the same condition as he was when he left the East. Societies, and institutions, and individuals supply the immediate wants of the hungry and the ragged, but they afford only the relief of the moment.

Articles by the thousand have been written for the purpose of showing that women should become servants in houses, and the writers of these articles are filled with astonishment that any girl should hesitate to enter domestic service. They tell us that nearly every family needs a good cook, a good chambermaid, a good sweeper of floors and washer of dishes, a good stout girl to carry the baby and draw the wagon, and these good people express the greatest astonishment that all girls are not anxious to become domestics. They tell tell them that they will be supplied with good food, that they will have comfortable beds and warm clothing, and they ask, "What more do you want?" These people have not, however, solved the problem. If girls as a rule keep away from kitchens and chambers, if they hate to be controlled by other women, there must be a reason. When we see a young woman prefer a clerkship in a store, a business which keeps her upon her feet all day, and sends her to her lonely room filled with weariness and despair, and when we see other girls who are willing to sew for a few cents a day rather than become the maid of "my lady," there must be some reason, and this reason must be deemed sufficient by the persons who are actuated by it. What is it?

Every human being imagines that the future has something in store for him. It is natural to build these castles in Spain. It is natural for a girl to dream of being loved by the noble, by the superb, and it is natural for the young man to dream of success, of a home, of a good, a beautiful, and loving wife. These dreams are the solace of poverty; they keep back the tears in the eyes of the young and hungry. To engage in any labor that degrades, in any work that leaves a stain, in any business the mention of which is liable to redden the cheek, seems to be a destruction of the foundation of hope, a destruction of the future; it seems to be a crucifixion of his or her better self. It assassinates the ideal.

It may be said that labor is noble, that work is a kind of religion, and whoever says this tells the truth. But after all, what has the truth to do with this question? What is the opinion of society? what is the result? It cures no wound to say that it was wrongfully inflicted. The opinion of sensible people is one way, the action of society is inconsistent with that opinion.

Domestic servants are treated as though their employment was and is a degradation. Bankers, merchants, professional men, ministers of the gospel, do not want their sons to become the husbands of chambermaids and cooks. Small hands are beautiful, they do not tell of labor.

I have given one reason; there is another. The work of a domestic is never done. She is liable to be called at any moment, day or night. She has no time that she can call her own. A woman who works by the piece can take a little rest; if she is clerk she has certain hours of labor, and the rest of the day is her own.

And there is still another reason that I almost hate to give, and that is this: As a rule, woman is exacting with woman. As a rule, woman does not treat woman as well as man treats man, or as well as man treats woman. There are many other reasons, but I have given enough.

This story is filled with sympathy for the destitute, for the struggling, and tends to keep the star of hope above the horizon of the unfortunate. After all, we know but little of the world, and have but a faint conception of the burdens that are borne and of the courage and heroism displayed by the unregarded poor. Let the rich read these pages, they will have a kinder feeling toward those who toil; let the workers read them, and they will think better of themselves.

DR. McGLYNN ON THE POPE IN POLITICS.

Dr. Edward McGlynn addressed the New York Anti-Poverty Society on the 8th. His first words were: "Pope in politics—What business has the Pope in politics?" He continued, saying that it was the meek spirit of Christ, and not the sword of Peter, that won at the start, and added: "The stupendous blunder of one thousand years ago, the union of church and state, shall not be repeated in this virgin continent to the detriment of both. Unfortunately the church is human as well as divine. There can be no new doctrine in the church, and yet in this city last Sunday the president of a meeting said that every word of the pope from his high chair was as from the Holy Spirit. Think of such rot as that in this country! Talk about the pope being the mouthpiece of the Holy Ghost. O Lord! Why, the highest people on the highest chair [with the accent on the "high"] would never venture to make such a claim. This is making of the pope a fetich.

"The pope has a right to write a letter to anybody and say, 'Come to Rome,' and leave to himself to say what it is about, and how long the bidden one is to stay there. In old times he would have exercised his kingly right and locked me in a dungeon. The pope has our allegiance as long as he remains in his proper position. The pope will be a real successor to St. Peter when he moves about the earth and will not kick any one in the mouth. Who shall so forget his manhood as to offer to kiss his foot? He could be as good a pope walking down Broadway with a stovepipe hat, instead of wearing a hat about five hundred years out of fashion. The pope of to-day is flattered by the attention of that great humorist, Bismarck, who asked him to be the arbiter of an opera-bouffe war which Bismarck had provoked with Spain.

"The figure which looks like an old woman was piled high with flattery until it was made to think that it was holding the balance of power of the whole world. Flattery has been piled on an inch thick all over that poor old seventy-six-year-old bag of bones. Poor, absent-minded old man, who is made to think he is the greatest of pontiffs! Why is it Italy is so bitter against the pope? Because he in politics. He is a mere politician in the lowest sense of the word, and all because of his accursed clinging to his accursed temporal throne.

"I supported Cleveland at the last election, which I will not do again, because I would protest against the appliance of the ecclesiastical machine and corrupt Tammany Hall. It was a crime. In the old church over which I presided there were no political tracts put in the pews, even when tracts came through the vicar-general's office. It was charged that there was too much religion in St. Stephen's and not enough of politics and the machine. The so-called Catholic countries are the countries where the pope is most heartily hated, because of his political ambition."

EMIGRANTS to the number of 371,619 landed at Castle Garden, New York, last year.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

E. A. STEVENS, Secretary ..... 750 West Lake St, Chicago
CHARLES ECKHARD, Treasurer ..... 28 Lafayette Pl., New York
E. B. FOOTE, JR., Chair. Ex. Com... 120 Lexington Ave., New York
EDGAR C. BEALL, Chair. Fin. Com..... 27 Arcade, Cincinnati

VICE-PRESIDENTS:

Col. R. G. Ingersoll,	Mattie P. Krekel,	S. W. Devenbaugh,
Courtlandt Palmer,	Harry Hoover,	Wm. Algie,
T. B. Wakeman,	Charles B. Reynolds,	Roman Staley,
James Parton,	Prof. Ch. Orchardson,	H. P. Mason,
J. D. Shaw,	L. K. Washburn,	N. D. Goodell,
W. F. Jamieson,	W. S. Bell,	D. W. Smith,
Charles Watts,	Mattie A. Freeman,	Jas Wardwell,
John E. Remsburg,	M M Secor,	J W. Black,
Horace Seaver,	Otto Wettstein,	Thos. J. Truss.
	Wm. Redfield,	

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governors of the various states, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

ADDRESS

To the Liberals of the United States by the Board of Directors of the American Secular Union.

We take it for granted that the Secular Union has the sympathies of all the Liberals of the country, that its platform appeals to their reason, and that they would favor more practical means for carrying out its objects. For such work the first essential is an organization; the second, the necessary financial support. We desire that the organization shall be strengthened, and so conducted that all the Liberals of the country shall be sufficiently interested to co-operate in carrying out its purpose. This is a large country, and probably its extent has more to do than many of us imagine with interfering with the success of the Union. The members of our organization can not afford to meet together in large numbers, if for no other reason than the cost of traveling expenses. There is, however, a small body of speakers moving among the Liberals, promoting Freethought and Secular principles by eloquent lectures, who find their support in the audiences that attend. Our plan is to invite the earnest support of all these lecturers in a way that will bind them and the people in the fraternal bonds of the American Secular Union, giving them whatever prestige may arise from the fact of their being special agents of the American Secular Union. That such special agents shall endeavor to enlist the co-operation, moral and financial support, of the Liberals individually and collectively wherever they may have appointments. It is presumed that there are a great many Liberals throughout the land who would gladly make donations annually or oftener to the general fund of the Union, but who might put it off from day to day, and possibly entirely neglect, owing to the trouble of writing and sending a safe remittance by mail. Liberals will thus find a convenient way to do what they would wish to for the general fund, while at the same time contributing as much as they otherwise would to the lecturer.

The plan which has received the approval of the board of directors, and which will be communicated to each lecturer in detail by the secretary, has the merit of placing all Liberal lecturers on the same footing in the Union, and affords an arrangement which should be agreeable to all, besides affording a practical plan for insuring a sufficient treasury fund. The funds thus obtained are to be used for the maintenance of an active secretary and home office, and for the printing and purchasing of such literature, tracts or pamphlets, as is approved by the board of directors, for distribution to contributors to the fund, provided the income is sufficient, and for the assistance of the lecturers. The secretary, where possible, will assist the lecturers to procure appointments, and render them all the aid in his power. It is fair to presume that those who adopt this arrangement with the Union would not be contributing any portion of their own earnings, but that, being authorized agents, they will receive a much larger subscription than they otherwise would, besides building up a universal interest, and maintaining an active, vigorous national organization for the furtherance of Freethought and their own protection.

S. P. PUTNAM, President,
E. A. STEVENS, Secretary,
CHARLES ECKHARD, Treasurer,
EDGAR C. BEALL, Chair. Fin. Com.
E. B. FOOTE, Jr., Ch. Ex. Com.

The secretary acknowledges the following recent contributions in his "Roll of Honor:"

Dr. E. B. Foote, New York city	$25 00
N. C. Dahl, Chicago, Ill	25 00
A. K. Olds (per Mrs. M. J. Olds), McMinnville, Or.	25 00
J. J. McCabe, Albany, N. Y.	5 00
I. P. Martin, Princeton, Kan.	1 00
Mrs. C. Palm, Lawrence, Kan	2 50
O. H. Palmer, Boston, Mass	1 00
Geo. N. Hill, Boston, Mass	1 00
Mr. Smith, Boston, Mass	1 00
Mrs. Jane Kendall, Roxbury, Mass.	50
New York Liberal Club, (per S. P. Putnam,)	12 00

AMONG THE WORKERS.

SAMUEL P. PUTNAM, President of the American Secular Union, will begin his lecture tour in the month of February. Arrangements are made for lectures at Fresno City, Oleander, Tulare, and other places. Mr. Putnam desires to work mainly in southern California during February and March. It is hoped that friends in San Diego, Del Mar, San Jacinto, Los Angeles, Santa Ana, Anaheim, San Bernardino, etc, will arrange for lectures at these various points. The following are the subjects of some of the lectures: "Universal Mental Liberty," "The Glory of Infidelity," "American Democracy," "The Dangers Ahead," "The Bible," "Priest, King, and People."

THE first lecture of the New Year and the last lecture of the old at the Chicago Secular Union were memorable occasions. Christmas night, Mrs. Freeman was as usual put on the list as a house-drawing attraction, on account of the festive season, and in this respect our anticipations were fully realized,

and in her handling of her subject, "Orthodox Problems," she seemed to surpass all her previous efforts. The biblical conundrums she flung at professed believers will take them several ages to solve, and she showed up the Noah's ark and other absurdities in a manner that brought forth peals of laughter and rounds of applause. That her expected tour will be one of triumph; that she will go on from conquering to conquer superstition and bigotry, and that she will acquire abroad the reputation, influence, and encouragement her talents so richly deserve, is the hearty wish of every member of the Chicago society. The New Year's chimes, "Ring out the old, ring in the new," were well performed by Prof. W. S. Bell, who gave his first lecture before our society on the first day of the year, chosing appropriately as his subject those fundamental bases of human society, "Liberty and Morality"—a good New Year's discourse. Mr. Bell's lecture was a profound presentation of the philosophy of the individualistic school, interspersed with sufficient facetious allusions to enlist and retain the attention of the average audience, while placing before them abstractions of philosophy. Those who in the discussion disagreed with Mr. Bell acknowledged the ability with which he had presented his theory of "Liberty and Morality." The telling points were frequently applauded, and Mr. Bell can feel that he scored a success before as critical an audience as assembles between Chicago and New York. It was my intention to send you a synopsis of Mr. Bell's discourse, but having lost my notes, I must prepare, like the Seventh Day Adventists of Battle Creek, for the end, for which your subscribers doubtless will be duly grateful.—E. A. S.

THE PAINE CELEBRATION.

The Liberals of San Francisco will celebrate on Sunday evening, January 29, 1888, the 151st anniversary of the birthday of Thomas Paine. The exercises will take place at Irving Hall, 139 Post street, between Kearny and Grant avenue. The following programme has been prepared:

Piano Solo.....Prof. Pettibone
Introductory Remarks by the Chairman.
Selected Song.....Prof. Briggs
Original Poem.....Thomas Curtis
Address.....Samuel P. Putnam
Address.....Mrs. J. A. Shephard
Address.....Geo. A. Bruce
Original Poem.....Robert Stuart

Doors open at 7, exercises begin at 7:30. All are invited. The works of Thomas Paine and other Liberal authors will be for sale in the hall.

PAPAL CONTROL OF THE PRESS.

From the invention of printing, about 1444, the pope and the church of Rome have sought to control the press. Sixtus IV., in 1472, commenced the crusade. Alexander VI., in 1501, ordained, under rhe severest penalties, that no books of any description should be published without the sanction of the Romish bishop of the diocese. Leo X. renewed the prohibition. The fifth Council of Laterin, at which Leo presided, 1515, decreed "that no book whatever should be printed without examination and license by the bishop, his deputy, or an inquisitor." The penalty for violating this decree was of the most terrible description. A committee was appointed by the Council of Trent, whose duty it was to prepare a list of prohibited books. It was published on the 24th of March, 1564, and called Index Prohibitious.

The committee was made permanent, and was called "the congregation of the index." The writings prohibited by this body include many of the standard works of literature, to which others are added constantly, as the labors of the committee are continued to this day. Among the books condemned are Milton's "Paradise Lost," Young's "Night Thoughts," "The Dairyman's Daughter," and the writings of Addison, Lord Bacon, Jeremy Taylor, Mosheim, Locke, Calvin, Luther, Wickliffe, Zwinglius, Melancthon, Robertson, George Buchanan, Cave Grotius, and a host of others. In popish countries the index is posted up from time to time on the church doors. Besides this index there is another called Index Expurgatorius, which includes books not entirely prohibited, but which have certain passages expurgated. Mendham's "Literary Policy of the Church of Rome" has a very full account of both catalogues.

Pope Pius IV., in the bull issues of 1564, published ten rules, descriptive of the books to be condemned.

1. All books condemning popes or councils.
2. All books upon religion, written by heretics, are totally condemned.
3. Translations of the Bible, except for the use of learned men, at the discretion of the bishop.
4. The Bible, translated even by Romish authors into the mother tongues, not allowed to be used except on permission in writing given by the bishop.
5. Lexicons and other compilations must have the sanction of the priests.
6. Books of controversy are subject to the same rules as the use of the Bible.
7. The classics are permitted only to the aged.
8. Books, in the main good, must be emended by the priests.
9. Books on science must be carefully examined.
10. Enjoins printers and booksellers and all other persons from having anything to do with the prohibited books, under severe pains and penalties executed at the will of the inquisitors.

These rules conclude as follows: "Finally it is enjoined on all the faithful that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account besides the mortal sin committed, shall be severely punished at the will of the bishops."—Landmarks of Truth.

BUSYBODIES.

Mr. Secretary Gault was preaching National Reform out in Wisconsin, in October, at the same time that President Cleveland passed through that state on his tour of the Western and Southern states. Mr. Gault preached twice in Menomonee, and in one of his sermons he argued in favor of governmental enforcement of Sunday-keeping. In the Cynosure we find a highly commendatory report of it, and among other things we find this:

"Brother Gault was very much exercised with regard to the course of President Cleveland last Sunday at Madison. He, together with Postmaster-General Vilas, was expected to attend a certain church. Pews were reserved and decorated, and ushers were waiting; services were delayed a long time, but no president and no postmaster-general appeared. The fact was that when the bells were ringing for church, Grover was still in bed, and at 11 o'clock he was taking breakfast. He should have risen early, Brother Gault thinks, and studied the Sunday-school lesson for one hour before breakfast, and then after breakfast sallied forth to Sabbath-school and addressed the school. Then after dinner he should have visited and addressed the Y. M. C. A., and in the evening gone to some church. Instead of this he spent several hours of the afternoon dictating official correspondence; and doubtless a good many besides Brother Gault and myself will not vote for Grover Cleveland."

This is a perfect illustration of the spying meddlesomeness

that will be obtruded upon the people, and of the forms that will be exacted of them, when the National Reformers obtain the power which they are now so zealously seeking. How did Mr. Gault find out that the president was in bed when the church bells were ringing, and that he was at breakfast at 11 o'clock? How does he know that the president "spent several hours in the afternoon dictating official correspondence?" And even though it were all true, what business is it of Mr. Gault's, or of the National Reform Association, or of all the religionists of Christendom together? Macaulay truly says: "Nothing is more galling to a people not broken in from the birth than a paternal, or, in other words, a meddling government, a government which tells them what to read, and say, and and eat, and drink, and wear." But this galling thing is just what the National Reformers aim to establish in this land.—American Sentinel.

GOD VERSUS MAN.

The popular notion of religion is summed up in the word worship. People who do not go to church are looked upon as irreligious. Worship is man acknowledging his dependence upon a God. Is there any ground for this acknowledgment? What has any God done for man that man should worship him? From the hour that man is born to the hour that he dies does a God do a single thing for him? Man never yet received any assistance from anybody but man. Worship is not founded upon a fact. Was Jupiter a real, live God when the Romans worshiped him? If so, is he dead now? Were the gods of Greece actual living deities when the beautiful worship of the Athenians was offered them? If so, where are they now? Do gods die? Do they commit suicide, or are they slain by other gods? It is a fact that hundreds of dieties have perished; fallen from the throne of worship, and lie entombed in dead languages. Who killed them? They died from neglect. Cease to worship a god and he falls from the heavens. Who makes a god? The one that worships him.

The religion that is founded upon a God enslaves man. Worship has killed India, checked civilization in China and been a drag upon the wheels of progress in Europe and America. The heaviest tax that is paid by every civilized people on earth to-day is the tax of worship. There is not a nation to-day that can afford to worship a god. It is like throwing money into the sea. Religion must mean something else than worship, or it is worthless. The false idea that morality depends upon a divine appointment must be corrected. Faith in a God has nothing to do with confidence in man. It is not necessary to believe in all the multitudinous divinities of the Chinese in order to get back your collars and cuffs from a Chinese laundry. The sweetest thing on this earth is joy, and the song of gladness from the human heart the purest sound that ever flowed from the lips of man. Around humanity clusters all that is fair, all that is good, all that is sacred to this age, and nothing is fairer, better, or more sacred than human happiness. Human love should no longer be wasted on divine beings; it should be lavished on human beings. If gods had done as much for men as men have done for gods, earth would be a paradise for every human heart. What a sorrowful waste of feeling has been love for God! What a pitiful loss of time and money has been worship of God! What a fearful failure of faith has been trust in God! Let us consecrate the human mind, the human heart, and the human hand to mankind. Let our labor, our thought, and our affection be all given to man. Let all that has been done for divinity be done for humanity. Let our appeal no longer be for God's sake, but for man's sake. Not a single cent of all the millions upon millions of dollars that have been taken from human toil in the name of God has ever gone into his pocket. The church is deceiving the world. When God asks for help through the priest let him go without assistance. I do not believe that God is as hungry, as cold, as sick, as wretched as men, women, and children are, and our duty is to the suffering ones of earth. God can get along without another church until every man on this earth has a comfortable home. That is what I would tell the priest, the minister, the pious beggar everywhere, who robs the home to build a church. It is human love, not divine love, that bends over the bed of pain, and soothes with pitying touch the aching brow. It is human charity, not divine charity, that relieves the wants of the poor. It is the human heart, not the divine heart, that bleeds at the sight of suffering and misery. It is humanity, not divinity, that cares for man, works for man, and dies for man.

The eye that looks with pity upon the sad homes of human beings upon this earth, upon the miseries and sorrows of the disappointed, deserted, doomed hearts of mortals, would drown with its tears the fires of hell, kindled by the church's hate and fed by the church's greed.

The threshold of our home is the entrance to the "holy of holies" that the men and women of liberated heart and mind in this age will protect from polluted feet. The beast that is trampling the earth to-day with feet of pollution is SUPERSTITION.

I do not want longer to see the home sacrificed to the church—the love of man or woman, of wife or husband, of father, mother, or child, sacrificed to Jesus. I do not want longer to be told that we are infidels to God by being true to man, that we are scoffers at what is sacred because we defend what is true and right.

Let us live to make earth a better place for man; let us add happiness to every human heart we can. In the throat of sadness put a song of joy; from the heart of anguish take the thorn of pain. L. K. WASHBURN.

THE TENDERFOOT IN SAN FRANCISCO.

The Oakland ferry bringing the passenger to San Francisco could hardly be improved upon as a method of impressing the stranger with the magnificence of this city and its harbor. The view from the deck of the boat is indescribable. The reader can understand a description only in so far as the thing described is compared with something he has already seen. I do not think the reader has ever seen anything to which this bay and harbor may be compared. He must see them as I saw them one sunshiny morning. He will need no description then, as he can appreciate none now.

A dweller of only a few days in a metropolis like this can hardly hope to have seen much of it, but he may gather impressions. He may get a notion, for instance, that the climate of this place is scarcely as rigorous as that of the East. I walked down Kearny street one day. The sun was shining like the sun of June, and there was but a slight chill in the air, from the mountains, I suppose, across the bay. I removed my hat occasionally to wipe the perspiration from my face, and wished my overcoat were at home. But I noticed that those whom I met were not overcome by the humidity. Their coat collars were turned up, their hands in their pockets, their lips blue, their noses red with cold, and in some instances the tears started from their eyes as they have from mine on a cold day. A man said to me that this "cold snap" was the backbone of the winter, and would be broken in a few days. The Californians boast more or less about their mild climate. I don't know what they would say if they were to find out that it is a good deal milder than they think it is.

Another thing a stranger may notice is the excellence and cheapness of San Francisco restaurants. A "table d'hôte" dinner, with salad, soup, fish, roast, dessert, coffee, claret, and

cogniac, all plentiful and good, for twenty-five cents, is more than he would expect elsewhere, but here it is common.

Still further, the New Yorker will be surprised at the trustfulness of the San Francisco merchants and tradespeople. A day or two after I came, desiring some of the city papers regularly, I dropped notes to three, asking them to deliver their journals daily. These papers have been promptly thrust through the hole in the door of the office daily ever since, and no questions asked. The offer of payment in advance was declined at the office of one of them. A painter was engaged to do some sign lettering, which he did at once, but a week elapsed before we saw him or his bill. The paper to print FREETHOUGHT on has been trustingly delivered at the printers; the bill awaits presentation. The binder folded, cut, and stitched an edition with no further inquiry than whom the work should be charged to. But Mr. A. H. Schou, of Oakland, outdid all these. He worked half a day putting up some book shelves, and not only would take nothing for his services, but insists upon paying his subscription to FREETHOUGHT I am quite overcome.

I suppose I might tell New Yorkers, without being believed by them, that their finest residences—the Stewart mansion and the Vanderbilt houses—are mere huts compared with some of the palaces that San Francisco s wealthy citizens live in, yet such a statement would be pretty near the truth. The public and mercantile buildings fall behind those of the East, but in beating San Francisco in this respect, New York also beats the world.

I have not seen in this city as yet any specimen of the genus "tough." No doubt he exists here, but he is not overwhelmingly numerous. The reason San Francisco is less cursed with him than Eastern cities are, is that he is generally a foreign-American, whose parents landed at Castle Garden, and he hasn't been able to get as far west as this coast. But the Chinaman is here, and an unwholesome and unhealthy looking un-American citizen he is, with his ugly visage, his outlandish dress, and his queue that makes him look like nothing else so much as like a rat with a misplaced tail. Besides the Chinaman, we have also the "bum," the genuine, inimitable bum, who has lost everything but his dignity and the hope that sometime he will be able to brace up and be somebody.

I might also mention, as odd to me, the total absence here of one and two cent coins and the scarcity of paper money. I have seen no bills besides those we brought here. Nothing but gold and silver, barring the five-cent nickel. Up in New England in my boyhood I learned that a certain sum of money was four and sixpence. Later I heard it called three-quarters of a dollar. Then it was seventy-five cents. Now it is six bits. A bit is a York shilling or a New England ninepence.

In New York the wealthy citizen is envied because he can afford to burn soft coal. In San Francisco the wealthy citizen is envied because he can afford to burn hard coal. The philosophy of this lies somewhere. When found, make a note of it.

With the exceptions indicated I cannot see that the West differs in any great degree from the East. I believe that from the Atlantic to the Pacific we are one people. Long live the Union! M.

THE DEED OF AN ORTHODOX DASTARD.

The Rev. Bird Wilkins, for twelve years pastor of the Bethesda Methodist church, Chicago, has for months past been unable to harmonize the promptings of his reason with the requirements of the theology of his denomination, and being an advanced thinker and cultivated gentleman, has refrained from doing violence to his conscience by compromising his convictions. His sermons or lectures have for some time back been quite undenominational; in fact, the flavor of orthodoxy was conspicuous by its absence. These were relished by the intelligent portion of his colored congregation, among whom are many persons of education and means.

In September or October, Mr. Wilkins gave a radical discourse on the condemned Anarchists, comparing the agitation of such social reformers to the work which Christ attempted to inaugurate. The preacher conclusively proved the communistic character of Christ's teaching. It was a remarkable discourse, being copied largely in the daily press, and creating quite a sensation. That sermon was the culminating point, and shortly after Mr. Wilkins resigned his pastorate, cut adrift from orthodox moorings, avowed himself a Freethinker, and took the influential portion of his flock with him.

The ex-reverend, during December, paid a visit to the Chicago Secular Union the night of Professor Orchardson's stinging sarcasm on the "Immorality of Christian Teachers," and being invited to criticise, announced to the audience that he was neither shocked nor surprised, and had been giving expression to similar sentiments. This astounded his auditors, and they gave the new apostle of mental freedom a hearty welcome.

A few days later Mr. Wilkins called on the writer in exuberant spirits, and exhibited a paper sent him by several gentlemen admirers, who subscribed $100 each for the erection of a Liberal temple for an anti-slavery-of-the-mind society among his race.

Mr. Wilkins had been holding independent meetings, where portions of Ingersoll's works were taken as texts, read, and discussed by his audience in a hall hired for the purpose at 2906 State street. He has received numerous threatening letters, warning him to discontinue his unorthodox ministrations, or dire consequences would follow, to which, however, he paid no attention. Last Sunday evening, while conducting services at the above number, he was informed that his house was on fire, and on arriving at his residence, 2910 Dearborn street, found his home practically ruined and his furniture destroyed. Surmising that it might be the work of an enemy, but having no proofs, Mr. Wilkins said nothing about the matter, but on Thursday was the recipient of the following letter:

CITY, Jan. 5.—*Mr. Wilkins:* We have warned you that you cannot preach against orthodox religion. We believe you are teaching a religion from the devil, and we set your house afire in three places, but it burned only in one. We will kill you before you shall hurt us with your new religion. Our white orthodox churches tell us to run you out of this town, and you have got to go. If you stay, it will be at the risk of your life. We tell you in time. This is our last warning. We don't want to hurt you, but you must leave this place. Now get out as quick as you can. AN ORTHODOX.

Mr. Wilkins proposes to hold the fort, despite the fire fiends, and if the police and fire inspector cannot protect him, he will be prepared to give his "orthodox" disturbers a foretaste of the place they have "prepared for the devil and his angels."

The God Idea at the Bottom of It.

A man named Sutton, who murdered a neighbor in cold blood, and was hanged at Oakland, gave the following as his confession of faith. He was a strictly logical Deist:

"I used to attend the Methodist church. My mother was a Presbyterian. I have not attended church for seventeen years. I believe in a deity. I never pray. My idea is that the deity controls my every action. I do not believe that any man has a will power independent of that deity. I believe that no man can act in any way except the way he does act. I believe that every act of mine was pre-arranged and foreordained, and that it is not possible for me to do different from what is provided by the deity.

"I have no regrets for the past, no fears for the future. I am certain that I never act by reason or judgment, but wholly by the control of the deity. Cannot tell how I am influenced, but am wholly under this power. It comes upon me all of a a sudden. I do not believe in future punishment. I cannot act so as to offend the deity. I believe that a path is laid out for every man from birth to death, and that it is impossible for him to depart from it.

"The deity controls every action, good or bad. If one man is killed by another, it is the will of the deity. If a man is run over by the cars, it was ordained to be so. I believe that every act of my life is pre-arranged."

The Great Telescope.

Concerning the Lick telescope R. S. Floyd, writing from Mount Hamilton under recent date, says: "We have a beautiful night and are now observing. Just had a look at Rigel, splendid! and at Orion, very fine! We have the glasses now in two of the finders, but they are not yet adjusted to parallelism with the big telescope. The big telescope works well, I can safely say, excellently. But there is a world of nice adjustments to be made before we can get it in the shape that will do it justice." Captain Floyd writes further under the date of Sunday, Jan. 8, 8:30 P. M.: "We had a magnificent view of Saturn last night. The definition was exquisite, and it had the silvery brightness of the moon. We have this moment been looking at Neptune. There is no doubt but what we have the most powerful optical instrument in the world."

Home Song.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where
Are full of trouble and full of care.
To stay at home is best.

Weary, and homesick, and distressed,
They wander east and they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt.
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest.
O'er all that flutter their wings and fly
A hawk is hovering in the sky.
To stay at home is best. —*Longfellow.*

The Good Child.

"I love you, mother," said Little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and the wood to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
To-day I'll help you all I can;
How glad I am there's no school to-day!"
So she rocked the babe till asleep it lay.

Then, stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Hopeful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

Some School Statistics.

The total school population in the United States, according to the latest reports, is 16, 510,463; but of this vast number not above 7,000,000 are kept in school on an average throughout the entire school year. We pay out for our public schools almost $105,000,000 annually, the largest sum, $11,834,912, being paid by New York, though Illinois, Pennsylvania, and Ohio come close after, with almost $10,000,000 each. There are 365 collegiate institutions in this country, attended annually by 34,377 students. In college libraries there are 2,956,528 volumes, and the total value of all grounds and buildings of the institutions for higher education reaches $48,479,200.

A Profane Suggestion.

Mr. Blaine wants to keep up the tax on whisky because it promotes temperance. Colonel Ingersoll, on the contrary, thinks that if the Mississippi river should flow with free whisky there would be no more intemperance than now. The Prohibitionists are inclined to disagree with Mr. Blaine, but if they should find the Mississippi river flowing with whisky they would be sure to dam it.—Burr, in Truth Seeker.

The Good Missionary.

"Did I understand you to say that you had had considerable experience with the Indians in the West?" inquired a man on an Eastern train of a tall stranger.

"Yes; I suppose I have."

"What do you consider the outlook for their civilization?"

"Poor; very poor. They don't seem to learn anything. Why, sir, only last week I traded one of the most intelligent of them an old horse, blind in both eyes and all crippled up generally, for two good ponies, and he never knew he was cheated. I can't understand why it is the Indian don't improve more."

"Well that looks bad for them, sure enough. I suppose you have a ranch near one of their reservations?"

"Oh, no; I'm no rancher," replied the stranger, as he threw his leg over the arm of the seat; "no, I'm a missionary. I was sent out by the William Penn Missionary Society of Philadelphia, and have been laboring among the red brethren for the last twenty years."

A Cautious Official.

"Is your husband a Christian?" asked the minister. "I don't think so. He won't join the church." "That is very sad. Does he give any reason for staying out of the folds?" "Yes; he's an official in the bank, and he says he can't afford to risk his reputation."

Was Moses or James the Prevaricator?

And it came to pass after these things that God did tempt Abraham.—Gen. xxii, 1.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.—Jas. i, 13.

It seems that the Protestant religion is making headway in Russia, and, because of this fact, the Catholic church is much disturbed and thinks something should be done to check it. The Journal Religieux says: "The holy synod has ordered inquiry to be made as to the progress of heresy in south Russian provinces, from which it appears that Protestantism is rapidly increasing, and 'that it will be necessary to take severe measures to put a stop to it.' The Russian ideal is the same asthat so disastrously followed by Louis XVI. Every one must be of the same religion as the czar. To think otherwise is treasonable. Thus, in religious matters, Russia is two centuries behind the rest of Europe."

An idea of the immensity of our nation's financial operations may be gained from the following report for December: "Receipts of the government from all sources during the month are $29,325,285, and expenditures $10,400,682, leaving a net gain of receipts over expenditures $18,924,603. Out of this net gain must be paid about $3,500,000 for interest upon the public debt, which will leave the actual surplus for December $15,424,603. The public debt was also reduced during the month to the amount of $15,250,000, and for the entire calendar year of 1887 the debt was diminished $1,117,016,000."

Religious Bulletin.—The Rev. Mr. Heller, who jumped through the window of a disreputable house in Chinatown, has also jumped the city.—Bishop Bamberger, of the Mennonite church, Lancaster, Pa., is convicted and disfellowshiped for ministerial conduct. Name of woman concealed.—The Rev. Chas. Herr, Jersey City, N. J., implicated in stock gambling operations.—The Rev. John Lowther, Wighton, Eng., summoned to answer the charge of a servant girl, blows out his brains.—The Rev. Joseph Cook is still at large.

Governor Foraker says in his message: "Next after God it is our duty to take care of America." This is delicious. The idea of the Governor of Ohio taking care of Deity is a museum idea that ought to be stuffed.—Alta.

CORRESPONDENCE.

A Strong Lift.—From the East, Too.

FRIEND PUTNAM: I approve of your plan, and my heart is in the cause of Freethought. I wish you success in your undertaking, and, in order to do something to insure your success, I inclose a postal order for $50.

PHOTIUS FISK.

Boston, Mass., Jan. 6, 1888.

Welcome.

FRIEND PUTNAM: Welcome to the Pacific Coast, and may success crown your labors. Send the paper, and I will try to get more subscribers for you. Yours,

JUL N. RODENBURG.

Prescott, Arizona, Jan. 11, 1888.

Working for the Near Future.

FRIEND PUTNAM & Co.: Sample copy received. I am trying to get more subscribers before sending my own name. I am delighted to know that you and friend George have come among us to stay. Yours, T. J. CONLEY.

Visalia, Cal., Jan. 14, 1888.

A Valued Subscriber.

MR. PUTNAM, *Dear Sir:* Received your paper and was quite surprised to hear that you are in San Francisco. I wish you success in your enterprise, and will take FREETHOUGHT for the next year.

Yours truly, ED. WEGNER.

Sonoma, Cal., Jan. 13, 1888.

From Dr. York.

S. P. PUTNAM, *Dear Sir:* I wish your paper well, as we need a journal on this coast to do honest and faithful work in our noble cause. I am glad that you and Brother Mac are here for work and to stay. The field is large and ripe. Sincerely yours for right and truth,

DR. J. L. YORK.

San Francisco, Jan. 14, 1888.

Short, and Direct to the Point.

DEAR MR. PUTNAM: I was somewhat surprised to hear from you in San Francisco. However, here's luck to you. Please send FREETHOUGHT to the six subscribers whose names I inclose, and also to your humble servant, for one year. "Nuff sedd." J. A. WILLIAMS.

Park City, Utah, Jan. 12, 1888.

May It Increase.

S. P. PUTNAM, *Dear Sir:* I am glad to learn of your and G. E. Macdonald's advent to this field of labor. As large oaks from little acorns grow, so may the acorn of FREETHOUGHT increase and grow to a great tree with roots, and branches full of ripe and golden fruit and leaves for the healing of nations and peoples.

Messina, Cal., Jan. 11, 1888. N. W.

Held in Kind Remembrance.

FRIEND PUTNAM: I am greatly pleased with your paper. You will find a grand field for work on this coast, and I trust for you abundant success and prosperity. I cannot write more in this letter, being anxious to send my subscription at once. We need your paper—must have it. I will not forget you in my dreams or realities.

Yours, A. N. BURGESS.

National City, Cal., Jan. 10, 1888.

A Good Constituent From Utah.

DEAR MR. PUTNAM: FREETHOUGHT is at hand. I now take a dozen papers, but I must also have yours, for I know you and George (pardon the familiarity; I've been with him in New England and other places so much I feel acquainted) will make a spicy journal. I have just opened FREETHOUGHT and been "Across the Continent" with you, and——well, I want the next chapter. The inclosed will secure me a berth on the new boat. With best wishes I am, as ever, WM. REYNOLDS.

Wanship, Utah, Jan. 10, 1888.

Best Wishes.

MR. PUTNAM. *Dear Sir:* Thank you for the paper. I will do all I can to help it along, as it is so much needed. I wish you the greatest success. A near neighbor of mine says he will take the first copy, and continue taking the paper as long as he lives; and it will be the first Liberal paper he ever took. Your paper is good for the first. We are very glad you are coming here, and wish we could have a lecture every month. We will have three or four, any way, if you come before harvest begins.

With best wishes for you and your partner,

A. K. OLDS.

McMinnville, Or., Jan. 11, 1888.

Its Style is Pleasing.

DEAR FRIENDS: I received a copy of FREETHOUGHT. I like its style and type; in fact, I think the journal is gotten up in good shape. I feel more than pleased at your undertaking, and I wish you all the prosperity one true Liberal can wish another. I am at present doing all I can for Dr. York and C. B. Reynolds, waking up the sleepy Liberals. You may depend upon it I shall do all I can for FREETHOUGHT.

Of course Brother George will want his annual visit to New England; and only think what a treat the boys will have, as the letters about his trip will be continued every week for at least six months. You will hear from me again. Yours, H. S. BROOKS.

Spanish Fork, Utah, Jan. 12, 1888.

Good Cheer.

S. PUTNAM, ESQ., *Dear Sir:* I am glad to hear from you and to know that you have made up your mind to settle in this Golden state of ours. I hope you will do well in your new undertaking. A good Freethought paper is what we require on this side of the continent, and I believe you will make such a one. Your first number is all that could be expected. I send a few names of those I think will be likely to take your paper. Give my best respects to George. I think he will help you wonderfully. He seems like an old friend, as you did before I saw you. I have read all his letters published in the Truth Seeker. I shall certainly call on you both. Of course I want FREETHOUGHT. Very truly yours,

N. D. GOODELL.

Sacramento, Jan. 14, 1888.

Vice-President Smith

DEAR PUTNAM: I am glad to hear from you, and wish you the highest success. I'll subscribe. I am obliged for the honor conferred on me by making me a vice-president of the Secular Union. I hope you can sometime visit us again; wish I could do more for the cause, but am too busy. I love all the brave fellows who give their lives to the work; yet, my dear Putnam, as I look at the matter, it will take many years to leaven the lump, for most people appear to be but lumps of animated clay with one idea, crooked in youth, which all the levers of learning and science cannot afterward straighten. Good-bye. D. W. SMITH.

Port Townsend, W. T.. Jan. 11, 1888.

From San Jose Workers.

TO THE PUBLISHERS OF FREETHOUGHT: Find inclosed $2 for one year's subscription to your paper. You have my best wishes for your success. I have every reason to believe you true and sincere in the work you are engaged in, namely, Freethought, the grandest work ever to be achieved by mankind. It employs all the noblest qualities the human race is endowed with. Liberalism demands of one and all who count themselves in to labor unceasingly for liberty, the birthright of man. It calls for human advancement in all its various forms and phases, and stands for human happiness here and now and for all time. Give us knowledge, the only true guide to light and liberty.

I consider it the duty of all worthy the name of Freethinkers to do all they can for our leaders and champions, who devote their entire abilities and time to the cause we all should hold dear. All the remuneration I desire is for our leaders to prove worthy of the grand principles involved in the work before us. When Freethought duties call, always count me in. Your friend, R. H. SCHWARTZ.

MR. PUTNAM, *Dear Sir:* Although engaged in an important work, I cannot refrain from stopping to welcome you and your bright little sheet to the Pacific Coast. It sparkles with gems of thought, and all Freethinkers should hail its advent with joy, and (as my husband has done) subscribe for it without delay. Our enemies are diligently at work. Let us support a sheet through which we may make our views known; through which we may defend ourselves—a sheet that will use its every effort to emancipate our people from mental slavery by encouraging freedom of thought, and expression of that thought, which will result in "Universal Mental Liberty."

I have made up my mind that the birthday of that grand man, Thomas Paine, shall be celebrated in San Jose, and I am now busily engaged in preparing an address. We hope to make it a success. If your partner is as energetic and preserving as yourself, success must crown your efforts, for I do not believe the Liberals of this coast will allow such a paper to go to the wall for lack of support.

Fraternally yours, MRS. R. H. SCHWARTZ.

San Jose, Cal., Jan. 13, 1888.

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SAN FRANCISCO, - - - JANUARY 28, 1888

TEN saints were canonized at St. Peter's, in Rome, on the 14th at an expense of $50,000. These canons are nearly as expensive as Krupp's, and they are of much smaller calibre.

IN these times of bakers' strikes it is little less than mockery for the minister to repeat that part of the Lord's prayer which says: "Give us this day our daily bread." The wind is not in the right quarter for that kind of a shower.

TALMAGE is chaplain of the Thirteenth New York regiment. It is thought that men who can stand unmoved before the mouth of the Rev. Mr. Talmage will not be terrified by any other large bore they may be called upon to confront.

THE life of the Rev. Henry Melville, of Halifax, has been subject to permutations. He has been married, deserted his wife, gone on sprees, betrayed a young lady, and been shot at. He now only needs to be vindicated to have filled the full measure of a pastor's life.

THE Presbyterian church will celebrate its centennial by raising $1,000,000 to support superannuated pastors. If a portion of the fund should be devoted to inducing some ministers now in active service to keep quiet for a while, great good might be expected as a result.

THE example of Henry Ostrum, a Swede of Princeton, Minn., is not one which should be emulated. Fearful that his wife and seven children would freeze, he cut off their heads with an axe, to save their lives, as he explained it. Now that it has been pointed out that they are quite as dead as though they had frozen to death, Mr. Ostrum admits that killing them was perhaps mistaken kindness.

THN editor of the Golden Gate is dissatisfied with his present editorial quarters, and inquires; "Is it an impression we get from the spirit world, or a mere imagination, that we are to have a better office ere long?" When Brother Owen has found the location he desires, it will be in order for the landlord to receive an impression that the rent is paid for a year in advance. There will then be no reason why Golden Gate should not move in at once.

A LETTER FROM COLONEL INGERSOLL.

NEW YORK, January 14, 1888.

MY DEAR PUTNAM: I have just read the first number of FREETHOUGHT. I like the paper and the name, and I wish you the greatest possible success. There is room on the Pacific Coast for such a paper. The Liberals of that great country are liberal indeed. They will welcome and support a good, free, manly paper, devoted to the extermination of parasites, to the destruction of vampires and all the monsters of superstition. They will recognize good, honest, faithful work, and will stand by the men who will stand by what they believe to be the truth. The people of the West believe in Intellectual Hospitality. They will echo your noble sentiment: "Freethought is the mighty providence of the human race."

You have made a good beginning, and in my judgment success is certain.

You have my best wishes—you and Macdonald—and so I say, Good Luck!

And good-bye. Yours always,

ROBT. G. INGERSOLL.

HOLY HYPOCRISY.

When the orthodox clergy can no longer play the lion, they know very well how to play the fox. This is illustrated by the action of the preachers of California who met a awhile ago for the purpose of re-enacting the Sabbath laws in this state. The convention originated in the Pastors' Union of Sacramento, it being "the sense of the Pastors' Union of Sacramento that a meeting of the pastors and members of the churches of the state, and of all other friends of Sunday legislation in the state, should be called to secure the passage of a Sunday law."

"The most notable thing about the convention," says the American Sentinel, "was the perfect confusion of ideas as to what was really wanted. With some, nothing but a Sunday law would do; with others, nothing but a Sabbath law would answer. With some, it must be a civil Sabbath law; with others, a religious Sabbath law. With some, it must be a civil Sunday law; with others, a religious Sunday law. With some,

it was a Christian Sunday that was wanted; with others, a Christian Sabbath. With some it was a religious Sabbath law that was wanted, and a religious Sabbath law that must be had, and they were ready to go to the legislature upon that basis; but these were very few. While with others, and these the great majority, it was a religious Sunday law or a religious Sabbath law that was wanted, but at the same time it was naively argued that to go to the legislature with such a request would be all in vain, for the legislature would not act upon any question of a religious nature; therefore, to get what they wanted, they must ask only for a civil Sunday law."

The point is this: These clerical mountebanks want a religious law passed by the legislature; but they conceal their design under the phraseology of asking for a civil law. The constitution forbids any religious enactment. But the clergy, while they apparently regard the letter of the constitution, seek to destroy its spirit. They ask the legislature to pass a civil Sunday law, and under cover of this they will enforce the religious observance of the day. This point is being made everywhere by ecclesiastical politicians. They do not give up their purpose to enslave the people by Sabbath legislation; but they disclaim this intent, and with smooth words, especially to the laboring man, appeal for a civil law. They say there should be a day of rest, one day in seven, and they want their Sabbath made that day of rest by statute; that is, they want their Sabbath forced upon the community as a day of rest. This is a manifest injustice, and contrary to the constitution, for the Jews do not want the "Christian Sabbath" for their day of rest, and the Adventists and some other Christians prefer Saturday instead of Sunday for the "rest-day." To compel them to forego their own choice, and take Sunday as a day of rest, is simply ecclesiastical tyranny.

A civil Sunday law is in its very nature a religious Sunday law. If a day of rest is needed, every man can choose that day for himself, as he can choose his own hours of sleep. As well legislate as to the time a man must lie in bed as to legislate in regard to a day of rest. This is an individual affair, and there can be no just legislation concerning it.

The clergy understand this, that Sunday legislation of any kind is beyond the power of the civil authorities. But they hope to deceive the people. They pretend one thing and they mean another. They wear the secular garb, but beneath it is the sword of churchly persecution. It is perfectly apparent to every right-minded citizen that a day of rest should be voluntarily selected, and not forced upon the people. To do this is the despotism of theology.

We should be on our guard, for we are dealing with a mass of hypocrisy. The clergy do not dare to meet us on a square issue. They desire to inveigle the people into a species of legislation which is contrary to their spirit and to the constitution. They know they cannot get a religious or Christian law, and so they change the name, and with the title of civil law seek to introduce religious and Christian edicts. This is probably what they would denominate lying for the glory of God. As Paul was all things to all men, so the clergy of to day are the same; but in every aspect, whether "civil" or "religious," it is the wolf of theology that glares.

PAINE'S birthday will be observed at Stockton by a meeting at the Avon Theater Sunday evening.

BISHOP AND CLERGY DON'T AGREE.

A secular Bishop runs the electric motor road of San Jose. Seeing that the Lord doesn't help him, the Bishop has resolved to work on Sunday. He adopts the principle of Jesus—the Sabbath is for man. To the reporter the Bishop said: "We are working all the men that can be used effectively, and to further expedite matters have decided to gain a day by keeping the full force of men at work to-morrow (Sunday). I hate to do it, but it seems like a case of necessity. The worst feature of it is that the work which is most pressing now is directly in front of the church, on Ninth street. Some of the men demurred a little to working in front of a church on Sunday, but I told them they couldn't be held accountable when they were doing so at the request of a Bishop."

The clergy resist the Bishop, and at the Pastors' Union of San Jose the following resolutions were unanimously passed:

Resolved, That we, the ministers of the Pastors' Union, in deference to the Christian sentiment of our city, most earnestly request Messrs. Bishop and Rich, proprietors of the electric railroad, to desist from further desecration of the Sabbath day by permitting work on the said electric road during the hours of that day; and further be it

Resolved, That copies of the above, signed by the president and secretary, be transmitted to Messrs. Bishop and Rich, and published in the daily papers.

We hope the good Bishop will pursue the even tenor of his way. Such bishops are rare nowadays, but they do excellent service.

MARTYRDOM IN THE REPUBLIC OF TO-DAY.

In another column will be found a vivid story of the sufferings lately endured by those who conscientiously refused to obey the Sabbath laws of Arkansas. It is well to put this on record in FREETHOUGHT, to realize the hideous barbarity of that religion which is endeavoring to make itself the supreme law of the land. It reads like a tale of the Middle Ages—these persecutions under the flag of our republic. This is the legitimate result of Sabbath legislation. It is outrage—it is murder—it is the torture of the Spanish Inquisition. Read that story, and see the danger that lurks like a wild beast in the bigotry of the popular faith. Is there nothing to do, when such infinite cruelty is inflicted even upon the dissenting Bible believer? We stand for the rights of all, of the Liberal and of the Christian, of every American citizen, of every man, woman and child. Scarcely a year has passed since these atrocities were perpetrated in the name of religion and for the maintenance of the Holy Sabbath. We cannot be indifferent to these elements of savagery which the Christian church carries in its bosom, and with which it desolates homes even now; and the flag of the free is no defense against its brutal force.

WE have received a private letter from the editor of the New York Truth Seeker, in which, speaking of the weather, the writer says: "It is colder than hell—much colder." We trust we violate no confidence in laying the above before our readers.

FREETHOUGHT is as yet but an infant, though we feel justified in observing that it is a promising one. It has not attained its full stature, but will take on a larger size as circumstances may admit. Its growth, of course, will depend

upon the amount of nourishment it receives from those who adopt it. In the presence of the uncertain, it is always advisable to proceed with caution.

On another page will be found a programme of the Paine Anniversary meeting to be held in this city on Sunday evening next at Irving Hall, 139 Post street. It is hoped that every friend of Freethought will be present and urge others to come, that this may be a memorable occasion. The exercises will be interesting, but the chief influence of such a celebration is in the numbers who attend, who thus show their appreciation of his services whose whole life was devoted to reform and progress, and who was one of the Fathers of the Republic. Rain or shine Irving Hall should be crowded on Sunday evening, Once a year at least every Liberal should show his true colors, and stand up and be counted for liberty and justice.

Eleven subscriptions to Freethought come to us from Silverton, Oregon. This is the banner town yet. Summer and winter it weathers the storm and greets the sunshine. A beautiful Freethought hall has been built there, and a gala day it was when from all the surrounding country Liberals gathered to consecrate this temple of humanity to liberty, justice, and the progress of man—a long-to-be-remember occasion—a bright land-mark in the Freethought history of the Pacific Coast. In other places these homes of science and reform should spring up, for the way to destroy ignorance is by the rays of truth.

The President of the American Secular Union expects to be at Silverton June next, and at Stayton, Molalla, Salem, Portland, McMinnville, Eagle Creek and other places in that section during June and July. The campaign will also be continued in Coos county and Rogue River Valley, the last of May and first of June. Our forces will be more fully organized, and this year will see another great gain for Liberal ideas. Let the friends of Secular Reform be ready all along the line.

HISTORY OF THE WEEK.

The crown prince of Germany may recover from his alleged cancer.——President Garfield's mother is dead.——The Anti-Poverty Society, New York, has given Miss Munier, the choir leader, a benefit, and abolished $1500 worth of poverty.——A Swede at Princeton, Minn., chopped off the heads of his wife and seven children. He is insane.——In the providence of God, an $80,000 church was burnt last week in Minneapolis.——The Rev. C. D. Barrows (Congregationalist), of this city, repudiates the doctrine of eternal punishment hereafter. ——The deadly blizzard in the north has strewn its path with frozen corpses. The doctrine that God tempers the wind to the shorn lamb remains to be denied by any but Infidels.——Ex-President Grevy, of France, has suffered a stroke of apoplexy.——President Cleveland's present to the pope was handed in with a carload of other gifts, so that his holiness may thank the donors all at once and thus avoid fatigue.——The primate of the church of Ireland asks Professor Galbraith to resign from the church on account of his connection with the National League. Galbraith expresses himself as grieved. ——The Irish people get cold comfort from the pope, who expects the bishops and priests to use their influence to induce the people to submit to the reigning powers.——W. K. Vanderbilt is in Egypt, taking a trip up the Nile.——Six trains full of Eastern excursionists passed through Tucson, Arizona, on the 16th, bound for California.——A Los Angeles woman has secluded herself and held no communication outside her own room for eight years in order to develop as a spiritual medium and hold communion with her departed husband.——The Washington territory legislature has re-enacted the woman suffrage law, and the governor has signed it.——In New York Sunday evening the police raided several Chinese gambling dens and captured in one a complete fantan outfit and a book of Bible quotations entitled "Daily Food," which had been presented by a white lady to the Chinese.——Cleveland has issued a scorching report on the Pacific railroads; he wants them to pay their debts to the government.——Several teachers have been dismissed from the Sunday-school of Spurgeon, the London Talmage, because they declined to teach everlasting damnation. Spurgeon's resignation from the Baptist Union has been accepted.——Eight hundred and eighty-seven Nihilists were arrested in one night at St. Petersburg, Russia.——The New York legislative committee on capital punishment report in favor of electricity as the most humane and practical method of effecting the decease of criminals.——The labor difficulties in Eastern mines have sent the price of coal up to $8 per ton. ——A Chinaman of this city has been consigned to the lunatic asylum. His delusion is that a great fire is raging in his stomach. It is recommended that he be taken to a prohibition state.——A constitutional prohibition amendment has passed the Massachusetts legislature, 25 to 8.——A New York Methodist church secured a troupe of female minstrels to give an entertainment, which proved to be so immoral that many of the audience ran away. How the morals of the minstrels fared is not mentioned in the dispatches.——John Swinton, the Labor writer and orator, has been very sick with erysipelas.——The Committee on Foreign Affairs at Washington took up the Chinese question several times last week, and passed it down to a subcommittee. It appeared that President Cleveland is favorable to the Chinese.——The bakers' and cooks and waiters' strike has developed into a lockout.——Editor O'Brien of United Ireland is out of jail, having served out his time in Tullamore jail for indulging in the luxury of free speech.——In the week ending Jan. 20, there were 173 deaths in this city—only six from small-pox.——Joseph Pulitzer, of the New York World, is in Pasadena, Cal. He will find this country good for sore eyes.——A Socialist meeting was suppressed by the London police last Sunday and two of the leaders arrested.——Stockton churches have been burglarized and robbed of wine and coin by a wooden-legged thief.——The secretary of the Iron Moulders' Union absconded with $1100.——The Rev. Father Franchi, of this city, has caused the arrest for libel of a man who said that he (Franchi) refused to christen a child without payment in advance.——A Salvation Army man in Vermont stabbed his seven-year-old daughter with a jack-knife, trampled his ten-year-old son seriously, and then adjourned to a hallelujah in the street.——Cases of small-pox are decreasing in number.——Cardinal Manning has written to the pope that any outspoken opposition to Gladstone on the part of the Vatican would produce among Irish and English Catholics dissatisfaction that would lead so serious results. ——George A. Meigs, New York, committed suicide on the 23d; a victim of "Christian science." ——Members of the G. A. R. were arrested for parading in New York last Sunday.——Judge Bacon of the Massachusetts Superior Court has decided that spiritual mediums do not obtain money by "trick or device."——The St. Andrew Society celebrated the 129th anniversary of the birth of Robert Burns Wednesday evening.——Louise Michel, the female Socialist agitator, was shot while addressing a meeting last Sunday. The wound is not serious.

The Klickitat Society, Goldendale, W. T., puts forth the following ringing platform: "For the promotion of truth, honor, purity, benevolence, and freedom. Truth as the highest revelation of science and philosophy. Honesty in all things. Purity of life and character. Benevolence in all actions of community interest. Free thought, free speech, and free press. We protest against all bigotry, party prejudice, clerical domination, and religious persecutions. We prescribe no limit to investigation, we require no confession of faith, but leave every one free to believe what to them seems right, requiring only that their morals be good and their lives pure."

THE EVANGELIST ELEVATOR.

The Chicago Tribune has undergone a series of tribulations recently, owing to the increased indifference to its requirements on the part of its autocrat of the elevator. Notwithstanding that the managers have tried everything but a Chinaman, their troubles have not ceased, and this story relates to the last artist who manipulates their passenger elevator. The president of the Young Men's Christian Association concluded that he could supply the much desired artist, and the management sent for him with a Macedonian cry to "come over and help us." Next morning a young man of solemn visage was in charge, and as he neither whistled nor danced jigs for the first week, the Tribune Company concluded they had found a treasure. After he got the run of the people who rode with him, the veil was ruthlessly rent in twain. He was a practical Christian, and tract distributing was his mania and his delight. He stowed several bales of evangelical ammunition under the seats, and began operations. Of course, with instinctive penetration, he selected for his first grand attack the hoary-headed sinner who presides over the editorial destinies of the Tribune, old Joe Medill, and handed him a tract entitled, "Listen to the still small voice." Now, it so happens that old Joe is so deaf that a still small voice wouldn't have the slightest impression, and he considered this a great personal affront, as he doesn't like to be reminded of his infirmities, and a gilt-edged explanation was made to order before the veteran journalist's angry passions were soothed.

Manager Patterson's well-known weakness is for fast trotters. He takes a spin every morning behind his Kentucky-bred geldings, and is a man of the world. This our soul-saver observed, and as Patterson entered the elevator he was the recipient of a tract with a flaming head-line, "Galloping to Hell." Patterson was not won from his wickedness, neither was he alarmed, but in language more expressive than polite he informed the young gentleman that his evangelizing efforts were entirely misplaced, and if he'd only gallop the elevator up and down in a lively manner that was all they would require, and they would look out for their future state themselves. This would have discouraged any but a true soldier of the cross, and our valiant evangelist, after a little prayerful meditation, during which he mixed up the occupants of the building in a fearful and wonderful manner, felt that his heavenly father's work—calling sinners to repentance—must be done. For twenty-five years the urbane Upton has been the Trib's musical critic, so the sins he has to answer for surely need sincere repentance. With fine discrimination the young man of the tract-distributing mania selected "Don't listen to the Siren's Song." The title was enough for Geo. P., for he immediately indulged in his customary dissertation: "That's right. The idea that sirens could sing well is bosh—exploded long ago. It was their beauty of person and grace of manner that enthralled men. How could they sing well? They had no tonic sol fa system, no conservatory. All stuff," and the musical critic stepped from the elevator with the satisfied smile of a man who has corrected a grave and erroneous impression. This almost knocked out the ardent elevator artist, but he hummed, "Do not be discouraged, for Jesus is your friend," and some one heard a refrain, "He will guide you to the end." Along in the afternoon he plucked up courage and intuitively felt the necessity of making an effort to stop Gallagher's mad career. T. J. Gallagher is the Tribune's sporting man, and is no novice with the billiard cue, and when he received an abbreviated narrative on "The Devil's Balk Line," it elicited his earnest attention and the unholy exclamation: "Rats! Balk-line is n. g. Too many frills on billiards. What we want is good, old-fashioned four-ball carom, where you can play a game of seven-up while your opponent is making a run," and he returned the tract to the disconsolate distributor.

When the elevator adjutant recovered from his last rebuff, he selected the burly but devout Israelite who does the railroad business, and who, if he is satisfied with anything, it is with the teachings of the Talmud. "Bismarck," as he is best known to the fraternity, accepted in silence, looked at it, grunted, and, getting off the elevator, rushed in to Gallagher, saying:

"Vat you dink! Dem elevator boy give me a Shesus Christ tract, 'Vat I shall do to be saved!'"

"I told him 'Rats,'" said Gallagher.

"Dot's recht, Gallagher, nicht wahr?"

"You bet it was," responded the sporting editor. "When we want any tips about how to reach first base, we'll ask for 'em."

Our zealous follower of the Lamb, discouraged by the slow progress he was making, at last accounts had evoked the other lambs to bleat at the noon-day prayer for the saving of the hardened, wayward, worldly souls of the Tribune staff.

E. A. S.

An Old Editor's Benediction.

FREETHOUGHT is the title to a twelve page Liberal journal published at 504 Kearny st., San Francisco, and edited by these well-known advocates of Liberalism, Samuel P. Putnam and G. E. Macdonald. The Freethought cause was much in need of a good paper on the Pacific Coast, and we are sure that that need will now be supplied. Mr. Putnam is president of the American Secular Union, and has acquired a national reputation as a Freethought writer, poet, and orator. Geo. E. Macdonald is a brother of the editor of the Truth Seeker, and has for years past been one of the most interesting contributors to that journal. The two will make a full team, and we predict that the new enterprise will be a success from the start. The price is only $2 per year, and every Liberal on the western coast should at once subscribe, and also every Eastern Liberal who can afford to. We wish FREETHOUGHT abundant success.—H. L. GREEN, in Freethinkers' Magazine.

Regrets and Good Wishes.

Since our intimation that George Macdonald and Samuel P. Putnam had gone to San Francisco to start a Freethought paper, we have received many letters expressing regret at our loss. We assure our friends that we feel as badly as they do; but, then, New York's loss is San Francisco's gain. On another page we print an account of the two adventurers' journey across the continent. They are located at 504 Kearny street, San Francisco, and the title of their paper will be FREETHOUGHT. In the first number our brother promises to print the story which the cowboy insisted upon *our* covering up with black advertisements of the Annual for 1888 and the "Story Hour." We trust no casualty will result therefrom. We assure Messrs. Putnam and Macdonald that the heartiest good wishes of all Infidel New Yorkers go with them.—Truth Seeker.

Approval by a Hebrew Journal.

FREETHOUGHT is the title of a weekly journal started in this city by Samuel P. Putnam and Geo. E. Macdonald. Numbers one and two give evidence that the new-comer means to locate permanently, and we see no reason why such a weekly should not find support on this coast. The initial copies are quite creditable, and the price certainly moderate, five cents per copy, or two dollars per year. Address Putnam & Macdonald, 504 Kearny street, San Francisco.—Jewish Times.

From Away East..

George E. Macdonald, formerly of Westmoreland, who has made a reputation as a clear thinker and forcible writer on the staff of the New York Truth Seeker, of which his brother, E. M., is editor, has become editor of FREETHOUGHT, a weekly journal

published at San Francisco. Mr. Macdonald has many friends in this vicinity who will wish him abundant success in the Golden state.—New England Observer, Keene, N. H.

OUR friend A. H. Schou is a lover of art and music. His home in Oakland is decorated with paintings, some of which are superb representations of California scenery. In response to a cordial invitation we traveled through the mist and rain of Thursday evening last week and found his parlors filled with a jolly company indeed, drawn together by the spirit of "sweet silver sounds" It was the Zither Club of Oakland, to whom our friends Mr. and Mrs. Schou gave the generous entertainment of the evening. Sweet and sprightly is the music of the zither, a rippling river of melody, and when a dozen skilful players put their fingers together on the wires, the harmony is exceedingly fascinating. Very few cities can boast of a zither club. It is something new as yet, but Oakland leads in the matter. Fred H. Maar, Miss C. Schaefer, Misss Laura Haelke, Miss Clara Haelke, Richard Harms, D. V. Gelder, G. A. W. Folker, are members of the club. Their selections were finely rendered, and the applause was cordial. Miss Laura and Miss Clara Haelke, daughters of our veteran Freethinker, L. H. Haelke, played a brilliant duet which was warmly welcomed. When the happy strains were over the ample feast was spread of the good things of this golden land, and then, the tables being removed, flying feet kept time to the nimble notes, and not until the morning hours did the zither cease its dainty minstrelsy. Among the guests of the evening were Mr. and Mrs. C. W. Broneer and Miss Enna Broneer, Mr. and Mrs. F. H. Haelke and the bright little twins, Theo. Haelke and Albert Haelke; Miss H. W. Blake and Mr. R. O. Schaefer, Mr. and Mrs. Emlay, Mrs. L. Emlay, Mrs. F. Emlay, Miss A. Gaffney, Miss C. Emlay, Mrs. E. C. Farley, and Mr. D. G. Morgan. The occasion is one long to be remembered. Although the zither is committed to no creed, the club and the company present were almost unanimously for Freethought. Some Christians were there, but they were of the genial sort, and there was not a particle of oxthodox melancholy among them. A theological student was among the number, and he took it all in, even to the dancing, and there is no doubt that he will be convicted of heresy one of these days. The Zither Club will give a concert at Hamilton Hall, Oakland, in a few weeks, and we bespeak a cordial reception from all lovers of refined and entertaining music.

DR. MCGLYNN in the North American Review: "Only common schools and common charities should be supported by the common treasury. The doctrine of equal taxation should be applied to all corporations, civil and religious, without exemption in favor of any church, charity, or school, or, in a word, of any institution that is not the property of the people, and controlled for some public and common use by public officials."

Concerning this doctrine, the Independent makes the following comment:

"It is the only doctrine that is consistent with justice to all the people, or with the fundamental principles upon which government is organized in this country. If religious sects, whether Catholic or Protestant, choose to establish a system of 'parochial schools,' for the purpose of teaching therein their peculiar religious tenets in connection with secular education, then let them do so at their own charges; but let not a dollar of the public money, raised by taxation, either directly or indirectly, be used for the support of these schools. It is enough for the general public to pay the expenses of the public schools organized by the state, without being saddled with those of private schools for religious propagandism. So, also, in the matter of taxation, there is no good reason why a religious corporation, owning private property which it controls for its own uses, and which is protected by civil society, should be exempt from taxation any more than a bank or railway corporation. Such exemption necessitates a heavier rate of taxation upon other property that is taxed; and it compels the people by law to contribute to the support of churches, and that, too, as really as if an annual appropriation of public funds were made for this purpose. The exemption is unjust on both grounds. Taxation, in order to be equal, should as nearly as possible apply to all private property."

SAMUEL P. PUTNAM, President of the American Secular Union, will begin his lecture tour in the month of February. Arrangements are made for lectures at Fresno City, Oleander, Tulare, and other places. Mr. Putnam desires to work mainly in southern California during February and March. It is hoped that friends in San Diego, Del Mar, San Jacinto, Los Angeles, Santa Ana, Anaheim, San Bernardino, etc, will arrange for lectures at these various points. The following are the subjects of some of the lectures: "Universal Mental Liberty," "The Glory of Infidelity," "American Democracy;" "The Dangers Ahead," "The Bible," "Priest, King and People."

No paper ever started with better prospects and fairer greeting than FREETHOUGHT. But while good will gives courage and resolution, it does not remove the difficulties to success, nor render arduous labor any the less necessary. The circulation of FREETHOUGHT should be pushed as rapidly as possible. It should reach thousands upon the Pacific Coast. It is desirable, therefore, at various important points to have Liberal men and women who can give time to the work to act as agents for this paper. A little personal effort in the community where one lives will do far more for the obtaining of subscribers than any general appeal. We do not ask labor for nothing, but to friends who are really interested in the cause, and can give their services to some extent to secure subscribers, a liberal commission will be paid, so that clubs can easily be made up at every important point. Friends who wish to aid in this manner will please communicate at once.

H. L. GREEN'S Freethinkers' Magazine for January contains leading articles by T. B. Wakeman, C. W. Stewart, the Rev, G. W. Samson, and F. M. Holland, besides contributions from other able writers, including a poem by Miss Susan H. Wixon, The magazine promises well and does well. It cannot have too many readers.

The Lick Telescope.

The report recently received by the secretary of the Lick Trust, M. H. Mathews, is that the thermometer stands at six degrees below zero; that the pipes are frozen up, and the astronomers have difficulty in keeping warm. Very little progress has been made in polishing the big glass, or photographic lens, as the work has to be done in the large dome. One side of it is open to the heavens, with the exception of a series of shutters, which are no use as far as keeping out the cold is concerned. The snow has been growing deeper, and is now fully two feet on a level, and the weather is intensely cold. Saturday night the thermometer recorded 6 deg. The lowest temperature previously recorded on the mountain since the observatory work began was 13 deg. The wind has been strong, demoralizing the chimneys, and making large fires out of the question. Owing to King Frost, few or no observations have been taken, as the dome is frozen and coated with ice. Captain Floyd and wife, Alvan G. Clarke, of Cambridgeport, and Mr. Swasey, of Cleveland, have all been on the mountain during the severe weather. With a few weeks of favorable weather the great observatory will be pushed rapidly to completion.

The story of General Israel Putnam entering a wolf's den is now denied. Next we expect to hear that Noah didn't get drunk after his voyage.—Alta.

THE AMERICAN SECULAR UNION.

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	Wm. Redfield,	

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governors of the various states, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

THE WORK OF REDEEMING THE WORLD.

Christian papers are now glorifying over the speedy redemption of the world, and point to the thirty-four missionary societies at work in Africa, claiming that its population of 225,000,000 are "practically under the influence of Christianity." Between this missionary report and the recent revelations of Rev. Canon Taylor there is a first-class prevaricator. We will take a few excerpts from the divine's speech before the church congress at Wolverhampton, England, and let our readers judge:

"The faith of Islam is spreading over Africa with giant strides. * * Christianity is receding before Islam, while attempts to proselyte Mohammedans are notoriously unsuccessful. We not only fail to gain ground, but even fail to hold our own. * * * An African tribe once converted to Islam never returns to paganism, and never embraces Christianity. * * * When Mohammedanism is embraced by a negro tribe. devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft dissappear. Filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness rare, gambling is forbidden, and the promiscuous intercourse of the sexes ceases; female chastity is regarded as a virtue, industry replaces idleness, order and sobriety prevail, cruelty to animals and slaves is forbidden, a feeling of humanity, benevolence, and brotherhood is inculcated. Islam, above all, is the most powerful total abstinence association in the world; whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people; Islam introduces a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvelous. How little have we to show for the vast sums of money and precious lives lavished upon Africa! Christian converts are reckoned by thousands—Moslem converts by millions. * * * Polygamy, with all its evils, has its counterbalancing advantages. It has abolished infanticide, and given every woman a legal protector. Owing to polygamy Mohammedan countries are free from professional outcasts—a greater reproach to Christianity than polygamy is to Islam. The strictly regulated polygamy of Moslem lands is infinitely less degrading to woman and less injurious to man than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems."

Do the above quotations furnish the impression that Christianity has Africa within its grasp? This unusually candid canon practically admits that Christianity can only demoralize the Africans, as the trail of the (Christian) European traders means their demoralization and degradation. What a glorious work is this spreading of the gospel, to be sure! Africa is safe from its contamination, as the reverend gentleman affirms that "European teachers will never Christianize Africa. The experiment has been tried, and failed." Not content with their attempts to demoralize the Africans, these meddlesome missionaries are pegging away at China, where thirty-three societies are trying to turn its 350,000,000 people from the religious reverence they have cherished for their progenitors—a duty that amounts to almost sacrilege for a son to neglect his parents, and which is common to its three great systems of religion—for one which declares, "If any man come to me and hate not his father and mother, and wife and sister, and brother, yea, his own life also, he cannot be my disciple." Blow ye the gospel trumpet, and let the heathen realize the depth of depravity he has attained in following sach fallacious teachers as Confucius, who first gave the golden rule in a direct and positive form: "Never do unto others what you would not have them do to you;" who with singular perversity places *duty* above *faith* in their code: "Fix thy thoughts on duty; practice without ceasing the virtue of humanity, and if you have leisure cultivate the arts." O thou sinful, sallow-colored, pig-tailed heathen, knowest thou not that to fulfil the glorious gospel of Christ the son must turn against his father, the daughter against her mother, and the mother-in-law shall bring up the rear of the circus. Ye philosophical mandarins, who pretend to follow the unsanctified Confucius, must be made to realize the insufficiency of your simple creed, "Adore heaven and be just." Ye need doucing very deep in a fountain filled with blood. That's what you do!

We are also apprised that Christian missions and schools have been established throughout India to boycott and bulldoze the nations from their adherence to Brahma and Buddha, and as the British government controls the resources of life, many nations are induced to play the hypocrite to be on the right side of the powers that be, just as is the case in England and America. Buddha laid particular stress upon purity of mind and thought, so what must the Hindoos think of the sacred book of the Christians which contains about 200 passages from which no preacher would dare to select a text? That's rather too dimly religious for our light understanding. Another cardinal principle for the benighted Hindoos is that of kindness, especially toward dumb brutes. "He that needlessly treadeth on a worm is darkly alienate to God," is their manner of expressing it. Yet the Lord God of Israel, when he "got on his ear," as the gamins say, commanded men to "slay both man and woman, and infant and suckling, ox and sheep, camel and ass." Truly "thy ways are ways of pleasantness, and all thy paths are peace," and if the Hindoos don't believe it, we refer them to the cowardly murder on thy authority of five captive kings, and smile on Samuel for hewing "Agag in pieces before the Lord." For bloody business, thy command to "slay every man his brother, and every man his companion, and every man his neighbor," must have had, we suspect, a salient effect on the followers of Nina Sahib about the time of the Cawnpore massacre, for those native troops had a considerable knowledge of Christianity, and possibly that passage

might have been their necessary inspiration. The Lord "moves in mysterious ways his wonders to perform." Yes, his ways are above man's ways—and the further the better for the inhabitants of India.

The cheering statement is also at hand that all the Fijians have been converted to Christianity; that "in no part of the world has Christianity been so successful, and there is not now an avowed heathen on the island." If this be true, and we are inclined to take the statement as it stands, possibly the instinct of heredity can account for their longing for this religion of the tender morsels. We should imagine that even their cannabalistic tendencies would have almost revolted, but they have good stomachs if they can stand the bill of fare presented by the Israelitish restaurateur: "Thou shalt eat the flesh of their daughters, and they shall eat every one the flesh of his friends." Doubtless the Fijians devoutly sang: "How amiable are thy ways, O Lord God Almighty!"

We are further informed that schools and missions are filling up Turkey, Japan, and Persia; that the jaw-smiths of the Great Jehovah are industriously laboring, and are in possession of those countries; and that "the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned."

Well, we were not previously aware that the Almighty was in particular need of a chance—thought he threatened to do it anyhow—but we sincerely hope that he will seize this golden opportunity with alacrity, and not let it slip through his fingers.

Yet D. K. Pearson, of Chicago, gave $50,000 each the other day to two theological factories to teach this brutal blasphemy, which is mixed with some humanity, of course. Think of it, $100,000 to teach that countless millions will suffer unending torment—that their dearest friends, if not converted through this gospel of blind faith and blood, are elected to this fearful fate. What a consolation even for those who consider they have received their O. K. mark!

Dr. Tolman Wheeler, of this city, a decrepit old man of 86 years, who crawls on crutches, is blind, and deaf, and irrational, has been wheedled into adding $150,000 in property to his former gifts to the Episcopalian Theological Seminary, which makes his gifts total $280,000. Of course the church beggars swarm around him like flies around a candle. What a munificent gift to perpetuate such monstrous rubbish! to consign human beings either to endless misery or happiness, with all the chances in favor of the former; the road to happiness being a narrow little moss-grown tow-path, where one's feet are almost sure to slip, while the other has to have broad-gauge double tracks for its enormous traffic to its terminus, the Great Sulphur Springs.

The American Secular Union only wants a few thousand dollars to flood this country with facts; facts that will elevate humanity instead of degrading them by faith. So far we have scarce received enough for current expenses. We want to work for the glory of Man instead of a cruel and vindictive God. To make a paradise on earth instead of waiting for one in heaven. To teach mankind that the place to be happy is here, and the time to be happy is now. You Liberals who are worth a few thousands, can you not be inspired to do for a good cause what Christians will do for a foolish one? A little financial forethought is needed to establish Feethought and secular justice. Who responds?

E. A. STEVENS, Sec'y A. S. U.

C. B. REYNOLDS's appointments are: Canon City, Colorado, Jan. 22, 23; Elizabeth, Colorado, Jan. 25, 26, 27; Erie, Colorado, Jan. 29, 30; Georgetown, Colorado, Feb. 1, 2, 3; Leadville, Colorado, Feb. 4, 5; Delta, Colorado, 7, 8. 9; Hotchkiss, Colorado, 10, 11, 12.

THE Secular Union of Molalla, Oregon, will celebrate Paine's birthday with an address by Dr. Matteson, of Aumsville, followed by a dance. The Molalla Union meets every fortnight, to the dismay of the orthodox residents of that town.

PERSECUTION FOR CONSCIENCE' SAKE.

Let me, sir, illustrate the operation of the present law by one or two examples. A Mr. Swearigen came from a northern State and settled a farm in ——county. His farm was four miles from town, and far away from any house of religious worship. He was a member of the Seventh-day Adventist church, and after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week, went quietly about their usual avocations. They disturbed no one—interfered with the rights of no one. But they were observed, and reported to the grand jury—indicted, arrested, tried, convicted, fined—and, having no money to pay the fine, these moral Christian citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what? For daring in this so-called land of liberty, in the year of our Lord, 1887, to worship God.

Was this the end of the story? Alas! no, sir. They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to $38. The horse sold at auction for $27. A few days afterward the sheriff came again and demanded $36, $11 balance due on fine and costs, and $25 for board for himself and son while in jail. And when the poor old man—a Christian, mind you—told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation when I repeat to you the infamous story.

Another, and I am done. Sir, I beg you and these senators to believe that these are neither fancy nor exaggerated sketches. Five years ago a young man, newly married, came to—— County, from Ohio. He and his wife were Seventh-day Baptists. The young girl had left father and mother, brothers and sisters, and all the dear friends of her childhood to follow her young husband to Arkansas—to them the land of promise. The light of love sparkled in her bright young eyes. The roses of health were upon her cheeks, and her silver laugh was sweet music, of which her young husband never wearied. They purchased a little farm, and soon, by tireless industry and frugal thrift, their home blossomed like a rose in the wilderness. After awhile a fair young babe came to them to brighten the sunshine, and sweeten the bird songs. They were happy in each other's affection and their love for the little one. For them "all things worked together for good;" for, in their humble, trusting way, they worshiped God and loved their fellow-men.

Two years ago the law under which their prosperity and happiness had had its growth was repealed! Accursed be the day which brought such a foul blot upon our state's fair fame! A change, sudden, cold and blasting as an arctic storm, came over their lives and pitilessly withered all their bright flowers of hope. Under this repeal, persecution lifted its ugly, venomous head. The hero of my sad story was observed by an envious, jealous neighbor, quietly working, as he believed God had commanded him, on Sunday. He was reported to that inquisitorial relic of barbarism, the grand jury—indicted, tried convicted, and thrown into jail because his conscience would not let him pay the fine.

Week after week dragged its slow length along. Day after day the young wife, with baby in her arms, watched at the gate for his coming, and like Tennyson's Marianna—

> "She only said: 'My life is dreary—
> He cometh not,' she said.
> She said: 'I am aweary—aweary—
> I would that I were dead.'"

Then baby sickened and died—the light in the young wife's eyes faded out in tears—her silvery laugh changed to low, wailing sobs. Pale-faced Misery snatched the roses from her cheeks and planted in their stead her own pallid hue. Sir, how can I go on? At length the cruel law was appeased, and this inoffensive citizen (except that he had loved God and sought to obey him) was released from prison and dragged his

weary feet to the happy home he had left a few short weeks before. He met his neighbors at the gate bearing a coffin. He asked no questions, his heart told him all. No, not all! He knew not—he could never know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of the appeals to God, that God for whom she had suffered so much, for help in the hour of her extremity, of baby's sickness and death. He could not know of these. But he went with them to the quiet country burial-place and saw beside the open grave a little mound with dirt freshly heaped upon it, and then he knew that God had taken both his heart's idols and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his young wife into the grave. He heard the clods rattle upon the coffin, and it seemed as if they were falling upon his heart. The work was done and they left him with his dead, and then he threw himself down between the graves with an arm across each little mound, and the tears came in torrents and kept his heart from breaking.—Speech of Hon. Robert H. Crockett in the Arkansas Senate.

THE PAINE CELEBRATION.

The Liberals of San Francisco will celebrate on Sunday evening, January 29, 1888, the 151st anniversary of the birthday of Thomas Paine. The exercises will take place at Irving Hall, 139 Post street, between Kearny and Grant avenue. The following programme has been prepared:

Piano Solo.....Prof. Pettibone
Introductory Remarks by the Chairman.
Selected Song.....Prof. Briggs
Original Poem.....Thomas Curtis
Address.....Samuel P. Putnam
Address.....Geo. A. Bruce
Original Poem.....Robert Stuart

Doors open at 7, exercises begin at 7:30. All are invited. The works of Thomas Paine and other Liberal authors will be for sale in the hall.

PHOTIUS FISK.

Perhaps no man who has done so much for Liberalism has received so little notoriety as Photius Fisk, of Boston. Lucy Colman, speaking of him in the Truth Seeker, says:

"I have often queried in my own mind whether or not the readers of the Liberal papers have any idea of this man and how much we are all indebted to him for his generous help whenever the call is made for any worthy object. If a meeting of the Secular Society is called, and aid is solicited to pay expenses, you will always see, or almost always, opposite his name ten dollars given. Is a Liberal sick or aged, or without means of support, you may, if you inquire, find that a monthly donation from this same man is sent to keep the wolf from the door.

"I know a woman who worked hard in the Anti-slavery times for the slave, and who is now in the South, teaching among the freed people, who finds her work much lighter from her acquaintance with this generous man, and the freed people, for whom her daily work is done, are always remembered with barrels of food at least once a year. Does some one of the old Abolitionists die, who suffered torture and imprisonment at the hands of the slaveholder, like Capt. Jonathan Walker (he of the 'branded hand'), Mr. Fisk originates and pays for an appropriate monument, sends it to the burial-place, and has it placed upon the grave. I do not know how many stones he has thus erected—I know of three. I think that he has paid for a thousand dollars' worth of shares in the Paine Memorial building in Boston, and a munificent donation of valuable pictures, gathered from many parts of the world, are already occupying the walls of some of the rooms of Paine Hall. But all this does not tell my readers who this remarkable man is.

"I have before me a Missionary Herald of 1822, in which I find that he is a native Greek, by name Photius Ravasales; that he is the only one of his family that escaped death at Smyrna from the plague which ravaged the country in 1814—father, mother, two brothers, and two sisters falling victims. His age is a disputed matter, one writer making him in 1822, twelve or thirteen, another sixteen. His uncle, who had him in charge, says he was born in Hydra.

"It seems a Mr. Fisk gave his name to the young lad, perhaps thinking he would be a great acquisition to the cause of the missionaries. He was put under the care of the Rev. Mr. Cornelius, of Salem, Mass.

"I believe Mr. Fisk was first sent to a mission school in Cornwall, Conn., and afterwards in New Haven, and finally in Amherst, Mass., to the academy, which to-day is a college. Mr. Fisk was not pleased with the strictness of the rules at these several places, and failing to keep them he was sent back to Malta. He then concluded to become his own master, worked his way back, educated himself, was converted to Presbyterian Congregationalism, ordained a clergyman of that order, and for a time preached in Vermont. Parker Pillsbury, in a short sketch which I find in the pamphlet, 'The Man with a Branded Hand,' says: 'The severities of the winters in a place so far north as Vermont proved to be too much for his constitution, he being of a race born and for many generations living under so much more indulgent skies. He soon became unable to discharge the many duties and responsibilities of a minister, especially so far north as Vermont.' Mr. Pillsbury also says Mr. Fisk was too much of an abolitionist to be tolerated in an American pulpit:

"In 1842 Mr. Fisk received the appointment of chaplain in the United States Navy, which he still holds though retired from active service. On my table is a photograph of Chaplain Fisk, taken in Malta some years ago. I am often asked whom the picture represents, but before I can answer comes from the person asking, the declaration, 'What a benevolent face! He must be a good man.' All of which is true. Mr. Fisk was on the other continent when the great fires which destroyed so much in Chicago and Boston occurred. He immediately telegraphed Wendell Phillips, who had charge of his funds, 'Do as I would do.' This good man was never married, and having no children, he seems to have adopted as his own all the poor, and especially the oppressed, whom he can reach. He has great pity for orphan children, as he 'remembers that he was kicked about as a football, or showed off in some church, like a monkey, to raise missionary funds.'

"I have written what I know of Chaplain Fisk, but I have no doubt that he is more remarkable in what I do not know than what I do. He seems to follow the scriptural injunctions, 'Take heed that ye do not your alms before men, to be seen of them;' 'Let not your left hand know what your right doeth.' I have never met a more pronounced Liberal than this man of whom I am writing."

FREETHOUGHT LECTURES.

Judge J. W. North in the Fresno Daily Republican.

Permit me to announce through your paper that about the middle of February we are to be favored with lectures by a man to whom it will be a privilege and a luxury to listen. Mr. Putnam served his country four years in the army during our civil war. After that he studied theology, and was for three years a Congregational minister, like his father. Becoming too liberal for that, he became a Unitarian preacher for eight years. Outgrowing that, he became thoroughly a Freethinker, and for several years has devoted himself to the work of the American Secular Union. After having served most capably as secretary and lecturer, he has been made president. Mr. Putnam is a gentleman of culture, an author, poet, lecturer,

and editor of fine reputation. He and his associate, Mr. Macdonald, have already started a weekly paper in San Francisco entitled FREETHOUGHT. As he has traveled and lectured extensively on this coast, and has numerous friends in every state and territory of the West, his paper will be a bond of union for Freethinkers, and can not fail to be a permanent success. I earnestly hope that the Liberal-minded people of our county will see to it that he has a cordial reception.

Believing that the lectures will be highly useful, we hope to have a few of them at Oleander, and there should be at least a half dozen of them in Fresno. Other places wanting lectures can write and make their wants known. Visalia and Tulare were visited by Mr. Putnam last year, but Fresno was too busy to invite him. Let us be sure to hear him now.

THE STAGE AND THE PULPIT.

In a recent interview with Col. Robert G. Ingersoll, the editor of the New York Truth Seeker asked, "What do you think of the Methodist minister at Nashville, Tenn., who, from his pulpit, denounced the theatrical profession, without exception, as vicious, and of the congregation which passed resolutions condemning Miss Emma Abbott for rising in church and contradicting him, and of the Methodist Bishop who likened her to a 'painted courtesan,' and invoked the aid of the law 'for the protection of public worship against strolling players?'"

Colonel Ingersoll answered: The Methodist minister of whom you speak without doubt uttered his real sentiments. The church has always regarded the stage as a rival, and all its utterances have been as malicious as untrue It has always felt that the money given to the stage was in some way taken from the pulpit. It is on this principle that the pulpit wishes everything, except the church, shut up on Sunday. It knows that it cannot stand free and open competition.

All well educated ministers know that the Bible suffers by a comparison with Shakespeare. They know that there is nothing within the lids of what they call "the sacred book" that can for one moment stand side by side with "Lear" or "Hamlet," or "Julius Cæsar" or "Antony and Cleopatra," or with any other play written by the immortal man. They know what a poor figure the Davids, and the Abrahams, and the Jeremiahs, and the Lots, the Jonahs, the Jobs, and the Noahs cut when on the stage with the great characters of Shakespeare. For these reasons, among others, the pulpit is malicious and hateful when it thinks of the glories of the stage. What minister is there now living who could command the prices commanded by Edwin Booth or Joseph Jefferson; and what two clergymen, by making a combination, could contend successfully against Robson and Crane? How many clergymen would it take to command, at regular prices, the audiences that attend the presentation of Wagner's operas?

It is very easy to see why the pulpit attacks the stage. Nothing could have been in more wretched taste than for the minister to condemn Miss Emma Abbott for rising in church and defending not only herself but other good women who are doing honest work for an honest living. Of course no minister wishes to be answered; no minister wishes to have any one in the congregation call for the proof. A few questions would break up all the theology in the world. Ministers can succeed only when congregations keep silent. Where superstition succeeds, doubt must be dumb.

The Methodist bishop who attacked Miss Abbott simply repeated the language of several centuries ago. In the laws of England actors were described as "sturdy vagrants," and this bishop calls them "strolling players." If we only had some strolling preachers like Garrick, like Edwin Forrest, or Booth and Barrett, or Haworth, or some crusade sisters like Mrs. Siddons, or Madam Ristori, or Charlotte Cushman, or Madam Modjeska, how fortunate the church would be!

Question. What is your opinion of the relative merits of the pulpit and the stage, preachers and actors?

Answer. We must remember that the stage presents an ideal life. It is a world controlled by the imagination—a world in which the justice delayed in real life may be done and in which that may happen which, according to the highest ideal, should happen. It is a world, for the most part, in which evil does not succeed, in which the vicious are foiled, in which the right, the honest, the sincere, and the good prevail. It cultivates the imagination, and in this respect is far better than the pulpit. The mission of the pulpit is to narrow and shrivel the human mind. The pulpit denounces the freedom of thought and of expression; but on the stage the mind is free, and for thousands of years the poor, the oppressed, the enslaved, have been permitted to witness plays wherein the slave was freed, wherein the oppressed became the victor, and where the downtrodden rose supreme.

And there is another thing. The stage has always laughed at the spirit of caste. The low-born lass has loved the prince. All human distinctions in this ideal world have for the moment vanished, while honesty and love have triumphed. The stage lightens the cares of life. The pulpit increases the tears and groans of man. There is this difference: The pretense of honesty and the honesty of pretense.

Question. How do you view the Episcopalian scheme of building a six-million-dollar untaxed cathedral in this city for the purpose of "uniting the sects," and, when that is accomplished, "unifying the world in the love of Christ," and thereby abolishing misery?

Answer. I regard the building of an Episcopalian cathedral simply as a piece of religious folly. The world will never be converted by Christian palaces and temples. Every dollar used in its construction will be wasted. It will have no tendency to unite the various sects; on the contrary, it will excite the envy and jealousy of every other sect. It will widen the gulf between the Episcopalian and the Methodist, between the Episcopalian and the Presbyterian, and this hatred will continue until the other sects build a cathedral just a little larger, and then the envy and the hatred will be on the other side.

Religion will never unify the world, and never will give peace to mankind. There has been more war in the last 1800 years than during any similar period within historic times. War will be abolished, if it ever is abolished, not by religion, but by intelligence. It will be abolished when the poor people of Germany, of France, of Spain, of England, and other countries find that they have no interest in war. When those who pay, and those who do the fighting, find that they are simply destroying their own interests, wars will cease.

There ought to be a national court to decide national difficulties. We consider a community civilized when the individuals of that community submit their differences to a legal tribunal; but there being no national court, nations now sustain, as to each other, the relation of savages—that is to say, each one must defend its rights by brute force. The establishment of a national court civilizes nations, and tends to do away with war.

Christianity caused so much war, so much blood-shed, that Christians were forced to interpolate a passage to account for their history, and the interpolated passage is, "I came not to bring peace, but a sword." Suppose that all the money wasted in cathedrals in the Middle Ages had been used for the construction of school-houses, academies, and universities, how much better the world would have been! Suppose that instead of supporting hundreds of thousands of idle priests, the money had been given to men of science for the purpose of finding out something of benefit to the human race here in this world.

Hope for the Poorest Man.

Three million women in the United States are working for wages. The man who cannot marry rich may at least secure a wife whose wages will make his home happy.

CHURCH OF THE REPUBLIC.

Religion, properly speaking, is the guiding principle of man's life. He only has no religion who has no such principle. Robert Ingersoll is a very religious man, though utterly heretical and unorthodox, for he has a principle which he boldly teaches, and, as we learn, practices too, all the days of his life.

A church is an organized body of human beings, to teach, practice, encourage, and promote some religion.

Churches are born, and die. They seldom rise above the age in which they are born. They cannot do so. Moses could no more make a religion for this age than he could make a locomotive or a steamship. All religions will die when mankind have so far progressed in science that their teachings are no longer acceptable or useful.

And herein lies the conflict between Freethought and the churches.

Freethought looks forever forward. It appreciates the new, and is ready to drop the old the moment something better appears. It disdains to be seen working with an old scow while a steamboat is within hail.

But the churches cling to folly, injustice, error, and barbarism long after progressive men have cast them aside. The church cannot change—it dies.

The churches condemn, anathematize, and curse apostasy and change.

Freethought condemns not, not even the churches, the churchgoers, the preachers, the pope himself. It says: "Think! think boldly! think honestly! and whatever may be your conclusion, we respect your right to follow your own course."

The fraternity of Freethought can have no creed, no platform, no articles of faith but this: That the mind shall forever be unshackled, and search the universe for truth.

> "The flower's divine, wherever found,
> On Christian or on heathen ground."

This is in fact embodied in the Constitution of the United States. Our fathers were all Freethought men. Our noble fathers! the sires of the great republic! When they met in convention to frame the Constitution of the United States, there met the best, the bravest, and the wisest convention this world has ever seen. Not one was ever tainted by dishonor; and almost every one was distinguished for his worth and wisdom.

Before these fathers the churches of that day laid their claims. They said:

We are of God.
His ordained, appointed servants.
We alone may speak his will.
Government is impossible without us.
God will not bless or prosper it.
We are attested by miracles.
We are confirmed by prophecies.
Guided by God's book.
We hold the keys of heaven.
And the gates of hell.
Without our blessing you are lost.
Give us a part in your government.

And these brave fathers answered:

Not a jot! not a jot!
The people shall rule.
No king, by the grace of God.
No priest, by the grace of God.
No privileged classes.
No authorized instructors.
God, alone, above the American sovereign.
All men by nature free and equal.
All shall think as they please.
Freethought shall be absolute.
We recognize no religion.
We will favor no religion.
We will persecute no religion.
The American sovereign is free.
He, alone, will reckon with God.
The mind is and ought to be free.
Opinions are not crimes.

This is the Constitution. But laws do not at once become the practice of the people. It takes time to bring the common mind into harmony with the wisdom of great lawmakers. The people of the United States have never yet fully understood the full drift and purpose of these declarations. In no branch of our practice, save in the courts of law, are these principles fully sustained. And even there they are not always vindicated up to their full value.

In our churches these declarations of our fathers are denounced as most pernicious and damning heresies. In fact, the churches would unsay them all. They want God, Christ, the Bible, and punishment for unbelief in the Constitution, and they want the clergyman to be a pastor and master for the American freeman. They would like to see all the children trained to believe that the republic is a sin, Freethought a crime, and American independence worthy of damnation. They creep into our schools; they are crawling upon our university, and they will steal our government and suppress our liberties, if some power does not arise to stem the flood, and turn back the tide of superstition.

The church of the republic must come to meet this deluge.

It must have a religion consistent with the republic.

Its God must be republican. Wise, just, calm, considerate, and eminently the God of Nature and of man.

And herein will consist the main difference in the religion of the republic and that of the churches. The god of the churches is modeled on the imperial pattern. The figure was first set up by the imperial Council of Nice, fifteen hundred years ago. The whole scheme then and there set up was a despotism of the most cruel character—

God was an arbitrary ruler.
He does all that our fathers rejected.
He prescribes a given faith.
He appoints religious teachers.
He provides for their maintenance.
He commands man to believe them.
He makes unbelief crime.
Punishable with hell-fire.
And government shall not be of the people.

Now, if this is just and right, then were our fathers most rebellious and wrong. The two cannot live together. No American citizen can believe:

That we should not think freely that opinions are crimes, that it would be just to punish them.

And also that Freethought is sin, that he *must* listen to the preacher, that heresy is a crime and will be punished with hell-fire.

Is God less wise, less tolerant, less loving than our fathers? It is not to be thought of. This picture of God was made fifteen hundred years ago. Our fathers met only one hundred years ago. Who are the most tolerant among mankind? The wisest! Who are they who persecute, kill, and burn heretics? Barbarians! Which is most like God, the enlightened philanthropist, or the barbarian bigot? Can you doubt? Who expresses the rule of right?—

Our fathers, who declare that wrong opinions are not crimes, and shall not be punished,

Or the churches, that tell us that for errors of faith the fires of hell are burning?

And can men believe in both of these things? It is clearly impossible. The churches are at war with the republic. They are at war with the people and the age. They must either reform or die.

Another feature of church religion, and having its origin in the same imperial council, is this priestly privilege of forgiving sins, holding the keys of heaven, and passing in whoever the the priest may please, by some sort of *hocus-pocus* in his power

alone. He must be ordained and appointed a clergyman to have this power. With us, this is unconstitutional. It is unjust, unequal, and expressly denied and refused by our fathers. And it is full of mischief.

This power is supposed to come through Jesus Christ. He was born the Son of God. He died to save sinners. He gave this saving power to all who believe. And the preacher, or priest, declares who is fit, and gives the passport to eternal bliss—

Not for good principles,
Not for good works for man,
Not for duty well done,
But for a mere profession;
A ceremony, a trick,
A compliance with forms;
For vain and empty observances.

In this manner tyrants, cut-throats, murderers, and all manner of sinners die assured of heaven. You have really no need to be good or virtuous. Indeed, among our great fathers few will be found in heaven, if these rules are right. You have but to comply with these forms, and your salvation is assured; and should you neglect them, all the virtues of Washington and Lincoln could not save you.

It is needless to say that there is no proof for one of these things that the scientist could accept for a moment. History gives them no support. Science declares them to be most improbable. Common sense and common justice repel all such notions. We stand ready to meet any clergyman of the Pacific Coast and to affirm:

That no *such* God as the churches set forth is to be found anywhere.

That the Bible is no more of God than any other book.

That Christ never lived and died as stated.

That no man ever reigned as king by the grace of God.

That no man was ever made a priest by the grace of God.

That men have a right to think freely on all subjects.

That error of judgment is no crime.

That heaven for mere belief, or prayers, or ceremonies, or shams of any kind, is a mischievous untruth.

That hell for honest opinions, or heresy, disobedience of the church, or neglect of forms, would be infamously unjust and is absolutely false.

That we need a new church, and a new religion, to teach—

That God is indeed our father, wise, just, merciful and loving.

That we are all his children, equal, and equally free and privileged, as the Constitution of our country declares.

That to serve mankind is the only way to serve God.

That the Republic, government by the people, is just, and the best for mankind.

That our fathers announced great truths in the Constitution, and any religion at variance with them is so far wrong.

That whoever sincerely endeavors to discover what is just and true and to act in accord with them, will have his reward, however much he may err in judgment.

We want this new church now, in California, in San Francisco. We face the eastern shores of the old world. We should set up in our university, and in our churches and schools, not the teaching of an old departed despotism, but the great truths of modern science, and the great principles of the Republic.

It will be one of the purposes of FREETHOUGHT to prepare the way for such a structure, and lay its foundation in this state. We are destined to be the Athens of the Pacific. Let us be worthy of our destiny. When men come to us from China or Japan for knowledge, let us give them the bread of life, the fruits of modern philosophy, and not the drivel of an antiquated and barbarous theology. H. L. KNIGHT.

THOSE who receive more than one copy of this number of FREETHOUGHT are kindly exhorted to put the extra ones where they will do the most good.

DIABOLICAL SENTIMENT.

THE Boston Pilot (Catholic) says: "No good government can exist without religion. And there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."

THE Catholic Archbishop, of St. Louis, once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

THIS is what the Rev. Jonathan Edwards, D.D., said before the National Reform Convention in New York city February 27, 1883. It is still officially sent forth as National Reform literature:

"What are the rights of the Atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The Atheist is a dangerous man. Tolerate Atheism, sir? There is nothing out of hell that I would not tolerate as soon. The Atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Literature.

"THE Truth Seeker Annual and Freethinkers' Almanac" for 1888 is now at hand. It contains 117 pages, with twenty-four finely executed portraits of distinguished American Freethinkers, scientists, and philosophers; also thirteen of Heston's Bible sketches. The latter are accompanied by commentaries such as were never before made, written by George E. Macdonald. A page of calendar is devoted to the chronology of each month, telling the dates of the births and deeds and deaths of great men who have made their days luminous. At the foot of each calendar page is some sentiment or bit of philosophy that is worth remembering. The history of 1887, by the editor, reviews the past and points out the indications of progress or retrogression. It is an able article. Robert C. Adams contributes a paper on "Theism and Atheism." E. J. Bowtell after making his bow tells of his daily life in a Trappist monastery; the American Secular Union is written of by Samuel P. Putnam; there is an account of the International Freethought Congress in London; an article on "Sunday Amusements," by Frederic May Holland; "The Blasphemy Case," "How the Layman is Deceived," by E. M. Macdonald; "A Horrible Man," by L. K. Washburn; and "When Did Jehoshaphat Die?" is considered by J. E. Remsburg, wherein the writer shows from biblical authority that Jehoshaphat died at sixteen different times. Besides these contributions, the Annual contains numerous poetical selections, making a volume as large as the North American Review, all for two bits. The work is on sale at the office of FREETHOUGHT.

THE series of articles by John Peck, lately published in the Truth Seeker under the title of "Christian Absurdities," are now issued in an 80-page pamphlet, well printed and substantially bound. The price is 20 cents. "Miracles and Miracle Workers" is another from the same pen and the same press; price 10 cents. These are the first pamphlets we have ever seen with Mr. Peck's name on them, though he has been a favorite writer for years. The books ought to sell, and they will if Liberals desire good reading.

SAN FRANCISCO friends can obtain copies of the New York Truth Seeker at this office. Subscriptions and renewals will also be received.

CORRESPONDENCE.

From Gramercy Park.

My Dear Putnam: I have seen, with great interest, your commendable attempt to found *a new* Freethought publication in the great new West. I earnestly wish it all success. Put me down, of course, as a subscriber. Your poem entitled "Truth, Beauty, Goodness," I read with the greatest interest, and any paper founded on such ennobling ideals ought to succeed, whether it does or not. May this child of your ardent hopes, as you term it, grow toward a full and strong maturity.

Yours in the faith, Courtlandt Palmer.

New York, Jan. 17, 1888.

Mixed in Metaphor, but Otherwise Correct.

Dear Put.: Just got Freethought. She's a brick. Long may she wave.

Chicago, Jan. 12, 1888. E. A. Stevens.

Well Spoken Of.

Mr. Putnam, *Dear Friend:* Your paper came to hand to day—like it ever so much. I inclose stamps for copies. Send to within address. Your friend, DeWitt T. Root.

Farmdale, O., Jan. 12, 1888.

We Hope So, Too.

S. P. Putnam, *My Dear Sir:* I send you $2 for a year's subscription, and wish that you may get 25,000 subscribers within a year. Send samples for circulation. Yours,

J. Vostrousky.

San Jose, Cal., Jan. 16, 1888.

From San Jose.

S. P. Putnam, *Dear Sir:* I am glad to see you here on this coast to work up what we need in our cause. Hoping for success to you and us all, you have my best wishes. Please send me your paper. Yours,

L. Magenheimer.

San Jose, Jan. 10, 1888.

One Word.

Brothers Putnam and Macdonald: We need a first-class Freethought journal in the great far West, and I hope you may succeed in building up one in that metropolis of the Pacific Coast. I have but one word and one wish for you both: Success! H. L. Green.

Buffalo, N. Y., Jan. 13, 1888.

Brethren in Bonds

S. P. Putnam, *My Very Dear Sir:* I was most agreeably surprised to learn that you had joined the grand army of the West that is marching on under the banner of truth and liberty. You can rest assured that all the assistance in the power of our boys to give, you will get in your enterprise. I will try to get up a club. The good people here are in the toils; can't find a man to debate. I have filed a bond in the sum of $500 that you will be here ready to debate at any time we may agree on, and have offered, if they cannot give the bond, to furnish it, providing the challengers will sign it with us. I have left no gap down through which they can get out except by ignominiously backing out. We had a good time at Silverton. They have a fine hall, which is only equaled in grandeur by the men who built it. They are doing a good work.

T. J. McClary.

Stayton, Or., Jan. 14, 1888.

A Welcome Visit Promised.

S. P. Putnam, *Dear Sir:* Please find inclosed $2 for one year's subscription, wishing you prosperity in your new enterprise. I may visit San Francisco before many days, and will be sure to call on you. Meanwhile I remain your friend, Daniel Williams.

Morgan City, Utah, Jan. 16, 1888.

Our Efforts are Crowned by These Presents.

Publishers Freethought: You figured correctly. Within find check for four dollars. Forward one copy of Freethought to inclosed address and one to your humble servant. I hope success will crown your efforts.

Yours truly, J. W. O'Keife.

Pasco, W. T., Jan, 12, 1888.

Best Wishes and Best Help.

Samuel P. Putnam, *Dear Sir:* I am glad that you and Macdonald thought enough of this coast to come and start a journal. Hope you will be successful. A long life to the editorial business! Inclosed find $2, with best wishes to you both. J. R. Tozer.

Ashland, Or., Jan. 14, 1888.

Still Alive.

Brother S. P. Putnam: I see you "still live," and have already got a Freethought paper in full blast on this Pacific Coast. Good luck to you—go ahead. I can't help much, but if you send me your paper I will be in the city in about two weeks and will call and see you. I imagine you will succeed.

Samos Parsons.

San Jose, Cal., Jan. 16, 1888.

Faint-hearted Missouri Christians.

S. P. Putnam, *Dear Sir:* I wish you and the Man with the Badge-pin unbounded success in your new enterprise, and I think the great West and the Pacific slope is a good field for Freethought to work and thrive in. Long may it live and much good may it do.

I have a racket with the orthodox every now and then; and the manager of the Opera House offered the building free, lighted and warmed, for a discussion, but the other side would not accept. I am yours fraternally,

G. G. Beck.

Rockport, Mo., Jan. 15, 1888.

Eastern Enthusiasm

Dear Brothers Putnam and Macdonald: Hurrah for Freethought and its gallant editors! I glory in your spunk, and accordingly send my subscription and a million best wishes besides. I shall also, as a matter of course, do all possible for the little stranger. Yours, as ever, for Light, Liberty and Liberalism,

Geo. N. Hill.

Boston, Mass., Jan. 14, Year of Science 288.

A Religious Duty Discharged.

Friend Putnam: I consider it a religious duty to subscribe to your noble effort. I hope that you will make it a great success. Inclosed find $2 for my subscription. Yours for the truth under any and all circumstances.

Charles Roth.

Denver, Col., Jan. 16, 1888.

Accounted Among the Workers.

Editors Freethought: Two copies of Freethought to hand. Hope you will be successful in your enterprise. Count me in. I have made up my mind to do what little or meickie good I can the few or many years I may be above ground. And it rejoices my heart to see the work in the hands of such pioneers as yourselves—Stevens, Reynolds, Remsburg, Jamieson. By the bye, I am acquainted with Jamieson, and would be proud to be considered a brother to all such. I am a Materialist myself, of the Agnostic school; have been a subscriber to the Investigator for six or seven years, and this year of the Truth Seeker also. I pass them all around after reading, that they may do as much good as possible. That I call casting bread upon the waters, etc. Wishing you every success in life, I am Fraternally,

James A. Greenhill.

Clinton, Iowa, Jan. 12, 1888.

Si Slokum the Humorist.

Friend George: O "G. E. M., of purest ray serene," I, like all the readers of the Truth Seeker, was knocked completely out, aye, "galley west" was knocked, by that incidental notice (that's all it was) that you had "departed this life" (in New York, you know) for a "future life" in Frisco.

I went right over immediately to "see about it," and found it all to true—too, damned true, my boy!' But there is no help for it. The cold and naked truth I covered into my regretful bosom, tucked it up as well as I could, and got safely home with it.

I read to-day your letter in the Truth Seeker with pleasure. You have given your paper just the name I bet (with myself) you would. It is pat, pertinent, and palpable, as it were. It is concrete and expressive. He who runs and reads may know whereof Freethought treats, without wondering.

G. E. M. of p. r. s., send me a copy of the first issue, No. I, Vol. 1. George, you left an aching void at 28 Lafayette place, sure. Why, damn it, I feel lonesome myself whenever I think of the place, and a visit is robbed of a good half the former pleasure. Hoping the skies of fortune will prove as bright as the skies of the universe that spread over, Frisco, I remain, Yours truly, Si. Slokum.

Brooklyn, N. Y., Jan. 12, 1888.

Active Work in Utah.

Messrs. Putnam & Macdonald: By to-day's mail I received the initial number of Freethought. I have carefully read it through

and am glad to acknowledge to you that it is just what is wanted in the West. I will do my best to work up a list of subscribers in this city and county.

Dr. York will be with us again in a week for a three months' lecture engagement, arrangements having been made for him to lecture weekly (Sunday evenings) in the Walker Opara House; the intervals between the Sunday's will be spent by the doctor in the surrounding settlements. These lectures will result in great good to the cause of Freethought in Utah, the land of polygamy and the mental "dark continent" of America.

Arrangements are being perfected for a grand Paine Anniversary to be held under the auspices of the Utah Secular Union. Dr. York will, on that occasion, deliver an oration on the great and illustrious Infidel. There will also be music and literary exercises. It is by no means a case of "counting chickens before they are hatched," to predict that on Sunday, Jan. 29th, the Walker Opera House will be crowded with a gathering of liberty-loving Freethought people, glad to do honor to the name of one who did, in his day, so much for the freedom of man and the elevation of his race.

Wishing FREETHOUGHT all the success it deserves under the able direction it has been started, and in the cause which has made it a necessity, I have the pleasure to be

Fraternally yours, A. B. THOMPSON,
Cor. Sec'y Utah Sec. Union.

Salt Lake City, Jan. 14, 1888.

Welcome Names.

SAMUEL P. PUTNAM, *Dear Friend:* We hasten to add our names to your list. We have other Liberal papers, but we cannot do without FREETHOUGHT. We think you have made a good move, and heartily appreciate your efforts, feeling sure you will make a success of your Liberal journal. We have missed "News and Notes," and shall be very glad to get them again from the West. Please extend our best wishes to G. E. M., who is indeed a g-e-m in the editor's chair. Truly your friends,

F. M. and L. L. D. GUSTIN.

Ft. Madison, Iowa, Jan. 12, 1888.

Thanks, Thanks.

MR. PUTNAM, *Dear Sir:* I am glad we are to have an out-and-out Pacific Coast Freethought paper. From my knowledge of the editors I should say FREETHOUGHT will be a live paper. Of course we shall miss in the Truth Seeker the Annual Idler's spicy letters from his old home, and his badge-pin will no longer illuminate the Manhattan Liberal Club, but it will no doubt shine with greater brilliancy in the Golden state. We wish you both all the success you will no doubt merit. Inclosed is $2 for FREETHOUGHT. Yours truly,

KATE P. WOLFARD.

Colfax, W. T., Jan. 12, 1888.

With Pleasure.

SAMUEL P. PUTNAM, ESQ., *Dear Friend:* Put me down as a subscriber. To say that such a journal as FREETHOUGHT is needed on the Pacific Coast is putting it mild. You have a large field, and I hope you may reap an abundant harvest. May you be able to wake up many of the indifferent Liberals, and make yours the best Freethought journal published. Yours for the death of superstition.

A. K. COWARD.

Norwalk, Cal., Jan. 17, 1888.

A Jeweler's Estimate.

MESSRS. PUTNAM & MACDONALD, *Esteemed Friends:* Accept my sincerest congratulations and best wishes in your new and glorious enterprise, and I am sure such a journal as FREETHOUGHT, under your joint editorial management, will prove a great success. I like your No. 1. It *is* A No. 1, and your leader on the leading idea you intend to represent is a splendid specimen of editorial composition and epigrammatic power. G. E. M.'s gems will now be offered the public in larger variety, and will, I am sure, find thousands of admirers.

Rochelle, Ill., Jan. 14, 1888. WETTSTEIN.

Peter Eckler.

FRIEND MACDONALD: Vol. I., No. 1, of your new Liberal journal, called FREETHOUGHT, ar arrived to-day, and is indeed a most welcome visitor. Please to place my name on your subscription books, and if your success but equals my good wishes the circulation of FREETHOUGHT will soon rival the sworn affidavits that appear so frequently in the New York World. FREETHOUGHT is a good name for a good paper. It is devoted to good objects, by good men, and will, I trust, do good service for the Liberal cause. Yours ever, PETER ECKLER.

New York, Jan. 14, 1888.

A Letter from an Author.

MY DEAR PUTNAM: Your paper received. I think you are one of the bravest of men to issue an Agnostic journal in that hot-bed of Catholicism, San Francisco. You must be ready, without notice, to dodge lighted lamps as at Ukiah. But speak and write you as you always have done—boldly, for the right. Speak and write of things and people as we find them, and of this world only. Say to the people that in order to make themselves and those around them happy they must banish the myths and the phantoms of their imagination; that it is a waste of time to occupy themselves with objects imperceptible to the senses, and that if they will but inquire into the origin of things they will learn that all gods are the product of fear and ignorance. Say to the president of the United States that his recognition of the pope is the first step taken by any president of this republic toward Rome with a stone to whet the sword that will cut our throats. I trust that this Catholic electioneering policy will result in placing at the head of our government a man who will have the fortitude and honor to discharge the duties of his office without catering to a church that is striving hard to place its cross above our flag.

I shall read your journal carefully, and hope you will be successful in teaching the people of the West the truths that make men and women free and happy. Send FREETHOUGHT right along, I am truly yours,

O. B. WHITFORD.

Butte, Mont., Jan. 14, 1888.

Assurance of Success.

FRIEND PUTNAM: Put me down for FREETHOUGHT. I feel confident that all the friends here who are able will help you in your venture. You can book yourself for a lecture in Coos county once a year at least. The Liberals here stood by me manfully in the last campaign.

I have become acquainted with George through the Truth Seeker, so give him regards and a hearty hand shake for me. Hoping that FREETHOUGHT may have a bright and successful future, I am yours fraternally,

J. HENRY SCHROEDER.

Arago, Coos Co., Or., Jan. 12, 1888.

More Workers Needed.

FRIENDS: FREETHOUGHT came to hand. Send it regularly, and we will induce others to take it if we can. Oh, how we need more outspoken men and women to popularize the Nine Demands of Liberalism. We are with all workers for the emaucipation of the human mind from the fear of future suffering. Hoping you will meet with abundant success, Yours for progress, L. and K. PARKER.

Anaheim, Cal., Jan. 14, 288.

Ever-present Help.

MESSRS. PUTNAM & MACDONALD: Your journal FREETHOUGHT has come to hand. I have been expecting it, knowing you were coming to this coast, and I have been anxious to see in what style and shape it would make its appearance, and I must say I like both. From what I know of both of you, I am confident that you will make a success. I will try to help you along. Inclosed you will find my subscription. Yours fraternally, ROBERT GUNTHER.

Eureka, Cal., Jan. 16, 1888.

Willing to Reform.

"George, you ask me to be your wife; to give you my heart, my all. Think well of what you say, and then tell me if you will grant me one small favor."

"Anything you ask, my love."

"Then promise me that you will never smoke another cigar as long as you live."

"I promise, dear."

"And doesn't it cost you a pang?"

"Not a pang. I'd rather smoke a pipe anyhow."—Nebraska State Journal.

An Unpleasant Recollection.

"How it all comes back to me," murmured the poet sadly, as with practiced fingers he estimated the thickness of the portly package of MS. which he had just taken from the post-office.

The Underlying Cause of Virtue.

Minister—And so the little boys asked you to play marbles on Sunday, Bobby, and you refused?

Bobby—Yes, sir.

Minister—Now tell me why it was, Bobby, that you refused.

Bobby—'Cause they wouldn't play for keeps.

East and West.

Though in the East the sun may rise,
Thence shape its course along the skies,
And to the West then take its way
To belt the earth with circling day;
Yet not the East should proudly boast
The thronement of the shining host,
Or strive to sit in judgment on
The labors of the West's late one.

Where'er the sun may throw its beam,
At morn, or noon, or evening gleam,
That spot is gloried by the ray
And equal shares the orb of day.
While every place in honor lies
Which does good work beneath the skies,
And by that sign abides each one
Lit by the sun as it rolls on.

If in the East first flashed a mind
Which lumed a path for human kind,
And to the West his feet made way
To gird the earth with civil day;
Then to the West is due full claim
For bearing high the guiding flame,
And to his praise sing loudest song
Who swiftest bears Truth's torch along.

When all the circles of the globe
The spreading light shall gaily robe,
The Eve shall to the morning say:
"I am the better half of day;"
So round the earth the truth and light
Dispelt he phantoms of the night,
The West a new-made East blooms on,
The East becomes the Western one.

JOHN P. GUILD.

You Have Struck a Rich Lead.

MR. PUTNAM, *Dear Sir:* Yours received. I am pleased to hear that you and G. E. Macdonald have started a Freethought journal in San Francisco. May success attend you. I am now engaged in prospecting here in Southern Oregon. Inclosed find $2 as my subscription to FREETHOUGHT. I wish to commence with the first number. Yours,

JONATHAN WELLS.

Gold Hill, Or., Jan. 17, 1888.

An Earnest Worker.

SAMUEL P. PUTNAM, *My Dear Sir:* I was agreeably surprised to get your note stating that you, in connection with Mr. Geo. E. Macdonald, had commenced the publication of a Freethought paper on this coast. I am not personally acquainted with Mr. Macdonald, but from letters of his that have appeared in the Truth Seeker I am of the opinion that you have made a good selection—got a "wheel-horse"—and that FREETHOUGHT on the Pacific Coast will receive such an impetus that it will finally reach every house, and your paper be read by every man, woman, and child in the West. I think you have made a good selection also in locating in San Francisco. A Freethought journal was greatly needed on this coast, and I believe it will prove a success. "The woods are full of" Freethinkers all along the coast, but superstition still lingers in the brains of many. We are gaining ground rapidly with the male portion of humanity, and I feel hopeful that time will work a change with the women of this favored land.

When it comes I will show it around, and get subscribers if I can; will subscribe myself; will send you the necessary $2 in a few days.

I will now expect you at my house when you visit Southern California again, whether I can arrange for you to lecture in Del Mar or not. I want you to see my place, and see what a man can do in the way of bettering his condition in this world without the fear of the Lord or help from the "Almighty friend." I am building up a little heaven of my own, and will never call in any of the gods, past or present, to assist me in its management. I feel abundantly able, mentally, morally, and otherwise, to attend to all its affairs. Yours truly,

H. L. SHAUG.

Del Mar, Cal., Jan. 15, 1888.

The Author of "Why Don't God Kill the Devil."

FRIEND S. P. PUTNAM: Your kind letter has been received; also the first number of FREETHOUGHT. I am glad to learn that you have turned up in California—a land of gold, and of fruit, and of wheat. I hope you will get enough gold to line your pockets and pay your bills; enough fruit to keep your circulation lively and strong, and enough wheat to repair the waste of your bone and muscle. I like the name and appearance of your paper; the articles have the right ring, and I inclose you a subscription. As theology is old and sick and Freethought young and growing, I am sure you can succeed. The Pacific Coast is a wide field, and the people liberal enough to support FREETHOUGHT. I wish you abundant success; and if your energy and talent do not make it come, we may conclude that the world is a failure, and that God can not kill the devil.

JOS. HAIGH.

Chebanse, Ill., Jan. 20, 1888.

Accompanied by Proof.

DEAR FRIEND PUTNAM: I was glad to receive FREETHOUGHT, and to prove what I say I hereby send, with my highest regards for the paper as well as for its editors, the needful for the first journey around the sun.

Fresno, Cal., Jan. 18, 1888. JOSEPH LEE.

For One Year.

SAMUEL P. PUTNAM, *Dear Sir:* Put my name down for one year's subscription to FREETHOUGHT. Glad to see you come to the West to stay. Yours truly, CHAS. DE LA BAUME.

Uintah, Utah, Jan. 14, 1888.

"Freethought" in a Thriving Town.

S. P. PUTNAM, *Dear Sir:* I heartily hope for you abundant success with FREETHOUGHT. You can count on me and send a dozen copies. I hope you will not leave Nipomo in the shade when you make your next lecturing tour, as this is a thriving town with a number of Liberals. Please begin my subscription with the first number. Best wishes for your success.

JOHN ROBINETT.

Nipomo, Cal., Jan. 17, 1888.

Too Late.

"My dear friend," said a minister at the bed-side of a sick man, "I want to call your attention to the blessed consolation which religion brings in hours of suffering and danger to those——"

"I'm much obliged to you," interposed the grateful patient, "but you are too late."

"Too late?"

"Yes, sir; my physician says that the crisis is past, and all danger is over."

OTTO WETTSTEIN'S

Popular Jewelry Store

(Established 1857)

ROCHELLE, ILLS.

The following are a few of my leaders, all of which are latest improved, best make, solid coin silver, open face or hunting, American stem-wind watches, and guaranteed strictly as represented or cash refunded: 2 ounce case, 7 jewels, $10; 3 ounce, $11; 4 ounce, $12; with 11 jeweled movements, $12 50, $13 50, $14 50; 5 ounce, $16 00; 6 ounce, $17 50. With full (15) jeweled movement, pat. regulator, $16, $17, $18, $19 50; 6 ounce, $21; adjusted to heat and cold, add $4, being only $22 for this magnificent 4 ounce, full jeweled, adjusted watch, usually sold for $35. The following are all best 14-karat gold-filled gold watches, cases elegant and latest style, and guaranteed by special certificates from factory and myself for 20 years: 7 jewels, $24 50; 11 jewels, $27; 15 jewels, $30. Adjusted, $34, cheap at $40, and practically as good as any $100 watch a lifetime; open face, $7 less. Ladies' watches, same best quality cases, 7 jewels, $20; 11 jewels, $22; 15 jewels, $28. In good second quality filled cases, $2 to $5 less. Ladies' 14 k. solid gold watches, $30, $32, $38. Heavier gold cases in embossed, chased, enameled, Louis XIV style, diamond ornamentations, etc., $5 to $50 extra. Gents' 14 k. solid gold watches, from $45 up. Swiss watches, to close out, very low. The above all guaranteed below bottom prices elsewhere, or cash refunded. All are carefully inspected before sending, warranted for one year, and sent prepaid if on line of American Ex. office. Sundries: Best rolled gold plated chains and charms, for ladies or gents, $2, $3, $4, $5, usually sold for $3, $4, $5 to $7. Jewelry, latest styles, full line, 25 per cent below regular prices. Best spectacles in the world, $1; gold, $5; extra fine, $6. Sent prepaid in case. Eye-glasses, same price. (Send line of finest print you can read distinctly without glasses, and state how many inches from the eyes, and I can suit you first time.) Good razor, $1; best in the world—a luxury—$2. Extra fine strops, 50c. Set best violin strings, 50c; for guitar, 75c. 3 Ludwig harmonicas, 50c. Best achromatic opera glasses, $4, $5; in pearl, $8, $12. Large field glasses, $8, $10. Signal service, $12. Watches cleaned, $1. Springs, $1. Jewels, $1. And returned free. BEST WORK. Try me.

☞ Every watch is looked over by me personally before shipment, in view of having it perfect. Goods are all sent prepaid, and can be sent a thousand or ten thousand miles as safely as ten. OTTO WETTSTEIN.

Designer and Patentee of new FREETHOUGHT Badge in PINS and CHARMS—emblematical of the light and day of Freethought, Science, and Reason vs. the night and darkness of Superstition.—Exact size of cut and smaller, two-thirds size. Warranted solid gold, enameled in four colors. Most beautiful badge ever designed. Small, $2, $2 75, $3 50. Large, $3 to $5; with genuine diamond, $8, $10; and charms up to $25. Demand daily increasing.

Agents wanted. These badges are on sale at this office.

A SHORT

HISTORY OF THE BIBLE,

Being a popular account of the Formation and Development of the Canon. By Bronson C. Keeler. Price, 50c.

THE RADICAL REMEDY IN SOCIAL SCIENCE.

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah. The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great, that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished,—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.
The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead,
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work?

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river. The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lecturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putnam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

SAMUEL P. PUTNAM

President of the American Secular Union,

504 KEARNY ST., SAN FRANCISCO.

Freethought.

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FREETHOUGHT.

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SAN FRANCISCO, - - - FEBRUARY 4, 1888

THE Catholic Monitor exults over the spread of Catholicism in Boston. The Boston Herald deplores the increase of crime in that city. There is such a thing as cause and effect.

IN the Christian Statesman of September 22, Secretary Weir, of the Reform Association, speaking of the Lord Jesus, exclaims: "To him be glory, and dominion, and power forever in American politics." It is doubtful if "the divine politician," as they call him, will be any improvement upon the "bar-room politician."

THERE is one thing concerning which the people of California have one mind, and that is, to provide facilities for education. The State University has now an income of nearly two hundred thousand dollars a year, about equal to that of Harvard University. There are enough institutions of learning in the state to meet the demand of a population of eight millions of people.

A CATHOLIC paper publishes the following item under the heading, "A Blasphemer's Death! Terrible Warning to Wicked Men:"

The Lenox, Iowa, Time Table relates the death of a man in Taylor county under circumstances that would make it an incident to illustrate a sermon on divine wrath: "A. W. Fullie, living in the northwest part of the county, met an untimely death on a recent Wednesday. He was a man well known in this community and quite wealthy. A week ago, when the first blizzard came, he made use of the expression that 'if there was such a being as God Almighty, he was without love or feeling for humanity, or he would not send such storms upon them,' at the same time declaring that if another such storm came he would go to a climate that had never been cursed with such storms, and escape the vigilance of the Almighty. The storm came on Tuesday morning, and he began preparations for departure. Securing a large trunk, he packed it, and Wednesday morning went to load it into a wagon to haul to Villisca, where he expected to take the afternoon train. He had one end of the trunk into a wagon-box, and was raising the other end from the ground, when his feet slipped from under him, the sharp edge striking him upon the neck, as he lay upon the ground. His neck was broken, and he died almost instantly."

It is quite an ordinary thing for Infidels to be struck by lightning, or to be drowned while fishing on Sunday, but when the Almighty gets to throwing baggage about, and hitting people in the neck, it is time to repeat the remark that God moves in a mysterious way his wonders to perform.

THE Christian Advocate (Methodist) holds that the church of Rome is "an organized malediction upon the evangelical faith," and that "the virtues of priests are more dangerous than their vices." The Catholic Monitor, speaking of Protestant clergymen, says: "Ah! those preachers! they are the unholiest set of humbugs in the whole wicked world." We have, therefore, both Protestant and Catholic authority for stating that priests and preachers are a bad lot. Let us hope that they may see the error of their ways, and ultimately reform.

ABBE GARNIER, who is delivering a series of "religious dialogues" in Europe, has created a sensation by repeating an imaginary conversation between God and the Devil. Those whose feelings are shocked by the abbe can calm their excitement by reading the book of Job. They will there find one of the oldest dialogues on record, the dramatis personnæ being Jehovah and Satan. It is interesting, though shocking, to know, on ecclesiastical testimony, that these personages are still on speaking terms. According to some authorities, their relations have hitherto been strained.

A LIVING WITNESS.

Until recently the Mormon Church has had a great advantage over every other religion. It has had a living witness in David Whittmer, who said that he saw God, and who made an affidavit to that effect. Mormonism is the only religion that ever had an affidavit as to the genuineness of its Bible. An affidavit is much better than a miracle.

The living witness of Mormonism is now dead. He was evidently a thoroughly honest man, and he solemnly averred that he saw God, and that God declared the book to be true There was not the slightest motive for this witness to tell a lie. So far as the testimony is concerned, the Mormon religion has a better foundation than any other. Every argument by the Christian apologist in favor of his belief applies with greater force to Mormonism, and there is no possible escape from accepting the latter if the former is accepted, by the logic of the theologian. Besides witnesses and miracles the Mormon church

has affidavits. What a support orthodox Christianity might have to-day if it could put forth the affidavits of Paul, Peter, John, and the other apostles!

However, Mormonism has no longer the advantage of a living witness. There is no one who can now say he saw God, unless a new revelation is made. A while ago if one doubted he might go to David Whittmer, and from his own lips receive the testimony. This can no longer be done, and hereafter Mormonism must rely upon dead witnesses. He who accepts it must accept it upon faith as he does other religions. Considering the advantage of a living witness this is unfortunate for the new religion.

It is a query why God doesn't always have living witnesses. They would be a great help to the inquiring mind. Doubts could be easily settled. A book revelation is very unsatisfactory. A few honest, sincere, respectable, living witnesses, then, would be a vast improvement. The Mormon religion is to be commiserated for its irreparable loss. Still, however, it leads all the other religions. It has affidavits.

PAINE HONORED.

All the seats on the first floor, and nearly every seat in the gallery, of Irving Hall were filled last Sunday evening when Captain A. F. Scott opened the Paine Anniversary meeting. Between five and six hundred were present, and they made as fine an audience as could be gathered on this continent. Many were from out of town. There were N. D. Goodell, the well-known architect of Sacramento; Philip Cowen, of Petaluma; Mr. and Mrs. Daniel Williams, of Ogden, Utah; A. H. Schou and wife, W. B. Patterson and wife, and Mr. Broneer and wife, the latter a granddaughter of Abner Kneeland, all of Oakland.

Irving Hall is an art gallery. Hundreds of pictures hung upon its walls, and at the rear of the stage was a magnificent painting of Thomas Paine. The exercises opened promptly at the appointed time with an overture by Professor Pettibone. Captain Scott was invited to the chair by the committee. The captain is an oldtime Californian. He is dignified, scholarly, eloquent, and patriotic, and his lofty sentiment, when he spoke of Paine and the old flag, set the hall ringing with applause. There was inspiration in the speaker's words, and while he spoke the listener might almost hear again the bugle blast, the rolling drum, and a strain of martial music. Captain Scott gave a brief biography of Paine, pointing out his leading characteristics, which he found to be patriotism, courage, and devotion to the cause of truth. Examples illustrating these traits were given. In closing he said: "As Thomas Paine did so much to secure our liberties, let us ratify him and the old flag here to-night; and we do ratify it, every thread and every fiber of it, every star and every stripe on it. We ratify it from Bunker hill to Richmond; as it waved from the battlements of Mexico; as it flung its starry splendors to the breeze from the mastheads of the Constitution, the Hornet, the Wasp; as it swept through Georgia to the sea; as it floated in triumph at the head of our boys in blue—a flag that has been on every sea and in every land under the whole heavens, that can fling back the morning's beam or meridian ray without taint or pollution; to which the toiling soldier can turn amid the smoke and carnage of battle for renewed hope, vigor, and inspiration; on which the glazing eye of the dying veteran can rest with a God bless thee, thou banner of the free! With such a flag and such a country, washed by oceans, backboned by mountains, ribbed by the everlasting hills, sluiced by rivers the affluence of whose waters can bear the commerce of nations, populated by a people who love justice and practice it, with no North, no South, no East, no West, we ratify it from Maine to Texas, from the Atlantic coast, breasting her icy currents, to where she dips her uttermost western bounds in the Pacific."

The next speaker was Mr. Samuel P. Putnam, President of the American Secular Union. His address was received with hearty cheers. He said:

MR. PUTNAM'S ADDRESS.

There are representative men in the world's history, who stand for something more than their individual careers They become symbols of great movements, of civilizations, of national life. When we speak their names a picture rises before us of era in which they lived, of which their fame is the noblest interpreter. Homer is the supreme Greek genius; he is the representative man of that brilliant people, and in his lines to-day throbs the glory of that ancient world. The Iliad is more than the Iliad; it expresses the heart, the mind, of Greece; its poetry, its philosophy, its art. In Cæsar we see the imperial greatness of Rome, and the illustration of its original force. His Commentaries are interpretations of his age. Jesus is pre-eminently a representative man. He expresses a movement, not simply himself. Millions have been as good, as noble, as Jesus. Other characters have been greater, other minds more richly endowed, which have never emerged from obscurity, because their lives have been simply individual, and represented nothing beyond. Jesus appeared at that point of history when the hopes and aspirations of a struggling world must find some tangible object around which to gather and become a living force. Jesus was that object, and therefore his name is wonderful, not because of himself, but because of the movement of which he happened at a particular juncture to be the topmost wave. Shakespeare is the representative man of England. In his pages is more of the history of his race than in any other book. In the fertile mind of Goethe German character displays its highest lustre, and in Voltaire we behold the noble qualities of France. We must read the lives of these great men in order to understand history and literature aright. We must know them as individuals in order to read the signs of the times in which they flourished; for they are really the children of their age, and the fathers of that which succeeded. They are both receptive and creative; susceptible to every influence of their environment, and moulded to what they are by a sympathetic and yielding nature, but strong as iron in the expression of their will and genius. They are masters of the age in which they live, because, first of all, in heart and brain they are saturated and overcome by the spirit of that age. They are thus more than themselves—they are pictures that reveal the manifold progress of mankind.

Paine was a representative man, and we hold this anniversary to-night in his honor, not simply because he was Thomas Paine, but because he was the American Revolution; because in him we see the meaning and grandeur of that movement; because, without understanding Thomas Paine, we cannot understand the history of our nation. Thomas Paine was the child of the people. He mingled with them. He knew them. He realized their thought, their hope. He felt out of the common heart the change that was coming—the overthrow of tyranny, the advent of freedom. He was the first to understand the meaning of the American Revolution. He was the first to declare in favor of independence. He pronounced those fateful words, "The free and independent states of America." In him, more than in any one, was expressed the nature of that vast change. He was its spokesman. His pen was living with its thought. When hearts were weak, he aroused them to fresh enthusiasm. He was the prophet of the future, and, in the darkest day, saw the light that was coming.

The mind of Paine was of the first order. It was broad,

discriminating, and inventive. It was not tied down to the old, while it accepted every advance that had been been made. He was radical. He saw things as they really were. He comprehended universal relations. He was unawed by priest or king. He penetrated beneath the surface. The prince to him was no better than the peasant. He saw the man, and not the tinsel that covered him. He was not dazzled by power nor won by wealth. Reason was his constant guide, and from lofty heights he beheld the past—its wide wanderings, its hopes, its struggles, its defeats, its successees, and, with keen vision, he saw the onward tendencies of it all—that the good and beautiful were prevailing, that liberty was advancing, that knowledge was making nobler conditions, and so his outlook was grand and inspiring, and he was a leader of men, and could cheer them on to heroic endurance and splendid victory.

The intellectual supremacy of Paine was allied with a heart as warm as ever beat within the breast of man. He was a patriot, a lover of his country, but his country was not of narrow boundaries. It was not merely love of native soil, but of humanity itself. "The world is my country; to do good, my religion." This was his declaration, and nobly he fulfilled it. On two continents he labored for the rights of man. Wherever there was a struggling people, there was his home—there was his church. He was a true American because he was a citizen of the world; because he recognized that brotherhood follows the circling sun, and that all nations are bound together, and what is for the happiness of each is for the happiness of all. His patriotism was devotion to all mankind. Wherever there was any battle to fight for freedom, there was his chosen place.

The moral qualities of Paine were equal to his mental endowments. He possessed a deeply religious nature—if by religion we mean surrender to some great principle. The Quaker blood was in his veins, and in his intense activity we see the flashing forth of the "inner light." It was for the sake of religion in its highest sense that he criticised the Bible. He did not do it in any wantonness of thought, merely for the sake of destroying. He was not an inconoclast only, he was a builder. He stood for the moral sentiments, for the dignity of man. Said he: "A system of religion which shocks the mind of a little child, cannot be a true system." This is the highest morality. All through the writings of Paine are these just and manly sentiments. Paine believed in justice. He believed in a God, but a God of justice, of universal love. He rejected the partial, savage God of the Bible. Such a God is immoral and represents human degradation. It was this that excited the indignant zeal of Paine. The monstrous doctrines of orthodoxy create fear and not reverence; they crush the mind and destroy every noble aspiration. Paine wished men to believe in a deity whose attributes were glorious, whose revelations in the splendor of nature were attractive and enlightening, whose character was beautiful, whose deeds were gracious, whose laws were beneficent. Paine wrote the "Age of Reason" in order to clear God, if there were one, of the slanders heaped upon Him. His motive was intensely religious. It was for the sake of God as well as for the sake of man. Those who believe in a deity, should thank Paine for vindicating the character of God, for proving that he could not have made a revelation like that of the Bible. It was not an intellectual question, merely, but a moral question. To enthrone the God of the Bible was to destroy every principle of right. To uphold the priest was to uphold the king and all the tyrannies of the world. It was to praise vice instead of virtue; to crown falsehood in the place of truth. It was the spirit of martyrdom that animated Paine. It was that sublime spirit by which one will do and dare all for the sake of conscience. Paine risked everything that he might benefit his race. No Christ was ever more faithful to an ideal purpose than he.

There was no calculation about Paine. He was spontaneous in his heroism. He didn't stop to measure results. He only perceived the imperious duty, and the obligation was on him, without regard to consequence. The welfare of mankind—its progress—was the law of his being, and this he constantly obeyed. He never flinched, though death stared him in the face and the scorn of the world. He was afraid of nothing. He was consecrated to simple, absolute truthfulness. In the camp, in the prison, before the angry multitude, to the howl of the church, to the sword of the king, he was the undaunted soldier of humanity. His colors never fell. His moral fidelity was equal to his commanding intellect.

"The Age of Reason" is a remarkable book—an epoch-making book. It was written in prison. The author had no advantage of libraries; he must rely simply on materials gathered during a busy life. The book is a masterpiece of scholarship. Its positions have not been overthrown to this day. Its conclusions have been substantially accepted even by orthodox biblical scholars. It is to-day a living literature. Its admirable style, its candid spirit, its irresistible logic, place it in the front rank of the literary productions of his or of any age. It is one of the books that will always be read. Its ideas must ever influence a progressive world, and those ideas were never more fitly expressed. The language is immortal. It is simple, harmonious, eloquent. The common mind can understand it, while the subtlest intellect can discover new beauties in its thoughtful flow. It is a statement of fundamental principles applied to the greatest of subjects, the relation of man to the universe. This is an exhaustless theme, for the universe is endless, and the spirit of man an ever-growing process; and the master mind who can interpret this relation clear from superstition, with elevated sentiment and brilliant force, will have a universal and permanent fame. He will be a fireside favorite. Such is Paine. He is not simply a political writer, a critic; he is a literary power, like Homer, like Shakespeare. He writes history and he makes history. He has the inspiration of nature itself. He represents life—like the river, like the sea.

Thus Paine stands forth in history, bold, illustrious; a noble representative of humanity. His name speaks volumes for liberty, for knowledge, for progress. His career is a lesson for all ages. The thinker, the patriot, the scholar, will do him honor, and make his memory green. He is of the past—a shining landmark. He is also of the future. He is our leader still. We need his splendid example, and this memorial should be an impulse for to-morrow's gain.

The battle for human rights is not yet ended. We need the clarion voice of Thomas Paine in the politics of this land. We need a leader who is of the people and for the people. We need honesty, we need sincerity, we need fearlessness, we need men who are untempted by power and pomp. The politician of to-day, like the priest, is a hypocrite. He dares not be truthful. In almost every district he works the "religious racket," and wins the votes of the church by submission to its authority. He makes believe for the sake of office. Superstition is powerful. It is organized. It is wealthy, it is fashionable. No man can be president if he opposes ecclesiastical pretensions. The church monopoly is the father of all other monopolies. There is need once more of "Common Sense," of the "Age of Reason" and "Rights of Man." The bloody battle is over, but the moral and intellectual conflict is still going on, and the brave heart is wanted and the lofty mind. There must be the sway of reason, of education, of knowledge.

Christianity is the foe of progress. It cannot be otherwise. It must look back. It is anchored to a dead age. It settles no problem of human destiny. It leaves this world a wreck and has no salvation except in the skies. This is what Christianity essentially is, although in outward form it is mingled with much that is humanitarian and progressive, for the members of its churches are men and women, and have human wants and must supply them, but as a system of thought Christianity is altogether of the past. It makes no heaven here in this world. It says: "Submit to the powers that be;" "Servants

obey your master;" "Women keep silence in the churches, and if you wish to learn anything ask your husbands at home." To what a dense ignorance some women are condemned by such a mandate! This is the spirit of Christianity. It is the ally of tyranny, it is the patron of ignorance. It says: Stand where you are; cling to the cross—there is no more; think not, act not; simply believe.

This is what Paine saw—that Christianity could not be reconciled to an advancing world. It must be destroyed. It sets God against man, it degrades human nature, it enthrones superstition.

Let our vision be as clear as his, and with the added wisdom of a hundred years, let us realize that man must be ennobled and not deity; that our humanity is the supreme being; that there is no virtue greater than human virtue, no justice greater than human justice, no love diviner than human love, no intelligence nobler than human intelligence. Our Bible to-day is the Bible of all the races of men—of all hopes, aspirations, and toils; our service is the Golden Rule, as ancient as human brotherhood; our God is man's creative genius; our goal is duty well performed; our paradise the happy reward of free and honorable work. Long as humanity struggles, long as virtue grows, long as justice inspires, long as liberty cheers—so long will the voice of virtue, of justice, of liberty, of humanity, be the voice of our illustrious hero, "The world is my country; to do good my religion."

Mr. Geo. T. Bruce, the well-known temperance advocate, followed in a ringing speech. Thomas Paine, he said, had been maligned by the Christian world because he wrote a book which the common people could understand, and which the clergy could not answer. He had been accused of being a drunkard by men who themselves were drinkers as a class, and who indorsed such topers as Noah and Lot. Mr. Bruce believed that many preachers at the present time drew much of their inspiration from the bottle. But Freethought was fast silencing the priests and vindicating the name of Paine. The churches, said Mr. Bruce, claim government support because of their alleged moral influence. How is it, then, he inquired, that the states having the most churches have also the most criminals? Someone wrote to the warden of a penitentiary to inquire what were the religious convictions of the inmates. The warden replied, giving the number of Catholics, Methodists, Baptists, etc., according to their distinguished precedence, and added: "We have one Infidel, but his Infidelity is not of a pronounced character." "Not pronounced enough," said Mr. Bruce, "to keep him out of jail." The speaker humorously maintained that it was an act of charity to have chaplains in the penitentiary, because eminent Christians were thus brought in communion with each other.

"The beautiful, fertile, and wide-extended valleys of California," said the speaker in closing, "were never intended as a home for priestcraft. The grand old Sierras, 'the palaces of Nature,' were never erected as a monument to superstition. The ocean voices of the Pacific were never tuned to sing a Freethought requiem. California, brightest star in the constellation, her green-bound hills begemmed with flowers, her snow-crowned mountains, with all their lofty majesty, grand in their physical beauty, are but symbolic of the moral and intellectual grandeur of our people when the principles of Thomas Paine prevail."

Professor Seymour, the phrenologist, delivered a short address eulogistic of Paine, calling attention to his great services, and pronouncing him worthy of the homage which was destined to be paid him more and more as we become familiar with his life, his character, and his heroic deeds.

During the exercises Mr. H. W. Faust called attention to a fine oil painting which had been presented to the committee to be disposed of by lottery for the benefit of an aged lady who desired to enter the Old Women's Home in Oakland. The tickets sold rapidly; the drawing was promptly made, and Mrs. Ruth Briggs, holding the lucky number, obtained the picture, but at once gave it back to be sold at auction. The sale added a generous sum to that previously raised. At the close of the exercises a temporary organization was formed, with Mr. Faust as president.

This meeting and celebration was a success; the speakers and the audience all that could be desired, and Mr. Faust and the other workers are entitled to generous praise for their services in the preliminary arrangements. Along with that of Washington, the birthday of Thomas Paine is becoming a national anniversary.

REPORT OF COMMITTEE.

EDITOR FREETHOUGHT: As chairman of the Paine Celbration Committee, I have the following report to make: Subscriptions by friends, $33.25; collection in hall, $20.70; total, $53.95. Expenses were as follows: Hall, $20; music, $5; Printing, $8, advertising, $6.75; miscellaneous expenses, $1.25; total, $41. This leaves a net cash balance, $12.95. This the committee has decided to give to two worthy old friends of Freethought. First, a lady 67 years old who has taken care of herself for fifty years. On account of feeble health, she cannot work, and wishes to raise the money to go to the Old Ladies' Home in Oakland. The other is a worthy man of 77 years, who has lived and worked for many years in this city, but is now nearly incapacitated. He needs this, and all help that can be given.

Leaving it to FREETHOUGHT to give a report of the entertainment, we kindly thank all who aided in making this occasion so enjoyable to our Freethought friends.

H. W. FAUST, 307 Fourth st., S. F.,
Chairman Paine Celebration Committee.

San Francisco, Jan. 30, 1888.

The Day in San Jose.

The San Jose Paine meeting was well attended. The following programme was carried out: Overture, cornet and piano, National Potpouri, Mr. and Mrs. R. H. Schwartz; recitation, "Theophrastus Brown," Miss Larilla Woodhams; song, Miss Emma Degner; Samuel P. Putnam's poem entitled "Thomas Paine," Cassie Jordan, seven years of age; address, Mrs. R. H. Schwartz. A short and spirited address followed by Professor Allen, of Chicago. The floor was then cleared for dancing, which was enjoyed by those participating until twelve o'clock. The stage presented a very pretty appearance, the setting representing an out-door scene. One could look (as it appeared) far back into a forest. In the center of the stage was suspended a fine portrait of Thomas Paine. Just in front of this was a table on which were placed several bouquets of flowers and a picture of S. P. Putnam, while just above hung that grand motto, in large, distinct lettering: "The world is my country: to do good, my religion."

On either side of the stage were hung pictures of George Washington and R. G. Ingersoll, with stands of flowers in front of them. In front of the stage the Old Flag was gracefully draped, while smaller flags were scattered here and there. Upon the stage were seated Messrs. Magenheimer, Woodhams, Vostrousky, and Professor Allen. The Liberals extend their thanks to the Germania Society for the gratuitous use of their fine hall, also to the press, for the kind and extended notices given.

ADDRESS OF MRS. SCHWARTZ.

The American heart holds sacred the memory of all those who have helped to make America the glorious republic that she is. Patriotic enthusiasm is at its height on each Fourth of July, for on that day the Declaration of Independence was signed—as Colonel Ingersoll says, "the grandest, bravest, the profoundest political document that was ever signed by the representatives of a people." On the 30th of May we bring our floral offerings, silent tokens of affection for those who have sacrificed their lives for their country. We stand with outstretched hands for those who yet live, ready to do what lies

in our power for those to whom we are indebted for the removal of slavery—that terrible blot upon our fair land. On the 22d of February was born one who has taken a high place in the hearts and homes of the American people. Bands have played, enthusiastic speeches have been made, people have gathered from far and near to celebrate the birthday of a man that *helped* to make freedom a possibility in America, who *he ped* to plant the tree of liberty in our midst, from whose topmost bough floats the grand old flag, the Stars and Stripes. This man is George Washington.

But there is another great man whom (be it said to their shame) the American people seem to have forgotten. This man stood side by side with Washington, his friend and counsellor. This man is Thomas Paine, whose birthday we have gathered to celebrate to-night. These two men have built for themselves monuments that will stand as long as America stands. On one of these monuments you will find inscribed the name of George Washington, the other the name of Thomas Paine. The people have tried in vain to keep the latter veiled, but the veil is being removed, and that monument shall yet stand forth in all its grandeur, in all its purity; his picture shall yet find its rightful place beside Washington; his name shall yet find its home in every household; his life was devoted to the cause of humanity; he embraced the whole world in his sympathies, as expressed in that grandest of mottoes: "The world is my country; to do good, my religion." As Colonel Ingersoll has well said: "There is in all the utterances of the world no sublimer sentiment. There is no creed that can be compared to it for one moment. It should be wrought in gold, adorned with jewels, and impressed upon every human human heart: 'The world is my country; to do good, my religion.'"

[The speaker referred to the different positions filled by Paine which have identified him with all the great movements of man.]

His authorship has enabled him to stir the hearts of the world; he believed the pen to be mightier than the sword; that the most formidable weapon against *error of every kind* was reason; so he aimed his thundering guns, "Common Sense," and "American Crisis," at tyranny. Then he aimed his still larger guns, "Examination of the Prophecies," and "The Age of Reason," at superstition, whose foundation has been seriously shattered by the well-directed shots. On his banner was inscribed universal mental liberty, not mental liberty for the few, but *universal* mental liberty. That man never lived that was more unselfish, who made greater sacrifices for the freedom of his race; that great, sympathetic heart constantly reached out to benefit his fellow man. When Washington was almost compelled to give up in despair, he entered the army, giving his last dollar, and his salary in advance. He sent out that thrilling work, the "Crisis," which so revived the people that the army was sustained. He also raised the money which enabled Washington to gain that victory that made these the free and *United* States of America. He then returned to England to aid his own countrymen. Their condition made him feel the oppression of the human race, and he wrote that great book, "The Rights of Man." This book made a marked impression, which has not yet been removed, nor will be until the world is free from the oppression of nobility and aristocracy.

After he had done what he could for his English brethren, he was called almost unanimously to France, and we find that he has done as much toward accomplishing the liberty of the people of France as he has for the people of America; but when the people of France demanded the death of the king, Thomas Paine had the courage to vote against death. To vote against the execution of the king was to vote against his own life. For this sublime act he was condemned to die, and only escaped by what would seem a miracle. [Here the speaker quoted quite lengthily from Colonel Ingersoll's lecture on Paine; then proceeded to read extracts from letters received by Thomas Paine from Washington, Jefferson, Adams, and Monroe, wherein is expressed their high appreciation of him and his works. Had he not sought to emancipate the people from mental slavery, had he not published the "Age of Reason," he might have retained his high position, for none stood higher than he at the close of the revolution. A number of quotations from this book were given, including extracts from Paine's will.] The truly intellectual honor the brave thinkers of the past, for many of us understand what it costs to be a Freethinker to-day, and we know how few can stand the test, for you will find them scattered among the different churches, that they may be recognized in society, that they may be popular, that they may grasp a few more paltry dollars. They pay their money for the advancement of a cause in which they have no sympathy; they sit quietly and listen while the ministers hold their honest views before the people in a dishonest light. Was this the spirit manifested by Thomas Paine? Was this the spirit that has given us the liberty we now enjoy? If the principles of Freethought are worth room in our hearts, they are worth defending. If they are such as will make the world better, it is our duty to give them to the world. Let us stand by our colors, let our light so shine that men may see and glorify the principles that prompt us. How can we be cowards to-day, without blushing at our cowardice, when we think of the time in which Thomas Paine lived, 151 years ago? The tyranny of his day could not crush *him*. The superstition of that age could not dim the light of his intellect. *Loyalty* will not allow a malicious enemy to stand between us and those who have come to our aid in time of need. When they marched forth to battle for our rights, to save our homes and the liberty of our country, we asked no questions, and nothing can cancel our obligations to the memory of the dead, as well as the living heroes. I do not believe in hero worship, I do not believe in heaping fortunes upon the few and forgetting the many; but I *do* believe in remembering our obligations, and allow no false, slanderous fabrications to stand between us and justice.

In the writings of Thomas Paine we find none of that vindictiveness which characterizes the writings of his enemies. Charity and good will are expressed in every line. We cannot think of him without being inspired by his high purposes, by his useful, victorious, heroic life. If we follow his example we shall be just, kind, and charitable; we shall cheer the broken-hearted, we shall extend our hand to those who are not as strong as we, giving them words of encouragement; we shall *think* for ourselves, *decide* for ourselves, bravely accept the responsibility of our own actions, reap what we have sown. If the harvest does not yield abundantly we will turn over the soil and sow new and better seed; we will carry sunshine wherever we go, shall be true to ourselves, and, above all, bravely defend the truth. Then it may be said of us, as it was said of him, that "the world is better for our having lived." Let us endeavor to rest upon that high level of the heart to which at times we momentarily arise. Let us endeavor to dwell in the brightness of our better selves. Let us lay down our bitterness in that invisible but surrounding good from which all truth and beauty come. Let us cultivate, with tender care, the love within us, the love of our fellow-beings; that love that will hold our hearts poised above the sordid folly of earth. Let us act upon the grand principles of that motto, "The world is my country; to do good, my religion." Let us, like him, worship at the shrine of science. It rests with us to carry on the work begun by him.

There's a good time coming;
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannon balls may aid the truth,
But thought's a weapon stronger,
We'll win our battle by its aid—
Wait a little longer.

There's a good time coming;
The pen shall supersede the sword,
And right, not might, shall be the lord
In the good time coming.

Worth, not birth, shall rule mankind,
And be acknowled stronger;
The proper impulse has been given—
Wait a little longer.

There's a good time coming;
War in all men's eyes eyes shall be
A monster of iniquity
In the good time coming.
Nations shall not quarrel then
To prove which is the stronger;
Nor slaughter men for glory's sake—
Wait a little longer.

There's a good time coming;
Little children shall not toil
Under, or above, the soil
In the good time coming;
But shall play in healthful fields
Till limbs and mind grow stronger;
And every one shall read and write—
Wait a little longer.

There's a good time coming;
Let us aid it all we can;
Every woman, every man—
The good time coming.
Smallest helps, if rightly given,
Make the impulse stronger;
'Twill be strong enough one day—
Wait a little longer.

The Stockton Celebration.

The Paine anniversary celebration filled the Avon theater Sunday night, every seat being filled and numerous people standing up a good portion of the evening. On the stage were a handsome oil portrait of Paine and a plaster bust crowned with a laurel wreath. There were, besides these, two stands with flowers, and from each end of the footlight shade garlands extended.

President Freeman opened the exercises by a few appropriate remarks. A song by the Stockton Maennerchor was warmly applauded, after which the president introduced H. B. Loomis.

Mr. Loomis said that those who would vindicate Paine would do well to avoid all illiberality themselves. The trouble with many Liberals was that they could only attack and pull down temples, because unable to rest in them themselves. A century ago it was necessary to dislodge superstition and bigotry, but this necessity has passed away. Liberals must be tolerant and really Liberal, because the world is still too young for all to think alike, and it was against the tyranny of trying to compel all to so think that Paine warred.

Mr. Loomis was warmly applauded several times, and at the close of his address Miss Julia Gage recited the "Two Workingmen," a very pretty selection, with a temperance moral very forcibly shown, and gaining in force by the excellence of the little lady's rendition.

The Maennerchor sang another selection, which was so well received that they had to return and sing another.

Dr. W. W. McKaig was the next speaker. His address was long and full of interest. Dr. McKaig said there were two parties in religion, one of whom loved change, and is never so happy as when being measured for a new suit of ideas. The other hates change, and is afraid to admit a new tenant to the mind lest, like Jehu, it should seize the reins and drive to destruction. Jesus was not afraid of change. He was one of the most radical of reformers. The party opposed to change imagined that they had pre-empted Christianity and inclosed it with a barbed wire fence, imagining that the gates of hell would not prevail against it; but notwithstanding this orthodoxy had to be patched, but hadn't been modernized. As to the eminent men and women of which Christianity boasts, they were eminent because of their faith in God, not because of their orthodoxy; of their usefulness, not because of their creed. Dr. McKaig's address throughout was a plea for freedom of thought, for real liberality, for charitable judgments of those who differ with Liberals, who, of all people, should be tolerant.

Judge Shell's address closed the speaking. He boldly attacked several Solomonic and Christian ideas and maxims, much in the style Ingersoll attacks Mosaics, saying that even the most devoted Christians did not follow them, as they were not true. Among these were the advice to turn the other cheek, to take no heed of the morrow, and "the love of money is the root of all evil." The judge put his ideas in such striking words as to create shouts of laughter, and having done this, he proceeded more soberly to show that the love of money stimulated enterprise to accomplish the greatest possible good for mankind. He intimated broadly that tramps were the only ones who take no heed of the morrow, and showed that some who are revered as eminent Christians not only did not turn the other cheek, but struck the first blow, citing Luther and Calvin as examples. He cited the opposition of orthodoxy to science, and its yielding slowly and grudgingly to every newly-discovered truth it could not crush out of sight, and the success it had enjoyed for a thousand years in crushing out the learning and light of Egypt, the most learned of nations, whose discoveries in science ante-dated Christianity, and of the world at large.

At the close of Judge Shell's address Mrs. A. M. Haines recited the "Gambler's Wife," and received most enthusiastic applause. The exercises closed with a solo, "'Tis Only in My Dream," by J. M. Reynolds.—Stockton Daily Independent.

Thomas Paine.

AN ACROSTIC.

Thomas Paine, all hail! Thy glory shall encircle every land;
Hated priest and despot hoary now appalled before thee stand.
Once a world, oppressed and bleeding, cringing, kissed the lifted rod
Meekly bowing, humbly pleading, owned the "justice" of their God.
Ah! how changed the world now rising rebel to the powers that be,
Sing the song thy wisdom taught them: "Man has rights and shall be free."

Peace on earth; all men are brothers; all are equal—masters none;
And oppression shall be banished from all lands beneath the sun;
In our might we'll hurl the tyrants from the thrones our hands have reared;
None shall heed the proud aspirants whom, enthroned, we basely feared;
Each shall worship in the temple which thy mighty genius reared.

G. W. THURSTON, SEN.

THE edition No. 3, January 21, of FREETHOUGHT, is exhausted, and there are still calls for that number among our subscribers. If any friends have copies of this number of FREETHOUGHT which they do not care to file, will they please return them to this office?

B. F. UNDERWOOD and Mrs. Sara A. Underwood have severed their connection with the Chicago Open Court, and have issued a pamphlet giving the reasons which impel them to the separation. It appears that the owner of the Open Court desired to introduce Dr. Paul Carus as associate editor after having given the paper over to the editorial management of Mr. Underwood. In resigning, Mr. Underwood took the only course consistent with dignity. Editors have rights which business men should learn to respect.

THE case of Harman and Walker, editors of Lucifer, Valley Falls, Kansas, is one which demands the attention of Liberals. These men are under bail, charged by Anthony Comstock with violating the statute against the mailing of obscene literature. The print complained of was a statement of physiological matters, useful in its place, and it does not belong to the kind of literature contemplated by the statute. The fact that Anthony Comstock is concerned in this arrest is a sufficient guarantee

that it is an outrage. Those who desire to get full particulars, an to contribute to the defence of Messrs. Harman and Walker, should communicate with E. B. Foote, Jr., 120 Lexington avenue, New York.

EUROPEAN MORALS IN SAN FRANCISCO.

A very bright and witty young lady, a short-time resident of California, makes the following comments upon the customs she has observed:

I am studying California in its moral aspect a little. Unfortunately for the purposes of comparison, my knowledge of New York morals is rather vague. I believe, however, that weN York vice, while it is powerful and far-reaching, is still the under dog, relegated to special regions and byways, overawed, overruled, and ignored by the more orderly classes. Here the situation is reversed—the demi-monde supports the luxuries, the elegancies and pleasures, and if respectability wants any it's got to hob-nob with immorality. Vice is more generous than virtue. Vice has no special prejudice against virtue. Vice graciously permits virtue to share her elegant restaurants and luxurious seaside resorts. Virtue has only the stuffiest restaurants and no seaside hotels at all. Vice does not even look askance at virtue, or note that she is there, and feel insulted at her offensive respectability. The consequence is that it is the way of the truly good that is hard. Most of the innocent amusements are but the portals to sin. It requires the largest amount of heroism and conscious virtue combined to say, "I went for a moonlight drive to the Cliff House." If you are asked to go to the theatre, you want to think twice before accepting; and if you are asked to indulge in that innocent and refreshing pastime of taking ice cream, you must say, "I'll see you blanked first," or words to that effect, or take the consequences.

I didn't learn all this from experience, so it isn't so very reliable—that is, I'm not reliable authority; but I got it "straight" from an old resident, and it is in the air generally. I live in the most moral of respectable hotels; the purity of its morals is only equaled by the vileness of its table. If its linen were only as immaculate as its virtue, it would be a first-class place for a sensitive soul, who is weary of the wiles of this wicked world, to put up at. As it is, its dissolute napkins and dissipated looking tablecloth shock me, and I shall seek some more savory, if less respectable, house, where the host pays more attention to the integrity of its linen and less to the spotlessness of the reputations of its guests.

Later.—The cleanliness of the china is improving, the morality is getting chipped. I may conclude to stay. The most immaculate morals and the most spotless complexions are equally perishable in this sooty San Francisco atmosphere.

THE GREAT TELESCOPE.

An Alta reporter, recently visiting Mr. Swasey, who had charge of the manufacture of the machinery by which the Lick telescope is operated, indicated a desire to know something of the mechanical difficulties necessary to overcome in swinging a telescope so much larger than any heretofore made.

"Well," said Mr. Swasey, "of course you know this instrument is so much larger than anything of the kind in the world that new propositions had to be worked out as one went along. The telescope has fifty per cent. more light-gathering power than any other, and really combines three instruments in one—the spectroscopic, photographic, and equitorial telescopes. It became necessary, then, to design an instrument adapted to all these uses. Of course, after the specifications and conditions had been given to us, there were innumerable things to be considered: With reference to the shape of the column; the thickness of metal for the tube; to avoid, as far as possible, any deflection; the arrangement of the gearing and the mechanism for moving the tube in any desired direction; the place where the assistant should be, and that the machinery be adjusted so that it can be operated with or without the assistant, in case the astronomer chooses to work alone at any time. When you think that the column which supports all the movable parts is as high as a three-story building, and is of cast iron weighing 36,000 pounds, surmounted by a head weighing 8,000 pounds more, in which turns the steel polar axis, ten feet long and a foot in diameter, weighing 2,800 pounds, you will realize what kind of work it must require to have everything so nicely adjusted that one man alone can direct the tube mounted on this structure nearly sixty feet long, and weighing, with its attachments, 8,600 pounds. I felt also that I had $70,000 hanging on to the end of that tube—the amount of my contract—and you can imagine my feeling of relief when we found that all went well.

"No matter how carefully such work is figured, there is always some risk and element of uncertainty, and we had guaranteed to give you the finest thing of its kind in the world. Many of the details of construction became necessary for us to invent, in order that a telescope which, complete, weighs 65,000 pounds, should be used as conveniently and rapidly as many smaller instruments.

"One of the most difficult things to do was to construct a tube fifty-six feet six inches long, four feet in diameter at the centre, tapering toward each end to thirty-eight inches, and weighing, as I said, 8,600 pounds, with everything complete, and to so construct it that the deflection should be slight. To accomplish this we used steel nearly as hard as saw-plate, and riveted in the best possible manner, and we have succeeded in obtaining a tube the deflection of which is only one-thirty second part of an inch, and only one-tenth of an inch with all the photographic apparatus attached. We placed one ton extra weight on it, and then found the deflection only a fraction of an inch more.

"You can imagine what a multiplicity of machinery there must be in order to enable the astronomer to make all the motions, adjustments, and readings from his position at the eye end of the instrument, while by another set of mechanism it may be operated by an assistant at his station on the balcony which surrounds the head of the tower.

"The dome is seventy-five feet in diameter that holds all this machinery. We did not build this, as you know. It was built by your California firm, the Union Iron Works, and I am very glad to say of it that it is a very excellent piece of work, and I don't say this with any disposition to flatter.

"I suppose you have heard that the Lick Observatory is specially suited to stellar photography and spectroscopy, because, as I said before, the telescope collects so large an amount of light. The instrument will probably be mainly devoted to investigation in these two directions."

AMONG THE WORKERS.

SAMUEL P. PUTNAM will lecture at San Jose next Sunday, February 5, in Turnverein Hall; at Livermore, February 10 and 11; at Fresno and Oleander, February 17 to 24; at Los Angeles and vicinity, from February 26 to March 1; at National City, San Diego, and vicinity, March 4 to 15. He will visit also during this trip San Jacinto, Del Mar, Momovia, Nipomo, Santa Barbara, and other places. He will lecture the first week in June at Ashland and vicinity; afterwards in Coos county. He will be at Silverton, Or., June 22, visiting also Molalla, Stayton, McMinnville, Forest Grove, Salem, Portland, Astoria, and other places, during June and July. It is hoped that friends along the route will arrange at the earliest possible moment for lectures, so that definite dates can be made.

THE Sinaloa Colony Club meets at 39 Fourth street on Sunday, February 4, at 2 P. M. All friends of this colony, or of co-operation in any form, are invited to be present. Informa-

tion about the colony will be cheerfully given, and correspondence is solicited by H. W. Faust, 307 Fourth street, San Francisco, agent of the Sinaloa Colony.

MRS. M. A. FREEMAN'S lecture engagements are as follows: Salem, Iowa, February 2; Ottumwa, 4, 5; Leon, 6; Cromwell, 7; Helena, Neb., 9 to 13; Seward, 14 to 17; Rockport, Mo., 18, 19, 20; Shenandoath, Iowa, 24, 25, 26; Guthrie Center, Iowa, March 3; Perry, March 5.

THE Progressive Association meets every Sunday evening at 1220 Folsom street.

A Christian Science Episode.

A Christian scientist, whose time was fully occupied in thinking about the unreality of disease, at $2 per think, once treated a highly unappreciative man for chronic nervous affection of a very painful character. Under the glowing promises of a speedy recovery which the healer made, the man came every day to get his $2 worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing with a cheerful assiduity that could not be disregarded, the patient grew restive, and intimated that although he had paid out $40, there was not a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amelioration was expected would be highly satisfactory to him and his family, who were cramped by the daily depletion of their funds. Then the Christian scientist waxed wroth and said: "O you of little faith! Know that you would already have been cured, if you had believed me, when I told you that your pain was not real. Pain and suffering do not exist; they are merely phantasms of the brain. There is no such thing as matter," continued he with so much emphasis that it rattled some silver dollars in his pocket, "none whatever; the only real thing is thought. All this is too subtle for your commonplace mind, and hence I can do nothing for you; you had better go and fill your coarse, unappreciative system with drugs." Then a vision of $40 that had vanished, and of pain that had vanished not, came before the mind of that long-suffering man, and he arose, and he took the Christian scientist, and he mopped the floor with him, smiting him sore upon the head and back, so that when he was through congestions, abrasons, contusions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian countenance. "There is no real suffering," said the Unappreciative Man, with withering scorn. "The bruises on your alleged head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a devilish good idea, too; the pain which you feel is merely an intellectual fantasy, and your nose-bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good-day, sir," and the patient departed.—Medical Visitor.

The Christian Chinaman.

The Mott-street Chinese gambler who plays fan tan, and yet has a Sunday-school book in his table drawer, may be a novelty to the New Yorker, but he is well known here. The San Francisco highbinder is partial to Sunday-schools, for the simple reason that he can get instruction in English and get a valuable acquaintance for no other expenditure than the pretense of a little piety. It would be an interesting exhibit to show the careers of Chinese converts to Christianity in this city. In Hongkong and Shanghai they are proverbially worse in morals than the pagans, and there is no reason for believing that their conversion is any more genuine here.—Chronicle.

A Train of Thought Interrupted.

"We greatly dislike to find fault with any of the customs of our beautiful little city," says a Dakota editor, "but we must, nevertheless, insist that people keep their swine out from under the office of this paper. While engaged at our desk writing our leader on 'The Stability of Our Territorial Institutions' for our paper this week, one of Senator McBride's razor-backed hogs humped up its spine and began scratching its back on the beams, under the floor, jarring the whole building, and making it necessary for us to stop our work on the editorial, crawl under our office, and welt the critter along the side with a column rule. This interrupted our train of thought, and the editorial is not what we could wish."

Judging from His own Experience.

The congregation of a church at Elk Rock were much shocked upon learning that their preacher had departed under most discreditable circumstances. On the following Sunday it seemed to be the aim of nearly every one to hush up the scandal, and, under great restraint, many uninteresting conversations were held, merely to prove that the members of the church could rise above sensational gossip. Just before the services were closed Brother Elisha P. Brookrod arose and said:

"Brethren and sisters, since we last met in this house something which seems to have cast a gloom over this congregation has occurred. We were all much attached to our minister; in fact, we loved him, and I now propose that we offer up a prayer for the wanderer."

A sensational wave swept over the audience. Another brother arose, and turning to Elijah P. Brookrod, said:

"I am astonished that you should desire this congregation to pray for our erring minister—you above all others."

"Why?"

"Because he ran away with your wife."

"Yes, I know," Elijah replied, "and that is the reason why I think that he will need our prayers."—Arkansas Traveler.

It Was the Bull.

A good story of old days in Massachusetts has recently been published. In one of the churches in the eastern part of the state a bass viol was procured to help the choir. One summer Sunday, while the parson was in the middle of the sermon, a bull got out of his pasture and came swaggering down the road, growling as he came. The minister heard the low bellow, and looking up towards the singers' seat with a grave face he said: "I would thank the musicians not to tune during service time; it annoys me very much." The choir was surprised, but nothing was said. Pretty soon the bull gave another grumble, and then the parson was mad. He stopped short, and looking directly at the bass viol player, said: "I now particularly request Mr. L—— that he will not tune his instrument while I am preaching." This was more than the fiddler could stand. Popping up in his seat, he snapped out: "It isn't me, parson, it isn't me; it's that d—d—darned old town bull."—New York Sun.

N. D. C. HODGES, publisher of Science, 47 Lafayette place, New York, has begun the publication of a monthly "Puzzler." The February number contains eight pictorial problems, which we have not yet found time to solve. No doubt a large period of time will be gained by waiting for the next number, which will contain answers to this month's conundrums. Price, 10 cents per copy; $1.20 a year.

H. W. FAUST'S Guide to San Francisco and vicinity for 1888 is out. Any one who desires to get acquainted with the urbs and suburbs of the city will find Mr. Faust's Guide worth much more than the 25 cents asked for it.

LIBERALS who visit FREETHOUGHT office are always welcome, whether they become readers or not. Those who subscribe receive a greeting which partakes of the character of an ovation.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, nd all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governors of the various states, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

CHICAGO NEWS AND NOTES.

MAYOR ROCHE'S MORAL REFORM.

The political accident of large body and abbreviated intellect who holds down the executive chair of this corporation for his bosses—the two Georges (Mason and Davis,—was afflicted with an acute spasm of moral rheumatism yesterday, and forthwith revoked the license of the only bill poster in the city of Chicago; the occasion being the posting of bills for a novelty company now playing at the Casino—a company that has played here several times since Roche acted as proxy mayor of Chicago, and used the same bills every time. However, the official embargo was removed on promise that the objectionable posters be covered within twenty-four hours. The bills are no more indecent, immodest, or objectionable than thousands of performances, probably not so much so. They represent girls dancing on their toes in the ballet, the chief point of interest about their dress being that they have none to speak of. However, they have plenty of tights, but are not rigged out to brace up against a Dakota blizzard. It is presumed what scandalized the "good deacons" and incited them to have those "immoral" posters suppressed, was the long array of the bald-headed fraternity represented as anxious to obtain admission to the theatre to witness "Alice Montague's" performance of the "Little Devils' Revels," and they didn't like to be "given away" quite so freely. So they sought out Roche—John Roche —Mayor John A. Roche, and as a fellow-feeling makes us wondrous kind, he sympathetically placed his No. 14's on the posters and they were covered. The Lillie Clay company have received some valuable advertising, but that has not deterred the "Cock" Roche of Chicago from declaring that he is going to make this a "clean city." He is now busily engaged in perusing an advance copy of Anthony Comstock's latest attempt at literary fame, "Morals vs. Art," with that end in view. If Anthony Comstock will only keep on writing books, his reign will be of but brief duration. For his enemies he has selected a most fortunate title, one which places morals and art in direct antagonism, and by its very title suggests that the writer is an idiot. Keep on writing books, Toney, for they show your conceptions of art to be of a low-bred, vulgar-minded egotist who discovers in pictures

An amount of vigorous pith
That your writings have not,
They're the veriest rot
You could bore an editor with.

* * *

WHERE SAINTS IMMORAL REIGN.

Dispatches from Indianapolis state that the Christian community is greatly agitated over a clerical scandal. Rev. D. K. Buskirk is alleged to have been very attentive to the wife of another "divine," Rev C. W. Mertz. As the trial is anticipated to be very sensational, it will be secret. The matter is being pushed forward by members of each of their congregations. Rev. Mr. Mertz seems to be a philosopher, and doesn't seem to be worried over a little thing like that. Possibly he realizes how easy it is to be amiable to some other fellow's wife.

* * *

QUID PRO QUO.

Judge Ermentrout, of Pennsylvania, has affirmed the decision of the lower courts fining the gate-keeper of a camp-meeting association for taking money on the Sabbath. This prosecution was brought by the Philadelphia Sabbath Association against the other religious corporations. Good! When Christians get to fighting among themselves about the laws they have put on the statute, there is a good time coming for Liberalism. Only wait a little longer.

* * *

ROMANISM ALWAYS THE SAME.

Within a few months several freemasons, whose political and religious ideas were repugnant to the fanatical clericals of the state of Pueblo, Mexico, were foully murdered, and the affair is creating great excitement. Freemasons throughout the republic of Mexico support the re-election of Gen. Diaz, and the clericals in Pueblo have declared they will murder every freemason. This is not fiction but fact, and shows that Romanism is the same relentless religion that it always has been, only lacking opportunity to perform its detestable and murderous work

* * *

HOPEFUL SIGNS FROM FRANCE.

Dispatches from Paris, France, tell about a disgusting exhibition given by a pair of priests in the Cashedral of Rouen, where they attempted to personate God and the Devil in costume, but instead of awakening the superstitions of the audience it aroused their indignation and they chanted the "Marseillaise," and the police had to be called in to quell the disturbance by arresting several of the congregation. The prie who played the devil—if the average conception of satan is correct—did not need any rehearsing for his part.

* * *

NEVER TOO LATE TO MEND.

A Roman priest, of Illinois, has left the pulpit and announced himself an Agnostic, and though 70 years of age will start a church of a progressive character. So the good work goes on.

E. A. STEVENS, Secy. A. S. A.

THE EX-REV. C. B. REYNOLDS IN KANSAS.

OLATHE, Kansas, Jan. 1, 2, 3.—I delivered three lectures in the Grand Lodge Room, a very handsome hall in the mammoth co-operative block of the Grangers—one of the handsomest and most perfectly equipped co-operative stores in the United States. The audiences were among the most intelligent and attentive I have ever lectured before.

I visited the State Deaf and Dumb Asylum here. There are 214 inmates, from eight to twenty years of age, one-third being females. Hours are devoted each day to religious worship, teaching the poor deaf mute that "God is love;" "God is a pitiful, all-powerful, all-merciful heavenly father." One One bright little fellow about nine years old asked one of the teachers: "*O sir, do please tell me, why, oh why, did the good God make me deaf and dumb?*" Think of it! The Christians declare that God could give every one of those poor innocent ones power to hear and speak if he would. God could, but will not. What a mockery!

BURLINGTON, Kan., Jan. 4, 5, 6.—This is quite a large village (city), but it has been "boomed," and now suffers consequent depreciation and stagnation. Her main hope of redemption is that she has a noble company of genuine Liberals. I had large attendance and real interest. Many came several miles to attend the lectures, regardless of the blizzard and the intense cold. I organized the "Burlington Liberal Union"—President, C. W. Lefering; Vice-President, Mrs. E. Storrs; Secretary, O. E. Sandford; Treasurer, John Hollywood. Vigilance Committee, Guy Watt; O. C. Horton, W. A. Anderson; Educational Committee, W. H. Bear, R. F. Douglas, Mrs. Guy Watt; Social Committee, John Hollywood and wife, Guy Watt and wife, C. K. Lefering and wife, O. E. Sandford and wife.

FALL RIVER, Kan.,'Jan. 7, 8.—Of all the wretched, shiftless, dead alive folks on earth, Fall Riverites are supreme. I arrived there about 5 P. M., accompanied by a roaring blizzard—eight degrees below zero—and took upon my abode in a hog pen they called a "hotel," appropriately run by a biped who possessed all the objectionable characteristics of the swine. The lectures were advertised at the Opera House, a fine, nearly new building, but dreary and filthy, decaying from neglect. I could not stand on the stage; the blizzard entered powerful protest as it swept in through the broken windows and unplastered walls back of the curtain—the only sweeping that had ever been done in the hall. I stood on the floor in front of the curtain. There was but one stove in the place, fire just started at time advertised to begin the lecture, and the entry doors could not be made to shut close. I spoke with my overcoat and overshoes on, and suffered terribly from the cold. Many of my audience sat huddled up, their heads sunk down in collar of overcoat, breathing on their benumbed fingers to keep them from freezing solid. That so many stayed in such misery for the sake of hearing "what Liberalism taught" was the reason I delivered lecture despite severe suffering. Promises were made me that the room should be thoroughly warm for Sunday afternoon lecture. About a quarter to three one of the friends called and told me that "I had better light a fire in the hall." I started to find some one to attend to it. At half-past three (lecture advertised at three sharp,) a small boy made desperate efforts to start the fire. Eight degrees below zero, and a gentle Kansas zephyr, with a velocity or sixty miles an hour, fanned the brows of those who ventured into the streets. I bribed two small boys to keep fetching in coal and filling up the stove. At four o'clock I delivered the lecture, standing close to the stove, so only one-half of me froze.

Sunday night the attendance was not larger than at the first lecture. It was slim; people had been froze twice, and declined to risk consequences a third time. A parson preaching hell-fire for the wicked in that opera house under the circumstances would have induced even Liberals to become wicked in hopes to eventually get warm.

C. B. REYNOLDS.

HISTORY OF THE WEEK.

The present winter season is distinguishing itself as the most severe known for years.——The Sioux Indians have elected twelve delegates to Washington to confer on the proposition to open the reservation.——Mr. and Mrs. Hitchcock,an estimable couple living near Anaheim, were brutally murdered on the 26th ult., by one Fred Anschlag and an accomplice named Decker. Money was the motive.——David Whittmer, the last surviving witness to the authenticity of the Book of Mormon, died at Richmond, Mo., January 25th.——It is said that warrants are out for the arrest of six Irish members of the British Parliament and magistrates.——The French courts, in the case of Pere Hyacinthe, have decided that a priest may legally marry.——The estimated cost of the Grant Monument at New York is $500,000. The design for the monument is open to competition by sculptors and artists.——James Lick's monument to Francis Scott Key, author of the "Star Spangled Banner," has arrived at this port from Italy. The sculpturing was executed by W. W. Story, and the total cost of the monument, which will be erected in Golden Gate Park, is $60,000.——The Paine Celebration and the Anniversary of the Young Men's Chr stian Association were held on the same night. The two meetings did not conflict.——The pope will touch upon the labor question in his forthcoming encyclical, and will advocate the principle of state intervention in favor of artisans.——Charles Dickens, Jr., who is reading his father's works to American audiences, thinks that he will clear $20,00 on his trip.——Anthony Comstock has just been sat upon by a Philadelphia court. After a severe criticism from the bench defendants in all the cases were discharged.——Another batch of Irish patriots has been sent to jail.——The California Christian Advocate says: "There are probably not less than 35,000 or 40,000 persons pursuing the college course. Of these at least one-half are not practical Christians, and make no pretensions to Christianity."——Friends of the Rev. E. F. Miles, of New York, who disappeared last December, will be pleased to learn that he has turned up safe and apparently sound in Memphis, Tenn. They may not be so pleased when they find out what he has been doing meanwhlle.——There are nine British missionary societies now laboring in Africa, with an aggregate annual expenditure of $1,000,000.——New York Democrats are said to be evenly divided on the question whether Hill or Cleveland shall be the next presidential candidate.——Three hundred American Catholics have made a pilgrimage to Rome to get the blessing of the pope. His holiness interviewed each separately, and it is presumed presented the papal toe to be kissed.——There is talk of holding the national Democratic presidential convention in San Francisco.——The New York banks hold $23,258,000 in excess of the legal rate.——Joseph Smith, son of the prophet and president of the reorganized church of Latter Day Saints, is in this city. He denies that his father was a polygamist.——Cora Lee, the paramour of Evangelist Graham and indicted with him for the murder of Mrs. Graham, has been acquitted by a jury at Springfield, Ill.——Senator Ingalls says he sees no harm in prohibition. "It works very well in Kansas. They have prohibition laws—that's what they wanted—and the whisky-drinkers have all the whisky they want. There seems to be no complaint there. Both sides ought to be perfectly satisfied."——As Mr. Rule, editor of the Knoxville, Tenn., Journal, was about to enter church last Sunday, he was attacked by three men who were displeased by an article he had published, and he was obliged to shoot at them in self-defense.——The Rev. Mr. Chubbuck, the singing evangelist, is preaching in this city on the "Visit of Nicodemas to Christ," and other topics of contemporaneous human interest.

A CONTEMPORARY has explained the absence of the naked truth in Anthony Comstock's testimony. It is hiding from the agent of the Vice Society.

CORRESPONDENCE.

Only 38 Below

MR. PUTNAM: Within please find $4 for two copies of your paper. It is only 38 below zero this morning—the coldest for years. I wish you all the success possible.

JAMES WARDWELL.

Emmett, Idaho, Jan. 16, 1888.

Fraternity.

GEO. E. MACDONALD, *My Dear Sir:* To show my brotherly regard for you, I inclose $2 for a year's subscription to FREETHOUGHT, commencing with No. 1. My wish is that you may meet with the best of success in your undertaking. Most truly yours,

CHARLES LOWND.

Minneapolis, Minn., Jan. 19, 1888.

Best for Life and Death.

MR. PUTNAM, *Dear Sir:* I was very glad to get your new paper with the bracing name, and much enjoyed its contents. I herewith inclose my year's subscription, and wish you and Mr. Macdonald all the success your brave undertaking deserves. Freethought for life and incineration afterwards — what better? Yours faithfully, JOSEPHINE DUANE.

New York, Jan. 16, 1888.

A Good Subscriber.

FRIEND S. P. PUTNAM: Please find inclosed $2. We want your paper, for we believe in Freethought and the Great West, and hope, as you are acquainted with the trouble in Utah, you will speak occasionally for the minority cause here. Wishing you success in your new home and new enterprise, Fraternally,

HECTOR W. HAIGHT.

Farmington, Utah, Jan. 19, 1888.

A Hand Lent.

FRIEND PUTNAM: I am well pleased to hear of your locating in San Francisco; just what we Liberals on this coast need. You can depend on us to "lend a hand." We want you to lecture again, so put us down on your route. Please forward the FREETHOUGHT to myself and D. L. Trullinger. Yours truly,

REUBEN WRIGHT.

Molalla, Or., Jan. 18, 1888.

Ruhe!

MR. PUTNAM, *Dear Sir:* For the copy of FREETHOUGHT received we thank you. We stopped subscribing for all so-called Freethought papers several years ago. Freethought papers in these days are principally intended for those individuals who are glad to leave the church to save paying pew rent. We do all that we possibly can, in our small way, to push the cause of anarchy. In working for anarchy we do better than to simply work for Freethought. Who cares what you *think* in these days? The church to-day, without state backing, is powerless for mischief. The state is our enemy; consequently, fight the state. Those evil geniuses, state and church, will hang together until death lays them low. We never will be able to part them; consequently, to my vision, it is a waste of time and energy to run "Secular Unions," "Liberal Leagues," and *Freethought* papers. When you start an anarchistic paper let us hear from you. Yours for liberty, CORNELIA BOECKLIN.

Burlington, Jan. 19, 1888.

In the Land of Ozone.

MR. PUTNAM, *Dear Friend:* You may put me down upon your list. I think you have the right partner to secure your success in journalism. I hope your efforts will be crowned with victory, not alone in the circulation of your paper, but also in the converts you make and the good in general.

MRS. S. J. LENONT.

Northfield, Minn., Jan. 17, 1888.

A Veteran.

FRIENDS: I have concluded to take FREETHOUGHT. I wish you to look after the Catholics. The power which I perceive they are striving to gain annoys me much. I am not to be here a much longer time, owing to age, which is past 82 years. What time I do remain I hope to know that the press is doing what it can to enlighten the public. Yours, with respect, JOHN D. POWERS.

Woodstock, Vt., Jan. 19, 1888.

For Life.

GEO. E. MACDONALD: Please find in this a postal note for $2 for your FREETHOUGHT paper. When the year is up, stop the paper if the money is not there before the time is up, as I may not be alive to send it. I shall be in my four score and fifth year if I live, and if I like the paper I will have the money there in time to have it continued.

T. H. ROWLAND.

Olney, Ill., Jan. 19, 1888.

Not a Dead Word.

DEAR GEORGE: I am much pleased with the first copy of FREETHOUGHT. It is neat in appearance, of convenient size, and well arranged. I like the plain, bold heading. I have read all the articles and the notes, and there is not a dead line in the paper. I prophesy success for FREETHOUGHT. I will help you succeed what I can. With best wishes for two thousand subscribers before 1889, I am yours, L. K. WASHBURN.

Revere, Mass., Jan. 17, 1888.

A Gratifying Prediction.

SAMUEL P. PUTNAM, *My Dear Sir:* Paper at hand. I have looked over the first number of FREETHOUGHT, and I regard it as a literary gem—just what might be looked for from the "glorious climate of California." It is up in merit like the price on a corner lot in Los Angeles. It ought to take the Pacific coast by storm, and I predict for it a large circulation in the East. If the paper fails, it will not be the fault of its wide-awake managers. I can speak advisedly as to Mr. Putnam; he possesses that indefatigable push that he wouldn't know when he *was* whipped, like the old Southerner who remarked to a carpet-bagger that they were willing to let the North off this time, but if they didn't behave they would whip them "wus'n before."

I wish you all possible success. Yours truly, J. D. KRUSCHKE.

Piqua, O., Jan. 18, 1888.

From the Ice-Bound Coos River.

DEAR MR. PUTNAM: Your paper, FREETHOUGHT, is received. We will "lend a hand," and herewith inclose subscription. We are very happy over a Freethought paper on this coast, and glad that it is started by those who seem like acquaintances. What little we can do will be done with an earnest desire to help you succeed. E. A. HILBORN.

Coos River, Or., Jan. 18, 1888.

Well Backed.

MR. PUTNAM, *Dear Sir:* I was glad to learn that you have started FREETHOUGHT in San Francisco. I believe that it will "pan out." It certainly is backed by first class ability. I shall leave my order for FREETHOUGHT with your agent here, Mr. Fitzgerell. At our last meeting we voted to secure your services for June 22d. We'll want you for not less than three lectures, so book us accordingly.

R. D. ALLEN, Sec'y S. S. U.

Silverton, Or., Jan. 22, 1888.

As a Beacon.

S. P. PUTNAM, *Dear Friend:* I received a copy of FREETHOUGHT, which I have just finished reading, and am, to say the least, delighted and instructed by its contents and it will be to the western shore (and by "shore" I mean all west of the Rocky mountains) what the Independent Pulpit is to the South and the Truth Seeker is to the East—a beacon-light to guide mankind to loftier motives, purer deeds; to recognize a world of realities in which they live. You may look for $2 from me.

MRS. FLORA A. ABBOTT.

New Cambria, Kan., Jan. 17, 1888.

Another Birth.

Another baby born in the world of Freethought! A wished-for and welcome child—one blessed with a healthy heredity and launched into splendid environments.

The wise men and women of the East will hasten to give it due homage and wish it success and prosperity.

It has sprung full-armed and panoplied from the best brains of our best thinkers.

If not born with a "silver spoon in its mouth," we think it is the heir to a more worthy and blest inheritance—the love and generous patronage of a vast army of Freethinkers, each and all of whom will wish it good speed and a splendid career.

It will voice with no uncertain sound "the Nine Demands"—the sublime poetical and materialistic utterances of S. P. Putnam, and the shrewd, sensible, and humorous thinklets of G. E. Macdonald, as well as the twinklings of lesser lights in the field of free speech, and the

needed voicings of facts and truths that wil build up a happier and better humanity.

"Let superstition be destroyed
And falsehood cast away,
That liberty may be enjoyed
And truth hold sovereign sway.
Let thought be free to all mankind,
And reason's light illume
The long-benighted realms of mind,
Dispelling clouds of gloom."

ELMINA DRAKE SLENKER.

Liked in Philadelphia.

DEAR FRIEND PUTNAM: The folks here are well pleased with the first number of FREETHOUGHT. I like it first-rate. It is spicy and full of enjoyable reading. "Across a Continent," by Mr. Macdonald, and your poem, "Truth, Beauty, Goodness," are splendid. I wish FREETHOUGHT success. Truly,

ROMAN STALEY.

Philadelphia, Pa., Jan. 15, 1888.

Our Reception in Texas.

S. P. PUTNAM—*Dear Sir:* On my return from a lecture trip I found FREETHOUGHT awaiting me. You say: "I hope you will like it." Well, I do; I like it exceedingly well. It is a fine beginning, and as you have a fine field I shall be disappointed if you do not succeed. Yours for Liberal success,

J. D. SHAW.

Waco, Texas, Jan. 19, 1888.

We Have a Heart for Any Fate.

MESSRS. PUTNAM & MACDONALD: You have doubtless prepared yourselves for a hard and discouraging year's work, which, if you can tide through, I feel assured brighter and more encouraging prospects will attend your labors. Never talk or intimate that you fear you must succumb to the indifference manifested, aud if you go down you must do so without a valedictory. W. F. FREEMAN.

Stockton, Cal., Jan. 22, 1888.

A Steunch Friend.

S. P. PUTNAM, *Dear Friend:* Inclosed is $2 for one year's subscription to FREETHOUGHT. I have been on the lookout for it for some time. I shall always remember and stand by the ex-Secretary of the A. S. U. I take five other Freethought journals, and I am sure yours will rank with the best. With best wishes to FREETHOUGHT and its publishers, I am, yours ever, F. I. GREEN.

Nevinville, Ia., Jan. 17, 1888.

It Rings.

MR. GEO. E. MACDONALD—*Dear Sir and Brother:* Your Pacific coast venture in the battle for common sense and freedom from superstition—FREETHOUGHT—has the ring of the old Liberty Bell. Its tone fires me witn a new enthusiasm for the glorious cause of right and justice. With Putnam on the rostrum and you in the *sanctum sanctorum* (if the Liberals will send in the golden oil to lubricate the machine), I am confident yours will be a grand success. Inclosed find $1. More will soon follow when I get time to buy a postal order or draft on San Francisco.

I have constituted myself your agent, and now have two other subs promised. Your trip "Across a Continent" is well worth a year's subscription, and if you ever come to the City of Angels we will initiate you into the mysteries of a tomale; and don't fail to tell Put that when he comes again we will greet him with a hearty shake. Truly Yours,

J. E. CLARK.

Los Angeles, Jan. 23, 1888.

A Hearty Hail.

COMRADES PUTNAM AND MACDONALD: My wife and I have finished reading the first number of your new paper, FREETHOUGHT. We inclose price of one year's subscription. We hope some day to return to our beautiful, our beloved California. We wish you the highest success in your noble undertaking. Pour hot shot into the ranks of superstition. Give their hell, *hell*. Though Liberalism in its highest form is called *Anarchism*, do not fear to attain it. Go on to *perfection*. Your comrade,

JOHN R. KELSO.

Lorgmont, Col., Jan. 18, 1888.

Warm Welcome.

DEAR MR. PUTNAM: I am much pleased (that is not the term), am *truly gratified*, that you have hoisted the flag in San Francisco. You have a big field before you, and I know that you will do it justice if you get the proper and deserved encouragement. I give you a *hearty welcome*. May you get the support you deserve is my earnest desire, I truly assure you.

Inclosed please find $2 for a year's subscription, and you may depend that the first time I am in San Francisco I will be sure to come and see you. Again wishing you *all* and *everything* that one dear friend can desire for another, I am, Yours very truly,

JOHN MCGLASHAN.

Ukiah, Cal., Jan. 20, 1888.

The Junior Editor's Turn.

To S. P. PUTNAM, *Dear Sir:* First number of FREETHOUGHT at hand. I cannot get along without anything so ably gotten up. I have always admired the writings of "G. E. M.," and wished him a large field to operate in, and now he has got it. As for yourself, why, you have always bored the readers of the Truth Seeker, and now you intend to keep it up on your own hook. Well, keep it up, old boy. I shall not forget you. I am going out West soon. When I return I will have a couple of dollars, sure. You must reckon on Fillmore and vicinity this summer in your lecturing tour. I shall not forget to talk well of the FREETHOUGHT to my neighbors. Fraternally,

GEO. C. VEILE.

Fillmore, Utah, Jan. 20, 1888.

Crowded with Good Things.

We are in receipt of the first number of a handsomely printed liberal journal called FREETHOUGHT, and edited by Samuel P. Putnam and Geo. E. Macdonald. Its dozen pages are crowded with good and thoughtful papers on progressive topics.—*The Model Commonwealth, Port Angeles, W. T.*

Dr. Monroe's Good Word.

FREETHOUGHT is the name of a new liberal journal just established at No. 504 Kearny street, San Francisco, Cal. S. P. Putnam and George E. Macdonald are the proprietors. Mr. Putnam is well known to the liberal public, Macdonald not quite so well, as he is a bashful youth, who shrinks from the public gaze. But he is a genius, and we predict for him a brilliant career.—*Ironclad Age.*

It is Necessary to Salvation.

We have had the pleasure of reading No 1, Vol. 1, of the new liberal journal, FREETHOUGHT, published in this city. Samuel P. Putnam and George E. Macdonald are the editors and proprietors, and their office is at 504 Kearny street. Over and above being in sympathy with the aims and objects of the journal, we unreservedly recommend it as a fitting weekly visitor at the hearths and homes of all classes ef people who desire to pass their Sunday afternoons and evenings in the quiet and elevating enjoyment of a good, wholesome read. It's ten pages of clear type, bright ideas, breezy humor, brief and pungent paragraphs, cannot fail to accomplish their mission. "Who would be free, himself must get Freethought."—*The People.*

OTTO WETTSTEIN'S

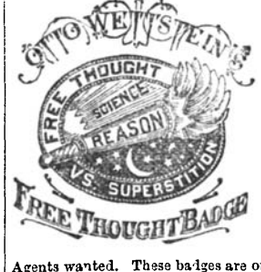
Popular Jewelry Store

(Established 1857)

ROCHELLE, ILLS.

The following are a few of my leaders, all of which ar latest improved, best make, solid coin silver, open face or hunting, American stem-wind watches, and guaranteed strictly as represented or cash refunded: 2 ounce case, 7 jewels, $10; 3 ounce, $11; 4 ounce, $12; with 11 jeweled movements, $12 50, $13 50, $14 50; 5 ounce, $16 00; 6 ounce, $17 50. With full (15) jeweled movement, pat. regulator, $16, $17, $18, $19 50; 6 ounce, $21; adjusted to heat and cold, add $4, being only $22 for this magnificent 4 ounce, full jeweled, adjusted watch, usually sold for $35. The following are all best 14-karat gold-filled gold watches, cases elegant and latest style, and guaranteed by special certificates from factory and myself for 20 years: 7 jewels, $24 50; 11 jewels, $27; 15 jewels, $30. Adjusted, $34, cheap at $40, and practically as good as any $100 watch a lifetime; open face, $7 less. Ladies' watches, same best quality cases, 7 jewels, $26; 11 jewels, $22; 15 jewels, $25. In good second quality filled cases, $2 to $5 less. Ladies' 14 k. solid gold watches, $30, $32, $38. Heavier gold cases in embossed, chased, enameled, Louis XIV style, diamond ornamentations, etc., $5 to $50 extra. Gents' 14 k. solid gold watches, from $45 up. Swiss watches, to close out, very low. The above all guaranteed below bottom prices elsewhere, or cash refunded. All are carefully inspected before sending, warranted for one year, and sent prepaid if on line of American Ex. office. Sundrics: Best rolled gold plated chains and charms, for ladies or gents, $2, $3, $4, $5, usually sold for $3, $4, $5 to $7. Jewelry, latest styles, full line, 25 per cent below regular prices. Best spectacles in the world, $1; gold, $5; extra fine, $6. Sent prepaid in case. Eye-glasses, same price. (Send line of finest print you can read distinctly without glasses, and state how many inches from the eyes, and I can suit you first time.) Good razor, $1; best in the world—a luxury—$2. Extra fine strops, 50c. Set best violin strings, 50c; for guitar, 75c. 3 Ludwig harmonicas, 50c. Best achromatic opera glasses, $4, $5; in pearl, $8, $12. Large field glasses, $8, $10. Signal service, $12. Watches cleaned, $1. Springs, $1. Jewels, $1. And returned free. BEST WORK. Try me.

☞Every watch is looked over by me personally before shipment, in view of having it perfect. Goods are all sent prepaid, and can be sent a thousand or ten thousand miles as safely as ten. OTTO WETTSTEIN.



Designer and Patentee of new FREETHOUGHT Badge in PINS and CHARMS—emblematical of the light and day of Freethought, Science, and Reason vs. the night and darkness of Superstition.—Exact size of cut and smaller, two-thirds size. Warranted solid gold, enameled in four colors. Most beautiful badge ever designed. Small, $2, $2 75, $3 50. Large, $3 to $5; with genuine diamond, $8, $10; and charms up to $25. Demand daily increasing. Agents wanted. These badges are on sale at this office.

A FEW DAYS IN ATHENS,

By Frances Wright. With a portrait of EPICURUS, the Greek Philosopher, and of the Author. Price, cloth, 75 cents.

Freethought.

A LIBERAL JOURNAL.

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FREETHOUGHT.

SAMUEL P. PUTNAM,
GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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FREETHOUGHT *will be supplied to the trade by the San Francisco News Company.*

SAN FRANCISCO, - - - FEBRUARY 11, 1888

THE publishers of the Open Court call our attention to that journal's change of purpose, which now is the conciliation of Religion with Science. We doubt the practicability of the scheme. It is better to let the ghosts go.

THE Rev. Dr. M. E. Gibson, backed by the Presbyterian Occident, holds that St. Patrick was a Presbyterian. We shall look for the Rev. Dr. Gibson and the editor of the Occident at the head of the imposing procession next 17th of Ireland.

VALUABLE presents to the pope from his worshipers in Ireland have rained in upon his holiness in such numbers that many of them remain unpacked. We are thus again reminded of Mr. Heston's improved biblical extract: "He that giveth to the poor lendeth to the pope."

ACCORDING to the Pulpit Treasury, there are 92,000 ministers, 132,000 churches, and 19,000,000 members in the United States. These statistics leave 40,000 pulpits unoccupied and give each minister an average congregation of 200. The accuracy of the Pulpit Treasury's figures is open to doubt.

MEN who have been unable to raise themselves to a satisfactory distinction by efforts in their own behalf may often gain a temporary notoriety by defaming somebody who is more successful. In this way they make themselves known to many people who would not otherwise be aware of their existence.

THERE are said to be one hundred and thirty-five thousand lepers in India, and a society is devoting itself exclusively to the work of carrying them the gospel. When the lepers learn that they were afflicted as they are for some wise purpose, and that God has the power to heal them but declines to do it, the beauties of the Christian scheme must engage their attention at once.

HENRY GEORGE may or may not feel gratified over Cardinal Gibbon's letter to the pope in his behalf. The cardinal observes that George only follows the theories of Spencer and Mill, and that it is better to allow false theories to die a natural death than to fan them by giving them artificial importance.

THE following dispatch is from Rome:

As the grand master of the household of the prince of Colonna was advancing to the throne of his holiness to present a magnificent diamond jubilee gift, on behalf of his master, he suddenly fell forward on his face and when raised was found to be dead.

We call the attention tof the editor of the Catholic Monitor to the foregoing, and would inquire if he recognizes in its significance anything which would "make it an incident to illustrate a sermon on divine wrath."

ORGANIZATION.

The question of organization is one of first importance to Liberalism. Radical thought cannot remain simply an individual affair. It is humanitarian in its scope and is for world wide progress. Were there no foes to combat, still Liberals should come together in friendly association. The union of many can do more in any sphere of human effort than the isolated labors of the same number. Co-operation is the word of civilization. There are art associations for the progress of art and scientific associations for the advancement of science. For the same reason there should be Freethought associations for the noblest expression of Freethought. Freethought is art, it is science, it is philosophy; and its greatest good and advantage can only be reached by a combination of intellectual powers. If all the world were Freethinkers, the most splendid results of Freethought, as of art and science, must still come by organized life. But Freethought is not popular. It is not established; it is not even let alone. It has persistent and dangerous enemies. Its rights are infringed by the laws of almost every state. There is therefore a double reason for organization: organization for advancement, and organization for defense.

There are two forms of organization, local and national. At many favorable points are flourishing Freethought societies, and the good that is accomplished by these is incalculable. They are ocial, moral, and intellectual forces. Even though supported by but few, they are formidable opponents of the churches. The influence is constant for a better morality, for greater knowledge, for the prevalence of liberty and justice.

In order, however, to increase the number and influence of local associations, and give them power to resist successfully the encroachments of the church in government there should be a national organization of Liberals, not necessarily to make a political party, but to be a political force, which, making justice

the law of the land, shall create nobler conditions for social and intellectual advancement. This is the method of all the churches. They band together; they have national organizations; and this adds greatly to their aggrandizement. If Christianity were simply a local affair; if each church had no affiliations outside of its own community, ecclesiastical tyranny would soon disappear. The sources of tyranny are not in local societies, but in vast organizations that extend throughout the length and breadth of the land. The only possible way to compete with these, that by their very nature are determined to exercise control, is by a union among Liberals equally extensive. A thousand Liberal societies combined together, manifesting a common purpose, would be an almost irresistible factor in favor of secular principles. The American people naturally incline to secular government, but with the combinations on the other side this tendency must be represented and enforced by a Freethought organization established for this special purpose. This has been the way of every reform. There must be unity of effort.

Liberal organization, however, must be entirly different from orthodox organization. It cannot be founded upon authority. No control can be exercised. Liberals will do as they have a mind to, whatever an organization may declare. Dictation is entirly useless. This is the glory of Liberalism—that each man will think for himself and act for himself. It is not for one man to declare what is the duty of another; nor can any number of men announce what line of conduct each should take. An organization of Liberals works by attraction and not by compulsion. It must constantly appeal to the reason and good will of each member. It can enforce nothing, only so far as it states what is right, what is just, what is reasonable, what is useful. The organization is simply the means for united action, that action in every case being based on individual conviction, and not the command of any convention, congress, or central authority. The method of orthodoxy is to dictate; the method of Liberalism is to express.

Such an organization is the strongest kind of an organization. It will be living in every part. It will breathe the atmosphere of Liberty. Recognizing the widest diversity, it will create the noblest bonds of union. Should there not be an organization like this—a national organization for national work? Should there not be such an expression of fraternity—of good will—of a common purpose?

In view of the reforms necessary to be acomplished in the state; of the knowledge and education demanded among the people; of the progress that must be made by the triumph o Freethought, are not the reasons strong for the maintenance of a National Secular Union? Can any Liberal minded man or woman deny the advantage of such a union? We may not see at present any great results. We have not the machinery nor the wealth of the Christian churches; we have not authority, ignorance, and superstition to work with; we are in the minority; our forces are scattered; there is also a mass of indifference to contend against; and therefore it is not possible to accomplish even a tithe of what should be done. The means are not at hand for such colossal enterprises as the church boasts of. We can only stand our ground mainly, keep things from retrograding, and here and there make some advance. This, however, is infinitely better than nothing; infinitely better than to make no movement in behalf of a better and nobler society.

FREETHOUGHT has received numerous handsome programmes of Paine celebrations in different parts of the country. The one from Chicago is especially attractive. It is embellished with a picture of Richards's statuette of Paine, and besides a good list of musical and literary features, has figures of the dance dedicated to the Liberal papers, including FREETHOUGHT, and to prominent Freethinkers, including the president of the American Secular Union.

OWEN THOMAS DAVIES, of Brighton, dropped into our office the other day with several subscriptions to FREETHOUGHT and $25 for life membership in the American Secular Union. This is good, both for FREETHOUGHT and the Union. It is evident that the rank and file of the Liberals of American are in favor of the National organization and will stand by it. We are not rich, but something can be done, and we ask Liberals to contribute to this cause. Subscriptions of any amount, great or small, will be received at this office, and forwarded to the secretary. Enough has already been guaranteed for the secretary's salary, and what is now given will be used for the publication and distribution of secular documents. Mr. E. A. Stevens's admirable address delivered before the Congress at Chicago, "God in the State," will be immediately issued. Also Harry Hoover's "Holy Sabbath Tyranny," a vigorous protest against ecclesiasticism. The price of these pamphlets will be ten cents each. All those contributing one dollar or more will receive, if they desire, the full value of their gift in copies of these publications at retail rates. Let there be a generous support of the national work and a good publishing fund raised. Knowledge is power, and we want to spread all the Freethought and secular knowledge possible.

WE heartily wish that we had space in FREETHOUGHT to publish a tenth of the hundreds of splendid and cordial letters, from friends everywhere in the country, which the mail has brought us within the past month. They are full of fraternity and good feeling, and they contain also the material help that makes the printing of a paper possible. So, published or unpublished, they do their perfect work and make glad the hearts of these two sojourners on this coast,

> Who through long days of labor
> And nights devoid of ease,
> Still hear in their souls the music
> Of wonderful melodies.

WE have received a consignment of Colonel Ingersoll's published argument in the blasphemy trial of C. B. Reynolds. This trial of a man indicted on the charge of blasphemy gave the greatest of American orators an opportunity to make an immortal plea for human liberty—an opportunity which he improved to the fullest extent. The address makes a pamphlet of 86 pages. It is handsomely printed and bound. Price, cloth, 50 cents; paper covers, 25 cents. It may be obtained at this office or ordered by mail.

THE People, the Labor paper of San Francisco, prints an able and appreciative account of the Paine celebration held here last week. The laborers of San Francisco should be proud of their organ, and, what is better, they should read it.

BRIEF mention has been made of H. W. Faust's "Map and Guide of San Francisco." This is a work in which an astonishing amount of information is given in a small compass, yet printed in type large enough to be easily read. It tells all about the theaters, halls, libraries, schools, churches, newspapers, railroads and ferries, street cars, hacks and cabs, secret societies, and streets, and also contains a map which lays the whole city under the eye at a single view. No one is fully prepared to go out of doors in

San Francisco without a copy of Mr. Faust's Guide in his pocket. Price 25 cents.

THE CHINESE THEATRE.

Under the charge of Maum Sien Yueh, who has been in San Francisco seventeen years, and knows the ins and outs of Mongolian American life; and accompanied by our friend A. F. Goss, who though not of age has already done a brilliant work for reform in the Southwest and is undaunted by difficulties—Wednesday evening we plunged into Chinatown, and amid the by-ways looked upon fantastic types of Asiatic wickedness. The Chinese are thoroughly devoted to games of chance, and when the shades of night are falling fast they become fast themselves and go in for hilarious depravity. The theater wherein we spent most of the evening is a curiosity indeed. The stage has no curtain. It is a broad platform. The orchestra is in the rear—in full view—and the players make their exits and entrances on each side and enact their parts between the orchestra and the audience.

The musical instruments are a kind of horn fiddle with one string, cymbals, a drum, and "the bones." The music is not of a very exciting character, but it interests the nerves. The music and the play go on without interruption. There is no opportunity between the acts to purchase cloves, which makes it somewhat monotonous to the American.

The theater was packed when we arrived, but our little-footed Celestial guide piloted a way through the somber masses, across the stage through the crimson curtained door, behind the scenes, where we encountered the actors, some in magnificent costumes, and some, the comedy company, in motley habiliments, waiting their turn to enter. Winding through this dazzling phantasmagoria we come upon the stage by the opposite entrance and take our seats alongside the actors, who brush against us as they go in and out. We occupied what in an American theater would be called "the boxes." Right in front of us were packed a thousand Chinese, men, women, and children, to the very ceiling, intently watching the play.

It was a solemn audience. Seldom a smile would lighten along the shadowy expanse, but once in a while the comedian would take down the house, and a huge laugh would ripple along. It takes a tremendous joke, however, to excite the Celestial risibles. The comedian of the piece was a tradesman, a drummer one would judge, who was trying to sell his goods on every occasion.

The drama contained a love-making scene, and so far as we could find out the Chinese do it like the rest of mankind, except that they are not quite so impulsive. The damsel is very demure, hides her head behind the fan, casts sheep's eyes at her lover, and on the whole seems about as hard and willling to be won as the maidens of other lands.

The play was a kind of opera. The singing was something to us entirely inscrutable. We could not catch on to the melody. The voices are thin and unvarying. They harmonized, however, with the orchestra. The audience accepted in silent admiration. There were no encores, and no applause. The property man is in full view all the time, and seems to be the most interested party. While the play is going on he arranges and rearranges the different scenes. No time is lost. He kindly has a chair ready when any of the actors desires to sit. For the male actors he puts a box on the chair to give them, it seems, extra height and dignity. When the ladies prepare to be seated the box is taken off—a symbol, no doubt, that woman cannot occupy so high a position as man. The ladies were painted with extraordinary colors—the forehead white, the eyes pink, and the cheeks of a flaming red, a broad patch reaching from mouth to ear. The father of the family wore an enormous white beard flowing almost to his knees, which he fondly stroked as if it were the sign of exalted station.

The play lasted until about one o'clock and closed with a gorgeous wedding scene, when the big drum was brought forth and the music and the brilliant costumes seemed to vie with each other as to which should produce the most astonishing effect.

Connected with the theater is a joss-house, and climbing up the dingy stairs we viewed the dimly-burning lights and solemn deities in brass—a good emblem of what their embassadors must always possess. Alongside the joss-house is an opium boudoir, where the happy magnates smoke and dream the hours away. The most ancient religion, the most ancient race, was before us as picturesque and real as if we were in the heart of China, and when a few moments' walk brought us again to American life it seemed like a vision of the night. P.

A PREVIOUS SUBJECT RESUMED.

I have received a good many earnest inquiries about some things I mentioned in giving an account of my journey across the continent. I have also received some earnest corrections of the same, and therefore I deem it my duty to resume the pen and elaborate, if I may use that word, to a brief degree. I do not always tell the truth, but I sometimes get so near to it that I am not detected. This is in all respects equivalent to veracity.

A young lady in New York doubts the accuracy of my decription of the Indian ladies of Arizona and New Mexico. She writes thus:

"DEAR MR. MACDONALD: I have read about your journey over to California, and you spoke about how the Indian girls dressed that you saw while on your journey over to California. You can't fool us Eastern girls by saying as you did about how those Indian girls were dressed that you saw. It is too Thin"

I do not like to enlarge upon this question, though the subject of the discussion might be enlarged upon. I refer to the dress which the Indian girls wear. It really ought to be more ample. I should have a larger field if I were to speak of the clothes they do not wear. These poor Indians whose untutored mind can see no beauty in a hump behind do not wear the bustle or the high hat. Nature has denied them these gifts. They have no small dog with a blanket on. I think if they were given one they would wear the blanket for a polonnaise, and cook the dog. Their dress is not too thin. It is too short at both ends.

Another correspondent wishes to know how I liked the palace cars on the Santa Fe road. I did not come in a palace car. When I reached Kansas City, Mo., I had in my possession an order for a so-called berth ticket in what was termed the Pilgrims' car, but the agent there said so many other pilgrims had got ahead of me that no more tickets were left. Indeed he said, in reply to my suggestion, that it was myself who was left. I therefore slept on a seat in whatever graceful attitude I was able to collapse into. Anyone who has retired for the night on an ordinary car seat with his chin on his chest and his knees braced against the back of the seat in front of him can realize how I enjoyed myself.

When I bought the tickets of a gentleman in New York called a scalper, he showed me a photograph of the Pilgrims' car we were to ride in. It looked rather stylish for a plain New Yorker, but I hoped we could behave as if we were accustomed to luxury. When I found out that I could not get one of these berths I tried to feel consoled by the thought that somebody else was happy in the possession of it. I am a lover of my race. The Pilgrims' car was just ahead of ours, and occasionally I saw a passenger come out of the door and stand on the platform for long periods scooping in great mouthfuls of Kansas blizzard. I inquired the reason of this, and he explained that the atmosphere inside his car seemed to be somewhat deficient in ozone. The berths were occupied by three adults each reclining lengthwise, with the smaller members of the family lying crosswise. These people, he said, absorbed much of the oxygen and two red-hot stoves consumed the rest of it. It seemed good to him to come out on the platform and inhale snow dashed a trifle with cinders from the engine.

At Barstow most of the pilgrims took another road and went down into the southern part of the state. Some also, whom we met at Barstow, were on their way East. Five of these latter were riding home in long narrow boxes, and they changed cars by means of a truck. They were consumptives who came West a little too late to recuperate.

The people who went south from our train left a Pilgrims' car nearly empty, and we got a berth for one night. The interior of the coach did not have the luxurious appointments of the one in

the photograph I saw at New York, and the smell of it had entirly eluded the grasp of the artist's camera. The berths were formed by flattening out the seats, and were very hard. I do not know what wood they were of, but I judge it was lignum vitæ. Our nearest travelling companion was a large man with a four weeks' beard and a wild look in his eyes, who sat with his back to the window, his feet on the seat, his arms around his shins, and his chin on his knees. He kept his eyes fixed on us and anon lifted up his voice and howled dismally. He was a lunatic. Mr. Putnam and myself did our best to be gleeful, and amused ourselves by composing rhymes. Mr. Putnam said there was nothing like the glory of poetry to reconcile man to his lot. He worked off the ensuing:

Must I be carried to the west
On a couch with pillows stored
While weary pilgrims take their rest
On the hard side of a board?
Sure I must pay if I would ride
In a Pullman palace car
Or get my sleep on the aforesaid side
Of a board where the pilgrims are.

In the middle of the night the deacon from Ohio who took up a subscription for the lame man with a stiff knee at Kansas City, and lost his car while after a berth ticket for the same sufferer, found me standing by the stove and related the adventures of his trip. Grief first overtook him near Chicago, where he made the mistake of leaving the train while it was still in the commodious outskirts of that city. He paid a man a dollar to conduct him to the depot, but his hat blew off just as he got in sight of the train and rolled away so fast he could not catch it. He rode bare-headed for a thousand miles, and then paid two dollars for another hat. Shortly thereafter he had occasion to undo one of his bundles, and found inside an old hat which his thoughtful wife had put there for him to wear when it rained. He donned the old hat and left his new one with his overcoat on the seat, while he went to dine at the next station, resolved that the wind should not again rob him. While he was gone somebody stole both the hat and the overcoat. He did not mind these things so much, he said, but he had learned that his not reappearing at Kansas City when he went to buy the stiff kneed man a ticket gave rise to the report that he had absconded with the collection raised for that purpose, and he had been regarded with suspicion ever since. He added that he supposed the creator designed that we should help one another in affliction, but the next time he went anywhere he would be jingwhizzled if he didn't let other people take care of themselves and look out for number one.

Other inquiries that I have received are in relation to the climate of this state, in reply to which I would say that our climate is semi-tropical. A few days ago the thermometer stood at twenty-five degrees or so above zero, and water-pipes froze up and burst. The oldest inhabitant never saw anything like it, and the suffering was intense. People sat in their houses and shivered. My observation leads me to believe that the thought of shutting the door and building a fire entirely escaped them. Doors here seem to be designed for the same use as a pair of bars or a gate—merely to keep out trespassers. That they will keep out the cold has not yet dawned upon the Californian, and he does not close one behind him with that object in view.

The other day a man recently from Texas rushed into this office greatly excited and wanted to see the man who didn't know what a "tomaller" was. I revealed myself as the individual whom he sought. He was shocked that such ignorance should exist, and at once explained the origin of the tomale. It seems that the tomale is of Mexican growth. The manufacturer first visits the restaurants within his purview, and gathers up such scraps of meat as, after experimenting with them, the customer has found himself unable to chew. These the tomale manufacturer comminutes by the use of powerful machinery, adds to the result a quantum sufficit of indian meal and water, throws into the mixture a handful of chopped red peppers and onions, and of the dough thus formed he deposits little gobs in the inside of a corn husk. The whole is put over water kept hot by means of a lamp underneath a tin receptacle, and steamed. With this receptacle full, the manufacturer is ready for his victim. He waylays the traveler, and having effected a sale of two for five cents, he thrusts his hand into the tank, draws forth the tomales, hands them over to the purchaser, and receives the nickel, which he deposits in his ear. I was surprised to hear that the Mexican uses his ear for a money-purse, but I am assured that such is the fact, and when he goes anywhere he travels on the same. It has been proposed to raise a fund to buy the junior editor of this paper a tomale. We are in the hands of our friends. M.

WONDERLAND.

FROM ROCK TO DUST, FROM DUST TO PLANT, BEAST, AND MAN, BY FIRE, WATER, WIND.

Winter has been a lamb so far. To-day, the first of a New Year, is smothered amid whirling drifts of snow. The mountains are draped in ghastly white. There is a white mist from heaven behind which Mt. Evarts and Bunsen's Peak, the Temple, Sepulcher, and Electric peaks are hid away like the shrouded dead. The great clouds are steaming up and whirling hither and thither in spiral scrolls, behind which Limestone mountain presents his torn and ragged breast from which crag after crag has fallen and lie a thousand feet below—the Hoodoos of nature's madhouse—the voiceless record of an age of anarchy that speaks to the initiated ear and tells the story of the rocks in a remote age which the insect made at once its palace and its tomb, amid the surgings of an ancient sea, long ere man or beast had entered upon the scene. The clouds that rise for ever and forever are from the hot, palpitating bosom of the earth. Jupiter, Minerva, Diana, Hymen, Cleopatra and Venus of the Orient have each a fountain whose sources are deep down in the impenetrable abysses. A thousand years hence these subterranean caverns will be, many of them, explored, when it will be found that they are the sepulchers of a risen lord. Aye! multitudes have had bodies formed out of the material that has once been solid rock. These cavities are really more cradles than coffins, out of which have arisen countless millions of animals whose bones that now lie near the surface of the earth were once in solid stratified masses of magnesian limestone. These great boiling fountains are the unconscious agents that are distilling the rocks and preparing the material, which, after being absorbed as nutriment for the vegetable, is ultimately transformed into bone and cartilege of all that creeps, runs, or flies on earth.

Countless millions of tons of magnesia and lime have thus been carried up in solution, deposited on terrace walls, and is then blown by the winds and carried, by water all over the continent. When your correspondent came to Mammoth Hot Springs in 1882 he could stand on the upper side of the Giant's Thumb and place his hand, by extending his fingers and on tiptoe, on the peak of this cone. Now, 1888, he cannot reach within two feet of it. If the dry carbonates of lime and magnesia have been dispersed by the winds to the depth of over two feet in six years, how many millions of tons have been thus sown broadcast over the earth from an area of six square miles?

Sometimes during my six years' residence in Yellowstone Park I have seen vast clouds of these carbonates lifted into the air by the winds that sweep down through the canyons on both sides of Limestone Mountain and go down the valley with the gale like a great snowcloud. There was perhaps enough carried away in one of those storms to fill all the freight cars of the Northern Pacific railroad. It was no overestimate of Prof. G. M. VonRath's, that twenty thousand bushels of these carbonates were brought up out of the bowels of the earth by boiling water, and in invisible molecules, and deposited on the Grand Terraces every twenty-four hours.

Let the reader think for one moment of this most marvelous process! There are chambers extending several hundred miles. Some of these chambers are over one thousand feet in depth. Where these great mines now are there were solid ledges of magnesian limestone. These magnesian ledges were built by insects through countless ages. They were scorched to death by a heat so intense as to burn the material into quicklime. Then through other countless ages these limestone ledges were excavated and carried up in solution to construct the most beautiful terrace on this terrestial globe. Then the winds and the waves have been dispersing these terraces to the four quarters of the globe. Then the grasses, mosses, sages, cacti, and forests have licked it

up and conserved it; then millions of animals are in turn fed and made out of it. Can you now realize what one of England's great poets means when he says:

There's not one particle of all yon earth
But once was living man;
Nor yet one dewdrop sparkling in the sun
But flowed in human veins.

G. L. HENDERSON.

Yellowstone National Park, Wyo.

The New Egæan Sea.*

Hesperia's hand is beckoning now,
Hope's amulet upon her brow;
Exchanged her barbarous heraldry
For peace and her white armory.
They sing her song upon the hills
Where Hood and Shasta's lightning thrills,
And on the path of dim frontiers
Rough-hewn by noble pioneers.

Civilization's restless round,
Whose feet first trod on classic ground,
Has laid her cycle's silver rim
Upon our plains and mountains dim;
With fruitful years and later lore
Is moving on our western shore,
And waiting on the further bar
She drops her westward-rolling star.

Hesperia's crown of sunsets made,
The Orient's purple car is stayed;
Italian skies of broidered gold,
Olympian hills and groves of old—
All these, and more, she yet shall bring
And clasp within this mystic ring.
Proud Marathon and Salamis
Were not more truly won than this,

A sea of gold from sunlit skeins!
Hesperia's grander battle-plains
Whereon her nobler monument
With names of pioneers is blent.
New states arise upon her zone;
Her emerald robe with stars is sown;
The New and Old her girdle binds
Her cheek is bronzed with western winds.
A golden age her future goal
With halos round her banner's scroll;
And, girt about with waning nights,
Are Territorial satellites
Unfolding their immensity,
Rescued from cairns of mystery
Through Science, with her star-like ray
And Art, that nevermore shall stray;
While Industry, with nut-brown hands,
Unwinds her distaff's silken bands.

Thermopylæ, whose fated wall
Embracing victory in its fall,
Gave to the nations yet unborn
The blessings of her natal morn—
Though cypress twined each crested hill
The laurel wreath was on them still.
With dreams of that Egæan sea
We hail the East that is to be.

MARY BAIRD FINCH.

Frenchtown, Neb.

* A writer has said that California will one day be the East, the new Orient, with the eyes of the world upon her.

SHALL COLONEL INGERSOLL WRITE A DRAMA?

I like to see the stage honored, because actors are the ministers, the apostles, of the greatest man that ever lived, and because they put flesh and blood and passion upon the greatest character that the greatest man drew. That is the reason I like the stage. It makes us human. A rascal never gained applause on the stage. A hypocrite never commanded admiration, not even when he was acting a clergyman, except for the naturalness of the acting. No one has ever yet seen any play in which, in his heart, he did not applaud honesty, heroism, sincerity, fidelity, courage, and self-denial. And no man ever heard a great play that did not get up a better and wiser and more humane man.

And I enjoy the stage; I always did enjoy it. And I enjoy the humanity of it. I hate solemnity; it is the brother of stupidity—always. You never knew a dignified man that was not stupid, and you never will. There never was a man of true genius but what had the simplicity of a child. There never was a man of true genius over whose lips has not rippled the river of laughter—never, and there never will be. Solemnity is always a mask, worn to hide stupidity. I like, I say, the stage for that reason—for its wit and for its humor. I do not like sarcasm; I do not like mean humor. But there is as much difference between humor and malicious wit as there is between a bee's honey and a bee's sting.

To the Editors of Freethought:

Referring to the above I desire to address a few remarks to the able writer, and I think that a majority of the Freethinkers of this country will coincide with me. For years I have thought of a different mode of celebrating the birthday of our illustrious Thomas Paine, and it has often occurred to me to write Col. R. G. Ingersoll and ask him why, with his natural love for the genius of Paine and his extensive knowledge of his history from infancy to the grave, I ask him why is he not the proper person to write a play that the Freethinkers of this country could have produced upon the stage by the best actors upon Paine's birthday or as many days before and after as the multitude may require. What better subject could a person name? What better foundation to base a play; and, without flattery, what better person to write it than the able colonel?

I can imagine that I see the announcement of the play in the papers. The crowds are assembling, the houses (theaters) are packed, not in one city alone, but all over the United States, the Canadas, the Islands, and England. A few years later I think that it would be translated into other tongues and then that day would be our that would be remembered by the rising youth of all countries. They would desire to know who this hero was; and as soon as a child thinks, it reasons; to reason is to acquire knowledge, and the child soon has planted in its mind the seeds from whence grows the tree that bears the fruit of Freethought.

What person of all who have been associated with our country's history has been more able, self-sacrificing, unostentatious, intrepid? Whose career encourages benevolent, truthful, philosophical, and wise conduct more than Paine's? What better lesson for the rising youth of our country than to see exemplified upon the stage the hardships, the determination, resolution, force, privations, sacrifices, toils, and constant watchfulness required to establish the foundation of the governmental structure which we now occupy? Who of all now passed away receives so small a percentage of credit due for actual services rendered as Thomas Paine?

Freethinkers make good patrons of theaters, and if we are not heaping too much upon the good colonel, the majority of us would like (if we survive him) to go and see enacted plays of his production, not only upon Paine, but Humboldt and others, and to feel that we are serving two purposes, celebrating both the memory of the subject of the play and of the writer.

X. Y. Z.

The Oldest to the Youngest.

FREETHOUGHT is the name of the new Liberal paper just started at San Francisco, Cal., by our friends Samuel P. Putnam and Geo. E. Macdonald. It makes a handsome appearance, is well filled, and we hope it may prove successful and endure for generations to come.—Investigator.

An Interesting Paper—An Excellent Field.

FREETHOUGHT is the title of a new Liberal journal started in San Francisco by Messrs. Putnam and Geo. E. Macdonald. We have seen the first issue, which is an interesting number. Our coworkers have selected a most excellent field for their useful work, and we wish them every success in their secular propaganda.—Secular Thought.

Splendid is the Word.

We have received two issues of FREETHOUGHT, and find it about what we expected—a splendid journal. It is full of the earnest enthusiasm of Putnam and the no less earnest but more witty attacks upon superstition of "our brother," who is something of a Voltaire in his way. We agree with the Investigator that FREETHOUGHT "makes a handsome appearance, is well filled," and, with Mr. Seaver, "we hope it may prove successful and endure for generations to come." The Pacific Coast needs an Infidel journal, and we know of no men more competent to conduct one than the editors of FREETHOUGHT.—The Truth Seeker.

SECULARISM OR GOD IN THE STATE.

The primary factor which called the American Secular Union into activity was the so-called National Reform Association, a society which held its first convention in Pittsburg in 1874, and whose purpose can best be learned from the declaration of its president, who said:

> We propose such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land.

Such an amendment to the Constitution was shortly after presented to the United States Senate, and immediately articles, appeals, arguments, and warnings flowed from the Freethought press, so that on October 17, 1875, a few delegates, headed by Francis E. Abbot, met in Philadelphia to form a preliminary organization. Their resolutions declared, in regard to this God-in-the-Constitution movement: "These great and growing evils render it a paramount and a patriotic duty, on the part of all American citizens who comprehend the priceless value of pure secular government, to take measures for the immediate and absolute secularization of the state, and we earnestly urge them to organize without delay for that purpose," and concluded by calling a national convention to meet in Philadelphia on July 4, 1876.

On that fitting and auspicious occasion—Independence day of the centennial year of our republic—the National Liberal League was organized at Concert Hall, Philadelphia (July 4, 1876), to oppose the encroachment of church and state proposed by the God-in-the-Constitution party.

These Liberals, like the founders of this government and the framers of our Constitution, reaffirmed that this republic was designed to be completely divorced form all religious dogma, of Christianity or any other sect or creed, and that it should remain, as was intended, a purely secular government.

Believing in the establishment, security and enforcement of complete mental liberty, they claimed that this cannot be accomplished so long as any church or ecclesiastical denomination or sect receives aid from the state by the remission of its taxes, or that statutory laws require any oath or obligation in conformity with Christianity, and therefore formulated the following justly celebrated Nine Demands:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Let me here state that those demands are still the only fundamental basis of the American Secular Union—all other objects must ever be secondary to that of secularization of the state.

Active measures were then taken by the National League to defeat the amendment, and when it was introduced by the Senate Judiciary Committee it failed to pass the United States Senate by but two votes. Just think what a narrow escape, for had that amendment been submitted, there is little doubt as to its adoption at that time.

Owing in part to the lack of means to diffuse a knowledge of its principles, and in part to the persistent misrepresentation that every organized protest against time-honored evils has ever met with, there are millions of people many of them doubtless at heart in sympathy with its objects who were and are yet entirely ignorant of our aims and work. For this reason I have prepared this brief exposition of the ends it seeks to accomplish and the methods by which it proposes to attain them, in order that those who have not familiarized themselves with its efforts may lend it their names and influence.

Many well-meaning persons of fair intelligence express surprise and dissent at the assumption that there is in the United States even the faintest appearance of a union of church and state. They insist that in this country there is no established church, and consequently no union of political and eclesiastical powers. Theoretically this is true, but practically it is far from the truth, and our second article will show wherein this is so.

THE ROLL OF HONOR.

James Tuttle Atlanta, Ill.	$25.00
Photius Fisk, Boston,	25.00
Wm. Case, Lafayette, Ind.	10.00
Carl Hyldahl, Fort Thomas, Arizona	5.00
Wm. Redfield, Stanley, Iowa	5.00
Wm. Reynolds, Wanship, Utah	2.50
E. R. Evans, Durand, Ill.	2.00

Mrs. Catherine Blair, $1; A. H. Graff, $1; Sheldon Tourgee, M. F. Dean, M. W. Dunham, and J. S. Smead, 50 cents each—all those from Miss V. de Cleyre. Edward Ross, $1; John J. Jost, $1.

First on the Roll of Honor for January stands the name of James Tuttle, of Atlanta, Ill., who attended the last Congress and pledged $25 for the Campaign Fund by taking a life membership. This contribution would have reached the secretary much sooner had he not been laboring under the delusion that Mr. Tuttle lived at "Atlantic" instead of Atlanta. James Tuttle is not so much of a talker, but as a worker and giver is entitled to take high rank among the noblest Liberals of our time, as his frequent labors and contributions amply testify. It is sad, however, to contemplate that our younger men do not more often show ardent love for the Liberal cause, when they see these venerable apostles, who, beside having borne the brunt of the battle as pioneers of Freethought, still have to sustain the struggle financially, even though weighted down by the burden of eighty years, as is the case of friend Tuttle. If possible, I shall soon take a trip through Illinois, when I will endeavor to furnish your readers with more interesting facts about Mr. Tuttle.

Photius Fisk is another to whom the cause of Freedom is profoundly indebted, and whose many generous deeds will be subjects of praise in coming time. Mr. Fisk has forwarded $25 for the treasury, and again there is a tinge of sadness to think that in his enfeebled condition—unable to walk, or read or write—we have to appeal to such afflicted Liberals, because we know that despite their decrepitude their hearts and minds are still sound to the core. As it is more "blessed to give thae to receive," may Mr. Fisk feel abundantly repaid by a knowledge of work well done. Mr. Fisk's thought, for many years, has been concentrated on the well-being of others, and, though denied the dearest boon of the student and thinker, the faculty to read and write, whate'er betide himself he has ever been foremost in sustaining the battle for mental freedom, which is grandly commendable of his qualities of mind and heart. It is hard to realize how much is the debt of gratitude we owe such moral heroes as Photius Fisk. It is perhaps idle to hope that Mr. Fisk might be fully restored to vigor, but if there were any virtue in mental healing his complete restoration would soon be an accomplished fact, for that doubtless is the desire of every true Secularist in the land who knows the name of Photius Fisk. You Liberal men of means and robust health should blush to be reminded by these acts of old heroes of your indifference.

Another veteran soldier in the battle against religious bigotry is Wm. Case, of Lafayette, Ind., who sends $10 to keep the flag of mental freedom flying. As Brother Case intends to do somebetter before he dies, we shall hereafter make special mention of him.

Wm. Redfield, of Stanley, Iowa, is a sterling soldier, intent on elevating our flag above the "cross," and who, together with Alex. Risk, makes it exceedingly interesting for the foes of mental freedom in his section of the country. Brother Redfield attended the last Congress and knows something of the importance of the work to be accomplished, and is also anxious that the next Congress should be held in Chicago.

Carl Hyldahl, of Fort Thomas, Arizona, is introduced to us through the Investigator, and sends through Mr. Mendum five dollars for the good of the cause. In his response to letter and certificate of annual membership, which evidences a gentleman of culture, Brother Hyldahl says he is glad and proud to be a member of the union. May he be fully able to hold the fort in Arizona till mental freedom is secured.

William Reynolds, of Wanship, Utah, is not a "Latter Day" saint by a large majority, but is an active, earnest, intelligent secularist, so he sends his tithing to the temple of Common Sense as represented by the American Secular Union, instead of to the church of Zion, with the regret that a couple of ciphers cannot add value to the above figures. As to that, the secretary, following a distinguished senator's example, says "me too." Brother Reynolds is secretary of the Utah Secular Union, which is shaking things up generally, and it doesn't look as if the saints would immortal reign—not while Brother Reynolds is around.

E. R. Evans, of Durand, Ill., attended the Chicago Congress and pledged $2, which he forwards with the wish that it were multiplied about a hundredfold for the purpose of spreading the light of universal mental liberty.

With the exception of Messrs. Jost's and Mr. Ross's contributions the rest are all the work of Miss Voltairine de Cleyre's energy at the very first place where she solicited aid toward the American Secular Union, and there are more of them that have not reached me. Those from Pittsburg will be noticed next month.

This establishes the fact that the American Secular Union will not be likely to flourish without a corps of earnest supporters in the Liberal lecture field—that it is in their province to build it up or let it go down. It is the desire of the board of directors to enlist all the lecturers in this work as special agents of the Union, and they are willing and anxious that these contributions may be a source of revenue to them in their work. The board of directors are willing to either pay them a Liberal commission on amounts collected, or a specified sum for services rendered, at the end of the month or year. There has been complaint that the policy pursued in the past has only resulted in the financial benefit of a few persons. That objection will be in future removed, and it is hoped that those lecturers who are willing to act as such agents will receive the aid and encouragement of all Liberals who believe in the upbuilding of an organization for secularization of the state. From present appearances we are going to succeed, for there are some splendidly equipped men and women likely to enter the lecture field in our behalf. E. A. Stevens,

Secretary A. S. U.

AMONG THE WORKERS.

Samuel P. Putnam will lecture at Fresno and Oleander, February 17 to 24; at Los Angeles and vicinity, from February 26 to March 1; at National City, San Diego, and vicinity, March 4 to 15. He will visit also during this trip San Jacinto, Del Mar, Monrovia, Nipomo, Santa Barbara, and other places. He will lecture the first week in June at Ashland and vicinity; afterward in Coos county. He will be at Silverton, Or., June 22, visiting also Molalla, Stayton, McMinnville, Forest Grove, Salem, Portland, Astoria, and other places, during June and July. It is hoped that friends along the route will arrange at the earliest possible moment for lectures, so that definite dates can be made.

The Sinaloa Colony Club held their regular monthly meeting at 39 Fourth street, Sunday, 2 P. M., H. W. Faust, chairman, W. N. Slocum, secretary. A. K. Owen's greeting for 1888 was warmly received. A cheering letter was read from J. Burns of Topolobampo, and another from Dr. E. J. Schellhous, one of the directors of the colony, and also his article published in the People. Quite a discussion took place in regard to the workings and the principles of the colony. Thirty dollars was subscribed for the ship-fund and seventeen dollars for stock.

Mr. L. C. Hill has been authorized to lecture and organize branch societies of the Agnostic Moralist Society of Hannibal, Mo. He will also receive subscriptions to Freethought.

C. B. Reynolds will be at Delta, Col., Feb. 7, 8, and 9; at Hotchkiss 10, 11, and 12; at Canon City 19; LaVeta 21, 22, 23.

NEWS AND NOTES.

While the blizzard bloweth Eastward and King Frost revels in ice and snow, Sunday, Feb. 5th, was like a sunny day in June on the shores of this new Egæan. The air was luminous and warm, and as we rolled out of the city on the crowded train, green fields greeted our eyes; vineyards and orchards just ready to bloom were on either side; brown meadows stretched away to the margin of the shining sea, where the white ships glittered; along the horizon toward the varying hills, mingling in soft color with the glowing sky. Fifty miles' travel through this scene of enchantment into Santa Clara valley brings us to San Jose—the Garden City. Thirteen miles off is Mt. Hamilton, on whose summit could be seen the white walls of the Lick Observatory, where swings the great telescope day and night, watching the infinite heavens.

San Jose is thriving. Every house is occupied. Tourists throng its streets. Its lofty electric light blazes amid bustling activities, and alongside the church and cathedral the merry theater on Sunday nights proclaims its gospel of music and joy.

Again we greet our friends Mr. and Mrs. R. H. Schwartz, Mr. and Mrs. L. Magenheimer, Mr. and Mrs. F. Baumgartner, J. Vostrovsky and family, all ardent Freethinkers; Samuel A. Bishop, the Secular Bishop, Professor Cottinger, Mr. and Mrs. L. R. Titus, John A. Dibble, of Santa Clara, and others. We lectured in the afternoon at Turnverein Hall. Mr. and Mrs. Schwartz furnished excellent music for the occasion. The audience was not large, but the warm interest manifested by those present and the desire to carry on the work in spite of opposition and indifference made the visit one of great pleasure and promise. The campaign is just begun. We shall return again to San Jose and organize a Secular Union.

Quite a number of subscriptions were received for Freethought. It is evident that the people of the coast have taken this paper to their hearts and will give it a cordial support. It is a bond of union which, combined with the platform and secular organizations, will make the triumph of Liberalism assured.

People do enjoy themselves here in California on Sunday. Bands of music, baseball clubs, and picnics enliven the day. It is a festival occasion. The cars were crowded with excursionsts as we returned in the evening to the city. We were accompanied on our homeward way by Mr. and Mrs. Baumgartner and Mr. Vostrovsky and family, coming up to attend the annual reunion of their countrymen of Bohemia. S. P. P.

THE CHICAGO SECULAR UNION'S CELEBRATION.

There was a blaze of light in Kimball Hall last night; there was a singing society on the platform; there was an orchestra of seven pieces stowed away in the corner; there were decorations on every hand; there were pretty girls there by the score—pretty girls who sang, pretty girls who danced, pretty girls who played piano solos, pretty girls who apostrophized Liberty in pretty little speeches. There was even a zither solo to "Liberty."

The Chicago Secular Union was celebrating the 151st anniversary of the birth of Thomas Paine. The Chicago Secular Union is organized for "secularization of state and Freethought propaganda"—that is what the programs said. In other words, it is a society of professed Infidels. It has about 150 members. There were nearly three hundred people there last night. One might expect a gathering of Infidels to differ in some way from a gath-

ering of of Christians—to have some of the supposed ear-marks of Infidelity. But it might have been a Sunday-school soiree so far as outside appearances went. There were little children there who might be Sunday-school pupils, there were modest young ladies there who might be Sunday-school teachers, there were grave and gray-bearded men there who might be Sunday-school superintendents, men bald enough to be entitled to seats in the front-row when the ballet is on. First there were literary and musical exercises for two hours. Then there was a ball which lasted till nearly daylight. The literary exercises included an oration by the president, E. A. Stevens, on "Thomas Paine, Revolutionary Hero, Patriot, Statesman, and Philosopher." There would have been an original poem on the same subject by Dr. Juliet H. Severance, only that Mrs. Severance accidentally left the poem behind her on her dressing-table at home. It was a narrow escape. Mrs. Severance filled in her place in the program, however, by reciting a piece called "A Woman's Conclusion." The woman concluded in favor of the other fellow. It is usually that way.

Mr. Steven's oration was the chief feature of the earlier exercises. A platform had been erected for Mr. Stevens and the singing society. The walls adjacent to the platform were ablaze with flags and mottos.

"Ye that dare oppose not only tyranny but the tyrant, stand forth.—*Paine.*

"The world is my country; to do good, my religion."—*Paine.*

"In vain would have been the sword of Washington, worthy as he was, but for the pen of Paine."—*John Adams.*

These are specimens of the mottoes. To Mr. Stevens's right on the platform there was a framed design with pictures of the father of the republic and a copy of the Declaration of Independence. On his left there was a framed parchment, on which were inscribed the "Nine demands of Secularism." On a small table before him was a plaster cast of "Thomas Paine writing his 'Age of Reason'." There were national flags everywhere around. Mr. Stevens wore the badge of the society—"the flag above the cross" It is a gray white satin badge, with a pjcture of the union flag floating over a prostrate cross. All the officers of the society wore secular badges. Mr. Stevens's effort was a brilliant oration and well spoken.

After the oration there was music interspersed with recitations. Then the chairs were cleared away, the orchestra tuned up its instruments, and the dancing began. There were fourteen numbers on the program, and each number was named in honor of some prominent Infidel, or the work of some prominent Infidel. Altogether it was quite a successful celebration.—Chicago Times.

TWO PAINE MEETINGS AT OGDEN.

The Ogden, Utah, Optic, Leo Hæfeli editor, gives this account of the Paine celebration at that place:

As the Optic predicted, the memorial exercises of the birthday of Thomas Paine, last Sunday in Union Opera House, went off in good style. It was not an aggressive affair or an iconolcastic concern. Nobody was burned in effigy or otherwise. All was harmony and good will, hilarity and happiness. Nobody's feelings could have been hurt, notwithstanding the unique nature of the celebration. Freethought does not arrogate to itself alone the right of being free, it grants it to others also.

In the afternoon Corey's hall was fairly filled with an audience of ladies and gentlemen of the best class of society. Children furnished a pleasing Sunday-school sprinkling. Mrs. Hamblin, supported by the chorus of the audience, rendered the "Star-Spangled Banner" in an emphatic manner. Leo Hæfeli made a speech on Paine's great political endeavors. John A. Jost also delivered an eloquent address. Other speeches were made, William Jones exhibiting his loyalty and patriotism. Ford & Co. gave a pleasing banjo chorus, while Professor Beeston thrilled the audience with a beautiful solo, "The Life Boat." Miss Simms entranced the audience with splendid violin solos. E. F. Munn presided in a dignified manner over these exercises, at the close of which the basket picnic was partaken of, all partakers getting their fill except the Optic man, who had to sit down twice. The afternoon was a Sunday school of reason and good will. We must not forget the efficient services of Mr. and Mrs. C. P. Lambert in the culinary department, assisted by John A. Jost and others too modest to be mentioned.

In the evening H. C. Wardleigh presided. His gavel called forth Miss Cora B. Stephens, who gave an inspiring musical rendition of the "Red, White, and Blue," supported by the chorus, which was largely supplemented from the audience, which by this time filled the hall to overflowing. Miss Simms followed with a pretty violin solo, appreciatively listened to by the five hundred or more people who filled the hall. E. F. Munn, an old-time Liberal of this county, being introduced, did justice to the occasion with a most rousing speech on the hero of the occasion, Thomas Paine, who had fought the darkness of thousands of years. Miss Cora B. Stephens again thrilled us all with her sweetly rendered song of the "Vacant Chair," in that manner so felicitously her own.

The oration of the occasion was delivered by Hon. Ogden Hiles, assistant U. S. prosecuting attorney. It was listened to with rapt attention by an intelligent multitude. It was replete with the most patriotic and rational sentiments of liberty and progress, doing justice to the man and the day. A skeleton synopsis would be a shallow attempt. Suffice it to say, Mr. Hiles delivered a grand and glorious oration. Mr. Hiles's beautiful oration was followed by Mrs. Hamblin singing "A Thousand Years," well supported by the chorus.

After a short intermission ("to get a breath of fresh air") there was a banjo and guitar treat by Messrs. Ford and Browning. Miss Mason gave a pathetic recitation of "The Curfew Will not Ring To-night." The hall remained crowded, even when Leo Hæfeli made a speech in his usual rambling way,

The exercises came to a close with a song by Professor Beeston. The whole affair was one of great interest, and nothing occurred to mar the enjoyment and good feeling of even the most susceptible. None but the most rantingly captious fanatic could take exception.

PITTSBURG AND PAINE.

The Pittsburg, Pa., Secular Society, true to its trust, celebrated the one hundred and fifty-first anniversary of the birth of Thomas Paine with appropriate ceremonies.

On Sunday, Jan. 29, Miss Voltairine de Cleyre, of Grand Rapids, Michigan, lectured in Maltby Hall, on" Secular Education," to a large and appreciative audience, that evidently enjoyed this foretaste of the good things to come.

On Monday evening, at 8 P. M., the programme was resumed at Lafayette Hall. Prof .William Seymour, of Philadelphia, presided and opened the exercises with a neat and appropriate address. The feature of the occasion was the Paine oration, by Miss de Cleyre, which proved a pleasing surprise. Leaving the beaten path, she led her audience by untrodden ways, past the solid rocks of fact, deep pools of logic, and sparkling cascades of wit, gradually up by the metaphor-crowned crags of rhetoric, until they stood upon the serene heights of reason, with the panorama of history, philosophy, and poesy spread at their feet, and from which vantage ground might be viewed, not only the life, character, and motives of the Author-Hero, but the glory of coming day.

When justice shall be done to Thomas Paine. The rapier of her wit is as keen and polished as the lance of Helen Gardener, while with a delicate hand she wields the golden wand of eloquence that sways "that enchanted realm where pathos touches tears." While the radiance of this rising star may not obscure any of the familiar lights of the galaxy of Freethought, it shines with brilliancy all its own, which is destined in coming years to illumine the path of many a weary wanderer on his way from the slough of superstition to the temple of Mental Liberty. Young, talented, enthusiastic, honest and brave, this lady deserves, and should receive the hearty co-operation and support of every Liberal in the land.

The exercises concluded with a social hop, which was continued till 2 A. M.

The excellent music was furnished by Gernert and Guenther's orchestra. Altogether the occasion was a very enjoyable one, and will long be remembered by those who participated. So,

"As round and round we run,
Ever does Truth come uppermost,
Andever is Justice done."

HARRY HOOVER.

THE PAINE CELEBRATION AT SALT LAKE CITY.

The Salt Lake Evening Times gives this account of the meeting which the Liberals there held on the 29th ult. in honor of Thomas Paine:

The Paine Memorial Anniversary held in the Walker Opera House last night was a grand success. Nothing of the kind ever equaled it in Utah. The house was crowded from the dress circle to the dome, every seat being occupied, and scores of people stood patiently through the exercises. That such a crowd assembled on such an occasion and on such a night, when churches are open and anxious for sinners to fill them, speaks well for the Freethought cause, and shows that the people expected what they enjoyed, an intellectual and social treat. The audience was made up of all classes of our community in this city, as well as some from the neighboring towns, and they were not attracted to the gathering out of curiosity or on account of any supposed novelty of the entertainment, for it was apparent from the first by the hearty applause and strict attention of everybody present that a deep interest was felt in the whole proceedings.

Stretched across the stage in front of the curtain was a banner on which was inscribed that humanitarian and memorable sentiment of Paine, "The world is my country; to do good, my religion." In front of the speaker's desk were the portraits of Paine and Ingersoll. The pictures rested within the folds of our national flag—a most appropriate device. Judge Bennett, of this city, presided, and at a few minutes after eight o'clock, he arose and in a few appropriate introductory remarks stated the occasion that had brought the vast audience together.

W. S. Godbe, president of the Utah Secular Union, made one of his characteristic speeches, short and terse, and closed by reciting an original poem, written for the occasion. The choir followed next by singing, "The Ship of State." Mr. A. B. Thompson recited a poem, entitled, "Memory of Thomas Paine." Dr. A. Scott, Mr. Chapman, and Mr. L. B. Yerxa sang the song, "Ship Ahoy."

Then came the great feature of the evening, the address on the life and acts of Thomas Paine, by Dr. York. The speaker was at his best, and his remarks were listened to with the closest attention. Dr. York commenced his lecture by reviewing in a brief way the history of Freethought and the kind of men that were the fathers of the cause. This soon brought him to consider the life of Paine. The lecturer showed how much the world is indebted to the fearless author of "The Rights of Man" and how in the trying times of the rise of the American nation he stood foremost among the agitators and proclaimers of liberty. Toward the close of his remarks the doctor showed how unjust are the charges of the church against Paine; even were they true that would nct effect the work he did for humanity's sake. But Paine, he showed, was not the drunkard nor the recanter that Christians claim he was. On his death bed, his last words were a strong vindication of what he had during his life advocated. He died as he had lived, a believer in one God, but a disbeliever in any Christ. The whole address was a powerful one, sparkling with gems of thought, wit, and sarcasm, and the occasion was one that will long be remembered, and result in great good to the cause of freedom in this priestly land.

After the meeting was dismissed, hundreds of people gathered on the platform to shake hands with the doctor.

"Wayside Jottings," a 204-page book of poems and sketches by Mrs. Mattie Hull, is dedicated to the author's mother, companion, and spirit friends. Moses Hull writes the Introduction. The work is Spiritualistic, and as Mattie says,

Perhaps some of its simple rhymes may build
A hope and joy within a saddened heart.

HISTORY OF THE WEEK.

The English courts have shut up Father Donegal, a priest, for three months. His crime is loyalty to Ireland.——Twelve of the Socialists on trial at Posen, Germany, have been convicted. The impression is gaining ground that Socialism is all that is necessary to a conviction for felony in any court.——The Rev. Mr. Spurgeon explains his resignation from the Baptist Union by saying that he does not hold a belief in immersion as sufficient unto salvation, and charges the Baptists with being false to the teachings of scripture.——The crown prince of Germany is feeling better. Professor Virchow reports that he finds no indication of cancer in the prince's throat trouble.——Dr. McGlynn has raised a storm by charging that General Master Workman Powderly, of the Knights of Labor, has sent an embassador to Rome with Knights of Labor funds to buy up the pope's underlings.——The physician of James Redpath, journalist and traveler, has given up all hope of his patient's recovery from paralysis of the throat cords, the result of overwork one year ago. Redpath cannot speak, but is in possession of all his mental faculties.——Wisconsin courts have decided adversely to woman suffrage.——The supreme court at Olympia, W. T., decides that a local option law is void. This liberates twenty-eight persons held under that law.——The end of the Sharon-Hill divorce suit is that Sarah Althea was the late senator's wife, that she was legally divorced, and that she is entitled to alimony.——Dr. Edward B. Aveling, who was recently in this country, said in a speech the other night at Newcross, England, that upon his arrival in America he was greatly surprised to find the condition of the laboring people here much worse than in European countries.——The Rev. J. P. Bushingham, pastor of the Ada-street Methodist church, Chicago, is in trouble. On the 1st inst. he was arrested on a warrant sworn out by Miss Eva Parker charging him with the illegitimate parentage of her child.——Californians complain that the administration is blocking all efforts of the legislature to exclude the Chinese from this country.——Mlle. Senide, a female circus performer at London, desired a photograph taken of herself with her head in a lion's mouth, and last Saturday placed it between the animal's jaws for that purpose. The sitting was not satisfactory on account of the beast suddenly closing his mouth and severely biting the young lady's head.——Jenny June, in a letter to the Post, holds that the world is not divided into rich and poor, but into capables and incapables.——The English church receives in tithes, or taxes, above $20,000,000 annually.——Christianity is making poor headway in Africa. Only two missionaries were eaten there last year.——The Anti-Atheistic Society of Paris has taken into membership General Tchen-Ki-Tong. General Tong got in by proving that Chinese are not Atheistic, but believe in God, and think their emperor is his representative.——Arrests in this city during the past month of January numbered 1634. Nearly half were drunks.——Of the 90,803 farms in Michigan, 43,079 are mortgaged for 60 percent of their value.——The cooks and waiters, having lost the recent strike, promise to open co-operative restaurants.——Joseph Smith, Jr., the son of the man through whom the Mormons believe their Bible was revealed, lectured in this city last week. He had an audience of 22 persons.

AMONG BOHEMIAN GIRLS.

The little kingdom of Bohemia, which covers an area of central Europe about one-seventh the size of California, has its representatives in every large city of the United States. These representatives love to meet together occasionally to hear again the accents of their mother tongue and keep the fires of patriotism burning.

Such was the occasion of a ball held at Union Square Hall last Sunday evening by the Bohemian society of this city and vicinity. Several hundred persons were there, among them many children, for the Bohemian has the laudable custom of taking his wife and children with him when he goes out for a good time. The hall was prettily decorated; there was no lack of solid men and pretty girls; the music was lively and rollicking, and good cheer and sociability made the occasion more like a family gath-

ering than a public entertainment. Through the courtesy of Mr. Baloun, who acted upon the suggestion of Brother Vostrovsky, the editors of this paper were enabled to be present and to make many desirable acquaintances. The Korbel brothers are gentlemen who enjoy wealth without displaying any of its pretensions; Mr. Baloun is a worker who cares more for the good results of his labor than for the applause it merits; Dr. Proshek is distinguished in appearance and reputation; and Mr. Vostrovsky, who was there with his family from San Jose, deals out hospitably and copies of FREETHOUGHT with unstinted cordiality. Mr. and Mrs. Baumgartner came also from San Jose.

The feature of the evening that warmed the heart of every man, woman, and child in the hall was the Bohemian dance, set to the music of the national airs of that country. It is a pretty dance, full of graceful figures; the music is alternately soft, then lively, then majestic; the dancers kept perfect time; the men were dignified, the ladies graceful; and at the end of each figure the hall rang with the applause of the patriotic Slavs. The exercises were sustained until well along toward morning. Probably no services held in this city on that Christian Sabbath were more profitable than the reunion of these fraternal Bohemians.

MISS GARDENER'S INQUIRY.

The Second Adventists of Michigan believe that the judgment day is close at hand, and to prepare for it they are selling their property and giving the proceeds to the church.

If the "judgment day is at hand," what does the church want with the property? Does *it* expect to take its corner lots and bank book up with it? If it, why not its members? What is the matter with the brains of the Adventists anyhow? Or rather, what is the matter with their brain cavity? H. M. G.

Anthony Comstock.

The government of the United States has an agency, appointed with a large salary, supported for the praiseworthy purpose of hindering or visiting with condign penalty the circulation of obscene pictures and books. One of the methods, perhaps the chief one, employed to this end, and which court and Congress connive at or shut their eyes to, is the agent's hypocritical ordering, under an assumed name, of a print or volume which he pretends to want, with no object but the obtaining of evidence against the publisher and shop. The officer plays the part of a decoy-duck to bring the shy and secretive offenders, for his prey, within the reach of his law-loaded gun. But for what recompense could one consent to be an informant in ambush on terms recognized in no Hebrew, Christian, or accepted pagan code? Something of his manhood is always sold by the spy. Part of his remuneration, if it be not blood money, is a bribe for his sly adventure and a sop to his shame.—Rev. C. A. Bartol in the Forum.

John Swinton.

Among those who know his story, there must be a great deal of sympathy for John Swinton, dying in poverty. He gave up his place on a newspaper in order to take hold of a journal devoted to the interests of the workingmen, and, after spending the little fortune gained by years of hard work, a new idol came on the scene, and the rush of worshipers to his shrine left Swinton almost alone. For his extreme views one may have little regard, but his unfortunate situation compels pity. He was, although visionary, brainy, energetic, and, above all things, honest, and it gives one no high opinion of the people for whom he resigned everything to know that they had no scruples about deserting him when the whim seized them.—Chicago News.

May it Come Long Hence.

San Francisco comes to the front in the ranks of Liberalism with a new journal, FREETHOUGHT, edited by Messrs. Putnam and Macdonald, both too well known to Liberal thinkers to need an introduction. Bright and spicy, as if the editors never breathed aught but the wild western air, we greet it with a cordial welcome and ask from Brother Putnam—when necessary—a kind obituary notice.—Dyer D. Lum in the Alarm.

A Numerical Misunderstanding.

Mormon elder (to shoe dealer)—I want to get a pair of shoes for my wife.

Shoe dealer—Yes, sir. What number, please?

Mormon elder—Seventeen.

Shoe dealer—Seventeen? Great Brigham, sir, we haven't shoes that large!

Mormon elder (sternly)—I'm not speaking of the number of the shoe, sir, but of the number of the wife.—Sun.

IT isn't always the compositor's fault. The editor came hurrying in, primed with the latest information, and shouted down the speaking tube: "Change 'ill' to 'dead' in that Smith item." The literal compositor obeyed orders, and the item was printed: "Our esteemed fellow-citizen, Simon Smith, is lying seriously dead."

LAST summer a horse-thief posed as an evangelist in certain towns of Indian Territory, and is reported to have made many converts. In Missouri, a few weeks later, he was arrested for theft and convicted. He sawed and filed his way out of the prison, and, hastening to Arkansas, assumed a new name, and began a new series of revival meetings. Detectives traced him, and after what is described as an earnest sermon he was again arrested.

Santa Ana Standard: "FREETHOUGHT is the name of a new and elegant little journal just started in San Francisco by Samuel P. Putnam, the noted Liberal lecturer, and George E. Macdonald. It is a bright, spicy, ably edited paper, and advocates the right of Freethought and the cultivation of the intellectual faculties, while it fights superstition in every form. Mr. D. Edson Smith is the agent for it in Santa Ana."

THE National W. C. T. U. is circulating for signatures three petitions to Congress to be presented this month asking for national legislation on the Sunday question. It is under cover of the demand for Sunday laws that this nation is to be put under the tyrannical heel of the National Reform Church and State movement. If you want to help establish Church and State and a man-made theocracy, here, then sign these petitions. If you don't want to engage in that enterprise, then give these, and all similar petitions, the widest possible berth. — American Sentinel.

THE Independent says: "If the religious views of Infidels or some form of paganism were to be taught by the state, and believers in the religion of the Bible were to be taxed to pay the expenses thereof, these believers would complain bitterly and justly. The principle, however, is the same, no matter what religious views are incorporated into a system of popular education at the public expense. It is no better and no worse when applied to the religion of the Bible than it would be if applied to any other form of religious belief. The fact that the majority of the people, so far as they have any religion, believe in Christianity, and would have that taught by the state, if any religion is to be thus taught, does not alter the case at all. The rights of the minority not thus believing are just as sacred to them as those of the majority."

Dr. McGlynn says of the purposes of Rome: "The people may know, what I can tell them on the highest authority: The Roman machine is to-day most anxious to have a minister of the pope accredited to, and received by, the Government at Washington. Such minister would be an archbishop and one of the Italian ring, in whose hands it is the Roman policy to keep the power. His presence there could not fail to be a fruitful source of corruption and enslavement for the Catholic Church in this country. The pope is also trying to have diplomatic relations with Queen Victoria, in order, as he is alleged, "to be able to get accurate information about Irish affairs."

CORRESPONDENCE.

From Colonel Ingersoll's Publisher.

MY DEAR MR. PUTNAM: "Hail and farewell!" Glad you have reached so soon the golden shores; sorry for the host of friends you leave behind. You acted wisely. You believe in having your heaven here and now, and you have reached it! Your first number of FREETHOUGHT is as breezy and sunny as the slope it glances from. It sparkles of the "glorious climate." In the free air of your new home you will find an atmosphere ready-made for free thinking, free speaking, and free acting. You will improve it. No grander work can be done than to free the minds and lips of men; make them free as Nature. Hold the torch high, and it will light up not only the Pacific, but the great valley between, and its rays will reach even the benighted East, left in all the greater darkness by the removal of two such bright lights as yourself and Macdonald. Long life and good luck to you both, to the paper and the cause. You may charge my account with one year's subscription. All join in best wishes. Yours ever,

C. P. FARRELL.

New York, Jan. 26, 1888.

Better Subscribe Anyway.

DEAR FRIENDS PUTNAM AND MACDONALD: FREETHOUGHT from the Golden Gate came to me as sunbeams reflected from its native brightness, and thus it was I learned that without St. Peter's aid you had got there at last.

I read every word, including ads., of your number 1, and am much pleased with it. This much time I gave out of old-time regard and friendship, as I have no time to read other than morning papers. Papers and books come to me from "all over," but I cannot read them owing to my business and professional cares and their demand on my time. However, here is to and with you, heart and hand. You ought to succeed by the natural right of talent, heart, and brain, as well as good manly qualities.

DANIEL E. RYAN.

New York, Jan. 25, 1888.

An Early Abolitionist.

To the Editors of Freethought:

I see by your second number that Judge North, the first man to walk into your office and pay for your paper, is indebted to the Abolition party for his escape from the church. Now I never belonged to the church, but was among the first Abolitionists of the country, having voted for James G. Birney for president and also for Martin VanBuren in '48 when he ran on the Free Soil ticket; and I was the only man that cast a vote for John P. Hale in 1852, in Siskiyou county, California. The election was held on Green Horn Creek, three miles from Yreka, and the board of election got into a quarrel over the only Abolition ballot and wondered what d——d fool cast that vote. A part of the board did not want to count the vote, but they did just the same. I was also among the first to help organize the Republican party, and to that party we are indebted for the destruction of slavery in these United States, but no thanks to the church, which was all the while claiming that slavery was a God-given institution.

Inclosed you will find $2 to pay for FREETHOUGHT for one year. Wishing you all the success possible, I remain, with respect, yours, and a Freethinker, WM. REDFIELD.

Stanley, Iowa, Jan. 29, 1888.

A Letter from Captain Davis.

To the Editors of Freethought:

I am in receipt of No. 1 of FREETHOUGHT and shall be glad to see more of the same sort. Please put me down as a subscriber for two copies, for which I will remit at an early date.

Yours truly, ROBT. DAVIS.

Lunenburg, Mass, Jan. 20, 1888.

This is the Paper.

To the Editors of Freethought:

I inclose money order for two dollars ($2). If there is a paper edited by the fearless, energetic, and Rev. S. P. Putman and the brave, witty, and impious "Man with the Badge-pin," I must have it. MARTHA M. BROCKWAY.

Jamestown, Pa.

Gen. M. M. Trumbull.

To the Editors of Freethought:

I have recieved a copy of FRETHOUGHT, for which please accept my thanks. I hope it will do much to relieve humanity from the Slave-thought under which it is laboring now.

That you and the paper may both "live long and prosper!" is the earnest wish of

Yours faithfully, M. M. TRUMBULL.

Chicago, Ill., Jan. 25, 1888.

No Sternutations this Way.

To the Editors of Freethought:

I like your paper. It is like everything the Golden state produces, much above the average. It is brighter than its gold, more sparkling than its wines, and we shall expect it to excel competitors as the fruits of that wonderful clime dwarf others in the markets. California papers and California pears are produced in the same soil, and neither are to be sneezed at. Why shouldn't you succeed? MRS. M. A. FREEMAN.

Chicago, Ill., Jan 22, 1888.

Still Working at Eighty-five.

To the Editors of Freethought:

I have your first number of FREETHOUGHT. I like it well and glory in your pluck in starting it. I verily believe it will prove a success. I shall try to get you some subcribers. But I am too old to do much in anything, being now in my 85th year. I can see that the power of priest-craft is weakening very considerably. Mr. Ingersoll has done wonders in opening the eyes of those who dare to read, and you, Mr. Samuel P. Putnam, are not far behind. Inclosed please find two dollars for one year's subscription to FREETHOUGHT. I cannot read half of the Liberal publications I take, but I circulate every one, including the Truth Seeker. Wishing you grand success, I am, very truly, J. SEDGEBEER.

Painesville, Ohio, Jan. 20, 1888.

Piping Hot.

From Public Opinion.

FREETHOUGHT—fresh and warm from the oven o Putnam & Macdonald—has just come to hand, and its first issue looks quite refreshing, and makes us feel, since FREETHOUGHT "comes to stay," that there is a free-thinking element in this city, and on this coast, which is in earnest with regard to the issues which enlist the minds of men rather than their pocket-books. Hope FREETHOUGHT will see many Happy New Years.

Resigned to Live.

I dance no more on the music's wave;
I yield no more to its wildering power.
That time has flown, like a rose that is blown;
Yet life is a garden, forever in flower,
Though storms of tears have watered the years
Between to-day and that day departed;
Though trials have met me, and grief's waves wet me,
And I have been tired and trouble-hearted.

Though under the sod of a wee green grave
A great sweet hope in darkness perished,
Yet life, to my thinking, is a cup worth drinking,
A gift to be glad of and loved and cherished,
There is deeper pleasure in the slower measure
That Time's grand orchestra now is giving;
Its mellowed minor is sadder, but finer,.
And life grows daily more worth the living.

—ELLA WHEELER WILCOX.

For the Protection of Just Rights.

We have a new paper here called FREETHOUGHT, a very nicely gotten up weekly. Samuel P. Putnam and George E. Macdonald are the editors and publishers. The office is at 504 Kearny street. Freethought is the absolute birthright of every American citizen, and no novelty here in San Francisco. Yet we have many people who know nothing of that right. This paper comes to instruct them. We understand that part of its work will be to organize a Freethought power in this State that will see that the just rights of the people are not invaded in this regard.—*Political Record.*

Expeditious Divorce.

"What man hath joined together, man may put assunder," holds a Western justice of the peace, who has recently granted a divorce after the manner of a dissolution of partnership. A man and woman in Michigan, after a short wedded life, recently walked eight miles to the justice who married them and demanded a divorce. After a command to "Unjine hands," the justice proceeded to administer an oath of mutual renunciation to each party. Then, stepping to the door, he loudly proclaimed the divorce. Receiving no objection, he pronounced the marriage annulled in the following words: "Then, by virtue of the power in me vested by the legislature of the state of Michigan, and my official oath, I hereby declare the partnership heretofore existing between the parties of this suit to be this day dissolved by mutual consent. All claims against the firm will be paid by John Henry Lawson, and all outstanding accounts owing the firm will be paid into this court." This summary proceeding seems to be fully equal of any of the expeditious methods recently unearthed in New York.

A SHORT
HISTORY OF THE BIBLE,
Being a popular account of the Formation and Development of the Canon. By Bronson C. Keeler. Price, 50c.

THE RADICAL REMEDY IN SOCIAL SCIENCE.
A Plea for Smaller and Better Families.
AN EARNEST ESSAY ON PRESSING PROBLEMS.
By E. B. Foote, Jr., M.D Price, 25 cents.

OTTO WETTSTEIN'S
Popular Jewelry Store

(Established 1857)

ROCHELLE, ILLS.

The following are a few of my leaders, all of which ar latest improved, best make, solid coin silver, open face or hunting, American stem-wind watches, and guaranteed strictly as represented or cash refunded: 2 ounce case, 7 jewels, $10; 3 ounce, $11; 4 ounce, $12; with 11 jeweled movements, $12 50, $13 50, $14 50; 5 ounce, $16 00; 6 ounce, $17 50. With full (15) jeweled movement, pat. regulator, $16, $17, $18, $19 50; 6 ounce, $21; adjusted to heat and cold, add $4, being only $22 for this magnificent 4 ounce, full jeweled, adjusted watch, usually sold for $35. The following are all best 14-karat gold-filled gold watches, cases elegant and latest style, and guaranteed by special certificates from factory and myself for 20 years: 7 jewels, $24 50; 11 jewels, $27; 15 jewels, $30. Adjusted, $34, cheap at $40, and practically as good as any $100 watch a lifetime; open face, $7 less. Ladies' watches, same best quality cases, 7 jewels, $20; 11 jewels, $22; 15 jewels, $28. In good second quality filled cases, $2 to $5 less. Ladies' 14 k. solid gold watches, $30, $32, $38. Heavier gold cases in embossed, chased, enameled, Louis XIV style, diamond ornamentations, etc., $5 to $50 extra. Gents' 14 k. solid gold watches, from $45 up. Swiss watches, to close out, very low. The above all guaranteed below bottom prices elsewhere, or cash refunded. All are carefully inspected before sending, warranted for one year, and sent prepaid if on line of American Ex. office. Sundries: Best rolled gold plated chains and charms, for ladies or gents, $2, $3, $4. $5, usually sold for $3, $4, $5 to $7. Jewelry, latest styles, full line, 25 per cent below regular prices. Best spectacles in the world, $1; gold, $5; extra fine, $6. Sent prepaid in case. Eye-glasses, same price. (Send line of finest print you can read distinctly without glasses, and state how many inches from the eyes, and I can suit you first time.) Good razor, $1; best in the world—a luxury—$2. Extra fine strops, 50c. Set best violin strings, 50c; for guitar, 75c. 3 Ludwig harmonicas, 50c. Best achromatic opera glasses, $4, $5; in pearl, $8, $12. Large field glasses, $8, $10. Signal service, $12. Watches cleaned. $1. Springs, $1. Jewels, $1. And returned free. BEST WORK. Try me.

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Freethought.

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SAN FRANCISCO, - - - FEBRUARY 18, 1888

THE ruling price of prayers in the legislature is quoted at $3 per pray. There is a lively competition among ministers for the position of chaplain.

PLYMOUTH church has fixed the salary of Rev. Dr. Lyman Abbott at $6,500 yearly. This is right. What will it profit a preacher if he save the whole world on a small salary?

A PREACHER from the interior of Illinois has just visited a distinguished clergyman in Chicago to inquire whether he was justified in taking pay for evangelical work performed on Sunday. The question here raised needs agitating. The sanctity of the Christian Sabbath must be preserved.

THE announcement that there will be no Saint Patrick's day parade in this city must be received with universal regret. The public is thereby denied the pleasure of seeing the Rev. Dr. M. E. Gibson and the editor of the Occident marching in procession past a given point, in honor of Saint Patrick the Presbyterian.

LENT begins on the 15th inst., and his Grace the Most Reverend Archbishop of the Archdiocese of San Francisco has issued a proclamation setting forth the regulations governing that period as to eating. It is so worded that the faithful can eat anything set before them and ask no questions for conscience' sake, Like other religious forms, ceremonies, and institutions, Lent is a humbug.

THE Rev. J. P. Moore, a missionary, writes from Japan that if missionaries attempt to be economical in that country they can have very little influence with the natives. They must put on style. Any complaint which may reach the American Board of Foreign Missions in regard to the expenses of the Rev. Mr. Moore while doing the Lord's work in Japan is thus adroitly forestalled.

THE Nashville Christian Advocate says: "The jurisprudence that grants rich rascals new trials in the courts is more successful than will be the theology that promises new trials in the future life to those that wilfully go wrong in this. The judge of all the earth cannot be deceived or bribed." We accept the above statement only tentatively Exactly what will happen in the next world cannot be determined with scientific precision until some one who has been there finds it convenient to materialize and depose.

THERE is a man at Rome, calling himself the successor of St. Peter, the vicar of Christ, and God's agent on earth. He dresses in unique costume, somewhere between a harlequin and a pantaloon. He sits upon a sort of throne, and his dupes kiss his foot —a relic of the kick in the mouth which serfs formerly submitted to as a token of their abject servitude. He professes to enunciate the will of the creator of the universe with infallible accuracy. He is the prince of impostors. Yet there are those who accept his claims and pay him homage and money. Some of these are physically alive. We live in an age of miraculous stupidity.

WHO PREACHES ANARCHY?

It has been persistently maintained by the orthodox party that Freethought leads to Anarchy; and by Anarchy they mean civil disorder, when every man shall be a law unto himself and have no regard to the constituted authorities of the people. This is mere assertion, and has never been proved by a single quotation from a representative journal of Liberalism. Freethought is in favor of order of government, of association, of the state, so far as it is in accordance with the Declaration of Independence, which is the fundamental document of the American Republic.

Freethinkers understand that, coming into social relations, there must be social limitations; that to a certain extent absolute individual freedom must be surrendered for the sake of society; that if a million people congregate together there must be a united action and a regard for what is called the voice of the majority under constitutional guarantees. This is simply a matter of necessity. There must be some orderly method of restraining crime. We cannot leave it to purely individual effort. The state may do many wrong things—this is not denied—but a wise reform will not destroy the state, but limit its functions. When the state exercises its legitimate functions it receives the respect and the support of the Liberal party.

Anarchy—that is, civil disorder—has been proclaimed all along the history of Christianity by fanatical sects; and anarchy, as a destructive force, has been based far more upon theology and religion than upon freethinking; and when it has accompanied freethinking it has been the result of a reaction of sentiment against the tyrannies of the state, as in modern Russia. Where

liberty prevails Freethought is order, Freethought is justice, It is construction and not destruction. It is association and not disintegration.

The National Reform party, which seeks to put God and Jesus and the Bible into the Constitution, and which is pre-eminently the Christian party, preaches Anarchy even more vigorously than Herr Most, and sets itself defiantly against the American state founded upon the Declaration of Independence. The following is the declaration of one of their speakers at a reform convention at Kansas. A more unadulterated doctrine of Anarchy was never proclaimed. Read carefully:

> If government be of man—if it be the mere will of the people—why should I stand in awe of it? I do not. I cannot look with awe and reverence upon the decisions and mandates of neighbor Jones, for I know that he is not the source of law to me; he is but my equal. Now if he and Smith agree to say what I shall do, must I recognize in Jones and Smith my rightful rulers? the government that I ought to respect and obey? Nay; if Jones and Smith and Brown agree to lay down the law for me, I am still unsubdued. I still assert my right. Nay, let millions of men, each of them my equal, command what is wrong or what is right, and their commands can never inspire in me profound reverence. Their will cannot be law to me. It is but the Jones, Smith, and Brown power at best. Multiply it bo the millions, it is the Jones, Smith, and Brown power still. *Its will is not law.* It has no authority but what belongs to brute force. Neither God nor my conscience binds me to obey the will of a million any more than one of my neighbors.

Here is a distinct declaration against the value of all human law. It is revolutionary, it is destructive. It says: Obey my God, obey my Bible, or there shall be civil disorder. It says: Put Jesus into every law, or I will not obey. Herr Most says the same thing, *i. e.*, If the law is according to my notion, I obey; if it is not, I reject it. So says the Reform party. Make laws according to the will of our God, or the laws are nothing to us. Says the Reform party, The government of the people, by the people, for the people, is not worthy of our regard. It is only the government of Smith, Brown, Jones, etc.

The Freethinker does not say this. He is willing to accept the government of the people for the sake of social harmony. He does not say, Make laws to suit me, or I will not obey. He respects the voice of the community. But the Reform party does not respect the voice of the community; it does not accept the government of the people of the United States; it tramples upon the Declaration of Independence. It says: Take God or Anarchy; take church or disorder; take theological sway or political chaos. The Reform party says: We will rule or ruin. In all the wildest utterances of the so-called Anarchists, there was never anything so utterly destructive of a social and political commonwealth as this declaration of the ecclesiastical party. It is a revelation of the cloven hoof of the church, of the devil of disorder and ruin that is in it. We see the gleaming sword half withdrawn from the scabbard of superstition, threatening not only the liberty but the order of society. It is the logic of religion which has made bloody the pages of history—submit or perish.

We proclaim Freethought, because it is in favor of a government by the people; because it is on the side of social order; because it is a protection to the rights and happiness of all; because it does make a nobler unity of mankind; because it does stand for justice and the repression of crime; because it does regard the voice of the community in questions of common interest.

Contrast Freethought with the Anarchistic utterances of the defenders of the church. They proclaim, disorder, ruin, chaos, the destruction of society, the abrogation of law, unless we quietly submit to to the despotism of their barbarous deity.

The Anarchist says: Do as I—my ego—thinks proper, or I will overturn the state.

The theological fanatic says the same thing: Do as I—my ego, my God—thinks proper, or I will overturn the state.

Theology and Anarchy thus shake hands over a bloody abyss.

A LOUD CALL.

There has been such an unexpected demand for the back numbers of FREETHOUGHT that the issues of January 14 and 21, Nos. 2 and 3, are exhausted, and quite a number of our subscribers desire them, as they wish to have the paper on file from the beginning. Probably most of our readers want to keep the file complete, but there are some who may not, and we earnestly ask those who have copies of Nos. 2 and 3, or who can obtain them from others, and do not care to preserve for filing, to forward them to this office. They will thus confer a great favor upon us and upon subscribers who have failed to receive these numbers. We did not anticipate so extensive a call for our new paper. The sales at the newsstands have been far beyond our expectation. In fact, our circulation for a journal scarcely six weeks old has been remarkable. Our highest hopes have been more than realized in the generous welcome we have received from all parts of the country, especially from the Pacific Coast. It shows that a field long undesirably vacant is now occupied, and if friends continue to rally, our financial success is assured.

We are glad there has been so loud a call, and we shall be prepared hereafter to meet all demands.

THE LECTURE TOUR.

The sunshine is coming, the rains are clearing off, and the field work for Liberalism is at hand. We must leave the editorial chair and enter upon the pioneer service. The platform is as necessary as the press to the advancement and organization of our ideas. We must combine these two great means of labor. We expect to be in Fresno and Oleander this week, and then pass on to Los Angeles, Monrovia, San Jacinto, and Del Mar, to National City and San Diego. Returning, we shall endeavor to visit along the way Anaheim, Santa Ana, Nipomo, San Luis Obispo, Santa Barbara, Boulder Creek, Santa Cruz, etc. We shall lecture in San Jose in the latter part of April, and also in Gilroy, Livermore, and other places. We shall probably deliver one lecture in San Francisco during the month of May, and visit various places in the vicinity. From June 13 to 21 we expect to be in Coos county, Or. In June we shall open the campaign in Ashland and vicinity. June 22 we shall be at Silverton, on the anniversary of the organization of the Secular Union, and speak in the new and beautiful Freethought hall, which is an honor to the Secularism of Oregon. We shall also greet our friends at Molalla, Stayton, McMinnville, Salem, Portland, Vancouver, Forest Grove, Hillsboro, etc. We shall deliver the Fourth of July oration at Eagle Creek, and there will no doubt be a glorious celebration with hundreds of Liberals from near and far. We shall go down the broad Columbia to Astoria, Cathlamet, and other places.

So much of our summer's work is outlined. This will occupy us until about the first of August, when we shall take a trip to the far Eastward. Now we hope that all friends along the routes we have mentioned will begin the work at once. Either one, two, or three lectures can be given in a place. A little earnest effort

will provide for a meeting at any point where there are half a dozen Liberals. We do not charge high prices, and are willing to work for a little where there are warm hearts and generous labors. We wish to continue the interest and enthusiasm that have already been aroused upon the Pacific Coast, so that there shall be a steady and permanent stream of progress. We have already received great encouragement for the coming year, but we are not satisfied with anything less than the most radical and productive results. We want every city and town and village along this wonderful coast to be agitated with the principles of Freethought. We do not purpose to take any vacation from this the work of a lifetime.

We ask the co-operation of all friends, of all Freethinkers; and we desire to communicate at the earliest possible moment with those who are willing to join in the campaign. The indications are that Freethought will make greater gains this year than ever before. SAMUEL P. PUTNAM.

A UNIQUE FIRE ALARM.

A singular card was handed us the other day, that is, at first sight it struck us as singular, but a little consideration showed that it was eminently appropriate. It was a pocket fire alarm, with the compliments of the Howard-street Methodist Episcopal church, containing a list of all the fire-alarm boxes in the city. On the opposite side was the benign picture of the Rev. R. Harcourt, D.D., pastor, and also a programme of the church services. The Rev. R. Harcourt is a happy looking gentleman, with spectacles on his nose, and an unwearying smile. His side-whiskers are beautiful. His necktie is gracefully concocted. Without doubt he is very popular. He doesn't seem to be ruffled by any care, but to have abundant appetite and good digestion. We looked inquiringly at the card, and wondered what connection there was between the Rev. Mr. Harcourt and the fire alarm of San Francisco. We were stupid indeed; having been so long out of the orthodox atmosphere, we had forgotten. This was a double fire alarm. On one side, a warning of fire in this world; on the other, a warning of fire in another world. The Rev. Harcourt himself was a fire alarm. There was no look of horror in his face, no agony; but there he was to announce an awful fire, where millions upon millions of the human race are burning up; and in view of this vast conflagration he holds a grand praise service every Sunday evening.

This is a symbolic card. Every time one uses the fire alarm boxes of the city he is constrained to remember the face of the Rev. R. Harcourt—the fire alarm for another world. We admire the ingenuity of the Howard-street Methodist Episcopal church. It knows how to combine business with theology. It realizes that its whole machinery is run by fire, and therefore it makes use of a pocket fire alarm to advertise its gospel.

THEODORE GORNER, of Livermore, left the names of nine subscribers to FREETHOUGHT at this office last week. J. Henry Schroeder, of Coos county, Or., sends us twelve names, and more coming. A. B. Thompson, of Salt Lake City, sends five names. H. L. Shaug, of Del Mar, six names, remarking, "To say that I am delighted with the general make-up of FREETHOUGHT conveys but faintly my feelings. I felt like shouting as the Methodists do, but instead of acting in so senseless a manner, I started out to circulate the good news and procure subscribers." A. H. Schou, of Oakland, brings us nineteen subscribers. J. Vostrovsky and R. H. Schwartz, of San Jose, add a dozen to the list; and along with the rush from the Pacific Coast far-off Maine is heard from; North Carolina, Florida, and New Jersey, "the state of blasphemy," and almost every part of the Union. New York joins with Chicago in forwarding recruits. Thomas J. Truss, president of the Secular Union of Denver, writes, "All the Secularists I have met with say they intend to subscribe for FREETHOUGHT." Thus the response is general, and enthusiasm prevails. Such success, however, only gives a splendid motive power for greater work. We have simply made a beginning. Within a month after starting, our subscription list ran up to over five hundred names, but we need ten times this number in order to achieve solid and permanent results. We want to reach a hundred thousand people on this coast. It can be done if every earnest Freethinker will aid in the circulation of this journal in his own community.

MR. CHARLES ECKHARD publishes a long article in an Eastern paper, the object of which is to cast doubt upon the correctness of the secretary's financial report to the Congress of the American Secular Union in 1886. Mr. Eckhard says:

> "I was one of the Auditing Committee, and I declined to sign the report for the reason that there was no proof that the statement was true. Mr. Marshall, Mr. Thorpe, and Mr. Grower *did not sign it for the same reason.*"

This statement by Mr. Charles Eckhard, so far as it concerns the action of Messrs. Thorpe and Grower, is totally and unqualifiedly false, and if we cannot prove it to be such over the signatures of both Mr. Thorpe and Mr. Grower we will forfeit one thousand dollars to the treasury of the American Secular Union, and retire. The remainder of Mr. Eckhard's article is inordinately malicious, and unworthy even of him. Having for a brief season enjoyed the ridicule of the Liberal public, he is now putting forth his best endeavors to merit its contempt. He should remember, however, that the rogues will sometime fall out, and that if he persists in his present course nothing will be due him in that event.

SOME one signing himself "A New York Dentist" writes from Los Angeles that, passing through a neighboring town, he stopped at a bookstore, where he saw a copy of FREETHOUGHT and at once bought it, not that he desired it for his own reading, but to "prevent its falling into the hands of some thoughtless young man and doing him an incalculable injury." The writer adds that what he saw in this paper determined him to give $1,000 for Christ's work, which he had brought to Los Angeles to invest in lots. Now let the recording angel give us credit for a thousand dollars. Religious editors may obtain our rates per column for cash-compelling literature by applying at this office.

J. D. SHAW, of the Independent Pulpit, writes, "I am so well pleased with FREETHOUGHT that if you are willing I will club with you." We accept the cordial invitation. We believe in joining forces. The field is big, and we can all help one another. Our motto is Fraternity. Many, no doubt, will be glad to take a weekly and a monthly together. The Independent Pulpit is an able and interesting journal, and is doing excellent work in the Southwest. The club rates for FREETHOUGHT and the Independent Pulpit, taken together, will be $2.80 per year.

THE Rev. Dr. Leonard, who opened the proceedings of the Subsidy Convention at Washington with a prayer, implored the divine guidance in measures "for the development of American shipping." The Almighty, we believe, has not as yet been requested to bear a hand in steering canal boats, though if prayer

and commerce continue to be mixed as at present something of that sort may be expected shortly.

THE Rev. Dr. Maclay, a returned missionary from Japan, said at the Methodist parsons' meeting the other day that "in a short time Christianity would gain such a foothold as to be the recognized religion of that country and China." The facts are opposed to the Rev. Mr. Maclay's statement. No doubt he wishes he could believe it himself.

LET it be remembered that quite a stock of Liberal books are kept on sale at this office. This is the time of year when everybody should buy the "Truth Seeker Annual for 1888," price 25 cents, and Ingersoll's argument in the famous blasphemy case, price 25 cents. We have a large supply of both these works.

GATHERING EXPERIENCE.

The days of a man who looks after the details of publishing a new paper are full of woe. I, the writer, having been for numerous years foreman of a composing-room, congratulated myself—and it was also dwelt upon by Mr. Putnam—that in the publication of FREETHOUGHT we sprang to the conflict full-armed, and prepared to surmount difficulties as though on wings. On account of my previous condition of servitude Mr. Putnam left everything to me, and with the confidence born of inexperience I accepted the trust. To-day I found leisure to look in a glass, that is, a mirror, and I saw therein reflected a man bent with care, dusty, unshaven, baggy, and wearing a haunted, hunted, careworn look. The same was the junior editor of this journal as he appeared after seeing six numbers of FREETHOUGHT through the press.

Our first printer is a historical character in this city. He has been in the printing and publishing business for many years, and in his day has worked at the case when Henry George made typographical errors at an adjacent stand. I do not know how it occurred that the paper was always late while he had it. I went into his office one day when No. 5 should have been on the press and found much of it still in manuscript. He acknowleded that the paper was behindhand, but was unable to explain the circumstance. "Here we stand," he said reflectively, "in the presence of sufficient material to print the largest paper published in the country. Here are from fifteen to twenty men, all at work, many of them sober. I cannot understand why your work is behind." Investigation discovered that the men, instead of working on FREETHOUGHT, were putting in type an extended list of delinquent taxpayers of this city. I thereupon fell to and made up the paper, as I had done upon four previous occasions. I am rather fond of the so-called art preservative, and have no repugnance to handling type, but I found that for an editor to materialize into a printer so often was exhausting to the organism of the medium.

Two weeks ago the opportunity to obviate this difficulty seemed to have dawned upon us. Mr. F. Brown, who has set type on most of the Liberal papers, and who came to San Francisco in a palace car similar to the one occupied by Mr. Putnam and myself, proposed that FREETHOUGHT should have a private printing-office. The proposition was accepted; a room rented next to the editorial office, and an entireiy new plant put in. Mr. Brown kindly agreed to do everything but the press-work. I thereupon prepared an announcement that I would retire from the printing business and hereafter devote myself to the production of thinklets. This announcement I am now obliged to defer. When No. 6 was about half ready for the press Mr. Brown succumbed to the influence of our semi-topical climate, enrolled himself on the epizootic list, and at this writing has not reappeared. The experience of the past five weeks was repeated, and one long and weary day, and half of one abnormally protracted night, reduced me to the condition which I have hereinbefore described feebly. In justice to myself I would state that the paper got there, but to the eye of the experienced printer it bore the story of the attempt and failure of one man to do, without extra pay, the work of several. It is for these reasons I remark that the days of a man who looks after the details of publishing a new paper are full of woe.

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All our local friends know that since FREETHOUGHT was first published it has enlarged its dominions. When the editors reached San Francisco and wandered forth to discover some quiet spot they could thenceforth designate as their editorial rooms, they found two offices in the handsome building at the corner of Kearny and California streets. The first was ten feet by eighteen, illuminated by one window; the other eighteen by twenty, with four windows. Having scrutinized the larger room carefully and pronounced it exactly what they desired, and having glanced casually at the smaller one and condemned it as precisely what they did not want, they accepted the latter on account of the difference in the rent. FREETHOUGHT had at that time but one subscriber, and he had not remitted his subscription. We had not then made up our minds whether the readers or the editors of this paper were destined to support it. At the end of the first month it was decided that the large room was not too capacious for a growing thing like FREETHOUGHT, and the editorial table was tipped up on one side and slid into its present quarters. The desirableness of the location is remarked upon by all who visit it. One corner window affords an extended view down Kearny street; the other looks up California street, toward Nob Hill, which the cable cars go up and down like the angels on Jacob's ladder ascending and descending. Near the opposite corner is a "Holiness Mission," from which members of the Salvation Army emerge nightly and amuse the heathen.

Amid these pleasant surroundings FREETHOUGHT will continue to be issued in an attractive form at $2 per year, single copies 5 cents; and its white wings will not become fatigued.

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Associated with our removal is an incident which I may mention. When I went to our landlord's office to apprise him that we were now prepared to take two rooms instead of one, I remarked, as I signed a check in an off-hand and elegant manner, that I presumed he was pleased at this evidence of the promising aspect of our affair. To my surprise he said no, that he was not. He also said that in his opinion we were doing great injury to the cause of religion, and that he would prefer that the rooms should remain in a state of echoing vacancy if our publication could be squelched as a result. As a religious man, he went on to say, the central idea of this paper was very repugnant to him. He believed in a creator of the universe we inhabit, and could no more contemplate the works of nature which he beheld, and deny a designer, than he could look at his watch and deny the existence of a watchmaker. It seemed to me, upon searching my memory carefully, that I had before heard an argument similar to this, and I was forced to admit that a watch might convey to a reasonable person a notion that there was a jeweler somewhere; but I inquired, in the interest of scientific truth, if anything he had observed in the raw material from which the timepiece was constructed exhibited marked evidence of mechanical ingenuity. As he did not reply to this, except by a vague reference to natural law, I proceeded to explain that FREETHOUGHT did not pay special attention to the work of denying the existence of a god or two, more or less. We intended to point out as distinctly as possible, and frequently, that the natural law which gave to one or more persons the right to believe in God at the same time vested all other persons with the privilege of dissenting from that view. He shook his head doubtingly, but desired me to instance a case wherein liberty was infringed. I asked if a religious law, such as that under which members of the Grand Army of the Republic were arrested for marching on Sunday did not curtail the freedom of the citizen. He maintained that Sunday laws were necessary to protect people from disturbance while engaged in public worship. I held that people engaged in any other public demonstration—whether a procession, a target company, or the Salvation Army—were entitled to equal protection. No discrimination, I thought, should be made between two observances of a public character; and American citizens were as free to attend church as to go on

an excursion—and no more so. If I remember correctly his closing remark was that I appeared to have been dyed in the wool, and that he was not at present prepared to subscribe for this paper. M.

THE LIVING PAST.

A copy of the Boston Investigator of Nov. 11, 1863, nearly a quarter of a century old, is before us. It bears the marks of service—a veteran of the wars. It is not so large as the present issue, and was published at No. 55 Cornhill. Paine Hall was then a dream. It is pleasant and hopeful to thus look back upon the past, to see the work that has been done, and to realize the gain that has been made. While we hail the future, we must not forget the toils that, in darkness and difficulty, have made that future so glorious. Freethought a quarter of a century ago was not the power that it is to-day. But there were brave hearts then, and voices of cheer and progress; and from that living past we gather impulse for our own time. We wonder if Horace Seaver will recognize one of his ringing editorials of those years of conflict? Its words are so wise and fearless that they are now the trumpet call of our advancing ranks. They breathe the immortal spirit of liberty, of justice, of truth, of humanity, and with joyous greeting to our more than half-century companion we place his admirable declaration of Freethought philosophy before our readers. The Investigator of 1863 announces to the Liberals of 1888:

"While we endeavor the best we can to make our paper Infidel, we think that we are consistently carrying out our principles when we allow the use of our columns for the discussion of any subject which interests any considerable number of human beings. Some matters, perhaps, can remain as well undiscussed as not. If, for instance, a man were to start the notion that on the planet Saturn the inhabitants had their heads placed below their shoulders, it would be of no great consequence to debate such a question, as it is of no practical importance. But any subject which concerns human rights and duties here in the United States would seem to be debatable, inasmuch as it is useful; and in regard to such we frankly confess that we do not know where to draw the line, or to shut down the gate. Some Infidels apply their principles to religion, some to politics. We do not see but we must let each party take its own way, and pursue the course which it deems best; else we must set up a kind of despotism, and that is not according to our taste or wish. Our paper is free enough, we think, to suit any reasonable man; nor is there any doubt, we believe, as to its Infidelity; and if it is right in these two important particulars, it is about as much as can be expected. We never can all think alike upon every subject, but if we possess and can exercise individual opinion without trammel or restraint, we enjoy mental freedom; and as this is what we are aiming at, we ask those of similar views to assist us in planting securely our paper upon this foundation."

Sunday and the G. A. R.

The Los Angeles Tribune says: "The New York city authorities seem to be enforcing the Sunday law with more strictness than prudence. Sixty members of the Grand Army of the Republic who marched in procession to the funeral of a comrade were arrested on Sunday, and two of them were held in $200 bail each. The Grand Army boys will make it a test case, as they should, for it is outrageous that they should not be allowed to give the last honors to a veteran who risked his life for his country!" and the Santa Ana Standard remarks: "Yes, that is just what the puritanical Sunday sentiment of this country is coming to, and ere long we may expect to see a strong pull made by the fanatics of California to inaugurate a similar Sunday law here. It was all well enough for the old soldiers to fight the battles of their country, while the professed Christians were praying for their success, but in these days of peace it is a crime against Christianity to bury an old veteran on Sunday with the honors of war! How do you like the picture, you men who fought every day for liberty, to now be restrained by fanatical legislation from showing respect to your dead comrades on Sunday?"

DARE YOU COME TO TRIAL?

This is addressed to all and singular, the clergy of the state of California, and all the presidents, professors, graduates, and students of all her theological institutions, and to all others whom it may concern, and comes greeting, all hail, health, peace, and success to one and all.

And now comes the undersigned, an old man of seventy years, a diligent student for more than fifty years in all manner of history, science, law, morals, and theology, and now in the full possession of all his faculties and powers, and addresses this letter to you in the spirit of truth, kindness, and justice. He submits and admits that you are each and all engaged in doing a certain good work for mankind, and in good faith, and sincerely aiming to serve God and man both, and to leave this world the better for your having lived in it.

He concedes that you are each and all calling sinners, the foul and the ignorant, from their evil ways, dragging them out of the mire and the clay, and calling them up to the ground on which you stand. You call all up and none down; and when you snatch a poor drunkard from the ragged edge of crime and sin, make him sober, and an attendant on your devotions, you have done him a real service, and for yourselves a great glory.

He admits that you call none down from above you. All your converts are from below, hence your work is good so far. But you must be aware, you are, all your clerical meetings confess it, that there is a grade of mind in this state, in this city, and in all the states and cities of this republic and of Europe, that is above your reach. You have lost it, you know it, you feel it. You ask for missionaries to Africa, China, anywhere except to this great class right in your midst—the unbelievers of the civilized world. These, your friends, neighbors, countrymen, you leave to a reprobate mind. You have no missionaries to them. You make no preparation to meet them. You are training no men able to meet them in debate, by lectures, in books, or otherwise. You seem content to run into the by-ways, and the dark corners of ignorance and barbarism, and to leave the high places of your own land, and the men of your own blood, to forget God, and follow the paths of Voltaire and Ingersoll.

But it is unwise. If the churches sally not out and attack these men, they will anon assail the church and throw down every turret and steeple. It was not the plan of your fathers to avoid the enemy, either in argument, or in arms. They knew full well that he who waits to be assailed is almost surely lost. You must put your houses in order. The enemy is at hand, and if you meet him not on the outside, you will soon find him within your doors.

The great republic is not as the empire. Its laws are based on freedom, justice, human equality, and individual manhood. It says to every citizen: "Think, feel, boldly, and without control or fear. Thoughts are not crimes, and shall not be punished as such." The teachings of imperial Rome are just the contrary. The emperor is all the same as God, and to be obeyed in all things. Its religion is the religion of the state. All people must accept on pain of death. Who so denies, let his head be stricken off!

The Roman emperor called the Council of Nice, of such bishops as he chose. That council settled all the tenets of your religion. It declared the books of the Bible, the Trinity, the rank and place of Christ, the creed, and the doctrine that opinions shall not be free, but death here, and hell hereafter shall attend all unbelief; in fact, that Freethought is sin, and errors in opinions crimes. You have followed that imperial council in all these things. You have pruned away some later errors of the Romish church; but in main you stand now with that Council of Nice.

The Roman Emperor called the Council of Nice, of such bishops as he chose. That council settled all the tenets of your re-

Now, in the republic, the fathers of theConstitution rejected that council, and all that grew out of it. They said:

"No man is king by the grace of God, and we will have none."

"No church teaches by the authority of God, and we will have none."

"We know only God, no Trinity, no Christ, and no Bible, except on the authority of this council, and we will have none."

"Man shall not be commanded to believe, in fear of death and hell; but thought shall be free, and errors of opinion shall not be crimes."

Here our Fathers reversed the council of Nice on every important matter. The republic took issue with the empire. Which was right? The people of the United States side with our Revolutionary sires. You still stand by the empire. You must come over or you never more can be a power in this land. The republic asks for a new trial of all these points. You must prepare for that trial. You are invited here and now to do so.

The writer of this letter invites your best and ablest, before the people of California, to discuss with him, by letter or on the platform, all these issues, this new trial, to the end that you may in future take higher ground, and conform your creeds to the genius of the Republic and the Constitution of the country. He will contend and affirm—

That the empire is not authority for anything, while the republic is.

That as compared with the bishops in the Council of Nice our fathers of the republic were angels of wisdom, justice, kindness, and good manners.

That as to the decisions of that ancient imperial council about the Bible, the Trinity, and the creed, they had no support in science, history, or common justice.

That as to the rights of man in government, in freedom of thought, and the punishment of erroneous opinions, our fathers were right and the imperial council grievously wrong.

That all of you, all churches, schools, colleges, etc., and a teachers who cling to these errors of that council, are equal wrong, at war with the American people, the American system, behind the age, and forever incapable of converting intelligent Americans to that faith.

That it is utterly impossible that God should ever have sanctioned the idea of punishing mere errors of opinion. Man has only just learned better, but God never learns.

Convinced that these errors will have to be corrected before the churches can become the efficient instructors and guides of the American people, and willing to aid you in making the necessary change, I have the honor to subscribe myself,

Your servant, H. L. KNIGHT.

AN INTERNATIONAL COUNCIL OF WOMEN.

The International Council of Women to be held in Washington, D. C., commencing March 25 and holding till April 1, promises to be of much interest. It is called for the purpose of celebrating the fortieth anniversary of the "first public demand for equal educational, industrial, professional, and political rights for women."

At this international convention there will be a review of the work done and points gained for women during the last forty years, as well as new work laid out for future action.

It is humiliating to think that for forty years the agitation of the question of equal rights for women has brought no more than it has. It is still more humiliating to witness the lukewarmness of woman herself in respect to her own enfranchisement.

True, woman has gained some laurels and made some headway within the last forty years, so that she stands to-day upon more solid ground than ever before. She has acquired the right to teach, to preach, to practice the professions, to vote for school committee in some of the states, the whole ticket in others, and to stand at the polling places and distribute votes on election day. This is something, but not what it ought to be.

That woman has made no greater progress is due in great part to the fast hold she has kept upon the Bible and popular religion. "No man can serve two masters," and no woman can obtain her entire independence until she throws off the yoke of religious bondage. The Bible is no friend to woman, but her greatest enemy. It teaches that the first woman brought all sin and sorrow into the world, and in consequence all women had to be cursed for her sake. Let women read the words of Paul, the great leading light and expounder of popular religion, "Let the women keep silent." "If they want to know anything, let them go home and ask their husbands." "Wives, obey your husbands." "I suffer not a woman to usurp authority." "Keep your wives in subjection," and much more of the same sort and worse. Let them read, and then go and open a Woman Suffrage meeting with reading of more of the same "scriptures," followed by prayer to a being who was never known to lift a lazy hand to help woman to a better position, but who pronounced the first curse upon her!

It is the shame of woman that she has been held captive to the church so long, kept in leading-strings to do the work that men did not care to do, to do *all* the real work and to get no thanks for it, either. She has been the auxiliary doing the drudgery, while men bore off the honors and the prizes. Only last week I read of a new hospital scheme, where the officers were all men, but they voted to have an auxiliary of women to aid in furnishing the hospital and in meeting expenses for the same. In the beginning of this scheme, the women were called upon to collect funds, and they did, by real work, to the amount of over two thousand dollars, while the men sat by cracking jokes and telling stories.

There are two factions among woman suffragists, those who have faith that woman may obtain her rights by adherence to the Bible and religion, represented by Lucy Stone, Mary Livermore, Francis Willard, *et als;* the other side battle for woman outside of the Bible and its teachings, and notably among them are Elizabeth Cady Stanton, Matilda Joslyn Gage, and Susan B. Anthony, followed by other younger but intelligent and justly celebrated women.

That women will obtain their just rights is only a question of time, for all will finally come to see with the late Frances Wright, that "until women assume a place in society to which good sense and equal rights entitle them, human improvement must advance but feebly, for, let women stand where they may in the scale of being, for good or for evil, for knowledge or ignorance, their position decides that of the race."

If the International Congress of Women will work to show women that in order to be free they must first break the fetters that binds them to false and ignorant theories—that they must turn from the superstitions of the past, and take on the white garments of the living truth—if they will do this, the great convention will not be in vain. SUSAN H. WIXON.

RELIGION IN THE SCHOOL.

Sectarian schools ought not to be supported by public taxation. It is the very essence of religious tyranny to compel a Methodist to support a Catholic school, or to compel a Catholic to support a Baptist academy. Nothing should be taught in the public schools that the teachers do not know. Nothing should be taught about any religion, and nothing should be taught that can, in any way, be called sectarian. The sciences are not religious. There is no such thing as Methodist mathematics or Baptist botany. In other words, no religion has anything to do with facts. The facts are all secular; the sciences are all of this world. If Catholics wish to establish their own schools for the purpose of preserving their ignorance, they have a right to do so; so has any other denomination. But, in this country, the state has no right to teach any form of religion whatever. Persons of all religions have the right to become citizens, and citizens have the right to advocate and defend any religion in which they believe, or they have the right to denounce all religions. If the Catholics establish parochial schools, let them support such schools; and if they do, they will simply lessen or shorten the longevity of that particular superstition. It has often been said that nothing will repeal a bad law as quickly as its enforcement. So, in my judgment, nothing will destroy any church as certainly, and as rapidly, as for the members of that church to live squarely up to the creed. The church is indebted to its hypocrisy to-day for its life. No orthodox church in the United States dare meet for the purpose of revising the creed. They know that the whole thing would fall in pieces. Nothing could be more absurd than for a Roman Catholic priest to teach a public school, assisted by nuns. The Catholic church is the enemy of human progress; it teaches every man to throw away his reason, to deny his observation and experience.—R. G. Ingersoll, in the Truth Seeker.

THE teacher—Correct the sentence: "The liquor which the man bought was drank."

Smart boy—"The man which bought the liquor was drunk."

WHY DID THE LORD CREATE THE DEVIL?

THE SUBJECT ABLY CONSIDERED BY SI SLOKUM.

I

God having existed from time immemorial, said time having no beginning, he awoke one day to the realization of a long-felt want, and immediately proceeded to fill it by building up the earth and the heavens and all that in them is, not to mention, being of small account, sundry and divers suns, moons, and stars that glimmer and glisten and glare in illimitable space, when the weather is clear and no clouds obstruct the view.

Lonesome as he must have been in the vast void where there was nothing but himself, God hit upon the notion of an earth to be peopled with beings after his own image, and set out at once to form said earth and things, the fact that there was nothing to make them of not interfering with his plans in the least.

Here is where a god has the bulge on mortals, who are utterly unable to construct tangible things of intangible nothing, and who can't comprehend how a god can do it. Take Jay Gould, for instance, a sort of mortal god of finesse—he calls it finance—even he requires "water" to work with, and when his work is done he hasn't really made anything, but simply swelled twenty millions of stock to the proportions of forty millions, robbing Peter (the public) to fill the pockets of Paul (himself). This operation of his, with "water," seems a pretty big thing to do, but, after all, what is it for a man-god to accomplish when men-fools sit by and allow him to work his racket?

But God—our God, you know—the only true God, all the other gods being frauds—couldn't rob Peter, for there weren't any Peters to rob at that time—(the Peter that figured later on would have panned out very little, I think, had he been robbed)—and there was nothing to rob him of, and nothing at hand with which to build up the universe.

Yet, as I said before, the Lord, nothing daunted, set himself to work with the material he had, an unlimited supply of nothing, and, in the incredibly short time of six days—always provided these were twenty-four hour days—built up the entire universe; the most prodigious feat in the building line on record.

Of course there was nothing strange in the building up of an immense material system of immateriality, or nothing, for everything was and is possible with our God, but a very strange thing followed the creation of the universe, all the more strange from the fact that the creator was responsible for it.

After creating man of dirt—why man should have been made of vile dirt, when said dirt was made of pure and unalloyed nothing, is something I never could see into, and is what no fellow can ever find out, I guess—after creating man of dirt and locating him on one of the most magnificent ranches ever existing, according to accounts, and where said man might have thrived, and very shortly got up a land improvement and cattle trust company, God went to work and created a devil to harass man, who, he evidently thought, would have too soft a thing of it on the Eden ranch.

This, to me, is the strangest part of the whole business of creation; but of course I wasn't there and don't know what call there was for a devil, which might have been a loud one, and which the Lord couldn't very well ignore. Allowing there was such a call, did the Lord know, or did he not know, that the devil would "best" him in the scrapping-match for human souls?

Now, as it is not supposable that the Lord did not know, he being then, as now, omniscient, it follows that he did know, whence comes the overpowering conundrum, Why did he create the devil? Of builders it has been said, "They builded better than they knew;" in this case it must be said that the Lord created more powerfully than he knew.

In any way we look at this superfluous creation, the Lord is left in a peculiarly perplexing predicament, besides being very badly "left" in the scramble for human souls! If he didn't know the devil would prove too many guns for him, as he has proved from the start, and thus far toward the finish, then he was not omniscient any more than say Frankinstein; if he did know the devil would "best" him in the rustle, then he made the grandest mistake of his lifetime, showing that he was not infallible and therefore, on this lay, a lesser being than the pope, who is infallible! and a god who is not infallible is not much more, if any, of a god than the men-gods after the pattern of Jay Gould, who, as a man-god of finesse, is infallible every time, never getting left!

SI SLOKUM.

(To be resumed.)

THE CHURCH AND CHARITY.

Hospitals, asylums, almshouses, and other charitable institutions, it is claimed, are of Christian origin. Every student of history knows this claim to be false. Charity is not a virtue confined to Christianity. In every age and in every country, when famine and disease have stalked abroad, human hearts have throbbed with sympathy, and human suffering has been relieved.

Rome always supplied the wants of her poor, and the corn laws of Caius Gracchus provided as generously for the support of this class as the laws of any Christian nation do. Greece had her homes for the poor, her refuges for the stranger, and her hospitals for the sick. Four hundred years before the Christian era, an emperor of India established hospitals in every city and town throughout his empire, and these flourished for centuries. In Mexico and Peru, institutions of charity were everywhere maintained. In no country are the aged and infirm more tenderly cared for than in heathen China. The first asylum for the insane in which we have any record was founded by the Mohammedans in the seventh century. The first Christian institution of the kind was built in Spain seven hundred years later; and the historian states that the kind-hearted monk who established it did it to protect these unfortunate people from the insults of their Christian neighbors.

Tauntingly the church inquires, "What have Infidels ever done for charity?" What have Infidels done for charity?—Stephen Girard, an Infidel, left a fortune of six millions to found an orphans' college in Philadelphia; James Lick, an Infidel, gave more than a million for scientific and benevolent purposes; James Smithson, an unbeliever, left half a million to found the Smithsonian Institute at Washington; Henry Seybert, a Spiritualist, who died in Pennsylvania the other day, gave half a million to science and charity; Peter Brigham, an Infidel, gave three millions for the purpose of establishing hospitals for the sick poor of Boston; John Redmon, an Infidel, gave four hundred thousand dollars to support free beds in the hospitals of Boston; William Maclure, an Infidel, gave half a million dollars to aid the workingmen of Indiana; Robert Owen, an Infidel, devoted fifty years of his life and expended five hundred thousand dollars in promoting the interests of the poor and laboring classes; Robert Ingersoll, an Infidel, although not a man of wealth, has probably given as much to charity as any living clergyman has done; Peter Cooper, the greatest philanthropist of the age, was a disbeliever in evangelical Christianity.

What have Infidels done for charity? Nothing that the church has not claimed the honor of doing. Stephen Girard had scarcely been placed in his grave before she attempted to steal his legacy and place it to her credit. Erect a charitable institution, and in less than twenty-four hours some emissary of the church will come along with a piece of chalk and write the word "Christian" above the door. Were the Freethinkers of New York to build a hospital to-day, the church would climb on top of it to-night, erect a cross, and in the morning ask you what Indels had ever done for charity.

There are, scattered over our land, a lot of so-called charitable institutions, labeled "Catholic" or "Protestant," supported almost wholly by contributions from the secular public, and appropriations lobbied through our legislative assemblies. But Christians handle the funds, and so they are Christian institutions. Paying institutions, too. "Shepherds' Folds" furnishing mutton for the church's wolves.—Remsburg's "False Claims."

CHARLES KINGSLEY, when he visited this country, was quite enamored of the Pacific Coast, and declared that here would be the new Greece. The arts, the culture, the genius of the bright Athenian world would again flourish on these lovely shores that rival in their beauty and brilliant scenery the ancient dwelling of Apollo.

THE AMERICAN SECULAR UNION.

SECULARISM OR GOD IN THE STATE.

When the government appoints and pays out of the public treasury Christian ministers to offer up prayers to the Christians' God;

When it salaries men to teach the Christians' religion to soldiers in the army, and sailors in the navy, and convicts in our penal institutions;

When it bestows upon religious institutions millions of public moneys;

When the sacred book of a special religious body is permitted to be read in the public schools.

When laws of the several states set apart one day as particularly holy in obedience to the demands of the church, and punishes those who may observe that day in a different way from what the church prescribes;

When, in the courts of justice, witnesses are compelled to swear by the Christians' God, with their hands on the Christian's Bible;

When the president of the United States (or the governor of the state) ordains himself high priest, lifts up his hands and voice, and calls upon all the people to bow the knee in prayer upon a specified day;

When the coin of the republic bears upon its face that hypocritical lie, "*In God we trust;*"

When, in a number of states, the person who is a disbeliever in prevailing religious dogmas is not only debarred from holding office, but from testifying in a court of justice;

When, above all, by exemption from equitable taxation, the government contributes $10,000,000 annually to the support of the church;

When the religious institutions of New York city alone (mainly Catholic) receive from the regular appropriations, and also from the excise fund, a sum of over $2,000,000 annually;

When Archbishop Corrigan's Catholic Protectory, in New York city, with the connivance of the lower courts, is able to steal John Mullin's daughter, Mamie; hide her away from her father, and have him arrested, and imprisoned on a false accusation, because he persisted in his endeavors to recover her, and only recently that slow-going machine, the supreme court of New York, has ordered the child's restoration to her parents after thirteen years of enforced absence, yet this kidnapping concern receives over $20,000 per month from the public funds of New York city, and it was proven that police, detectives, and judges, in brazen defiance of all law, assisted in that damnable conspiracy;

When the red-hatted representative of Rome has to take a trip to the eternal city to plead whether workingmen in this country shall be permitted to join an organization for their own protection, and when the Holy Father only "wilts" when shown that by opposing organized labor he imperils the financial grab-bag of the priests;

When Roman Catholic women in New Jersey have to publicly apologize to their priest and whole congregation for daring to marry Protestants;

When Chas. B. Reynolds, one of our vice-presidents of the American Secular Union, has recently been indicted, tried, and fined for the impossible crime of blasphemy in New Jersey;

When John A. Wilson, a publisher of Paulsboro, N. J., is sentenced to two years' imprisonment and $500 fine for mailing two books which are said to be found on the shelves of every first-class book store in the country, through the persecution of that Christian assassination vampire, Comstock;

When a noted liberal paper in Kansas (*Lucifer*) is attempted to be suppressed under the same law;

When art dealers are arrested for selling photographs of classic figures of the human form "divine (?)";

When in Boston a boy is fined $2 for playing marbles on the "Lord's day," we have a fair specimen of the light to which intellectual "culchaw" has attained in the Athens of America;

When the Tennessee legislature has recently passed by a vote of 26 to 4 a bill making it a misdemeanor to do barbering on Sunday, under penalty of fine, or imprisonment, or both, (their ministers can't stand competition in "shaving" the public);

When, in Iowa, a man was arrested at Lyons for chopping a stick of stove-wood on his own premises on a Sunday;

When, in Arkansas, Seventh-Day Adventists, who rigidly keep Saturday as their sabbath, have, during the past year, been arrested, fined, and imprisoned for working on the orthodox Sabbath, and where two deaths were the direct consequence of one case of prosecution under the law;

When a noted Liberal of Martinsburg, West Virginia, one of the oldest Odd Fellows and most respected citizens, is expelled from that order, through orthodox machinations, because our president, Mr. Putnam, when secretary, held meetings at his house, and he refused to avow a belief in a "supreme being;"

When the wooden legislators of the great nutmeg state of Connecticut have lately passed a law prohibiting the running of trains on Sunday;

When one priest is ordered to Rome to recant, and another to fasting and penance—for what? Daring to exercise their civil and political rights as American citizens. (One flatly and bravely refused, and has become the second Luther of (let us hope) a greater and truer Protestant movement than the first. The second meekly swallows his medicine—his gruel and water—like a man; no, like a *priest*, who is not a MAN);

When the commissioners of the District of Columbia, the headquarters of our national capital, formulate a new code for its "good government," whereby dogs must not bark, cocks dare not crow, and hens must not cackle; there is to be neither whisky-drinking nor cooking on that day; Soda water, when used medicinally, may be by special dispensation taken in small doses, but whisky must be laid in Saturday night; milkmen must not cry "milk," beat gongs, or ring bells, although the Salvationists' trombones and tambourines may raise the devil;

When the Solons of this great state of Illinois consume their time trying to pass a bill to prohibit ball-playing on the "blessed Sabbath," on account of its "immoral and Anti-Christian tendencies;"

When the faculty of the State University of Illinois expel Foster North solely because he refused to attend service in the chapel, or sign a request asking to be excused, when the laws of this state explicitly declare the enforcement of such a rule unconstitutional in any college receiving aid from the state—this is a case the American Secular Union should bring before the bar of an enlightened public opinion, and thus endeavor to frustrate this theological fraud—

This great Christian country is becoming excessively pious, and the legitimate crop of plundering hypocrites increases annually.

When, in spite of the foregoing undeniable facts, some persons claim there is no union of church and state in this country, you may rest assured that their judgment is warped by self-interest, or that their reason is abdicated. Thomas Paine well said: "One might as well give physic to the dead as attempt to argue with a man who has renounced his reason;"

Religious intolerance cannot be so far removed from us as currently supposed when Infidels in the North are imprisoned for opinion's sake, and such shocking tragedies as Senator Crockett, of Arkansas, has shown are the result of religious persecution in the South.

E. A. STEVENS.

The Star Spangled Banner.

A. P. Dennison, on behalf of the Lick trustees, has been negotiating for some weeks back for the possession of the flag which floated over Fort McHenry, near Baltimore, during the war of Independence. The inspiration came to Francis Scott Key to write the "Star Spangled Banner" as he watched it float proudly on the breeze, while he himself was a prisoner on a British man-of-war. The flag is in the possession of Irving Appleton, of Baltimore, and if it can be procured will be placed under the corner stone of the "Key Monument," to be erected in this city.

IN a Virginia newspaper of thirty years ago, says the Alta, is a long account of the sentence of a woman to two years' imprisonment for teaching slaves to read.

WHITTIER'S HOPE.

O Time and Change!—with hair as gray
As was my sire's that winter day!
How strange it seems, with so much gone
Of life and love, to still live on!
Ah! brother, only I and thou
Are left of all that circle now.
The dear home faces whereupon
That fitful firelight paled and shone.—
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade.
No voice is heard, no sign is made,
No step is on the conscious floor.
Yet Love will dream and Faith will trust
(Since he who knows our need is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own.

—*John G. Whittier.*

HISTORY OF THE WEEK.

The Chinese are celebrating their New Year's.——Out of 100 convicts in the Maine state prison 49 have always been total abstainers, 34 in the habit of drinking occasionally, while but 17 were immoderate drinkers.——Burglars have entered the rectory of the Rev. Mr. Nugent, a Catholic priest of this city, and robbed that gentleman of $50 worth of personal effects.——The imports of dry goods at the port of New York for the week ending February 6 were $3, 639,000; amount marketed, $3,668,000.——Since 1865 the Federal government has paid out in pensions the enormous sum of $870,000,000.——Authentic statements place the number of lives lost in the recent Dakota storm at 114.——The crown prince of Germany is not feeling cheerful over the statement of his physicians that perichondritus will probably cause a serious permanent deformity of his larynx.——Wilford Blunt has sued the English government for illegal arrest, placing the damages at $100,000.——A free fight among some Salvation Army warriors and the spectators of their show at Albany, Or., the other day, landed thirteen of the contestants in jail.——It is believed that the smallpox is rapidly disappearing, and that the city will shortly be free from it.——A faith-curist of Boston hangs out the sign, "Patients cured by divine aid."——The Starr King monument fund amounts to $6,605.52.——A woman took her stand at the corner of Kearny and California streets, the other day, and discoursed to the crowd on religious topics. A policeman took her to the station house. She was insane.——D. R. Locke (Petroleum V. Nasby) died Wednesday, Feb. 15, of consumption at Toledo, Ohio.——Moody will not come to San Francisco next month. There are still unconverted people, he finds, east of the Rockies.——The German Reichstag committee has rejected the clause of the anti-Socialist bill, relative to the expatriation of Socialist leaders.——The treasury surplus during January was $15,000,000. The people who paid this amount in unnecessary taxation would like it back in their pockets.——Louise Michel refuses to prosecute the man who attempted to assassinate her. She is a consistent Anarchist.——Amos J. Snell, a Chicago millionaire, was found murdered in his bed one morning last week.——Mrs. Salter, at present mayor of a Kansas town, is a candidate for the presidential nomination of the Woman Suffragists.——Charles Goodnight, of Paladuro, Texas, and L. R. Moore, of Kansas City, have purchased the Quit a Qua ranch in the pan-handle of Texas for $7,060,000. The purchase consists of 150,000 acres of deed land and 295,000 acres of leased lands, making the whole ranch 445,000 acres.——Henry George and Dr. McGlynn are at odds on the question of a presidential candidate. George indorses Cleveland, while McGlynn favors the nomination of a workingmen's candidate.——Mrs. Holmes, wife of Dr. Oliver Wendell Holmes, died at Boston last week.——A man named Albert won the six-days' walking match in New York, making 621½ miles.——The citrus fair at Riverside attracts large crowds of visitors.——The Beecher statue fund has reached $31,000. The statue will cost $35,000.——The czar of Russia recommends the remodeling of the laws respecting the imperial family so as to authorize morganatic marriages of younger members. Morganatic marriage is a species of concubinage.——During the week ending February 10, 128 deaths occurred in this city. Of these 75 were males and 53 females. Twelve were taken off by bronchitis, 9 by heart disease, 19 by phthisis, 16 by pneumonia, and 6 by smallpox.——Two Protestant citizens have been condemned to six months' imprisonment, for refusing to kneel before the Vatican at Madrid, Spain.

A STARTLING CEREMONY.

A correspondent writing from Havana, Cuba, to express his surprise at the advent of FREETHOUGHT on this Coast, asks, "Well, what next?" which reminds him of this story:

The widow Jones was for many years stewardess on a ship that hailed from Boston. She (not the ship) had two sons, Bill and Jack (William and John), who were born and reared on that ship. Bill, not liking a sailor's life, went ashore, and having acquired an education, took a position as bookkeeper in a commercial house, and soon thereafter was the senior member of the firm.

It was in early times, when Ohio was inhabited by Indians. Mr. William Jones having bought a large tract of land in Ohio, emigrated thither and established a gigantic farm. He soon became a representative of the people in Congress, got religion, and joined the seceders from the Scotch Presbyterian church; got married and settled down. His brother Jack remained with his mother on board the ship, a sailor, where he learned nothing more than the working of the rigging and the rough language of sailors. When he had grown old, and his mother had died, and after he had received from his brother Bill many letters of invitation to come to Ohio and live with him on his magnificent farm, where he could, during the remainder of his life, enjoy rest and the comforts of a quiet home, he bundled up his clothes, and at the end of a stick over his shoulder swung them at his back, and on foot set out for his future home on his brother's farm in Ohio.

Having arrived at Marietta, Jack inquired if "Bill" Jones lived in that neighborhood, saying: "I'm Bill Jones's brother, by G—d." He was told that the Hon. William Jones resided in that magnificent white mansion, over there, on that mound; and that, since he was the only Jones living in that region, he possibly might be the man sought for. Old Jack trudged along and, when he arrived at the gate in front of the house, inquired if "Bill" Jones lived there. One of the little girls playing upon the lawn in front of the house ran to the gate and answered him thus: "My papa, Hon. William Jones, lives here; would you like to see him?" "Yes, I'm his poor brother Jack, tired as h—l, by G—d." The little girl ran into the house and Mr. William Jones came out to the gate and threw it open.

Jack grabbed him by the hand, exclaiming: "By G—d! is that you, brother Bill? I never was so G—d d—n glad to see anybody in my life."

"H'sh! h'sh!" exclaimed his brother William, "come in, Jack, this is your home, but, for gracious' sake, don't let me hear you swear, and especially don't use rough language in the hearing of my children."

They went into the house, and immediately Mr. William Jones took down the Bible, read a chapter, knelt down and prayed (directing Jack to kneel likewise), sang a hymn, and then talked to his brother Jack (Jack keeping his hand over his mouth, lest an oath might slip out, had very little to say), till supper was announced. He then read another chapter, prayed, sang another

hymn, and sat down at table and said grace. Having eaten supper and talked awhile to Jack, he read another chapter, prayed, and sang another hymn, when the entire family retired for the night. It was in springtime, when enterprising farmers are up before dawn, so as to begin plowing so soon as the light will permit. Breakfast was announced, and the family were gathered in the sanctum. A chapter had been read, prayers said, and a hymn sung. Just as they were then going to sit down to table, the servant girl went into a closet for something, and the candle in her hand came in contact with a keg of powder there, which exploded, scattering the entire mansion in fragments, around about the premises, and Jack went whirling around through the air at a great height. When he came down, it was sprawling, face downward, upon an adjacent straw stack. Soon thereafter he regained consciousness, very cautiously raised himself on hands and knees, and, looking around upon the ruins, exclaimed: "I wonder what in the name of God he's going to do next!" G. N.

Californians Advised to Subscribe.

Our readers are pretty well acquainted with Samuel Putnam, as they have often read his writings and utterances in the Blade, and also in the Blade Library, and they know him to be one of the most poetic and forcible writers and speakers. In descriptive writing he has no superior on the continent, and as an observer he has few equals. He is now President of the American Secular Union, an organization that has enlisted a large army of the foremost thinkers of the age.

Mr. Putnam has traveled and lectured cn the Pacific Coast for two seasons, and so delighted was he with that country that he was determined to make it his future home, and has engaged in the publication of a Liberal paper at San Francisco. The name of the paper is FREETHOUGHT, a very apprcpriate name for such a journal. Associated with him is George E. Macdonald, a man not altogether unknown to Liberal readers. The first number displays excellent editorial work, and is brimful of interesting reading.

We call the attention of our California readers to this paper, and advise them to subscribe for it at onee. The articles descriptive of that country, by Mr. Putnam, will be a splendid advertisement, which of itself is a sufficient reason for taking the paper. Address, Putnam & Macdonald, 504 Kearny street, San Francisco, Cal.—Concordia Blade, Jan. 19, 1888.

Our Old Friend Moses Hull.

Samuel P. Putnam and George E. Macdonald have gone to San Francisco, and started a new Liberal journal which they call FREETHOUGHT. Everybody knows Putnam through his writings, his lectures, his secretaryship, and finally, his presidency of the Secular Union. Macdonald is, unfortunately, not so well known, but we have known him from boyhood. He is a capital fellow, a number one printer, and a versatile and pungent writer. All who have read the reports of the Liberal Club meetings, by the "Man with a Badge Pin," will expect something spicy from George E. As George E. Macdonald is a brother to Eugene, the editor of the Truth Seeker, our readers can understand that the FREETHOUGHT and the Truth Seeker are brothers-in-law. There is no doubt of the ability and integrity connected with FREETHOUHHT; the only question is, will the people sustain it? Send to 504 Kearny street, San Francisco, for a sample copy.—New Thought, Feb. 4, 1888.

The Pious Man's Holiday.

An old friend of mine in New England had been a deacon in the church for forty years. One night he got drunk and tore up his native village. There was a sensation, of course. The next morning his preacher called on him. The deacon met him, and said: "I was drunk last night: I acknowledge it."

"Why did you do it?" asked the preacher, astonished that so staid a man should have done so dissolute a thing.

"Well, I will tell you," said the deacon. "I have been serving the Lord for forty years, and I just made up my mind to take a day off to myself."—Atlanta Constitution.

John Cane's Missionary.

About a month ago, when coasting sailors could scarcely be had for any price, John Cane, the sailor hoarding-master, shipped a man named Ericcson on board the schooner Maid of Orleans, bound for Shoalwater bay. Ericcson, who was a waterfront itinerant missionary, agreed to go to sea only on representations that there was a big demand for missionaries on shipboard, and that sailors and skippers alike—especially on the Maid of Orleans—were just aching for conversion. The Maid of Orleans returned to port this morning, and the sailors are completely satisfied with their evangelization. Captain Atwood says that as soon as the Maid dropped anchor in Shoalwater bay the missionary incontenently deserted, jumping overboard and swimming ashore. He has founded a church at the mills on the bay, but the captain wants no more evangelists to take passage on his vessel.—Ex.

Their Manhood Voluntarily Surrendered.

An address has been received by the pope, in which a large number of Spanish Roman Catholic writers and publicists assure the pope that they will not write anything in opposition to his teachings.

IN a communication from one of our old campaign friends, F. E. Sturgis, the writer says: "May the Liberals of the West everywhere sustain FREETHOUGHT, and make it for the Pacific what the Truth Seeker and Investigator are for the Atlantic Coast." Mr. Sturgis, who is a skilful artist, writes as follows in the last number of the Truth Seeker:

WAYLAND, Mich., Dec. 31, 1887.

I would like to say to the readers of the Truth Seeker that on and after January 1, 288, I will make this offer to Freethinkers: I will make crayon portraits from any style of small picture sent me, in the following sizes, at prices stated opposite the sizes, if cash remitted with the order, and will pay the postage or express on the crayon when it goes to the owner:

Size of paper.	*Length of head.*	*Price.*
16x20.....	6½ to 7 inches.....	$ 6 00
18x22.....	7 to 7¼ inches.....	7 00
20x24.....	7½ to 8 inches.....	8 00
22x27.....	full life size	10 00

Will furnish excellent appropriate frames for $2 50, $3 50, $5, and $7 each extra in the respective sizes, but where frames are furnished, the parties ordering must pay express charges. For a guarantee as to my work and ability I will send to those writing to me indorsements from those whom I have made portraits for, and those that have seen my work. I might offer here the names of Mr. Watts and Putnam, and Mr. A. P. Urey, Sandy Lake, Pa. I am making one for Otto Wettstein. Now, friends, you have a chance to get a good crayon for a small amount of money. I can make changes, such as clothing or hair, to suit, but changes will be charged some extra for. Let me know what you want and I will tell you how much, if any, extra will be charged.

Mr. Sturgis is a hardworking Liberal, and deserves success. This is a good chance to help a struggling Freethinker. The crayon portraits by Mr. Sturgis are excellent.

THE sixteenth anniversary of the birthday of Miss Laura Haelke, eldest daughter of Mr. and Mrs. H. L. Haelke, was the occasion of a pleasant gathering of the Zither Club of Oakland at the house of her parents, 1466 Grove street, Oakland. All the rooms were brilliantly lighted and ornamented with smilax and evergreens and the flowers that bloom in the sunshine of this marvelous climate. The delightful music of the zither mingled with the voices of congratulation. The members of the club present were Fred H. Maar, Miss C. M. Schaefer, Miss Laura Haelke, Miss Clara Haelke, D. V. Gelder, Wm. B. Ainsworth, C. C. Busse, Richard Harms, M. C. Diesbuttel, A. Harms, G. A. W. Folkers, P. F. Frear, and O. D. Weeks. Among the guests were Mr. and Mrs. C. M. Fulton, Miss Crane, Mr. and Mrs. A. H. Schou, Miss Edith Fulton, Miss Eva Fulton, F. O. Weeks. Mrs. M. C. Diesbuttel, Chas. F. Schaefer, R. O. Schaefer, Mrs. Schaefer, Mr. and Mrs. Kuertzel, Miss Hattie Kuertzel, Mr. and Mrs. Bolza, and Miss Flora Bolza. After the melodies that breathed of youth and gaiety had ceased, amid the fragrant roses a magnificent lunch was spread, and social festivities were the order of the hour. The happy day came to a close with the strains of the zither and the sound of the midnight bell. Long life and many anniversaries, and flowery paths and melodious summers to the fair recipient of the honors of this festival evening.

CORRESPONDENCE.

The Biographer of Voltaire.

To the Editors of Freethought:

I inclose $2, for which please send me your bright and promising paper. You have a great chance, and I trust you will improve it.

Very truly yours, JAMES PARTON.

Newburyport, Mass., Feb. 1, 1888.

Good Indorsement.

BRO. S. P. PUTNAM, *Dear Sir:* I have received a copy of FREETHOUGHT, and like its ringing, earnest, and vigorous exposure of shams, and past and present hypocrisies. Believing that your ultimate success is assured, as the West is ready to embrace reason, having discarded the follies and slush of the past, I inclose the requisite subscription price, conceiving this to be but another nail in the orthodox coffin.

E. T. WEBBER.

Denver, Col., Feb. 5, 1888.

This Is Right.

To the Editors of Freethought:

Noticing in the Truth Seeker that you have settled in Frisco for the purpose of fighting superstition, I was anxious to read the first number to FREETHOUGHT. I take great pleasure in stating that your friend, Jenkin Morgan, that stanch Freethinker and able advocate of Liberalism, claims the honor of being the first subscriber of FREETHOUGHT in Newcastle. It was through his kindness that I had the pleasure of perusing the first copy of your valuable paper, and I at once made up my mind to subscribe for FREETHOUGHT. Inclosed please find $2 for one year's subscription.

Please send me the back numbers from Jannary 7th, if possible, as I like to be a pioneer subscriber to FREETHOUGHT. May it prosper marvelously. RICHARD ROESIGER.

Newcastle, W. T., Jan. 31, 1888.

A Letter from Miss Wixon.

To the Editors of Freethought:

S. P. PUTNAM, *My Dear Friend:*- FREETHOUGHT is a lovely blossom, sweet as a rose, and pure as Truth. I am glad it is rooted so firmly at the Golden Gate, and may it live a thousand years, or until there is no longer need of it, when all men, and women too, shall indeed be truly free. But I don't think I can quite forgive you for taking our Yankee boy, our genuine humorist, our G. E. M., away to the Pacific coast. But our loss may be his gain, and we know he will make FREETHOUGHT sparkle like the dancing sunbeams on the river, while you will enrich it with the wine of your own best thought. I wish the paper great success. SUSAN H. WIXON.

Fall River, Mass, Jan. 30, 1888.

Did God "Permit" It?

To the Editors of Freethought:

We have obtained one name and the needful, so send you two subscribers. A few met with us on the 29th, in honor of Paine's birthday. The terrible double murder here was uppermost in mind. I never attended so sad a funeral. They were young people, who lost a babe last year, which was taken up and buried with them. A reverend stood at the head of the grave and told the people that God, in his inscrutable providence, had taken our brother and sister home. A Presbyterian mother standing by my side turned to me and said: "I can't believe it." Nor could I. "Where man is powerless, God cannot save." It was the topic of conversation of all circles. Another lady said: "God permitted it." I replied that he couldn't help himself. In fact, who is there could he so cruel, if they were all-wise, all-merciful, all-powerful as God is said to be, that knows all things, just when to prevent such acts, and then permit them? I could have no love, respect, nor honor for a man who would do so, and much less for *an unknown God.*

I hope Mr. Putnam will be able to give more time to Los Angeles county than from February 26 to March 1. We have conferred with several in regard to a course of lectures. We will do all we can, but as it comes at our very busiest season on the land, it may be a slim audience. But we shall be richly rewarded if we can only procure the unity of action of those that dare let it be known that they do their own thinking. By organized effort, we could soon place ourselves in a position to have regular meetings. If we only had C. B. Reynolds or W. F. Jamieson to occupy the summer months and our fine autumns, pitching the Gospel Tent of Reason wherever a call was made—by so doing, all the money that is often paid to fill the coffers of Christian owners of halls might go to the support of our needy workers, and thus help to spread the light of science and enlighten the ignorant in the A B C of secularism. That reminds me of a college in Los Angeles, run by a reverend. A lady said it was secular. I asked if they had prayers. "Oh yes, of course." "Well, then, it can't be secular." "Why, it allows all kinds of *sects* to send their children —Baptists, Methodists, even Catholics." He claims it as a secular institution, but strictly orthodox. A person can be so easily deceived by terms used. K. PARKER.

Anaheim, Cal., Feb. 5, 1888.

A Transcendentalist.

To the Editors of Freethought:

Remembering with pleasure an introduction and short interview with Mr. Putnam, now President of the American Secular Union, on a former occasion, the notice he gave me afterward in the columns of the Truth Seeker, and a partial mutual pledge to remember each other must account for this trespass of a "Transcendental" on the precincts of your time and space.

I have read with interest the San Francisco meteor, FREETHOUGHT, which I understand is in part controlled by Mr. Putnam, and do not think I could feel that I had done just the right thing if I did not in some way express my appreciation of the new aid in the direction of destroying the shackledom of human thought and setting the mind free to engage in the strife with the obstacles to race advancement that have borne so heavily on us for centuries past.

It is a matter of no small rejoicing that our horizon is illumined in every direction by the radiating splendors of the long-hidden sun of mental, moral, and religious light.

Philanthrophy, philosophy, and moral metaphysics of the highest character have all along our history flashed out and illuminated with their beautiful scintillations the dark "waste of waters" for a season, only to glimmer awhile, fade, and retire from a world fettered by human ambition, ignorance, and hypocrisy. Happily for the philanthropist, he can, in the signs of the times, descry the gathering storm, the mustering of forces. The shouting of the captains can be heard, and the martial roll that beats the onset in the, it is to be hoped, last affray with the institutions of the iron-armed monster of human bigotry and oppression throughout the earth.

It should not be ours to too critically mark from what direction these forces come, but to gladly accept each "raw recruit," and cheerfully muster in the legions, till our armies comprise the untold millions that chafe under whatever forms of imposition that have fallen to their burdens in life. To lop away the limbs, remove the debris, and clear the highway of thought, in its upward aspirations and flight, is the work of this age; fruition must await the hour in which millions unborn shall share in perpetuity its fruits and blessings. We should hope to claim no more for our glory and happiniess complete than to rear this magnificent temple, dedicated to love and truth. But this should be our task, and no bugle-call of rest or retreat, till the column is up and the capital laid thereon.

Standing upon its tip-top, Putnam and I, far above the chaos out from which we build, shall

"A REMARKABLE BOOK," SAYS DR. EADON, of Edinburgh, Scotland; a graduate of three universities, and retired after 50 years' practice, he writes: **"The work is priceless in value, and calculated to regenerate society. It is new, startling, and very instructive."** It is the most popular and comprehensive book treating of

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thought, set free, plume her wings for her ethereal flight? Shall averted eye, turning from the filth around the temple's base, seek wisdom, love and truth among the stars, soar away in heaven's light to the boundaries of Old Universe, anon peeping through the little pin-hole inlets into the "World infinite!" Did I hear you whisper: "Stop, transcendentalist. We're high enough! Beyond is only the 'unknowable and unknown!' "

Nay, brother. But we'll see. Come on, good Putnam. S. S. HUGHES.

Rockport, Mo., Feb. 4, 1888.

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Freethought.

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FREETHOUGHT.

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SAN FRANCISCO, - - - FEBRUARY 25, 1888

THE pope has been robbed. It appears that honor among thieves does not extend to include impostors in its benefits.

THE Chronicle is creating a brief sensation by reporting that the foundation of the Lick telescope is "shaky." It is not best to be alarmed at present. Perhaps it is the Chronicle's report that is shaky.

A TRUSTED young man in the employ of a wholesale grocer at Marysville proves to be a defaulter to the amount of $3,000. As he was a constant church-goer and a Sunday-school teacher, the revelation causes no surprise. He will not be prosecuted.

A MAN is seldom fitted for any place of trust or responsibility unless he has been raised to it by his own merits. He may for a time live upon the labors of others, and affect an importance which does not belong to him, but a Beggar on Horseback is a beggar still.

SAYS an exchange: "The Rev. Dr. Wayland Hoyt, of Philadelphia, has received a call to the Baptist church in St. Louis at a salary of $10,000, and his Philadelphia parish fear that he will accept." Let the Philadelphia people try a call of $10,500 as an experiment.

MANY of our church people are still under the delusion that the United States is a Christain country. The New York Weekly Witness declares that we are so because we have chaplains for Congress and for the army and navy. It is all a mistake. These chaplains are an excrescence, in violation of the Constitution. We have not yet worked up to the requirements of that instrument. Fanatics aim to force the violation upon us, and then argue that the Constitution is Christian because we allow them to do so. This is one reason why we so much desire to see the chaplain business dispensed with.

THE Monitor promises this week to lay "some facts regarding the frauds perpetrated by foreign Protestant missionaries before Brother McCrary of the Christian Advocate which will make his evangelical eye-balls almost roll out of their sockets!" Now let Brother McCrary respond with facts as to Catholic frauds. The truth will thus be vindicated.

CATHOLIC papers now state that people "don't really kiss the pope's toe. The pope's foot is encased in a silk stocking, which is again encased in a dainty slipper embroidered with a cross, which the pilgrim touches with his lips." This is no improvement. The fact that a portion of the pope's anatomy is clothed does not make kissing it any more desirable.

THE Rev. Hugh O. Pentecost says: "I am a profound believer in Christ. It is because I am that I leave the church." Mr. Pentecost's action is above criticism. Imagine Christ as a member of a modern church. Think of him taking an admission fee at the door of a cathedral, or auctioning off pews to the highest bidder. Christ never did either of these things. He was a pretty poor Christian.

A MONUMENT TO MICHAEL SERVETUS.

The following letter will interest every Liberal:

2 QUAI DES EAUX VIVES, GENEVA, SWITZERLAND, Jan. 28, 1888.

HON. JNO. W. NORTH, Fresno Co., Cal.; *My Dear Sir:* Since receiving yours we have come to this small but interesting republic, and to its chief city, memorable for what has been done in it both good and bad. Here a very grave question was settled between our own country and England by that most humane and civilized way, arbitration, and here too, and only a stone's throw from the same spot, I might say on the identical spot, was held that most infamous trial of the martyr Servetus, whose sin was believing and maintaining that Christ was the "son of the eternal God" instead of being the "eternal son of God," as he was told by Calvin he must believe or die.

Now it has come to the minds of a few of us, both Americans and Liberal Genevois (first suggested to us by Mr. Horace J. Smith, of Philadelphia), that it was time that a suitable monument be erected on the spot where this brave man was burned, and the first steps have been taken. A sort of self-constituted committee of three, consisting of Mr. Geo. Fazy, president, Horace J. Smith, secretary, and Henry F. Blount, high private, with a few friends, are trying to organize the working committees in each of the countries of France, Italy, England, Spain, and the United States. M. D. Conway will be asked to be chairman of the one for the United States, with the request to place one or more of the North family on it to represent the Pacific slope.

Mr. Smith has just sent an article on the subject to to the editor of the Chronicle at San Francisco, and I took the liberty of requesting him to send you a copy. Should you fail to get it, please ask your son George to keep a look out for it and send you one. There is a portrait of Servetus here in Geneva, and we are to have photos of it taken and sent to the committees to be given to subscribers. We hope $1.00 in most cases, with here and there a contribution of $5, $10 or $20, will be all-sufficient for the purpose. From estimates already made $1,000 will cover the

cost of a simple monument with bronze medallion portrait inserted on one side. But the committee have concluded to have the design so made as to admit of inscriptions, or bas relief representations indicating some prominent idea connected with his life, or his "taking off," should the world ever bold enough and honest enough to tell the truth on a monument—that proverbial "lying tablet." HENRY F. BLOUNT.

This is a call which should meet an immediate and generous response. The martyrdom of Michael Servetus is known to all. In 1553 he was tried at Vienne by the Catholic church for heresy. He was convicted and sentenced to death by burning. Pursued by the sleuth-hounds of intolerance, he fled to Geneva for protection. A dove flying from hawks sought safety in the nest of a vulture. This fugitive from the cruelty of Rome asked shelter from John Calvin, who had written a book in favor of religious toleration. Servetus had forgotten that this book was written by Calvin when in a minority; that it was written in weakness to be forgotten in power; that it was produced by fear instead of principle. He did not know that Calvin had caused his arrest at Vienne, in France, and had sent a copy of his work, which was claimed to be blasphemous, to the archbishop. He did not then know that the Protestant Calvin was acting as one of the detectives of the Catholic church, and had been instrumental in procuring his conviction for heresy. Ignorant of all this unspeakable infamy he put himself in the power of this very Calvin. The maker of the Presbyterian creed caused the fugtiive Servetus to be arrested for blasphemy. He was tried. Calvin was his accuser. He was convicted and condemned to death by fire. Servetus was bound to the stake, and the fagots were lighted. The wind carried the flames somewhat away from his body, so that he slowly roasted for hours. Vainly he implored speedy death. At last the flames climbed around his form; through smoke and fire his murderers saw a white heroic face. And there they watched until a man became a charred and shriveled mass.

So died Servetus. We have given his story in the words of Ingersoll. Servetus remains unhonored to-day save by Infidels. Calvin is the Presbyterian pope, happily dead and leaving no successor. A monument to Servetus will be a monument to Freethought, and there should be no delay in its erection.

SELFHOOD AND HUMANITY.

Practically, there are two grand classes of motives by which the individual is swayed—motives of self and motives of humanity, or of the other than self. Super-subtle refinement may endeavor to resolve all motives into one, and affirm that men are moved only by selfish motives, and that if one dies for humanity, like Socrates or Jesus, he does so as a matter of pleasure to himself, and is really actuated by a selfish motive. The philosophy of common sense, which takes things as they are, rejects this confounding of real distinctions, and maintains what everybody's reason and experience declare the essential difference between selfish and unselfish conduct. To every human mind the universe is dual. This is the fundamental assertion of science. There are the ego and the non-ego; there are the man himself and the universe without. This is the intuition of consciouness. It is the condition of conscousness. No one can know himself without knowing other than himself. To think, there must be relations, and the fundamental relation is that of the one with the all, and this implies a difference. The infant does not begin to know until it begins to distinguish, and the first act of knowledge is to recognize that the universe is not the same as himself.

It is impossible to analyze further. Therefore two great worlds exist side by side—the ego and the non-ego, constantly mingling, yet forever different, inextricably blended, yet never actually the same.

Motives are mixed, and conduct is the result of many motives and not of one. No one is absolutely selfish and no one can be absolutely unselfish.

Most religions decry selfhood. They insist upon the annihilation of the individual. He must be absorbed in the all and forget his own identity. Hence worship, self-abnegation, self-sacrifice, self-surrender. Hence the doctrine of total depravity and the worthlessness of one's own personality.

Over against this is the philosophy of egoism, which, carried to extreme, means every man for himself and the devil take the hindmost. It is self hood concentrated to selfishness, and humanity is lost sight of; enthusiasm dies, and cold calculation is the rule. In the revolt against religious feeling which sinks man in God, this extreme is naturally reached. There are selfish Freethinkers; so selfish that they are willing that the masses should remain in ignorant superstition, rather than make any exertion to benefit them; often making the plea that the churches are good enough for the common people. There is a great deal of this kind of selfishness in the world. It is simply looking out for number one in all circumstances. Too many who throw off the shackles of religion drift into this absolute indifference to humanitarian effort.

This last state, however, is better than the first. Better enlightened selfishness than ignorant surrender to a God—to a master in the skies. This is debasing; while a strict looking after one's self does the world no hurt, even if it accomplishes no good. It preserves, at least, the welfare of one individual, and this is more than religious fanaticism can do.

But the philosophy and spirit of Freethought does not result in pure selfishness. It is a balancing of the grand motive powers of the world of life. It recognizes self. It also recognizes humanity.

Freethought insists upon one's respecting his own being. It insists upon self-reliance, independence, personal energy. It insists upon the cultivation of the will, and the enjoyment of one's own desires. It believes that each should be interested in his own welfare; should labor for himself and make himself happy. It would not annihilate selfishness, but enlighten it—give to it knowledge and wisdom. It would make one so regard his well-being that for his own sake he would do nothing base, nothing untruthful, nothing dishonest, nothing cowardly.

But self hood is not humanity. Grandert han any one man is our united human race, and grander than any motives of self are the motives which spring from a wish for the happiness and progress of all. When we contemplate the vast brotherhood to which we belong, the uncounted millions that have lived and toiled from generation to generation; when we see heroes and martyrs forgetting all in devotion to mankind—to truth, to freedom, to justice; when we behold the grandeur of human reason slowly, wonderfully advancing, building up the magnificence of civilization, which makes each home a delight, giving to each man and woman a marvelous power otherwise impossible; when we see that each century labors and dies for that which comes after, as the mother gives her life to the child; realizing this, what a potent motive is awakened in every breast. Then action reaches its noblest significance. Then every common joy becomes a glowing duty. Freethought would cultivate this sublime and universal

sentiment. It would create the enthusiasm of humanity. It would neglect God, but serve man. It would say, Each for all, all for each. It would teach the sympathy of age with age, of race with race, of neighbor with neighbor. Around the happy fireside it would bring the glory of every struggle and every achievement.

Realizing that countless millions have toiled for the wealth of to-day, we are constrained to do our share for gain of the future. In the nobility of ourselves we see the nobility of others, and therefore we would make the most of ourselves. In the happiness of others we reap also the sweetest harvest; and therefore to live for others is the highest law of liberty and reason. We would make selfishness selfhood; we would make God humanity.

PAINE REMEMBERED.

The Truth Seeker and Investigator print accounts of Paine celebrations at New York, Boston, Strasburg, Ill., and Milwaukee, Wis., besides those at Chicago and San Franeisco.

In New York city the Society of Humanity gave a reception and Lawyer Fred Leubuscher delivered the address. In Boston the Ingersoll Secular Society had a grand meeting, and Horace Seaver made Paine Hall resound with the trumpet tones of other days. The Strasburg exercises were presided over by A. York; and in Milwaukee Professor Lockwood gave an address in English and Professor Graubran spoke in German. All these were accompanied with music, recitations, and dancing, so that the exercises were of the kind that interest the whole human family.

FREETHOUGHT has carried to its readers the news of seven celebrations. The West is a great country, and its atmosphere is conducive to activity.

LAST week we published a statement made by Mr. Charles Eckhard and offered to pay one thousand dollars to the treasury of the American Secular Union if we could not prove the statement to be totally and unqualifiedly false. We repeat the offer. Mr. Eckhard now has an opportunity to fill the coffers of the Union by simply vindicating himself from the charge of being a deliberate falsifier. *He cannot do it.* The brand is upon him.

GOOD Samos Parsons came into the FREETHOUGHT office the other day with a subscription and the benediction of age to youth and hope. He deplored the quarrels now in our ranks, fearing that they would do great injury. This is our own view of the matter. We have endeavored to avoid the quarrel. It has been forced upon us by unscrupulous enemies. We must fight, and we intend to fight hard and strike hard. There can be no compromise. Explanations have been given that are conclusive and unassailable. We have been attacked with malice. We shall keep up the contest only so long as it is necessary for self-defense. We shall prove that after a labor of two weeks or more Eckhard has produced a deliberate falsehood. We shall brand him before all the public—and then leave him to the ridicule and contempt he so richly deserves—and turn from these jackals of Liberalism to battle again with our legitimate opponents, the ecclesiastical tyrannies of this world.

Valuable Recipe.

A good way to kill a town is to encourage those who are doing all in their power to stir up strife, create dissension, breed discord, and engender factional bitterness. Peace and prosperity would then fly away.

NEWS AND NOTES.

Once more the bugle-call of the locomotive; and the bright fields are before us. Who can describe the loveliness of the scenery—fresh from the bosom of the rains, glittering in the sun! On we dash down the broad San Joaquin valley three hundred miles in length. Along the route are cultivated fields, trim houses, enormous barns, elegant orchards, and gardens on the verge of bloom. The blue hills melt away into the snowy ranges of the Sierras. Just as the shining day falls into the mellow gold of evening we arrive at Fresno—a busy place, the largest city between San Francisco and Los Angeles. An extensive and fruitful country is all about it, the best irrigated of any in the state. I found arrangements were made for lectures at Fresno Monday, February 20, and Wednesday and Thursday, February 22 and 23, and we shall have our story to tell of Fresno hereafter. Meanwhile we spend the days at Oleander, at the house of Judge J. W. North, who has arranged a good opening campaign. George L. North met us at the station, and in the glorious moonlight we haste away to the country schoolhouse, where the well-filled seats made a pleasant greeting, and we discoursed of Universal Mental Liberty. There were some Christians present, and they seemed to think that Freethought was not so bad as they expected, but on the whole a little better than what they had been accustomed to. On Saturday evening we went over to what is called the "Washington Colony," about three miles, and there we addressed a full house. The Presbyterian church was well lighted up for a prayer meeting, but the attendance was slim. The people wanted to hear something new, and so we gave the "New Heaven and Earth." There is a good Liberal element in this community, right under the very droppings of the sanctuary. Subscriptions were received for FREETHOUGHT and books sold quite rapidly at the close of the lecture—an indication of interest and progress. The campaign has opened well, and without doubt Southern California will give a splendid response.

To-day, Sunday, is beautiful. We are in the country, and quiet reigns. A bright picture is before us—a clear blue sky, glistening plains, evergreen trees just moving in the gorgeous sunshine, and far away the white mountains gem the vast horizon. We lectured again in the Oleander schoolhouse this morning on the Bible—a good Sabbath subject—and we stuck to the facts, which in this case are quite heterodox, and not orthodox. When it comes to facts about the Bible—its history—our Christian friends fight shy. They had rather swallow the Bible whole than to understand its origin. One of my orthodox hearers protested against my claiming the name "Freethinker." He declared that he was just as much a freethinker as I, and was entitled to the name. I told him that was all right. If he wanted the name he could have it, but I wanted it also. If Freethought made him a Christian, I had no quarrel with him. Freethought was a method —a universal way—the broad way, and not the narrow way—of finding out all the truth there is. If he took Freethought with Christianity, that was his affair. I preferred to take my Freethought without Christianity, and that was my right, and all I asked for. He said my facts were correct, but my inferences wrong. I told him I made no inference. It is the Christians who make the inferences, without the facts. We simply give the facts. My opponent, who was a preacher—but gets no money for preaching, and so doesn't preach—shook hands in a friendly way and departed.

I speak in the "Central Colony" this evening. The church is locked up and so is the schoolhouse, and I speak in a large packing house, with extemporized seats. I guess next week I shall have a good story to tell of this novel meeting-house. We Infidel lecturers, like the anti-slavery pilgrims, have to deliver our messages in all sorts of edifices, and for my part I enjoy the variety.

I haven't time now to write all I desire about this place and work. The mail runs only three times a week from here, and if I wait I shall not get in any communication for this week's FREETHOUGHT, and so I hurry off this sketch. I shall have more to say about our friends, Judge North and others, next week. Suffice to say that all looks favorable. This is the first time that Freethought lectures have been given in Fresno county, and they are cordially received.

A week from to-day I shall be at Los Angeles. I shall be at National City and San Diego March 4 and 11; at San Jacinto and vicinity March 18, visiting Del Mar and good friend Shaug on the way. I shall be at Santa Ana, Anaheim and neighborhood March 25, and at Nipomo and San Luis Obispo county April 1, and during April shall also lecture at San Jose, Gilroy, Livermore, and Boulder Creek. The northern route has already been outlined. We hope that Oregon friends will be ready for a grand rally. SAMUEL P. PUTNAM.

Oleander, Feb. 19, 1888.

LITERARY NOTES.

DR. JULIET H. SEVERANCE'S address on Thomas Paine at the Chicago Secular Union's celebration is published in full in the Alarm of that city.

THE Hon. A. Schell's tribute to U. S. Grant, as published in the Modesto Herald of January 12, is a fine rhetorical effort. The eulogy was written for the Grant Club of Albany, N. Y., on the occasion of General Grant's death.

ON March 1 S. H. Preston will begin the publication of a monthly magazine to be called Thought of the Times. The office is at 1398 Broadway, New York; subscription price, $1 a year. Mr. Preston will send sample copies upon receipt of a stamp.

LET it be remembered that quite a stock of Liberal books are kept on sale at this office. This is the season when everybody should buy the "Truth Seeker Annual for 1888," price 25 cents, and Ingersoll's argument in the famous blasphemy case, price 25 cents. We have a large supply of both of these works. The Annual is unusually good this year.

THE publishers of the Popular Science Monthly announce that the era of attempts at compromise between scripture and geology will be described by Andrew D. White, in one of his "New Chapters in the Warfare of Science," in the Popular Science Monthly for March. The way in which this question has been handled by Voltaire, Cuvier, by Dr. Smith as editor of the "Dictionary of the Bible," by Gosse and Gladstone, is especially interesting.

N. S. JOHNSON, of Sioux Falls, Dakota, a Scandinavian, has published in his mother tongue a book of 190 pages entitled "Er Biblen Guds Ord?" which we have no doubt his countrymen will find well worthy their perusal. Mr. Johnson also prints in pamphlet form "Prasteskabet," being a Scandinavian translation of George Chainey's "The Clergy." The price of the first is $1; the second 10 cents. Address this office.

THE Puzzler, which Mr. N. D. C. Hodges, editor of New York Science, sends out, is calculated to set people's wits at work. The enigmas and rebuses and other mysteries appear at first to be wholly inexplicable, and therefore when the reader has succeeded in solving one of them he experiences a copious and gratifying influx of self-satisfaction, and has a higher regard for his own astuteness. The Puzzler costs 10 cents a number. We send it by mail on receipt of that sum.

E. C. Walker's Kindness.

The pressure upon our space caused by the Comstock raid has prevented the earlier notice of the new Liberal journal established in San Francisco by George E. Macdonald, the former brilliant humorist of the Truth Seeker and brother of its editor, and S. P. Putnam. The Macdonalds seem to be "born" editors. FREETHOUGHT is already giving promise of a bright future, and it needs but to stand firmly by the fundamental principles represented by its name to accomplish great good on the Pacific Coast and throughout the country.

It is published weekly at $2 per year. Address, 504 Kearny street, San Franeisco, Cal.—Lucifer, Feb. 10, 1888.

Sabbath Observance in Salt Lake City.

Yesterday, a most beautiful day, was enjoyed by our people in going to church, duck shooting, and standing pat on a bobtail flush.—Salt Lake Times.

NAMELESS.

I thought that I heard a sound—a voice! Was there a voice that spoke?
Or did I fancy? I must have dreamed, and have only now awoke.
Again? What is it? I cannot see; is there any one in the room?
Those words? "A minister! Come to pray my soul through the gates of gloom!"
That's kind of you, but—what's that you say? Do I not shrink from death?
Ah no, I long for his terrible arms and the frost of his icy breath.
There is rest for me on his stony breast, there is peace in his cold, cold heart.
Ah no, I fear not! My bosom's bare for the sting of his shadowy dart.
Do you know what death means, sir, to such as I, the wanton, the wretch of the street,
The trodden thing, that you godly ones crush down as a worm 'neath your feet?
It means the end of a ceaseless pain that none pity save those who bear.
Dear Death, draw near; lay your hands on mine; draw nearer, my pillow share.

You say that I wander, that I forget the stains on my guilty soul,
I must turn to Christ with a trusting faith, and he will wash out the whole.
Why didn't your Christ save my soul before from pollution's dark living grave?
When I was honest, and pure, and good, was the time for your Christ to save!
I wasn't always an outcast, sir, a disgrace to my sex and name,
And it isn't from choice that these last five years I've been leading a life of shame.
Why didn't you godly ones come to me ere my virtue was putrid, dead;
If your Christ knew how hard I struggled, why did he make so dear honest bread?
If I only could tell you how hard I tried—if I only had time to speak—
But what does it matter? It's over now, and I'm growing so weak, so weak!

What is it? I didn't "ask Christ," you say. Nay, sir, on my bended knees
In the street I've prayed him to send me work that I might not starve and freeze;
On my knees I prayed, in the other days, that his merciful hand might save
The man I loved, and whose name I bore, from the stain of a drunkard's grave;
And I asked your Christ, when I saw him die, only six poor feet to yield
Of his great wide earth for a burial place—and he gave me the Potter's field!
I followed John's corpse to a pauper's grave in the aisles of eternal night,
And the love of my life went down with the clods that buried him from my sight;
I didn't think, as I stood there then, in the driving wind and sleet,
Of my helpless self with a babe in arms turned homeless into the street!
I didn't think of the weary years, nor the pain that was yet to come,
I could only think of the close shut lids and the dear lips sealed and dumb.
I didn't remember the life he'd led, nor his last blood-curdling curse;
I only thought I'd once taken him for better, or—for worse;
That the heart I so often had pressed to mine lay pulseless, and cold, and still,
And a weary voidness was left to me, that nothing might ever fill.

Yes—he died of the tremens; you'll *comfort* me by saying his soul is lost!
But where is the fiend who sold him rum, the price that his ruin cost?
He's sitting to-day in a cushioned pew—a good Christian, without a flaw,
Along with the praters of justice high, and the deacons who make the law.
When *he* dies, you will say that the great white gates flew open to let him in,
While my John, is lying in mortal pain from his great, unforgiven sin.
Ah, John—dear John—I am faithful yet! All the love that I had to give
Is yours in death as in life, dear John, and if—somewhere—again we live;
You will know—and—forgive me. 'Twas for our child! You will pity, you will not blame
That to save him from starving I sold myself, and drank of the dregs of shame!
I tried so hard to be honest, John. But where was the use to try?
So many were waiting to sell their toil, and oh! but so few to buy.
So few, *so* few, have felt, have seen God's love in the cold blue skies,
Though the ranks of the starving poor are filled with mournful beseeching eyes.
They are filled with eyes that implore, and haunt, and follow you through the years—
Strange suffering eyes that are always dry and heavy with unshed tears.

What is that? Could I get no work at all? Sometimes; but, good sir, I pray
Would you care to preach for seventeen hours at thirty-five cents a day?
It wasn't often I'd make that much, for sewing without a fire,
In the dead of winter, is fearful work; and your stiffened fingers tire,

And your head swims round, and your shivering limbs grow numb with the stinging cold,
And—well, it doesn't seem half so awful then—this selling yourself for gold.
To me it didn't seem half so bad as to you, in the generous heat,
When I was forced in my mouth to hold my little one's freezing feet.
The nobler self, like a delicate plant, dies fast in a pitiless hour,
And the numbing cold of Starvation's tooth has a terrible blasting power.
Aye, and many and many a winter night, while you in your well warmed home
Were teaching the love of Christ and God, I was forced in the streets to roam;
Forced in the streets to roam all night, with the babe on my shivering breast.
And a minister's wife has refused me food, or even a spot to rest!

How long do you think your own mother, sir, would have led a virtuous life
If she had been left in the world like this? How long would your trusted wife
Have remained like the snow ere it falls to earth, to mix in the muddy street
With the filth and the mire and the grime and the ooze ground in by the trampling feet?
I tell you, sir, it's a terrible thing to judge of a woman's sin
When a tenement's rent is a higher price than her honest toil can win.

No! Don't talk of Christ any more to me! When my little one's dying head
Was laid on my bosom, I asked him then, for the last time, to send me bread.
I prayed to him, oh! so earnestly—and how did his answer come?
The landlord knocked for his rent. And I, like your Christ, was dumb!
I was dumb with despair, a dull blank despair, as I went out into the night,
And I didn't know, nor I didn't care, if I did wrong or right.
I sold myself for a glittering price. 'Twas too late! Little Charlie died;
And I'm only waiting for Death to come, that we may sleep side by side.
Life hasn't mattered to me since then, all that I loved was gone;
But your God of Vengeance, perhaps, decreed that I, in my grief, live on.
It is over now—I am almost gone—it is darker—I'm nearly blind!
Yes, I thank you for your intention, sir, I'm sure it was very kind.

No! Your prayers would be useless! *I asked for bread*, and your Christ gave me a stone.
I can leave this world as I've lived in it—in shame, and in pain, alone.
It isn't the dying who need God's help. It's the living who cry for aid!
Don't expect to have virtuous deaths, my friend, while Virtue's so underpaid.
While Virtue's so underpaid in life, and honor is sold so high,
Don't talk about Jesus's tender love, don't endeavor to help Vice die!

I am weak—so weak—and my voice—it fails. A faintness steals over me—
O John!—dear John!—and my little one! I am coming. "Light—I see!"

VOLTAIRINE DE CLEYRE.

LOCAL SPORT.

The immigrant, after a few days' residence in San Francisco, awakes some morning to the realization that something is biting him. For a season he conceals the fact, or confides it only to his bosom friend, and if that friend be a resident, the immigrant will learn that "it's fleas," and will be favored with a recipe for their extermination. About the time he gets ready to use the recipe the pests have ceased to trouble him. Either the fleas get tired of him as a diet, or he becomes inoculated with their virus so that their bite no longer takes effect. The people here call it getting acclimated. A young lady correspondent contributes the following lively remarks upon the subject:

This is a beautiful country for fleas. The fleas here are the largest and finest and the most talented to be found in the world. They are also the most agile. I think they are thoroughbred; they are of a particularly fine strain, I know, and are wonderfully intelligent. While I write the accomplished flea hoppeth gaily up and down, bringing my paragraphs to many an impromptu period. After sundry exasperated but ineffectual digs through my clothing, I drop my pen and give myself up to an exciting chase after fleas. A well educated flea always hops about the remotest portions of the human geography. You never catch them, at least—very seldom.

Sometimes a coquettish flea will let you get a glimpse of him or her—I think the coquettish ones must be her—and even allow you to put your finger on her, secretly grinning at your exclamation of triumph; but at the least attempt to secure a firmer grip, preparatory to her utter annihilation, she skippeth frolicsomely to some inaccessible and unknown spot and waits contentedly, even cheerfully, for you to give up the search in despair, when she cometh boldly forth again, and endeavors by airy skips and vicious nips to provoke the patient, or rather impatient, into a second doubly exasperating and equally unavailing combat.

It is said the ladies and gentlemen of California institute impromptu flea hunts on the streets, in the street cars or the ballroom, as the case might be. The excitement of the chase is said to render them entirely unconscious of spectators and regardless of consequences. I have not been an eyewitness to any such proceeding, but after a week's residence in San Francisco, and several violent and unsatisfactory encounters with the animal, in the sanctity of my apartment, I have no hesitation in vouching for the truth of the statement.

One California flea of average intelligence can keep an ordinary family in a state of excitement. If he be a genius he will monopolize the entire and combined attention of the inhabitants of a hotel. Flea hunts are extremely exciting to the participants and highly entertaining to the spectators.

DEATH OF ABRAM BRONSON.

To the Editors of Freethought:

The inclosed slip, cut from the San Diego Sun of the 15th of February, will inform you of the death of our good friend Dr. Abram Bronson. He passed into the "dreamless sleep" on the morning of the 7th of February, as a child retiring to its morning rest.

I would like to write for publication a biography of this great man, but do not feel that I am capable of the task. I trust some of his many able friends, on learning of his death, will write up his history and character; it will instruct and benefit every worker in the cause of Freethought that is struggling to obtain the truth.

The doctor, after bequeathing to those of his heirs the sum of one thousand dollars each, leaves the remainder of his estate, amounting to $25,000, to myself and A. N. Burgess, as trustees, we to elect a third (without bonds), whose duty it will be, after providing for the funeral, and paying all just debts, to use the balance in the construction of a public hall in the city of San Diego, which shall be named "Freeman's Hall," and dedicated to humanity—free to man, woman, and child; free from all sacerdotal influences; free from all secret clans, of whatever denomination. In accepting this trust, I pledge my honor to every friend of truth and liberty on this delightful earth, that I will carry out to the best of my ability every wish expressed or implied in his will, and will ever be found at my post, ready to receive "good cheer."

This grand old man labored in the cause up to his eightieth year, yielding only at the command of death, and handing the charge over to his confiding friends, together with all his accumulations of wealth, with the mandate, "Do thou likewise."

We will prove recreant to our trust if we fail in vigor or lag in our duty.

H. L. SHAUG.

Pious Labor Unappreciated.

Mayor Hewitt, of New York, has received a letter from a man, whose name he refuses to disclose, inclosing a piece of paper smaller than a penny, on which was written the Lord's prayer. Mayor Hewitt sent the following response: "I have to thank you for the specimen of your ability to write the Lord's prayer in script so fine that even angels could not read it without a magnifying glass. From my experience with the human eye, I am inclined to think that if you pursue this work very long you will destroy your vision, for which even the mere writing of the Lord's prayer will hardly compensate you in this world or the next."

Not a Satisfactory Experiment.

"Did you ever," said one preacher to another, "stand at the door after your sermon and listen to what people said about it as they passed out?" The other replied, "I did once"—a pause and a sigh—"but I'll never do it again."—Central Presbyterian.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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Mattie P. Krekel,		

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

SECULARISM OR GOD IN THE STATE.

The first article of amendment to the Constitution of the United States reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In violation of this, and in substantiation of my charge, I refer you to the fact that our national and state governments pay about $50,000 per annum for prayers, in spite of the fact that there isn't a particle of evidence forthcoming to prove there has ever been any dividends declared on this investment, or ever will be.

A manifest injustice to Jews, Spiritualists, Materialists, and Agnostics alike is the use of the Bible in the public schools, professedly as a text-book. Rev. Heber Newton says: "The Bible is not fit to be put in the hands of children," and Secularists claim that its use as a moral guide is impossible until its indecent, filthy, and vulgar passages are expunged, and therefore should be excluded from our schools. Thanks to the German Turners of Chicago, the schools of our city are pretty well secularized, although Catholic influence for some years has been so powerful that it was next to impossible for lady teachers to get appointments unless they professed adherence to the church; but the new school board is, I believe, remedying this state of things. No wonder our schools were closed on Good Friday, when the composition of the Board of Education was fixed by the Council at *nine* Catholics to *six* of other denominations. The committee on school appropriations had a majority for years of three out of five for the Mother Church. As no good Catholic believes in a secular school system, how comes it that their management was turned over to their avowed enemies? Says the Catholic Review:

There is no longer a school question for Catholics. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted, and barred by the Plenary Council held in that year, which directed that Christian schools should be maintained by all parishes in the United States, not prevented by extreme poverty from carrying them on. *That decree is law for priest and people.*

The two questions for Freethinkers are to see that school funds, raised by taxation, remain intact for public schools; that they are never divided with the parochial schools; and the other, to remove the religious exercises now in vogue.

Our county authorities and state (Illinois) legislature have been base enough to bend to this insidious Roman power by passing a special law (which is a violation of the letter and spirit of the statutes of our state) to help pay for the manufacture of Catholics at Feehanville. That educational fraud needs a little ventilation also.

Nearly every state has laws enforcing Sabbath observance—a glaring example of church and state union, and a manifest outrage on the conscience of anti-Christians. True, in many places these laws are "dead letters." If so, why keep them as laws? Why not expunge them as relics of religious tyranny? They are not dead letters everywhere, for in Connecticut a little over a year ago several persons were jailed over night and fined next day for simply gathering nuts on Sunday,

In New York city the Sabbatarians swore out warrants for the arrest of the directors of the Art Loan Association when engaged in raising funds for the erection of the base of Bartholdi's colossal statue of Liberty Enlightening the World (as an ironical satire, I presume), because, in spite of the protests of the church, they determined to throw open their vast collection of art gems to the public at a nominal price on Sunday. The American Secular Union, through the labors of its secretary, Mr. Putnam, has so turned the tide of public opinion, or at least made it manifest, that it is confidently expected that the Art Loan and Museum of Natural History will soon be open to the public on Sunday.

Germany is recognized as a nation one of the foremost in material prosperity, intellect, and vigor; yet, as a nation, Sunday is a day of recreation with them, as it is also a day of pleasure in the intellectual centers of France. Here in Chicago, the deadhead ministers of deadhead churches indignantly denounce theaters, picnics, Sunday papers, and social amusements. How much worse would this be had they the patent right to rule by a recognized God in our Constitution! Seeing that clergymen perform their chief labor on that day, their protestations sound a good deal like cant.

In the states of Maryland, Mississippi, North and South Carolina, Pennsylvania, New Hampshire, and Tennessee an Infidel is not allowed to hold office; no matter how competent, honest, or faithful he may be, he cannot serve his state in a public capacity. This only offers a premium on hypocrisy, as no one can imagine for a moment that all these officers are orthodox in their belief. This only results in further demoralizing these political officeholders into a set of hypocrites by this enforcement of church and state. Verily,

All conviction should be valiant;
Tell thy truth, if truth it be,
Never seek to stem its current:
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of eternal verity.

Speak thy thought if thou believ'st it.
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay;
Every seed that grows to-morrow
Lies beneath the clod to-day.

In Delaware, Georgia, Indiana, Maine, Maryland, Pennsylvania, and Tennessee the unbeliever is not permitted to testify in a court of justice. It has been clearly shown that through this legal outrage an Atheist's family might be murdered before his very eyes, and if there were no witnesses—other than himself—he has no redress, unless he turns traitor to his convictions and pretends to believe what he is certain is false. The Christian dogma of the necessity of belief as means of salvation is thus practically exemplified by this union of church and state, and this would be universal if God ever gets into our Constitution.

A still more striking illustration of this unholy union is the exemption from taxation of church property. In the city of New York, Trinity Episcopal church owns a block of land one-fourth of a mile wide by three-fourths of a mile long, valued at $25,000,000. Taxed equally with other property, it would yield $1,750,000 annually toward supporting the state; but being exempt, that amount remains in the church's coffers, and the people of New York, who are taxed the extra amount to make good this deficiency, positively pay $2,000 per annum for the religious instruction of each attendant at Trinity church. *How is that for church establishment?* On the land owned by this ecclesiastical corporation a few years ago were 764 saloons and 96 houses of prostitution—all contributing their share, of course, to give the Gothamites the gospel of glad tidings. They now pretend that no liquor is sold on their property. But Trinity church is notorious as the most merciless landlord in that city, more than any others having fought the sanitary authorities, absolutely refusing to do anything for the health or comfort of their tenants.

Not only is church property exempt, but the Water Department of our model city government (which for some years has closed its business in honor of St. Patrick) has been furnishing religious institutions with free water in return, I presume, for the water of life they keep so freely on tap. And a West Town assessor informs me that on his rounds he found that all residences of clergymen were also exempt from personal property tax; that he would be told: "This is Rev. Mr. So-and-so's residence, of such a church. We never pay taxes." We would like to know by what authority they are exempt. They haven't even the color of law for this additional outrage.

E. A. STEVENS.

SOUND DOCTRINE.

A writer in the American Sentinel who signs himself "A. T. J." comes to the defense of the Demands of Liberalism as follows:

Last fall one of the editors of the Sentinel made a spech in Oakland on the coming union of church and state in this country. A National Reformer was present and heard it, and he has written in reply and sent to us manuscript copy sufficient to make more than two full pages of the Sentinel, and asks that it may all be printed. But it is almost wholly made up of arguments for National Reform, which have been quite largely discussed already in the Sentinel, from both sides of the question, and we do not deem it just to our subscribers to devote so much space to mere repetitions. There is, however, one point which demands notice in our own defense, as well as for the principle involved.

This point our correspondent throws into the form of a question, as follows:

Are you aware, or being aware do you not care, that the "Demands of Liberalism," and of the "National Liberal League," are now clamoring for the abolition of these very things which National Reformers wish continued? And do you not know that these Liberalists oppose the amendment with great vehemence? So that in this controversy you are identifying yourselves with the Infidel Liberalists. The third article of the National Liberal League states the specific objects of the association. Among these are the following: "The total discontinuance of religious instruction and worship in the public schools;" "the abolition of state-paid chaplaincies;" the abolition of the judicial oath; the non-appointment of religious fasts and holidays, etc. In like manner the Liberalists demand that all laws looking to the enforcement of "Christian" morality shall be abrogated. And all these people are furiously opposed to the amendment which we seek. They know that so long as the Constitution remains as it is, so long they and their cause are safe in case an appeal be made to the courts, whose decisions must be in accordance with the Constitution.

We *are* perfectly aware that the National Reformers are ready on the instant to raise the cry of "Infidel" or "Atheist" against all who choose to oppose the religious amendment to the Constitution, even though they know that the opponents are avowed Christians. And being aware, we do *not* care. They may call us Infidels, they may call us Atheists, or may apply to us any other term of reproach that they please, and that to their hearts' content, but it shall not make a particle of difference with us, in our attitude toward the religious amendment to the Constitution. We know that in his day they called our master Beelzebub; and we, doing our utmost to be counted worthy to be of his household, expect that much more they will call us of his household. Besides this, we know that "it is only in the absence of argument that recourse is had to ridicule;" and as the worthy National Reformers cannot answer our arguments, we expect them to call us names. We derive our principles from the word of Christ; the principles which we advocate are those established by Christ; and when Infidels advocate those principles, then we are perfectly willing to be classed with Infidels. We would rather be classed with Infidels in opposition to the tyranny of a religious despotism than to be found on the side of those who call themselves Christians while promoting it. We know exactly where we stand, we know precisely what we are doing, in our opposition to the religious amendment to the United States Constitution, and to any sort of religious legislation under any Constitution. We know whom we believe, and for the National Reformers to call us Infidels or Atheists, or Anarchists, or to class us with all these, does not make us so, nor does it frighten us.

As for the Demands of Liberalism, and of the National Liberal League, we have never made them a subject of study; we have never seen a copy of them, except as given in National Reform literature. But there is one thing which we know to be a fact, and that is, there was never any such thing heard of as the Demands of Liberalism until after the National Reformers had set on foot their movement to secure a religious amendment to the Constitution, endangering the civil and natural rights of men. Then it was that the Liberal League was formed, and their Demands were framed in direct opposition to the National Reform demands, and in defense of their own rights. We say "in defense of their own rights," because we utterly refuse assent to the National Reform proposition that if a man be an Infidel he has no rights. And that then it was high time for them to do something in defense of their rights is shown by the words of our correspondent. Hear him.

They know that so long as the Constitution remains as it is, so long they and their cause are safe.

Of course they are, and they ought to be safe. They ought to be just as safe as anybody else in the nation. But they know, and we know, and the National Reformers know, that just as soon as the religious amendment to the Constitution is adopted, or religious legislation is sanctioned, just so soon they will *not be safe.* In view of this, it is certainly time that somebody was maintaining the principles of the Constitution as it is, under which is their safety. But according to the charitable decision of the National Reformers, for even a Christian to do this, it lands him at once into Infidelity.

Anybody who will take the time to compare the Demands of Liberalism, as given by our correspondent, with the National Reform Constitution, will see at once that these Demands are aimed at that document, and that they are wholly defensive. And it is perfectly safe to say that if now there was no such thing in existence as the National Reform Association, there would likewise be no such thing as the Demands of Liberalism.

Taking these demands as given by our correspondent, there are some of them that are perfectly proper in themselves. On the subject of the "discontinuance of religious instruction and worship in the public schools," the position of the Sentinel is well known to be in favor of it, because it is right. As for the abolition of state-paid chaplaincies, the Sentinel is heartily in favor of that also; nor are we speaking at random on this subject. The writer of this article spent five full years in the United States army. He has seen state-paid chaplains in the East and in the West. He has attended their services. He has heard them pray, he has heard them preach, and has seen them about the garrisons. And he states it as his honest conviction, that unless the state-paid chaplains whom he did not see far surpass in efficiency those whom he did see, the whole lot of them put together do not do either the government or the soldiers as much good as would a bag of white beans.

And as for the abrogation of all laws "looking to the enforcement of 'Christian' morality," we also heartily favor that, because it is right. Any law or any proposition that looks to the enforcement of Christian morality, or anything else that is Christian, is contrary to every principle of the doctrine of Christ. And to advocate any such proposition is logically to advocate the Inquisition. The tyranny of the papacy and the iniquity of the Inqui-

sition are the logical conclusions from the National Reform propositions throughout. And therefore the Sentinel now is, and forever more shall be, outspokenly opposed to the whole National Reform scheme. If that be Infidelity, the National Reformers may make the most of it.

EVOLUTION AND THEISM.

So vast are the processes designated by the term Evolution that but few popular readers are familiar with the doctrine. It is true that current literature and conversation are colored by its presence, and that the intellectual atmosphere of the present time is saturated with it. In fact, our thought moves along the channel which the theory has formed, whether we will it so or not. Nevertheless, but comparatively few get more than a vague idea of the true nature and scope of the doctrine. The modern doctrine of Evolution postulates the unity of all phenomena. The indestructibility of matter and the eternity of energy furnish the primary requisites for a beginningless and unending universe. In ceaseless changes the formative forces act and interact, transforming a universe of atoms into light, heat, crystal, flower, and nerve. Thought and feeling accompany neural disturbances, and the various distinctive groups of phenomena possess characteristics which unite them in one concontinuous, rhythmic, and cosmic process. Day by day is the wondrous magic in nature unfolded as the inquisitive prying into her secrets continues, and every discovery tends to verify the doctrine as enunciated by its most radical scientific adherents.

Men of science, like students and investigators in every department of thought, may be grouped as conservatives and radicals, with a semi-neutral class joining the two extremes. The first class named are, necessarily, the allies of the church and of religion. Let it be here said that this term, "religion," has a distinctive signification from which it cannot justly be separated. Within it is comprehended that which is meant by "supernatural." These conservatives may love the truth as ardently as do their radical brethren. Nor does it follow that they are scientific stars of a diminutive magnitude. For example, Descartes opposed strenuously to the end of life the doctrine of gravitation, which has made the name of Newton immortal; and the senior Agassiz failed to find in the writings of the late Dr. Darwin the evidence necessary to guide his judgment toward the doctrine of evolution. What comparison may do for these last two great names, future generations may observe. The feeling that prompts the scientist to oppose to the utmost any encroachment of the new doctrine may be quite different from that which stimulated the religionist in his opposition. In the former case, the motive may be purely secular; while in the latter it is for the maintenance of "spiritual" and "revealed" truth.

With this last, the scientist, as such, has nothing to do, as the field of his inquiry is confined to the realms of nature. However, from the dawn of the modern scientific era to the present day, the apostles of religion and the foremost scientific investigators have been in conflict. The students of nature do not seek this conflict; they are searching for the exact relations among phenomena; but the truths they learn concerning such relations are almost invariably antagonistic to "revealed" truths. The supremacy of "thus saith the Lord" must be maintained against the new scientific doctrine; and in the name of religion, persecution, in one or many of its forms, follows the expositors of the new theory. Under such circumstances there is but one course open to the scientist, and he is impelled toward it by the basal principle in the preservation of life. Truth is an oral or written expression in accord with a fact. Fact is the actual relation among phenomena. Statements about the relation of phenomena may be true or false. Man's life, enjoyment, and progress are dependent upon his cognition of things which do, or may, exist in nature; and herein resides the motive by which he is actuated, whether consciously or unconsciously. The ruling minds in science are born, not made. They come into being with tendencies, aptitudes, and capacities that unfold into an inspiration when called into use by the myriad mysteries in nature; and their richly-endowed faculties "breathe large meanings into scanty facts." It is impossible for men possessing such minds to refrain from uttering their deepest convictions respecting processes transpiring about them. Though the sacrifices may be great, the new doctrine must be given to the world. A conflict cannot be avoided. "Revealed truth" has possession of the ground, and the advantage of being "infallible." In affirming the new doctrine, either directly or indirectly, there is a denial of "the word of God," or the interpretation received as "the word."

Theism and Atheism are correlative terms. That which is asserted by the former is assumed to be denied by the latter. However, like most of all general terms, their signification is largely dependent upon the relation in which they are used. Theism not only affirms there is a God, but asserts respecting its nature, attributes, and, works. Atheism may be used as the negation of the first affirmation, though its general use is for the purpose of denying the nature, attributes, and works asserted by Theism. While in current thought Theism is sometimes blended into Pantheism with such harmonious shadings that lines of distinction between the two are difficult of finding, still, Theism has a meaning distinct from Pantheism, and one which is clearly defined throughout many centuries of history. As scientific research has progressed, and the uniform relation of antecedent and consequent becomes more and more established, and, therefore, divine interposition removed from the affairs of the natural world, it has appeared as though Science and Atheism had joined hands.

If within the premise of a scientific proposition there is included a theological ingredient, the conclusion is in conflict with the doctrine of evolution as expounded by its most exalted exponents. Science is secular, and is confined in its consideration to the realm of the knowable—to the domain of "things." The process described by the term Evolution must have its warrant in every department of science. It cannot transcend the domain of the natural, for it, too, is secular.

It is apparent that science and the doctrine of Evolution have an appreciable influence on religious thought, notwithstanding the oft-reiterated statement that their domain is entirely outside the realm of theology—that the former are limited to the sphere of finite, while the latter has the scope of the Infinite.

Defining the relations between these two great phases of human thought does not, however, fix the channel into which either may flow. It simply denotes the relation they must hold to each other when philosophically considered. Man's religious and scientific thoughts have been developed by like natural influences. Both have attempted a response to questions relating to objective phenomena. Between the explanations offered by these two orders of thought there is a wide difference, arising from their radical dissimilarity in their methods of verifying the doctrines each enunciates.

Religion is the expression of that view of the activities in nature which attributes them to supernatural cause or causes. It is the product of that state of mind which must necessarily precede such mental development as could make scientific interpretation possible. It is as necessary to the latter as boyhood is necessary to manhood. It exhibits the presence of the interrogation point in the primitive mind, and the capacity of the human mind undergoing development to formulate answers. It is conservative; and thereby preserves the old forms with rigid tenacity, though the element which once vitalized them may have long since passed away. Religion nourishes the spirit of credulity, and despises inquiry; discourages the use of man's intellectual faculties, and degrades reason; asserts absolute knowledge respecting the source of the universe, the origin of evil, and the genesis of knowledge. It exhibits the primitive human mind groping in the infancy of its development for an explanation of the manifestations presented by the phenomena of nature.

Theory is no theory, or doctrine, formulated by religion in respect to natural phenomena which science can support. Science may, apparently, assist in giving religion stability; but this is only apparent, as in reality there is no common ground whereby they can unite. Religion, in its true nature, can have no scientific basis whatever. Science deprives it of its essential elements. Science, by reason of the methods it employs, cannot assert there is a supernatural cause. Such an assertion comes within the province of religion. It is frequently stated that the religious

nature of man is organic. It is here contended that the nature which is organic is that of inquiry, which leads to investigation. The methed of obtaining replies to interrogatories developed the two systems of thought—Religion and Science.

THOS. J. TRUSS.

WHY DID THE LORD CREATE THE DEVIL?

THE SUBJECT ABLY CONSIDERED BY SI SLOKUM.

II.

The all-powerful rival of God for the possession of human souls is the devil, and why God should have created a rival at all, and one of heavier caliber than himself, is something that has flabbergasted the writer from the moment he was old enough to think anything about it until the present time; and he has never found the Christian who could satisfactorily explain matters in this direction.

To ring in again that man-god of finesse, Jay Gould, would he be apt to create a rival against himself in the domain where he is monarch of all he surveys, whose right to fleece the country there is none to dispute? Not much. But suppose there came a turn in the tide of his affairs, when it would be well to have a dummy rival for the purpose of huggermuggering the public, and to boom the profits of a gigantic deal into his hands, and he should set up that rival, would it be one more powerful in craft than himself? Well, hardly.

Take a fellow who is after a girl, loving her to that degree when tripe fed to him from her sweet hand would taste like ham in champagne boiled, or water plain like nectar of the gods, would that lover e'er hunt up a rival for that girl's affections? Never, for ducats! But suppose, just for fun, that he should conclude to set some other fellow on the trail of her he loved so deeply, just for the fun of seeing him sat down upon, as it were, would it be a fellow handsomer than he, and with more winning ways, think you? Well, you don't know much about lovers in general if you think he would.

I tell you, brother Infidels, this devil business rattles me. It forces me to the conclusion that God, at the time he created said devil, was not all that is now, and ever has been, claimed for him—omnipotent, omniscient, etc., and I can't help thinking that the devil is now, and ever has been, laughing in his sleeve at his creator, and wondering how the latter allowed him to get the bulge on the Lord of omnipotence! Yes, indeed, how the gentleman in horns, tail, and cloven foot must laugh on the sly, if not, indeed, openly, at the situation, knowing that he is beating the creator out of sight in the grand sweepstakes for human souls!

I have often heard the conundrum, "Why doesn't God kill the devil?" This is a foolish conundrum, I think. Because God made a mistake in creating the devil, he is not to be written down an ass, by any means. The being who created innumerable worlds, not to mention heaven and hell, and all that in them is, out of nothing, in six days by the clock; who wrote the Holy Munchausen, fitted up whales as marine hotels, and fashioned a fine-looking woman out of the fifth rib of a man, is not to be written down an ass, and don't you forget it.

If God should kill the devil—I doubt very much that he could "do" for his satanic majesty at this late day—it would be a triple-X, yard-wide acknowldgement of a wild mistake, the wildest kind of a mistake; and of late years the Lord has not been making such acknowledgments, though formerly he did. To acknowledge he made a mistake in drowning the world was well enough, and a gentlemanly thing to do, but to acknowledge that he slipped up in making the devil, a being who has bested him in the grand sweepstakes for souls, would be to plunge him to the depths in the slough of mortification, and is not to be expected. No, the Lord wouldn't kill the devil if he could, and thereby acknowledge that he has set his foot in it, as it were. There are no flies on the Lord with this regard.

Now, as regards God and Satan, I have an idea the the pair were coeval; that God set himself up for a goody-goody, while Satan was a rustler roundabout the universe; that the latter in his rounds discovered the earth one day, finding the citizens thereof to be tough cusses generally, in fact, devilish tough, as Joe Bagstock might say. There being nothing mean about Satan, albeit a rustler from Wayback, he thought he would like to see what the power of "heavenly love" would do for the reprobate earthlings, and so put his side partner, as it were, onto them, willing that he should cover them into the "fold" if he could; but, of course, standing by to see how the co-ruler of the universe progressed. And he saw that "heavenly love," as manifested for several thousand years, didn't catch on worth a cent, and that a large majority of the earthlings enlisted under his banner; and if he didn't "larf right out in meetin'," being too polite, he laughed right heartily in his sleeve, and is yet laughing, at the signal failure of the self-boasting "all-powerful" one!

Now, if this is not my fixed idea regarding the status and workings of the supreme co-existing duad, it might be, and I don't see why it isn't as sound as any other idea that can be advanced concerning the great mystery of the unknowable. One thing, I don't seek to cram this idea down anybody's throat. Let every one formulate his own idea, confident that one idea is just as good as another, if not a good deal better.

SI SLOKUM.

HISTORY OF THE WEEK.

A delegate from Salt Lake City has been laboring before the Senate Committee at Washington on the question of admitting Utah as a state. The committee did not receive him cordially. ——Anschlag, the Santa Ana fiend, is convicted of murder in the first degree.——The following is the mortality statement for San Francisco in January, 1888: There have been 15 deaths from alcoholism, 11 from measles, 27 from smallpox, 89 from phthisis-pulmonalis, 11 from apoplexy, 26 from bronchitis, 14 from congestion of the brain, 103 from pneumonia, and 34 from atrophy. In the whole state there were 1225 deaths, 232 being from pulmonary diseases.——The condition of the crown prince of Germany is said to show improvement.——Burdette, the humorist, is in the city.——A baby was born in Oakland the the other day which became heir to $100,000 at its birth. It is a son of Capt. Wm. Walkerly, the Oakland capitalist, recently deceased.——The mayor of Cork, Ireland, has been convicted of a charge of assaulting a police sergeant and sentenced to fourteen days' imprisonment without hard labor.——The statement is made that President Cleveland weighs 325 pounds.——The Rev. Augustus Littlejohn, the once famous revivalist and fellow-laborer of John B. Gough, died in the almshouse at Paw Paw, Michigan, a few days ago, and his remains were consigned to a pauper's grave.——The Chinamen devoted nearly all of last week to celebrating New Year's day.——Bank robbers at Cisco, Tex., got away with $6,000.——The sentences of two Chicago boodlers have been affirmed by the appellate court.——Providence, R. I., had a $360,000 fire last week.——The grand jury in New York are investigating the charge of the Kansas Pacific railway company that Jay Gould and Russell Sage appropriated to their own use $3,000,000 of the company's bonds.——The Elmira, N. Y., Advertiser and other buildings were burnt out, at a loss of $250,000. ——James Redpath, the traveler and writer, is suffering from a second stroke of paralysis.——The smallpox, according to report, has taken a fresh start.——The long strike on the Reading road, Pa., is declared off.——Burglars robbed St. Peter's church, on Alabama street, and tried to get into two local convents for felonious purposes, last week.——The San Francisco Art Association held a gorgeous carnival the other night.——A national teachers' convention will be held in this city next July.——The New York Anti-Poverty Society is split in two factions by the quarrel between George and McGlynn, and each faction has read the other out of the party.——The trustees of the Phillips Academy, Andover, have brought a suit to determine the rights in equity of all parties concerned in the heresy trial.——Robbers entered the Vatican at Rome and stole $10,000 worth of the pope's presents.—— Editor Childs, of the Philadelphia Public Ledger, reaffirms his determination not to be candidate for president.——George Hutchins, of Camden, N. J., left Henry George $10,000 by will for the propagation of George's theories. The will is contested in the courts.——A priest left in charge of a Guayaquil, Ecuador, bishopric, has made himself ridiculous by excommunicating the supreme court.——The Senate Committee on Foreign Relations

last Saturday heard arguments from the Pacific Coast delegation in Congress, in favor of further legislation to restrict the immigration of Chinese.——Nast, the cartoonist, reached San Francisco last Saturday.——W. C. Houghton, an English "boy preacher," is the latest religious attraction here.——A man named Christ has just been appointed postmaster at Sierra Madre.——The Denver Labor Enquirer states that the Socialist vote in Germany numbers 1,000,000.——It is hoped that John Swinton is recovering from his attack of erysipelas.

THE CASE OF HARMAN AND WALKER.

In pursuance of the inquisitorial purposes of the Society for the Suppression of Vice to stamp out Freethought in this country, another Liberal paper has been singled out for its attack.

Messrs. Harman & Walker, editors of Lucifer, at Valley Falls, Kansas, have been indicted on a vague charge of "obscenity"—the same charge raised against Charles Bradlaugh and Annie Besant, in England, and D. M. Bennett. It is impossible to ascertain from the indictment what the specific act is with which they are charged. They disclaim any intent to publish anything obscene, and any knowledge that they have done so. I have been a reader of Lucifer for years, and have never seen in the paper anything that could possibly come under that head, although I have been far from agreeing with its philosophic ideas outside the advocacy of Freethought.

Messrs. Harman & Walker have been prominently known as able, earnest workers for the spread of Freethought, and have valiantly opposed church and state encroachments. Their prominence has invited this attack of the suppressors, which is, without doubt, instigated by the same motives and contemplates the same ends that were so glaringly manifest in the persecution of D. M. Bennett.

It is as apparent as it was in Bennett's case that the attack upon Messrs. Harman & Walker is a violation of the principle laid down in the Eighth Demand of Liberalism, viz., That all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

I therefore urge upon all who have at heart the stability of our institutions, the perpetuity of free speech, and the permanence of freedom in this country to aid in the various ways open to them in the defeat of the efforts of Comstock to silence the editors of Lucifer, and thus to suppress the paper, under the pretense of enforcing "Christian" morality.

The National Defense Association have interested themselves in this case, and are soliciting subscriptions and the active aid of all workers. Liberals will be advancing the cause of progress if they can, in any way, aid or co-operate with the Defense Association, and I am confident they will make no mistake in so doing. E. A. Stevens.

THE CHILDREN.

Long, long ago the church saw the necessity of beginning to teach her myths to the children if she wished the men and women to accept them as facts.

There were two reasons for this. The plastic mind of the child is ready to receive and retain almost any impression made upon it, and the natural inclination to believe all it is told makes it all the more important that the seeds of the future harvest be sown in childhood.

These points Liberals have too long overlooked. They trust to chance that the little ones will believe as they do, but they forget that schoolbooks, newspapers, and even almanacs are all full of the religion of 1800 years ago, and the seeds of that which is so much older still as to be lost in antiquity. Our children will have social cravings, and they must have the company of other children; so they flock to churches and Sunday-schools, and get poisoned before they are old enough to see truth or error as they really are. To avert all this we need gatherings of our own sort wherever there are two or more Liberal families—little Sunday-school meetings of our own, both for older people and children. We need Liberal books and papers for children. Every Liberal paper should have one page for children. Every child should be taught the rudiments of science, divested of all theological ideas. I hope Freethought will begin by devoting a column to at least advertising Liberal books for the young.

Susie Wixon's "Story Hour," "Apples of Gold," and "All in a Lifetime;" "Youths' Liberal Guide" and "Elements of Universal History," by Professor H. M. Cottinger; "Life and Her Children," by Arabella B. Buckley; "Darwins," "John's Way," "Mary Jones," "Studying the Bible," and "Little Lessons in Science," by Elmina. These books are all free from orthodox theology, and will make good foundations for youthful knowledge.

In this day of much reading, we need to look well to the books of our children. The gathered thoughts of our lives make our minds—make us what we are. Aunt Elmina.

Feb. 10, 1888.

LILIAN'S STORY.

A little girl who wants a Children's Department in this paper has contributed the following as a starter. It is addressed to to "Mr. G. Macdolland and Mr. putnam, freethout, 504 coney, Sanfrankisca, city." We have corrected, in the story, such errors as might be looked for in a first effort.

NELLIE'S MONKEY.

BY A. LILIAN ANDREWS, AGED 10.

It was Nellie's birthday. The doorbell rang; a large box had come for Nelly. It had little holes in it. It was not to be opened till after supper, when N. was to have a party. They came. The parlor was full of children. A box was brought in and opened A lovely doll, a plush workbox; a set of dishes; a set of kitchen dishes; a set of napkins and tablecloth. At last the big box that had come was brought in, and opened; and what do you think was in it? Well, it was an monkey. The children had fun playing with Jericho, as he was named. Jericho pulled candy and roasted marsh-mallows, and enjoyed it as much as the others. He now lives. He can drill like a soldier and ride a dog or pig. He has a soldier suit. Nelly is now ten. She was six when she got Jericho. Jericho had his picture taken. Nelly Crawford has a little baby brother two years old. Harry and Jericho are good friends; they play together all day.

AMONG THE WORKERS.

Since Prof. W. F. Jamieson went to ranching in Colorado he has acquired the title of the Farmer Preacher. After harvest he will be prepared to give Freethought sermons and to plow superstition under.

Our energetic friend Marwick, of Provo, Utah, reports that Dr. York's lectures there on the 7th and 9th drew crowded houses; and that the doctor will return in March and deliver two more lectures. The theater managers at Provo decline to rent their building for Freethought purposes, and the addresses were given in the district court-room.

W. P. Brooks, M. D., of Helena, Neb., writes: "I wish to call the attention of Liberals to the fact that Mrs. M. A. Freeman is a zealous worker in the Liberal cause and is competent to cope with the advocates of orthodoxy at any and all times. In brilliancy of diction and force of argument she is a star of the first magnitude. After listening to her eloquence and logic for three successive nights in this place, I think I do not overstate the facts when I say that there are but few her equal. Wherever she may be called to expound our principles, I am frank to say I believe she will please and instruct, and she should be kept constantly in the lecture field.

Freethought is the title of a new weekly liberal journal of twelve pages which has made its appearance among the Eye's exchanges. It is published at San Francisco by S. P. Putnam, president of the American Secular Union, and Geo. E. Macdonald, formerly connected with the Truth Seeker. All liberal minded people (and even those whose creeds have prevented intellectual progress) will find Freethought an interesting and instructive addition to their assortment of reading matter. The subscription price is only $2 a year.—The Eye, Snohomish, W. T.

CORRESPONDENCE.

The Farmer Preacher.

To the Editors of Freethought:

You have chosen the thorny path of journalism. I have been there. Accept condolence.

In Sunny San Luis Park, Colorado, among the Rocky mountain peaks, thirty to forty miles either side, I have my recreation, raising vegetables, and hell among my orthodox friends. I preach during the winter, commencing November 1. I will send you a couple of dollars soon. Were I not an Infidel itinerant could easily send them now.

Your paper is an honor to our Freethought cause. Its very name is the soul of wit. I wish we had one hundred free journals, and ten thousand lecturers.

I would like to visit the Liberals of Washington Territory, Oregon, and California next fall and winter and deliver about one hundred and fifty lectures. "May you live long and prosper."

W. F. JAMIESON.

Monte Vista, Col., Feb. 13, 1888.

A Stanch Old Worker.

To the Editors of Freethought:

I am happy to know the Pacific Coast has at last what it has long needed, a paper devoted to the cause of Secularism—that is to say, to liberty, equality, and justice.

I am fully convinced that the vast majority of Americans in the West are far more liberal in every sense than their brothers of the East; and I feel assured of your success in your glorious undertaking of starting a Freethought journal, to open the eyes of the blind, to cause those who live in fear of angry gods and jealous priests to arise, rejoice, and live, in mental and physical liberty.

Again, you have selected the freest city in the world for your publication, and with its present editors, there cannot be such a word as fail. As a matter of fact, all Freethinkers on the coast will send on their subscriptions at once, as they fully realize that the editors of FREETHOUGHT are real men, and cannot live on faith, as the gods and angels do.

I inclose you particulars of the great celebration of Thomas Paine's anniversary in Ogden. The janitor informed me that hundreds could not get in. So you see the seeds of eternal truth are beginning to sprout. Yours fraternally,

EDWARD F. MUNN.

Hooper, Utah, Feb. 2, 1888.

Good, Better, Best.

S. P. PUTNAM, *My Dear Sir:* It was with great pleasure I received yours of the 6th instant; better still, it bears the tidings of your locating with us to stay; and yet better, that you and Brother Mac are going to give us a good home Freethought paper every week; and best of all, you are going to do up this coast with a lecture tour the coming summer, and no doubt you will drive Brother Driver to the wall, if we can on l get him out. You ask if we want a lecture at New Era. Yes, we want many of them if we could get them, for we are a blessed people round about here, if we take Brother Driver's doctrine for it—Blessed are the poor. However, if you are coming this way during the summer campaign, and can make room in your programme for one, two, or three days here, I will see what can be done. I have in contemplation the organizing of some kind of Liberal Secular Society in the near future, that we may have some place to while away the *Lord's* day now and then, and try to make it of some use to humanity.

And now, here goes the wherewith for FREETHOUGHT one year, and may it grow and grow, and live to celebrate its centenninal, is my sincere prayer at this time. With best wishes for success all round, I am, yours very truly,

W. W. JESSE.

New Era, Or., Jan. 22, 1888.

Quarantine the Immigrants with Cold Waves About Them.

To the Editors of Freethought:

I send eight names to-day for FREETHOUGHT. I have spoken with a number of friends concerning Mr. Putnam's visit to Los Angeles county next summer, and all expressed themselves pleased to again have an opportunity to see and hear him.

This is the twenty-eighth winter of my residence in Coos, and the coldest I have experienced here. The thermometer was down to six degrees above zero on the 13th instant. I am inclined to attribute the cause of this state of things to the unprecedented influx of people from the East. In days gone by, when it took six months by land and one month by way of Panama to reach here, it gave them plenty of time to get over their climate; now the transcontinental roads land them here inside of a week, and it is unreasonable to suppose that they get entirely over it in so short a time. Every one from the East with whom I have conversed had the climate bad; at least, this is my inference, as they talked of the climate principally. I hope you did not bring any with you; if it be traced to you, your influence is gone up.

This is a serious matter, and should be attended to at once. I would respectfully recommend a quarantine, but will leave it with our legislators to decide. J. HENRY SCHROEDER.

P. S.—Since writing the above, I learn from the press that the cold has extended all over the coast. I tremble with fear for the safety of FREETHOUGHT, in the event of an investigation. The cold snap commenced soon after your first issue, copies of which you mailed indiscriminately all over the coast. The coincidence is unmistakable. If the cold facts of a Freethought journal have such an effect on climate, there is no wonder that orthodoxy has given it the cold shoulder heretofore. Why not make this a subject for discussion or for a scientific treatise—"The Influence of a Freethought Journal on Climate?" There may be facts developed hitherto unknown. I advise you to study the subject sufficiently to clear yourself, before you come to Coos, or we may save a few coal-oil lamps for your benefit. J. H. S.

Arago, Coos co., Oregon, Jan. 23, 1888.

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11. The Love and Study of Nature.
12. Anthropology the Key to Theology.
13. Current Theological Assumptions and Fallacies.
14. Answer to the Question, What will you give in its Place?
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16. Evolution vs. Creation.
17. The New Science and the Old Faith.
18. Why I am a Freethinker.
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20. Radicalism and Conservatism.
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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - - - MARCH 3, 1888

A CLERGYMAN may be defined as a man learned in all manner of things that are not true, and sworn not only to refuse all new truths but to consign to eternal torment those who do otherwise. By any method but this a clergyman would become an Infidel.

THE Post heads its account of the disaster at Mt. Vernon, Ill., "Cruel Cyclone." This is unjust. The cyclone is merely an instrument in the hands of a just God to wreak divine vengeance upon a sinful people. At least such is the theological view, which none but Infidels question. It is well to keep the more obvious distinctions in sight.

THE Rev. John Hannon, of the Centenary Methodist church, took for the text of his last Sunday's sermon the words "Get up and git," being a free translation of the marching orders received by Abram. Had the late revisers of the Bible retained the Rev. Mr. Hannon on the committee, their work would have met with a more popular acceptance.

IT seems that not San Francisco but St. Louis is to have the National Democratic Convention. This is to be regretted less on this city's account than on account of the politicians. The hymnbook speaks of a land where everlasting spring abides, and never-withering flowers. We fear that some of the Democratic delegates have missed their last chance to behold that country.

MINISTERS will never learn what freedom of discussion signifies. In a recent paper read before the Nineteenth Century Club of New York Edgar Fawcett, the poet, said that the model of the future American poet was Robert G. Ingersoll, and the time was coming when poetry would be stripped of its gods and goddesses, its piety and impiety. This moved the Rev. Mr. Lloyd to say that when Mr. Fawcett advocated Atheism or Agnosticism as the models for the coming poet he transcended the liberty given him in that club. The fashionable audience appearing to indorse this view, the president, Mr. Courtlandt Palmer, arose and administered the following appropriate rebuke: "When Mr. Lloyd says that Mr. Fawcett transcended the liberty given him by this club I must call that sentiment to order. Mr. Fawcett has simply expressed his opinion that science and Agnosticism are to be the inspirations of the poetry of the future. Now, it seems to me quite legitimate that he should propound that proposition, and also it is quite legitimate that Mr. Lloyd should give his criticism. The one is as consistent as the other with the spirit of this club."

AT the Congregational Club last week the Rev. Mr. Meserve demonstrated to the satisfaction of all present that Spiritualism is of satanic origin and therefore to be avoided. In replying to him before the Spiritualists' meeting at Metropolitan Hall on Sunday Mr. J. J. Morse denied the reverend gentleman's statement on the ground that there is no such personage as the devil. If Mr. Morse can make this proposition clear, the Rev. Mr. Meserve will be obliged, perforce, to acknowledge himself mistaken. His reply would probably be like that of the other clergyman caught in the same fix—that while he may have made an error in the fact, it would make no difference with the argument.

SCIENCE AND RELIGION.

Science is freedom. It leaves every man liberty to think for himself. No school of science has ever yet established a privileged order, or commanded men to believe and obey on pain of death and hell. Science has no devil, and no demon but demonstration. It knows no virtue but that which does good.

If it accepts a future life, a heaven, it is for the great, the good, the practically useful. The man who invented the steam engine, saved the state for liberty, or led the human mind to higher grades of thought and action, will enjoy it. Science has never laid the finger of oppression on mankind, never persecuted those who do not receive it. It has no curse, no anathema but this, "If you do not understand and believe, you cannot enjoy the benefits."

What our churchmen call religion is quite different. It comes from a different source. It runs in a different groove. It evolutes to a different result; and it is always the direct antagonist of science.

Religion begins with an assertion of something that cannot be proven. It rests on the mere authority of those who assert. It may be of a theorist, a visionary, a crank, or an impostor. The originator may be a good man, as Christ; he may be a visionary, as Swedenborg; or on impostor, as Mohammed or Joseph Smith. It matters not which, for by a natural evolution they all reach the same end.

The scientist proves and waits patiently for mankind to learn and believe. The religionist asserts, is angry at contradiction and unbelief, and denounces them as crimes. Those who believe him become his useful followers, and more or less slaves. They are called the faithful, the virtuous, the good; and by contrast those who do not are denounced as the unfaithful and the wicked.

Science has no hereditary scientists; it does not descend from

father to son. Religion, like monarchy, does. Confucius left a priesthood. So did Moses, Christ, Mohammed, and Joseph Smith. The priests are either hereditary, or self-chosen, making a perpetual succession. Moses made his brother Aaron head of the line. Christ had no children; but the Roman clergy pretend to apostolic succession, and continually fill their own ranks. These men all claim alike power from God to teach mankind; a right to be believed and obeyed; and also to be supported.

This condition once acknowledged by a large number of people, the priests proceed, like the kings, to consolidate and magnify their power. They decree, from time to time, additions to the creed, the ceremonies, and the fees. They widen the breach between the priest and the people, till the head priest becomes an autocrat and the poor believer a slave. In this process there has been no difference between one church and another. The evolution is the same. To have any religion is to have a pastor and master.

The church, once in power, does not tolerate unbelievers. It persecutes, kills, and consigns to hell-fire, and therefore when the majority of the people belong to the faith, all the rest must do likewise or suffer consequences. The church is very angry with unbelievers. It says God is angry with them. They may not live here, or go to heaven when they die. So all the people become of one faith, because they must. There is no choice. It is believe, or get away, or die.

That all religions should fall into the same groove is a natural evolution from the first assumption, "God has sent me to teach." Whoever says these words naturally gravitates to all the rest. If God sent him, he must command, and others must obey. He must know all the purposes of God. What he does not know he must invent. This necessitates a plan of salvation. It must save all who believe and obey—and pay; and it must condemn all who refuse to do so.

Plans of salvation are a little varied, of course, but all of them begin with faith and end in payment and obedience; and when a church gets control of any country it wants to stand still forever. There must be no change. "As it was in the beginning, is now, and ever shall be."

Science, and scientific men have ever been at war with this kind of religion. Science demands an advance into new fields of knowledge, freedom of thought, no obedience and no taxes to support these pretensions.

A FAIR PAPER.

The Fresno Expositor has honored itself by the fair way it has reported the recent lectures of the president of the American Secular Union at that place. Of the first lecture it says:

Samuel P. Putnam, introduced by J. F. Waterhouse, lectured last night at the Opera House on the subject, "Universal Mental Liberty," to an audience not large but certainly appreciative and thoroughly demonstrative at times. The speaker had a good presence, a voice of liberal compass and well trained, is graceful in all his gestures, and, what is sometimes rare, he spoke English without making an indecent attack upon it. Mr. Putnam is the editor of FREETHOUGHT, a paper published in San Francisco, and, as the name would indicate, devoted to so-called Liberalism. He is the successor of Robert G. Ingersoll as president of the American Secular Union.

The foregoing is from the issue of Tuesday, Feb. 21. Wednesday an equally good notice of the second lecture appeared. We copy the following from the same paper of Thursday:

The attendance last night at Samuel P. Putnam's third and last lecture was larger than at the two previous lectures, and the interest appeared to increase as the audience had grown numerically. The speaker denied that the Bible was the work of revelation, but added that there was nothing beautiful or moral in that book that Liberals did not as thoroughly adopt as do the orthodox Christians. The supernatural idea of the Bible was rejected by people of the speaker's belief. The lecture was principally devoted to an elaboration of the Nine Demands of the Liberals, the substance of which has already been given in the Expositor. He spoke at considerable length, advancing practical ideas on the advantages of a secular system of education over the modern sectarian method. Particular stress was laid on the necessity of sound physical training, and had Froebel been present he would probably have bowed his thanks for the compliments the speaker paid the kindergarten system of instruction. The educational plank in the Liberal platform is one of the strongest in the structure.

At the conclusion of the lecture, according to the announcement made by the chairman at the opening of the meeting, a pledge indorsing the Nine Demands was opened for signatures, and the following were obtained: B. F. Smyth, D. W. Washburn, Benton A. Washburn, J. W. North, Am. L. North, M. B. Washburn, Hattie E. Washburn, D. W. Foster, T. M. Stone, J. G. Shoemaker, W. T. Riggs, Chas. Chamis, Joseph Lee, R. N. Caughill, Wm. A. Fisher, C. F. Busks, J. F. Waterhouse, Geo. Lee, W. C. Downey, G. W. Campbell, Anthony Wagner, and G. Bowdish.

A temporary organization was effected by the election of J. F. Waterhouse as chairman and C. A. Burks as secretary. A committee of five on permanent organization was formed, consisting of the two persons above named, J. W. North, J. F. Lee, and George Church, who are to report at an early day. The intention is to form a branch in Fresno of the American Secular Union, procure a place for holding meetings, have speaking, musical and dramatic entertainments, in short, to form a complete organization for the advancement of the principles of Freethought.

When the press treats Liberal lectures with simple fairness at is a herald of better days.

JOSEPH HAIGH, of Chebanse, Ill., has published in metrical form his version of the creation story. In a dozen stanzas o eight lines each he tells how the earth was made and cursed and drowned and redeemed, all these processes appearing to have been failures, and the creator retired in disgust. We give Mr. Haigh's closing stanza, containing the moral of the composition, to which we say Amen:

Pooor, god-forsaken human race,
Left to their own resources,
Have turned their thoughts to worldly things,
And found out nature's forces.
They learned the laws of life and health—
A boon to every one;
And earth is now a better world,
Since gods and ghosts are gone.

THE Rev. Mr. Carver, of Benicia, in a paper read before the Methodist Ministers' Association, the other day, made the startling statement that there were in San Francisco three thousand saloons and a still greater number of grocery stores, with only one hundred churches to counteract the devastating effect of these institutions. As a consequence of this state of things our population is largely given over to the Catholic church and Judaism, and the Rev. Mr. Carver urged that the Methodists should bestir themselves to bring the heathen papists and pagan Jews into the fold of Christ. Here is a chance for Brother Boanerges McCormick, of the Catholic Monitor, to further express his opinion of the Protestant ministry. Of course it will be a charitable opinion, for verily these Christians love one another.

THOSE who receive one or more sample copies of this paper are requested to distribute them judiciously.

FATHER NUGENT, Roman Catholic prison chaplain in Liverpool, Eng., states that during the year 1875, 13,683 persons passed through the borough jail. Of these 9,397 were Roman Catholics, and 4,286 were Protestants. The number of Infidels is not given, but it may be shown by the following operation:

Total number of prisoners		13,638
Roman Catholics	9,397	
Protestants	4,286	
Total number of both Catholics and Protestants		13,683
Balance, presumably composed of Infidels		00,000

The Parliamentary returns for Scotland in 1872, are equally instructive. They are as follows:

Total number of prisoners		34,182
Protestants	23,434	
Roman Catholics	10,748	
Total of both Protestants and Catholics		34,182
Balance of Infidels		00,000

Take Ireland, also. The figures are from the Dublin Christian Advocate:

Total number of arrests in 1884-5		37,049
Roman Catholics	31,110	
Protestants	5,939	
Total of both Catholics and Protestants		37,049
Infidel contingent		00,000

If we look at the criminal statistics of Ontario, Canada, for 1881, as given by the same authority, we find:

Total number of arrests		6,940
Roman Catholics	3,844	
Protestants	3,096	
Total of believers		6,940
Unbelieving remainder		0,000

Let us consider Toronto alone in the same light:

Total number of commitments from 1873 to 1886		8,118
Protestants	5,316	
Roman Catholics	2,802	
Total of both		8,118
Total of neither		0,000

If we were to draw inferences from all these statistics, religious people would deny our conclusions. We will therefore submit them without comment and let our pious friends wrestle with the figures.

MR. W. S. ROGERS, of Boulder Creek, has the right sort of enthusiasm. Hearing that a Freethought paper was to be published on this coast, he subscribed at a venture, and upon receiving the first number renewed his subscription and takes two copies for a year. Mr. Frank Schuneman, of Pasco, subscribed at sight and donates $5 to the cause. A staunch friend at Cambrian Mills, Round Valley, signing himself "Old Dusty," incloses a $5 bill "to help FREETHOUGHT;" all of which, and favors from other friends too numerous to name, are acknowledged with feelings of deep gratitude.

THE projected monument to Michael Servetus, the martyr, mentioned in last week's FREETHOUGHT, should claim universal attention among Freethinkers and Liberal religionists. The cost of the monument is placed at the moderate sum of $1,000, and subscriptions of $1 and upward are solicited. Judge J W. North, of Oleander, Fresno Co., Cal., as a member of the committee, will receive contributions to this noble object.

WE have received several orders for books which we have heretofore been unable to fill, on account of delay caused by the railroad blockade. Our stock of books has now arrived, and we would be pleased to have friends repeat their orders, so that there may be no error in filling them.

THE meanness of men who will tell deliberate lies to the injury of others is equaled only by that of the dastards who knowingly print and circulate them. One liar would be comparatively harmless without other liars to repeat his words.

NEWS AND NOTES.

FRESNO, Feb. 20.—Mrs. Austin's packing-house was filled on Sunday evening. The audience made themselves comfortable on board seats, and listened for an hour to a discourse on Freethought. Some of those present were earnest Christians, and did not altogether like some of my radical assertions. When I declared that Christians did not want to go to heaven, one young man impulsively arose and said he wanted to go at once. I told him that if he was sick he would probably send immediately for a doctor. He realized the point, and preserved a discreet silence thereafter. Of course, when one must die he is willing to take up with heaven as a last resort; but so long as life is possible here, it is the life that all desire, no matter what their theology may be.

Mrs. Austin is a member of the Congregational church, but is Liberal and generous in spirit, as is indicated by the use of her building, well prepared and lighted, for a Freethought lecture. I found it a very pleasant place in which to lecture. It is so arranged that dramatic and other entertainments sometimes take place in it. The church close by is only open for a sermon; and the schoolhouse, under the management of the trustees, is open only in the daytime. It cannot be used evenings. So the packing-house is the resort where one can give the fruits of philosophy and science. Our thanks are due to Mrs. Austin for her kindness; and though perhaps she still calls herself a Christian, it is after the manner of the Golden Rule, amid whose genial atmosphere Christians and Infidels can shake hands for humanity's sake.

Some object to the use of the word Infidel. It does not express our whole work, but as applied to the Freethinker it means that he is unfaithful to the popular theology; and accepting it in that sense without fear, let us show that to be Infidel is to be fellow workers with the reformers of all time, who never could have made this world better except by a thorough disbelief of prevailing ideas. We must deny in order to know and accept the best.

We have had four meetings since I have been here, under the arrangement of Judge North. Although he is seventy-three years old, he has been with me to every one, and put his shoulder to the wheel whenever necessary. Last evening he made the closing address, which was exceedingly appropriate, relating somewhat his experiences, and advocating, not unity of opinion, but sympathy and goodwill in the holding of diverse opinions. While the Freethinker recognizes the honesty of the Christian, the latter must also recognize the honesty of the former; and if honest, no just God would punish him for his belief—for belief is not the act of will, but the result of evidence, and cannot be different unless the evidence is different.

Judge North is one of those stalwart Liberals whose life is in reform. It is his joy to do something in the frontier ranks; otherwise he might have occupied any eminent position in the political world, for he is a man of remarkable talent and energy, and has the power to make himself felt in any community. He was born into the Methodist church; his father was a local preacher of that denomination, and it was expected that his son would follow in his footsteps and preach the gospel. But he chose another gospel —the gospel of freedom for the slave. He plunged into the earlier anti-slavery conflict with all the enthusiasm of his nature. He saw the great wrong; and the refusal of the churches to resist this wrong first opened his eyes to the unsoundness of Christian belief, and carried him into the broad fields of Freethought.

Still the process was slow, and it was not until he was fifty years of age that he read Thomas Paine and became thoroughly radical. For years he was in the lecture field, in conjunction with the great leaders of the anti-slavery movement in Connecticut and New York. He came to the Northwest and settled in Minnesota. He was a member of the constitutional convention of that state, and besides other speeches made an especially brilliant plea for the omission of the word "white" in the qualifications of voters. It may seem strange, but only six Republicans dared to stand by Mr. North and vote to strike out the word "white." Mr. North showed that the word "white" was not in a single constitution of the original thirteen states, and yet the Republicans of Minnesota did not dare to omit that word. Is there not such a thing as evolution backward?

Judge North was in the memorable convention that nominated Abraham Lincoln. After the election he came to the frontiers, to the then territory of Nevada. He was here appointed judge, and his record is interesting and honorable amid the tumultuous life of the West. He had the courage of his opinions. A lawyer found fault with one of his decisions, because it was not according to precedent. Said Judge North, "This court has as much right to set a precedent as any that existed two hundred years ago." A little law of that kind would indeed be a refreshing experience.

I know that all Liberals will be interested in the career of one who has for over fifty years been a reformer in politics and religion, and who is still one of our most energetic toilers. It is a pleasure to be with such a man, because from a living past he goes on to a nobler future.

His wife has always been an ardent companion of his labors and successes. He has six children, and they all dwell in the atmosphere of Freethought.

So I have found a pleasant sojourn in Oleander, in the midst of a beautiful country, with lovely days and gorgeous nights, and the wheels of progress seem to roll brightly on.

Judge North has excellent co-workers here: Mr. Galloway, the postmaster at Oleander; Mr. Dickinson, of Washington colony; Mr. Bowdish, of Central colony. With the generous support of these the Liberal lectures have in every respect been a success; good attendance, appreciation, and cordial aid.

S. C. Bryan, Mrs. A. Wilson, Mr. Potter, Mr. and Mrs. Chas. White and son, Mr. Eckhard, Mr. McAlman, Mr. Wolfe, and others are among our ranks in Oleander and the neighboring colonies.

Judge North is known throughout the country for his unflinching defense of Freethought. In reply to some attacks and criticisms made by a clergyman, he published a series of articles in the Fresno Republican entitled, "The Rights of Freethinkers." They are exceedingly valuable, clear and strong in the statement of facts and arguments. We hope some day to issue them as campaign documents. They are just what is needed for the dissemination of the Nine Demands.

While with Judge North a letter was received from Henry C. Blount, informing of the steps taken to erect in Geneva, where Mr. Blount now is, a monument to Servetus on the spot where he was burned. This is a glorious undertaking, and the warm heart of the Pacific Coast will no doubt respond to this call for building a landmark of progress that shall convey a great lesson.

Mr. Blount is still a member in good and regular standing of the Presbyterian church, and was once an elder. Is it not one of the curious revenges of time that out of the bosom of the Presbyterian church shall come the spirit of the purpose to honor the martyr whom John Calvin burned at the stake?

Henry C. Blount is proprietor of large agricultural machine works at Evansville, Indiana. He conducts these on a truly wise and generous principle. He says to his workmen, "I will give you good wages and a percentage of the profits." The result is that his factories are never idle, and he could leave them for years to the care of his workmen and they would go on like clockwork, so harmonious is the interest of the employer and employee, a noble illustration that capital and labor can be friends.

Fresno is a bright and lively place. People are so busy that they can attend to but little else than the sale of real estate. The country about Fresno is well cultivated and fruitful. There is reason for the splendid business activity of the place. It numbers about ten thousand inhabitants. The climate is mild, the scenery pleasant. The valley is about sixty miles wide at this point, and along the horizon can be seen the snowy crests of the Sierras. Thitherward the inhabitants flee during the hot summer months, and find coolness and delight amid the palaces of the mountains.

Large quantities of wheat are produced in this section, but the main sources of wealth are the raisin, fig, and wine, which are exported to all parts of the United States. The evidences of prosperity are seen on every hand. The houses are elegant, the gardens are kept almost as neat as a parlor, and flourish with tropical luxuriance, and the wide fields stretch away, drinking in the fervor of the gorgeous sunlight. This is a land of sunlight indeed. It is a joy to revel in its glorious rays.

There is a large Liberal element in Fresno. We gave three lectures in the Opera House, and were greeted by intelligent audiences. At the close of the meeting a Secular Union was organized for Fresno county, and the prospects are most favorable for its future work. There is plenty of home talent to represent the cause and extend Freethought. We look for a flourishing Freethought society. J. F. Waterhouse was chairman of the meetings and is elected president of the temporary organization. He is alive with energy and is one of the chief business men of the place. Chas. Burks is secretary, Judge North, Joseph Lee, and Geo. E. Church, executive committee. With these and many others whose names are enrolled, there is a noble promise of success.

We have enjoyed, while here, the hospitality of W. T. Riggs, one of the prominent merchants of the place, who is not afraid of his colors. His wife although, I believe, still a member of the Episcopalian church, is equally genial with the spirit of Liberality, and shows how wide is the drift of intelligence and culture from the moorings of the creeds. I had the pleasure of meeting with two eastern visitors at the home of Mr. Riggs who are still in outward conformity with Christianity, but absolutely devoid of sympathy with its essential ideas. Thus we perceive the unconscious evolution of mind, of thought, of reading, of education, without a violent breaking off from the institutions of the past, which must have a vast and beneficent effect upon the more manifest and revolutionary powers of progress. For when the issue comes and the questions of justice and liberty must be fairly met, we shall find many now in the bosom of the church who will not sustain the dogmatic authority of the priest. Not less imperative, however, is the duty of earnest effort and destructive forces, for error is mighty still and bears the earthquake.

Also, we enjoyed the pleasant hospitality of Mr. and Mrs. Sheppard, and Mr. and Mrs. Waterhouse, and many other friends we have met here, and the days have passed happily by, and new hope and courage is given by the pilgrimage in this lively spot, where even the deacons of the church pitch into real estate transactions with the fervor of an angel playing on a harp, and don't express the slightest desire to migrate to the New Jerusalem. It looks as if Fresno had come to stay. Railroads are approaching it from various directions, and it promises to be quite a shipping point.

I was pleased to meet with Joseph Lee and his son and daughter. He is a "Forty-niner" and a veteran of Liberalism and always ready to do his share, no matter what may be the ups and downs of fortune. Like every old Californian he has seen almost every side of life, and knows just about what human nature is, and accepts its real value.

Geo. E. Church was some years ago a fellow worker—when I was a Unitarian minister in Nebraska. He is a man of brilliant talent. While professor in the Nebraska State University he was open in his advocacy of Liberalism and the sectarian people dreaded his influence, and finally, after persistent labor and by a treacherous trick, deprived him of his professorship, so that virtually the University came under church control. This demonstrates the ever-busy machinations of the ecclesiastics—always on the alert to grasp every power possible, by just or unjust means.

Our friend Wm. A. Fisher, who has put two or three additions to the town, and who crossed the plains in early times, is a staunch

Freethinker who does not allow wealth to blind him to the value of human progress. Among others whom I have had the pleasure of greeting are W. B. Washburn, D. W. Washburn, Hattie E. Washburn, Bertha A. Washburn, formerly of New York and the Liberal Club, and I guess they know the "man of the badge pin;" D. W. Foster, J. G. Shoemaker, G. W. Campbell, N. W. Moody, W. D. Crichton, and Mr. Curiton.

This is pioneer ground. No Freethought lectures have ever been given here before, but a marked influence has been produced. Our labors have been full of promise; we have been among generous workers, and we go forward to new fields with "our banners in the air." SAMUEL P. PUTNAM.

Fresno, Cal., Feb. 23, 1888.

To Robert G. Ingersoll.

When thou wert born, the wanton winds sang low,
And Nature smiled upon her newest toy;
She gave to thee the frankness of a boy;
A great warm heart, a soul and brain aglow
With all the nobler passions that do blow
Great thoughts around the world; and then in joy,
She gave thee Mirth, and said: "Thou shalt destroy
The weeds that in my children's gardens grow."

And what a faithful gardener thou art here,
The roses growing in our gardens tell;
We look for weeds, but look for them in vain,
The rose of Hope grows in the place of Fear—
The rose of Reason in the place of Hell—
In the wondrous gardens of the human brain!

—*John Ernest McCann.*

LITERARY NOTES.

E. A. STEVENS, of Chicago, has published his Paine oration in pamphlet form at 5 cents per copy. Mr. Stevens's address is 750 W. Lake street, Chicago, Ill.

DR. JULIET H. SEVERANCE'S Paine address before the Chicago Secular Union now appears in the form of a handsome pamphlet published by the Alarm Company, Chicago.

IN a former issue of FREETHOUGHT we reproduced the preface written by Colonel Ingersoll to a story entitled "For Her Daily Bread." The book is now on our shelves. It is handsomely printed and beautifully covered. Price, paper, 25 cents.

COLONEL INGERSOLL'S publisher announces that the Ingersoll-Field discussion, which appeared in the North American Review, has been gathered into book form to be issued immediately. Orders will be readily filled at this office. The discussion makes a dollar book in cloth; in pamphlet, 50 cents.

"THE American House of Lords," by R. Guy McClellan, is an ably written argument for the abolition of the United States Senate. Mr. McClellan, who is a well-known lawyer in this city, holds that the Senate is not contemplated by the Constitution, is irresponsible and dangerous to American liberty.

A PHOTOGRAPHER in the building from which FREETHOUGHT is issued recently wheeled his camera into our office and took the junior editor in the act of writing thinklets. He has finished several dozen pictures of cabinet size, and the same are offered to a patient public at 25 cents each. Address this office.

ALTHOUGH 85 years old, Prof. H. M. Cottinger, of San Jose, has not ceased his labors in behalf of education. He sends us a copy of his last book, "Rosa, the Educating Mother." It is a work to be read by women who have children to bring up, and to these, no doubt, it will prove very useful. The price is $1.00.

LET it be remembered that quite a stock of Liberal books are kept on sale at this office. This is the season when everybody should buy the "Truth Seeker Annual for 1888," price 25 cents, and Ingersoll's argument in the famous blasphemy case, price 25 cents. We have a large supply of both of these works. The Annual is unusually good this year.

THE Sinaloa Colony Club meets Sunday, March 4, at 2 p. m. at 39 Fourth St. All friends are invited.

NOW FOR PROHIBITION!

To the Editors of Freethought:

I agree with your indorsement of Horace Seaver's statement, made many years ago, and quoted by you in your issue of last week, that "an Infidel journal consistently carries out the principles of Freethought when it allows the use of its columns for the discussion of any subject which interests any considerable number of human beings;" and I ask space for a few thoughts on a question that interests more than a considerable number of human beings, and the proper solution of which will, in my judgment, bring peace, joy, and comfort to thousands of agonized hearts and tempted victims, and light the path to success for all true reforms. I mean the temperance question.

I am a total abstainer from the beverage Christ made (?) from pure, cold, bright and sparkling water. In fact, it was this first miracle of his that first caused me to question his divinity. If Christ was God, then he knew the nature of alcohol; he knew that it finds no place in the constitutional wants of man; that it comes out of the human system just as it goes in; that its tendency is evil and nothing but evil. If Christ was God, he never would have turned pure, wholesome water into that which destroys his children's reason, unfits them for the duties of life, and robs them of their happiness and their homes.

To say that the wine Christ made (?) was not intoxicating does not mend the matter, for if he was God, he knew that his making wine, without saying the kind of wine it was, would lead people to believe that it was the kind in ordinary use, which was intoxicating, and that this miracle (?) would be used as it has been by millions of his children as an excuse to drink intoxicating wine. Had Christ been God, he would have foreseen the struggle that is taking place over this question, and would have known the influence his words would have; hence he would have condemned, in positive terms, the use of intoxicating wine; but he did not, which proves to me that he was human, that he never turned water into wine or grape juice, and knew but little, if anything, about the nature of alcohol.

The Temperance cause is a grand one, but it can not succeed, nor should it succeed, as at present managed, because it is in the hands of those who base their claims upon supernatural authority, the Bible, and, along with Prohibition, demand that this Bible be accepted by us as the basis of all our civil laws. This is treason to the Constitution of Washington and Jefferson; it is treason to the enlightened judgment of the world.

I am a Prohibitionist not because the Bible teaches it, for I do not think it does, but because experience has demonstrated the necessity of it, and because the bravest, the profoundest, document ever put forth by brains and patriotism clearly and unequivocally teaches the principles of prohibition—I mean the Constitution of the United States.

Our Infidel fathers, in founding this government, placed beyond the control of Congress or legislature certain reserved rights, among which is the right of every man to be secure in his person, his home, his family, his life, and his health. He has a right to be secure in all these things, to demand of government to make him so, and, in the absence or neglect of government, to secure himself, to guard his family, to abate nuisances, and to remove from his immediate presence all that threatens death to himself, to his family, or to his property.

In pursuance of these reserved rights, laws have been made from time to time to prevent or remove dangers of the above nature, pest houses, nuisances, immoral practices, inflammable buildings, and even unusual noises are restrained and removed by law; and the quarantine now being enforced in this city is of this nature. Druggists are not permitted to sell poisons except under careful conditions. Gunpowder, dynamite, and kindred materials are not to be stored too near your dwelling. All these things government has promised to guard you from; and more, it has reserved to you the right to guard yourself whenever the government either cannot or will not do it for you. It is self-defense in its purest and most honorable form.

Now, if you have a family in San Francisco or in any other city or town, every saloon is a nuisance, menace, and danger. They are more dangerous and destructive than pestilence-breeding plague-spots, because these are all passive dangers. They do

not coax and allure and invite. On the contrary they are repulsive. But not so with the saloon. This deadly trap is baited to catch the innocent and unwary—lights, music, pictures, even the sweet voices, fair faces, and forms of women are enlisted to invite, and all manner of arts are employed. The saloon goes after its victims; it hides the sting in wreathes of pleasure till the moment comes to strike and kill. Wolves and hyenas are not more destructive to human life and happiness. The smallpox itself is a mild form of disease compared with the pestilence engendered by the saloon. The saloon lives on the bodies of famished children and slaughtered wives. No man can show that one jot of strength or manhood, mind or morals, comes from the saloon. The earth reeks with the bodies of its poor victims, slain in murder and accident; it is a great element in the corruption of our elections; it starts most of our destructive fires; it menaces not only those who patronize it but every family in our land; it is an enemy of Freethought, because it makes war on sound minds; it starves little children; it makes brutal, base, insidious, and perpetual war on the virtue of young girls; it prepares the victims of the gambler, the robber, the cheat, and the sneak-thief; it is the resort of the cowardly villains who have no courage without alcohol to commit their crimes.

Our Infidel fathers organized this government for protection against recklessness, carelessness, and utter indifference of the rights, the interests, and the happiness of others; they never meant to tolerate and encourage any business the very nature of which is to develop all that is base, degrading, and dangerous in man, and destructive of good government, good order, and common decency. We have a right to protection from the consequences of drunkenness in others; we want to be rid of the taxes that come from the crimes of drunkards; we want our property secure from drunken fires; we want our persons secure from the thousand accidents that have their origin in drink; we want our wives, children, and mothers freed from the brutal lust of drunkards, and secured from being lured to sin by the many avenues opened by the saloon. We have a right to these things. We have a right to say that no man shall be permitted by law to roam our streets and come about our homes frenzied with the poison of the still. GEO. T. BRUCE.

MRS. FREEMAN'S LECTURES.

The first lecture on my route was delivered February 2, at Salem, Iowa. This is an old Quaker settlement, and made a record for itself on the side of liberty in the stirring times when the slaves of Missouri were hurried away toward Canada on its underground railroad. However glorious its work for human freedom, so far it has been content to remain in mental slavery. Francis Sheldon and his intelligent wife are a noble exception. In the midst of bigotry this Liberal family think for themselves. Twenty-five years ago they came out from the Society of Friends, and ever since have worked for the mental liberation of the race.

"There is one thing," said the mother of this family, "that I still admire about the Quakers, and that is their integrity; but to-day," she added, "it must be admitted that they have wandered far away from their early principles."

The eight children—three noble boys and five bright girls—comprising this family are Freethinkers. They are all large and strong, were never sick a day in their lives.

The lecture was well attended, the hall nearly filled. Mr. Sheldon made a few remarks, and Mrs. Sheldon introduced the lecturer. The audience listened attentively, laughing now and then a little. Three or four left, but they did well, and seemed anxious that I should remain another night. It was the first Freethought lecture ever given in Salem. Mr. Sheldon told me of a promise Mr. Putnam had made that on his way East he would speak for them. Mr. Putnam, it seems to me, is the kind of clergyman they need at this time.

Mrs. Sheldon told me of having driven a good many miles to hear Mr. Putnam speak at Fort Madison, and said she, "Although we had to change our sleigh for a wagon, on the road, and the rain poured down in torrents, yet we felt amply rewarded."

Thomas Rook is a good earnest Liberal, living three miles out of town. He brought his young family with him, two boys and a girl. These listened intently to the speaker's every word, their bright eyes and intelligent faces full of appreciation.

At Ottumwa, Iowa, I was met at the depot by that veteran in the Liberal cause, William Lindsay. He had secured a pleasant home for me with the McCarrolls, known to all the Liberal lecturers and progressive people of the country. Mrs. McCarroll is the daughter of Jacob Millisack, now eighty-seven years old, an anti-slavery pioneer, having entertained all the old abolitionist speakers, William Lloyd Garrison, Abby Kelly Foster, Wendell Phillips, Frederick Douglas, and so on. I had the distinguished honor of writing my autograph in the old album containing many of these immortal names.

Here at the McCarrolls' I met Mr. Fred Stillman, the son of Dr. Juliet H. Severance, of Milwaukee. Mr. Stillman's company were playing an engagement at the Opera House. I also met Mr. and Mrs. Phillips and Mr. and Mrs. Adler, Mrs. Adler being sister-in-law to that enthusiastic young worker, Katie Kehm.

N. M. Ives, editor of the Industrial Appeal, was present at the lectures and manifested an intelligent approval by saying, when I asked for criticism, that my audience were all of the same opinion. Other earnest Liberals here are B. Y. Bolton, P. F. Kearns, Miss Ellen Armstrong, with whom I passed a pleasant evening, and Mr. Scott, a lawyer. The McCarrolls' daughters are Liberal and musicians. During Mr. Peck and Mrs. Lake's sojourn in Ottumwa they had a fine choir for the meetings. Mr. Kelly, the husband of Laura McCarroll, is also an intelligent Liberal, connected with a bank, and champion rower of I don't know how much territory.

The McCarrolls' is a nice place to stay, as has been testified to again and again by many a fortunate wanderer. One doesn't readily forget the ladylike wife, or the pleasant, genial husband of this happy household.

At Cromwell I was met by Jacob Geier. Here I felt at home at once: lots of cream, and nice fresh butter and chickens, and the brightest, smartest children, and a husband and wife who were perfectly agreed in regard to theology.

Mr. F. I Green came over from Nevinville, a distance of twelve miles, to attend my lectures. Mr. Green is an earnest, intelligent Liberal, taking all the Freethought papers in the country. His mother is also a Liberal and came over here to hear Mr. Putnam. I find that all along the line our president has left many warm friends, having had the happy faculty of pleasing all and offending none.

At my lecture here I met Jessie Wright and family, themselves and children all Liberal—Dr. A. S. Baily, D. B. Blosser, and F. C. Bates. Master George Geier is also an intelligent young man and takes an active part in debates held in the schoolhouse, where the question under discussion often assumes a liberal phase.

At Helena, Nebraska, I stopped with Dr. Brooks and family. Mr. Brooks remembered meeting with the editor of FREETHOUGHT a year ago in Linesville, Pa. The doctor has taken the Truth Seeker for years. He takes, I believe, about thirty papers. He is well known as a speaker and writer, having done good service for the Labor party in the last year's campaign, and is expecting to continue his work through the contest of next fall. He has a little pamphlet in press on the finance question, and disagrees altogether with the position taken by Van Buren Denslow in his recent articles in the Truth Seeker.

I had a very pleasant time here with this Liberal family. I gave three lectures in the schoolhouses; two, three miles and a half from the doctor's, and one, seven miles distant. The audience were attentive and quiet. These were the first Liberal lectures to which they had ever listened. I bade good-bye to these kind friends regretfully—the doctor and his wife, the son and daughters, all Liberals—and like the wandering Jew, passed on.

At Seward I found H. L. Boyes in waiting with the carriage. If I had been a dear relative I couldn't have been received more kindly than I was by this family. I made myself very much at home at once. Mrs. Boyes is an intelligent lady, full of quaintness and originality, never having read much, she says, but always thinking. If I could have taken down all the bright things she said I could have written a book that would sell. Mr. Boyes is a constant, consistent, and persistent Liberal. Whoever else becomes conservative, he does not. Mr. Moffatt and he are inde-

fatigable. Mrs. Moffatt is also an earnest worker. Among the evergreens shading their pleasant home I was shown the spot where Mr. Putnam, the then genial secretary had lounged in undignified position, prostrated by the hot summer sun. Mr. Moffatt and wife are thinking of going again to California for the winter, and perhaps before many months will brighten with their presence the office of FREETHOUGHT.

I gave two lectures in Seward. I spoke in the courthouse. The hall was pretty well filled the first night, but the second it was packed, some standing. Many orthodox were present; two clergyman, also—the Methodist minister, Elder Preston, and the Congregationalist minister, the Rev. Mr. Dalley. At the close of the second lecture the latter announced that on the next Sunday evening in the opera house he would reply to Mrs. Freeman's lectures.

H. H. Boyes, son of H. L. Boyes, is intending to be present. Mr. Boyes is thoroughly posted, being quite a professor in theological lore, including all ancient myths, and will endeavor to follow the learned gentleman. Among the many Liberals I met here were, B. Babson, junior, Judge Lowery, president of the Secular Union here, when it was working Daniel; McKillip, eighty years old, he told me, strong and well, and never sick a day in his life; his son Daniel McKillip, a popular lawyer; and his handsome wife; several teachers from the schools; William Bowers; Cornelius Clark, a writer and speaker; Schuyler Clark; Dr. Reynolds; Dr. Leinhardt, and many more. Among the strangers introducing themselves was a gentleman from Kansas, a reader of all the Liberal papers and a friend of all the Liberal lecturers.

I left Seward regretfully. Mrs. Boyes invited me to come and stay a few weeks next summer, when the thermometer goes up into the hundreds in Chicago, and I know that the proffered hospitality was sincere. All this family are Liberal. Harry and wife, Carlos, Thomas, and others that have drifted on out into the world. The dear old lady, at parting, said: "You have been as a drop of water or a ray of sunshine in my life, and I thank you for coming.

Mr. Boyes said: "I shall pass away before many years, and I want no superstitious mummery to be indulged in at my grave. Let me be laid aside quietly. And the next lecturer that comes here, if it isn't until six months later, let him say a few words then in regard to me as a man, as a citizen. I am willing to be judged by the people among whom I have lived. This is all I ask."

Here, in this home, I found FREETHOUGHT and many Liberal papers. "Of course FREETHOUGHT will succeed," was said to me again and again on my route, "conducted by Putnam, the poet, and that bright young fellow, George Macdonald, the man with the badge-pin." A peculiar tenderness seems to be entertained toward those two brothers, George and Eugene—"Bennett's boys," as I have heard them called—the mantle of "liberty" having fallen from the shoulders of the brave old Freethinker upon their own.

MRS. M. A. FREEMAN.

ROMANISM IN THE CHICAGO COURTS.

Another instance was added Saturday, if any additions were necessary, to prove the persistent, dangerous, and successful encroachments of the Romish church in the county of Cook and state of Illinois.

During the past week a bitter battle was waged in the court on the question of Church vs. State. County Attorney Bliss bravely blew a trumpet-blast of defiance and warning to the educational machinations of the papal power in our midst, while priestly vampires have secured another decision from a servile judge to sustain their raid on the public treasury and enable them to continue their brain-benumbing schemes, so that obedient children of the church can be manufactured at public expense.

For years the maintenance of "dependent" girls has been the bugbear of the county board, the former commissioners refusing to pay bills aggregating $19,583 rendered by the Chicago Industrial School for girls, for the maintenance and tuition of females under 18 years, committed to its care by the county courts. This instance was the clearest case of sectarian education that ever came into our courts, but in which the church of Rome is, for the time being, triumphant through a truckling decision of a judge and the indifference of the people to this greatest of all educational questions—separation of church and state.

The pretense of the plaintiff was that, being duly incorporated by the general law of the state, the Industrial School provided homes and proper training for such girls as were committed to its charge so that they might become good and useful women, and that it admitted girls irrespective of "race, creed, or color;" that it was supported "by voluntary contributions and by means of such money as it may be entitled to under the law." How philanthropic and innocent, to be sure! Especially when we find that seven of its nine incorporators were nuns; that its meeting of incorporation was presided over by Archbishop Feehan, and that having no buildings this mythical Industrial School simply transferred its girls to the St. Joseph's Orphan Asylum and the House of the Good Shepherd, both avowed Roman Catholic institutions. The president of this Chicago Industrial School for girls, by some fortuitous circumstance, was also the mother superior of the House of the Good Shepherd, while the assistant superior, by the same strange coincidence, was the recording secretary of this industrial incorporation that never incorporated; that is, there is nothing to show that it ever did anything in a corporate capacity except draw money from the county; that it was simply a jesuitical trick to gain control of the education of these girls and make the county pay for it. The most scandalous part of this Romish scheme, it was shown, was a habit the mother superior had of collecting all the children she could, sending them down to the county court before a Catholic judge, have them pronounced "dependents," committed to her care as president of the Chicago Industrial School for girls, and by her placed in either St. Joseph's Orphan Asylum or the House of the Good Shepherd, and she, *volente Deo*, evaded the constitution of the state by drawing pay for their support.

The Chicago Industrial School, the St. Joseph's Orphan Asylum, and the House of the Good Shepherd were simply emblematic of the Holy Trinity, I presume. We feel inclined to reverently bow our heads as we listen to the sacramental benediction of those young frisky Chicago girls slowly intoning in their enforced solitude: *Bella premunt hostilia.*

County Attorney Bliss ably extracted the milk from the cocoanut by showing the absurdity of the claim that Mary Cleary, as president of the Industrial school, employed herself as mother superior of the House of the Good Shepherd to look after the girls. The incontrovertible facts which the county attorney proved may be summarized as follows: That this act of incorporation was a mere scheme to evade the constitution of the state, which provides that no county shall pay money to the support of any school controlled by any church; that the House of the Good Shepherd and the St. Joseph Orphanage are controlled by the Roman Catholic church; that the Industrial School was incorporated by nine persons, every one of whom was a Roman Catholic and seven of them nuns, who had taken solemn vows and obligations to teach and preach the dogma and doctrines of the Roman Catholic church to the exclusion of all other creeds; that these nuns were subject to the superior powers of their order and to the superior authorities of the Roman church; that the head of the Roman church in Chicago presided at the meeting of incorporation; that after the incorporation the Industrial School dropped out of sight and everything was done in the name of the order of the Good Shepherd; that the Industrial School for girls, ever since its incorporation in 1885, has existed only on paper; that it has no habitation, no place of abode, and has installed itself in the House of the Good Shepherd and the Orphanage. and that, in consequence, it came within the prohibitory clause of the statute; that from the manner in which this institution had evaded the law these girls had been incarcerated illegally, the county courts having no more jurisdiction to commit these girls to the House of the Good Shepherd and thus dump them upon the taxpayers of the county than it had to commit them to the county jail; that legally their commitments were nothing but waste paper.

Notwithstanding this array of evidence which Mr. Bliss proved beyond cavil, the court decided that the service having been performed the county was liable. Judge Tuthill's decision is a lengthy document, which strikes one as an ingenious political

pettifogger's argument rather than that of an upright impartial jurist.

He holds that "the *mere* fact that members of a particular church predominate in or constitute the entire membership of a corporation does not fix a sectarian character upon it. No more does the fact that the teacher of a district school belongs to a particular church make her school sectarian. Neither where there are several teachers will the fact that all are members of the same church make that school 'sectarian.' *There is surely nothing of sectarianism in the character of the work for which this school was organized.* * * * * Having no house of its own and no means with which to build one, this corporation, as unquestionably, it seems to me, it might have done with any private person, hotel, or boarding-house, made a contract with two other corporations existing by virtue of the laws of this state, and having facilities to render the desired service, which the corporation undertook, and have, in fact, temporarily housed, fed, and clothed the children committed to its care. But the plantiff itself, and no others, has, through its officers and teachers, constantly had actual legal charge of, taught, managed and controlled them. * * * He saw nothing in the fact that the religious services of a particular church were observed there."

In conclusion the decision holds that while the House of the Good Shepherd and St. Joseph's Orphan Asylum are connected with and exist under the sanction of the Roman Catholic church, their work is *in no way sectarian* and the county must pay.

"O wise young judge!" Truly, Dick Tuthill, thou art much older in tricks than thy looks!

RESOLUTIONS OF THE CHICAGO SECULAR UNION.

In introducing the resolutions on the subject Sunday night, Dr. E. S. McLeod created no little merriment by his facetious allusious to the judicial *dicker* between the two "Dicks"—"Dick" Tuthill, who renders a decision to support "Dick" Prendergast, who performs the commitment part of the program; but the end is not yet, as the case will be taken before the state supreme court. After some discussion by Gen. M. M. Trumbull, George Collins, and Dr. Henry, the following resolutions were adopted:

Resolved, That we commend the wise and patriotic action of County Attorney Bliss in the Industrial School suit, and trust that the higher courts will maintain the letter and spirit of our constitution and the secular traditions of our government.

Resolved, That judges are placed in office to define and protect legal rights, not to perpetrate a wrong or shield a wrong-doer, and we condemn the action of Judge Tuthill in the Industrial School suit as a direct violation of the plain constitutional provision, and denounce his misinterpretation of law which diverts public money from legitimate governmental uses to the support of a religious sect.

Resolved, That the sentiments expressed in the foregoing resolutions are emphasized and intensified by the recollection of the manipulation of a disgraceful New York political ring in favor of a more disgraceful ecclesiastical machine, and it is pertinent to bear in mind that the beneficiary in New York and the proposed beneficiary in Chicago belong to the same church.

Resolved, That we believe that an ecclesiastical organization or corporation has an equal right with any other organization or corporation to acquire property and an equal right to governmental protection of its property; and we further declare that an ecclesiastical organization or corporation has an equal right and *duty* with every other organization or corporation or individual possessor to pay its just share by taxation for the protection which the state at present bestows as a charity.

The lecture of last Sunday by C. S. Darrow was on "Refined Barbarism" and dealt with the system of competition in a profound and philosophical manner, and was highly appreciated. Mr. Darrow has had considerable experience on the platform as well as high honor in his legal profession. Mr. and Mrs. Pierson, of the Apollo Club, furnished the vocal and instrumental music for the occasion, the splendid voice of Mr. Pierson fairly enrapturing the audience. E. A. STEVENS.

AN Omaha poet has produced a local poem in which are these lines:

"Hell is paved with good intentions,
Omaha with asphalt mostly."

AN advertisement reads: "Wanted, a young man to be partly out of doors and partly behind the counter," and a lady has written to ask, "What will be the result when the door slams?"

ROBERT THE DEVIL.

When I went into the sanctum yesterday after copy, the editor of Gabe's Horn says to me, "Robert, who took that fifteen-cent cigar off'n my desk yesterday?"

"How should I know?" says I; "was the dog in here, Mr. Skinner?"

"What if he was?" says he. "Dogs don't sequester cigars;" and he looked at me sharp, but dasn't say 'twas me, 'cos pop's a big stockholder in the Horn, you know, bein' offle pious, for revenue only; and there's where I've got the bulge on the editor of Gabe's Horn, you see.

"Well, never mind, Robert," says he, "p'raps I smoked it—I am forgetful at times."

"You bet you are," says I to myself, "and never think of payin' the dimes you borrer of me, that I'm fool enuff to lend you; and where'd I come in if I didn't git square on you somehow?" Then says he, "Oh, by the way, Robert, did you read that tract I gave you last night?"

"Yes sir," says I.

"Well, what did you think of it?"

"Rot!" says I; "hogwash, and nuth'n else."

"Rôbert!" says he, kinder sharp, but simmerin' down right off, and sayin, "Oh, well, you are young yet, Robert, and the scales will fall from your eyes some day. You are all right at heart"—this was taffy, and I was bettin' he'd strike me for a dime in a minit—"and your head will get right before long." Then he ast me 'f I'd rit anything, as I'd promised, as he was anxious for me to make my dabue—whatever he meant—in Gabriel's Horn, as I rit well, but with too much freedom, as yet. I said yes, and showed him the pece, w'ich he said, as soft as silk, that he thought would be available for our columns; and then smiled on me as he put it in the desk, like a alligator when he sees a nigger boy in swimmin,' and knows he can foreclose the mortgage onto him 'fore the nigger boy can swim out. Then, rubbin' his hands, and lettin' that smile run 'way back to his ears, he ast me in honey-sweet tones if I had a dime about me that I didn't want to use till to-morrow, as he'd left all his change to home in another pair of pants—he must a put it into them other pants, 'cos he had on the same ones he'd worn for a year, by gosh!

I was fool enuff to say yes, and lend him a dime, when he thanked me in silvery tones, gimme some copy, and I went off to the composin' room, gettin' blowed up by the boss for stayin' so long.

The next day, when I called onto him, he gimme that pece back, sayin' he was sorry he couldn't use it, but knowed I would ketch on some day. This is the pece:

JOB AND HIS BILES.

It seems tuff that the Lord set down so hard on Job when he was a yard-wide, all-wool God-fearer, and didn't go back on him in all his trouble—thund'rin' tuff!

I dunno if Job had been in the coal biz as he would a give more'n 1800 pounds for a ton of coal, but he give the Lord a good square ton of faith, and a few shovelfuls over, and yet the Lord let Satan go for Job, and do his dodrattedest to knock him out of the sheep pasture into the goat pasture, killin' all his cattle and folks, and then coverin' him all over with biles from head to foot!

I don't blame Satan, 'cos he was right on that kind of racket, and had rather make it hot for a fellow than eat mince pie, but it seems mighty tuff that the Lord should a let him plunk it so hard to Job, who was the Lord's solid Muldoon of faith, and right bower in the vinyard; I'm blest if it don't.

I had a bile once, only one, and I know there was times when I would a sold my grandmother to the kannibals for a plaster that wasn't made of soap and sugar, but would cure the bile right away. But Job, covered all over with them, didn't shoot off a cuss word at the Lord, as his wife wanted him to, but stuck to him like the freckles do to the face of my cuzzen Suse which lives in the country.

Ma says who the Lord loveth he chasteneth, and my! how he must a loved Job. If I'd a been Job I should a said, "Lord, let up on enuff biles so I can set onto a chair, and not have to set in the ashes, and let enuff love slide to make it square, and I'll try

to git along with so much less love." The Lord wouldn't a lost anything by that swap, but would a got some of his love back, and I'd a been willin' to stand the loss—so much love for a bile, you know.

However Job stood the racket of them biles, I dunno. If he'd been a slugger, what a glutton he'd a been for punishment—my! Sullivan would a got tired tryin' to lick him, and throwed up the sponge, same's Satan did. And Satan was a slugger for any man's money, this bein' the only time he ever got knocked out all through the old Testament record, Job then bein' champion.

If this Job story ain't a yarn for the marines, then I don't see how the Lord is a lovin' father to his children, playin' roots on 'em like he did on Job. Spos'n' a man had a boy which was the best boy out, and doin' his level best for the old man, and the old man know'd it, but put up all sorts of mean and tuff jobs onto him, sech as hidin' his base ball bat, chokin' him offen his cigarets, punchin' him in the snoot, feedin' him on tripe, killin' his pet dog, breakin' his sled, makin' him sleep in the suller, stickin' pins into him, and all such fresco work, what would folks say? Wouldn't they howl and say he'd orter be tarred and feathered? You jest bet they would, and do it, too, out West where they've got the sand. But I guess the Job story is a farry story, and there ain't no such kind of a Lord as that, 'cept some tuff Inglish lords.

Mr. Editor FREETHO'T, may I ast you what's the reason you spose the editor of Gabe's Horn wouldn't print this pece? Seems to me it's a fare treetis on the subjeck.

ROBERT THE DEVIL, of Gabe's Horn.

HISTORY OF THE WEEK.

W. W. Corcoran, public benefactor and philanthropist, died at Washington on the 24th ult.——Anschlag is sentenced to be hanged by the neck until he is dead.——Miss Helen Taylor, the stepdaughter of John Stuart Mill, is about to visit this country, and will arrive in New York in a few weeks.——Henry George has consented to resign from the Anti-Poverty Society in order to preserve harmony.——C. R. Bennett, Anthony Comstock's Pacific Coast lieutenant, has received a commission as United States postoffice inspector.——Henrietta Maria Lochner von Huttenbach is the name of a lady who has just applied to the supreme court to have her name shortened.——Father Kennedy and eight farmers have been convicted and sentenced to two months' imprisonment for attending a meeting of a suppressed branch of the National League at Newmarket, County Clare, Ireland.——A telegraphic dispatch says: "Queen Victoria went to London yesterday. Her majesty drove across Hyde Park in an open carriage." This is important news. No one need be surprised now to hear that the queen rode home again.——President Cleveland is enjoying himself in Florida.——The Chicago Times' Memphis, Tenn., special says: A day or two ago two Mormon elders, Fuller and Douglass, who have been operating in West Tennessee, went to Denmark, in Madison county, and asked leave to hold services in the Cumberland Presbyterian church. The pastor, as soon as he recovered from the shock of contact with their assurance, reported their mission to his congregation. A delegation of the latter at once waited upon the elders and ordered them to leave, on penalty of being tarred and feathered. They left. A number of converts are reported to have been made by them among the ignorant class of white people in West Tennessee.——San Francisco people are edified to learn from "specials" in Eastern papers that this city is at the mercy of "an organized band of burglars and robbers who have bought immunity from police interference." The report is without the shadow of a foundation. ——A monument is about to be erected to the memory of the late czar in the grand court of the Kremlin at Moscow, which is to cost $650,000.——The Canadian Parliament was opened Feb. 23, by the governor-general.——The Post truly remarks that the simultaneous news that the crown prince is much improved, and that he is getting worse, will not reassure the world in regard to his condition.——Mrs. Elizabeth Cady Stanton will return to the United States the latter part of March, and will thereafter make her home at Omaha.——The body of James McGuire was refused interment in the Calvary cemetery, Brooklyn, because McGuire had been a follower of McGlynn. He owned the lot from which his remains are excluded.——Washington's birthday was celebrated by the soldiers at the Presidio and by the militiamen, who marched in gorgeous array.——The Mt. Vernon, Ill., cyclone of the 20th ult. killed about 30 people outright, wounded and maimed scores of persons, and left 1,000 homeless. The Baptist and Methodist churches of the town were, as reported, almost swept from the face of the earth.——A reception was tendered Joaquin Miller the other evening in East Oakland.——The Congregational Club met last week and discussed the subject of "Spiritualism." It was decided that Spiritualism was satanic and should be condemned.——A. Giovannini has been held to answer in $1,000 bonds, on a charge of having published a card in an Italian paper criminally libeling the Rev. Father Franchi, in accusing him of exacting a $3 fee for baptizing infants.—— The passenger steamer Julia, running between Vallejo Junction and Vallejo, was completely wrecked by the explosion of her boiler last Monday, and over thirty persons are supposed to have been killed or drowned. The steamer burned to the water's edge.

THE LICK OBSERVATORY.

Prof. James E. Keeler of the Lick Observatory at Mount Hamilton has addressed a communication to the San Jose Mercury, in reply to a sensational article on the observatory which appeared in a recent issue of the San Francisco Chronicle.

He says: The article in question betrays so slight an acquaintance with the present condition of the work on Mount Hamilton and its past history that it would hardly be worth while to reply seriously to its many absurdities, if it were not for the erroneous impression which it might convey to persons having no means of judging the accuracy of its statements. I shall confine myself to merely pointing out and rectifying the misstatements of the article, without further reference to the remarkable animus which seems to have prompted it. and which is the more surprising because one would naturally expect instead a feeling of pride in a great institution whose success is so largely due to local munificence, enterprise and skill.

The buildings and instruments of the Lick Observatory form the most perfect appliances yet devised for the observation of the heavenly bodies. So far from being the crude experiment of amateurs, they are the embodiment of the combined wisdom and experience of the most eminent astronomers in the world. The greater the knowledge of the visitor to the Lick Observatory of what has been accomplished at other institutions, the more he will appreciate the care that has heen expended here to make every detail represent the latest development of science. Every important step has been made with the advice of those most competent to express an opinion.

I will now review in detail some of the statements of the Chronicle article.

The most serious defect, it is stated, is in the construction of the pier for the great telescope. It is of iron, hollow, and can be shaken by the hand.

The facts about this pier are as follows: It is built of iron, weighs twenty tons, and rests upon a base sixteen by ten feet. It is hollow—all iron piers of any size are hollow—and some of the largest telescopes in the world, including the Russian thirty-inch, are mounted in the same way. The pier is so solid that a man clambering up the spiral staircase attached to it produces a barely perceptible tremor of a star in the eye-piece. If this is at any time not deemed sufficient, it will be the easiest thing in the world to fill up the pier with masonry. The exquisite views of Saturn and the great nebulæ obtained with this telescope on the few nights when it has been tried are sufficient evidence of the stability of the mounting.

If the telescope tube is struck it will vibrate like any other tube of the same length. To avoid this it is only necessary to refrain from striking the tube.

The movable floor is found to answer its purpose admirably in all ways but one; the motion is inconveniently slow. To remedy this another motor will be provided, at an expense which is inconsiderable compared to the total cost of the floor. The floor itself will require no alteration whatever.

The great dome is pronounced by Mr. Swasey, himself the largest manufacturer of domes in the country, to be most admirably constructed. We have not yet been able to discover any room for improvement. There is not a single piece connected with it which is intended solely for ornament.

It is true that water in the "liquid seal" of the dome was frozen by the most severe weather ever known on the mountain, but it was also mantained in all accounts of this that the non-congealing liquid had not been placed in position. That the dome was frozen was therefore not surprising. We should not expect a wagon to pull easily before the wheels were put on. To prevent the freezing of the dome, when it becomes a matter of importance, it is only necessary to put an anti-freezing mixture in the annular trough, but it would not be a public calamity if the dome did freeze every ten years.

It is true that water froze in drinking glasses and that pipes burst during the cold weather. We read of the same things happening in San Francisco. In other observatories where I have worked they happened nearly every day. For, judging the value of all these things, it would seem as if profound scientific knowledge were less required than ordinary common sense.

The writer of the Chronicle article is evidently ignorant of the fact that heating observing rooms is not permissible in any climate. The observer must take his chance of cold weather.

It is stated that the instruments at the observatory have not been tested yet, and that they will not be in order for a long time. I quote from Professor Holden's article in the Sidereal Messenger, February, 1888: "Observations by Mr. Burnham, Professor Todd, Professor Comstock, Mr. Keeler, and myself have thoroughly tested all the instruments, except the large telescope." Satisfactory tests of the latter instrument have since been supplied.

It is undoubtedly true that considerable time will be required for adjusting the instruments after the completion of the observatory. The final adjustment of an instrument is the business of the astronomer who is to use it, and he would never allow it to be done by anybody else. The maker has fulfilled his duty when he has made this possible and easy, and this has been done with every instrument in the observatory, while many of them are in perfect adjustment already as a consequence of my own work.

The only point really requiring consideration is the delay in the completion of the observatory, which was confidently expected to be in active operation by this time. The delay is to be regretted; but what great public undertaking has not had the same experience? Only those who are thoroughly acquainted with the observatory can appreciate the magnitude of the work which has been accomplished. I am myself one of the observers referred to, who have given up positions elsewhere in anticipation of the chances here, and all my interests are centered in the completion of the observatory. Nevertheless, I believe that every delay has been made with good cause and to the final advantage of the institution.

I give also the testimony of another gentleman who is equally interested in the completion of the work here. Mr. S. W. Burnham, of Chicago, in a letter to Captain Floyd, received but two days ago, says: "On the whole, I think you and every one else should be satisfied with the progress made. You have got along quite as rapidly as I expected." If persons so immediately interested in the beginning of astronomical work consider the delays which have been made necessary, those who have no interests at stake should be able to bear them with some degree of equanimity.

The mention of Mr. Frazer as still connected with the observatory shows the entire ignorance of the Chronicle writer about the present condition of affairs here, as Mr. Fraser's connection with the observatory terminated nearly three months ago.

The "junketing trip" of Captain Floyd to Europe, although made in the interest of the Observatory, was entirely at his own expense, as, with an accurate apprehension of the peculiar species of gratitude with which the best efforts of a public man are certain to be regarded by some members of every community, he had foreseen the occurrence of just such an occasion as the present one.

Still other statements in the Chronicle article might be discussed, but it is not necessary, since the question of the fitness of the observatory is entirely one of fact, and must finally rest upon the merits of the work itself. I remember once reading an article on the Brooklyn bridge when that great piece of engineering work was in process of construction, in which it was stated that the structure could never support its own weight. Nevertheless, the bridge still stands, and the value of the criticism is apparent. Whether the trustees of the Lick Observatory have builded as well may be left for the decision of years to come, but in the mean time no advantage is gained by substituting the opinion of uninformed and irresponsible persons for that of the highest acknowledged authorities.

JAMES E. KEELER.

Mount Hamilion, Feb. 20, 1888.

LILIAN'S STORY.

We are in receipt of a second contribution to our Children's Department. It is offered as an "edicle" and is entitled:

A CANDY PULL.

BY A. LILIAN ANDREWS, AGED 10.

"At two, remember!" shouted Belle Brown to Nelly Castro.

"I'll be there, sure."

The girls parted and went straight home.

At two the next day Nelly was at Belle's house to write invitations for a Candy Pull. As soon as the invitations were written they were sent. The night came at last. The children met at Belle's house. The dishes of hot molasses were brought on, and at once all the girls were pulling candy. They were in the midst of fun when suddenly they heard a bang, bang, bang, bang, bang! The girls screamed and suddenly all the boys rushed in and got the candy and ate it. Belle said that Harry Smith was at the bottom of it, and both girls resolved never to have a candy pull again.

Better Two Than Ten Thousand.

Talmage recently preached on pugilism which he endorsed this far: "It is a bad thing to have a jaw broken and a few drops of blood shed, but is it not less distressing than to break a thousand jaws and to cover miles of territory with the signs of carnage? If the world must fight, I prefer the fight of a recent date. Why not, instead of a Zulu war, in which thousands of Englishmen and Zulus were put to death, have compelled a Disraeli, after he had instituted the war, to go forth to meet a responsible Zulu, and have two battered and bruised men instead of 10,000!"

Such is the Christian Scheme of Redemption.

The Presbyterians of San Francisco have started to raise a million dollars for the saving of souls in the penitentiaries. In the meantime the unnumbered thousands of rascals outside of prison walls will have to struggle along in the toils of sin as best they can without the efforts of zealous Presbyterians to rescue them. In the interim it will be comforting for those who die in the faith to know that they are so soon to join the angelic company of converted thugs, thieves, and scoundrels who were considered too dangerous to be at large on earth, but who may run unrestrained among the priceless treasures of the kingdom come. —Sacramento Bee.

The Church of England Catholic.

The Church Times (London) says: "To say that the Church of England is Protestant is as false as to say that she had been endowed by the state. The proof is the same in both cases—it is impossible to produce the instrument whereby the church was so endowed, or whereby she protested. As Bishop Seymour puts it, this church and realm drove out the pope, and it was the pope that protested, not the Church of England. The Church of England affirms what she conceives to be vital truth, and condemns what she considers deadly error; but she has never thought of doing so foolish, so imbecile, and so unchurchly a thing as to protest. To brag of being a Protestant church is as if a bank should glory in the title of insolvent."

CORRESPONDENCE.

Spicy and Entertaining.

To the Editors of Freethought:

I have received four copies of FREETHOUGHT and have read every word in each number. It is a spicy and entertaining little weekly, and I think there is no doubt about the success of the enterprise. J. J. McCABE.

Albany, N. Y., Feb. 14, 1888.

Congratulation.

To the Editors of Freethought:

Allow me to congratulate you on the birth of this noble "child of the brain," FREETHOUGHT, which promises to do much towards the glorious cause of liberty. I am pleased to see it has already teeth sharp enough to bite through the tough skin of orthodox hypocrisy with an incisive force that can leave no doubt in the mind of the bitten as to its ability to do still more forcible work when occasion requires.

I have been among our Pittsburg friends for the last two weeks and have heard nothing but praise for the President of the A. S. U. and his brave work. I was very much pleased with Mr. Putnam's address on Paine. I thought I had done pretty well myself till I read his, whereupon all my fine ideas about myself subsided, and my inflated vanity shrank up somewhat.

My address will be published in Secular Thought. VOLTAIRINE DE CLEYRE.

Pittsburg, Pa., Feb. 10, 1888.

Asa Gray.

To the Editors of Freethought:

In the death of Asa Gray America has lost a life not soon equaled, and the country has among its due bills to departed genius a note which it can redeem only by erecting a practical monument to his memory which shall inclose a school of science that will care not for popular theories, but make truth popular in spite of musty bibles and purblind priests.

I send you the Philadelphia Telegraph's editorial on Gray's demise, which I think you will like to copy:

"In the whole history of natural science no man ever had a greater opportunity, both for the widening and accenting of knowledge and for the making of individual reputation, than Agassiz had in the decade following the publication of 'The Origin of Species.' Those ten years not only marked an absolute revolution in the accepted ideas of Biology, but they left hopelessly stranded the naturalists who could not or would not accept the new ideas. Agassiz in the beginning of that vital period held in this country a position of unexampled authority and influence. It is not too much to say that if he had found himself able to march with Darwin from the very start he would have been as intimately and honorably associated with Evolution as Wallace is, who, in the opinion of many good and fair judges, divides the honors with Darwin himself. He unhappily missed a chance of centuries—and what he refused Dr. Asa Gray accepted. Dr. Gray did not become the even partner in the new light which Agassiz might have been, because he was not such a general student; his knowledge of botany was great; but was confined to that study, while Agassiz was equally eminent as botanist, geologist, and zoologist—sciences in which Evolution is equally concerned. Still it was the enormous good fortune of Professor Gray to have been the leader of the American contingent of the war of Evolution, and it has now been long acknowledged that it was through the fight waged here, and in Germany under Haeckel, that victory was won beyond anything that was accomplished in England. In any reflection upon the great and honorable labors of Asa Gray these central facts must stand out beyond all others; but speaking generally, there will, we fancy, be none to question the assertion that he was one of the most distinguished men of science this country has produced. The story of his useful career is told in another place in this paper and we will not here repeat, but it is fitting that all Americans who cherish the best things should join in honoring a man who happily illustrated some of the highest forms of intellectual life."

Ever fly the flag of the United States and in the name of reason defy all religion.

Flatfootedly, JOHN P. GUILD.

Camden, N. J., Feb. 7, 1888.

It is Needed.

S. P. PUTNAM, ESQ., *My Dear Sir:* I am in receipt of No. 5 of your fearless and independent journal. I inclose one dollar, which please apply on my subscription. I am pleased with the general make-up of FREETHOUGHT. A Liberal paper is much needed on this coast, and if the Liberals rally to your support as they ought your paper is destined to have a splendid success. The Liberals of the Northwest and along the Pacific coast are widely differentiated both geographically and in their speculative beliefs. We need an intelligent medium like FREETHOUGHT to unify us both in sympathy and intellectual convictions.

You will have a hot fight of it on your return to Oregon. The orthodox element is rampant, belligerent, and defiant, and they seem to think we Liberals have no moral and intellectual rights whatsoever. The spirit of Loyola is still abroad in the land. J. T. FORD.

Independence, Or., Feb. 10, 1888.

Excelsior.

To the Editors of Freethought:

The star of empire, wending its way westward, has glimmered a few rays of light on the "Egyptian darkness" of Rockport. Mrs. M. A. Freeman, whose equal is not in the United States (nor in Europe either for that matter), has been here and delivered three lectures, and she awakened an interest in Freethought and Universal Mental Liberty that will never cease. It is like a pebble thrown into a placid lake that creates a rippling circle growing larger and wider and grander all along down the cycles of time; and the great truths enunciated by her will be remembered as long as life lasts.

The logical reasoner and solid, sedate Mr. Remsburg has lectured here, and so has the poet laureate and indefatigable lecturer and worker Mr. Putnam, but the majority decision is that the noble little lady, Mrs. Freeman, gave the best Freethought lectures ever delivered in Rockport.

Messrs. Editors, there is another subject we wish to agitate, and wish all Liberals to take an interest in, and that is a Lecture Bureau. Let every Liberal pay into the fund $1.00 per annum. With the establishment of such a Bureau we would have funds sufficient to send Liberal lecturers to every hamlet in the land. Agitate, friend Liberals, agitate and let us start the ball rolling. There is not a true Liberal in the United States that cannot raise $1.00 a year for such a grand work. G. G. BECK.

Rockport, Mo., Feb. 22, 1888.

Vials of Wrath.

To the Editors of Freethought:

The God of the Jews has been vindicated here this week. Two of our young men laughed in meeting Sunday night (and from all accounts I think they had good cause), and were arrested, taken to Salina, nine miles, and fined $50.00 and costs. We had all the officers here, but the Christians must make all the costs possible. One of the young men is the only support of a widowed mother, and here now, in the middle of an extraordinary hard winter, it takes two months and a half pay for his fine. But then they may think themselves very lucky that the Christians have not the power, or they would have hung them or burned them at the stake as they used to do, or tried the water cure of old times on them.

Friend Putnam's lectures begin to tell here now, and this gets lots of them to reading, and they find there is a great deal they never knew in our laws and in the "good book." I will send money for your paper soon.

T. H. TERRY, Sec. Bavaria Sec. Union.

Bavaria, Kansas, Feb. 10, 1888.

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....IN THE....

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....FOR....

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - - - MARCH 10, 1888

FOR general enlightenment we give the latest market reports: Wheat, variable; corn, still; butter, easier; eggs, irregular; mining stocks, uncertain. This is reliable if not definite.

FREETHOUGHT has now a good list of working subscribers. If each one should proceed forthwith to secure another, the list would be doubled. This is a mathematical proposition which we have never heard questioned, but if our readers should conclude to demonstrate it, the good resulting therefrom would be far-reaching in its effects.

ALDERMAN JACOBS of Detroit did not have very good luck with the Secular resolutions which he presented to the common council of that city. A defeat is better, however, than no attempt at reform. It was a coincidence that the resolutions should have been sprung on the aldermen while Secretary Stevens was in town, and coincidences are what make this world interesting to the student.

AN able Methodist parson from Illinois recently stated at a Kansas revival that a daughter of D. M. Bennett, when on her deathbed, inquired of her father whose religion she should accept to die by, her mother's or his own, and Mr. Bennett replied, "Your mother's." This was told to prove that Freethinkers are not sincere. The fact that D. M. Bennett had no daughter of course makes the illustration none the less conclusive from a Christian point of view.

THERE are a good many people who will sympathize with the Rev. Mr. Geddes. He was talking to a meeting of the Presbyterian Union. "Some time ago," said he, as reported, "when one of our ministers went to Santa Barbara, his wife died there and the Santa Barbara paper printed a long obituary notice about her. It was a splendid thing. I took that around to several of the newspaper offices in this city and wanted them to publish it, but, would you believe it, all of them refused to unless they were paid! The next day I observed," said the elder, with indignation, "that one of these papers had a column and a half about J. W. Howe's dog." So much for ordinary unregenerate newspapers. Then he went for the Presbyterian journal, the Occident. "In the last issue," he said, vehemently, "there was only about so much [he measured an inch off on his finger] in relation to the ministerial fund, while there was a column and a quarter about Mrs. Rideout's camping out." Reform in local journalism is an imperative necessity.

THE Chronicle last week published the accusation that the Adventists' printing establishment in Oakland forces its employees to pay a tenth of their wages to support the church. A Roman Catholic paper republishes the Chronicle's accusation and comments upon it as showing the grinding character of Protestantism. In another issue the Chronicle takes back all that it previously charged. The Catholic paper does not publish the correction. There is no doubt that Adventism is a humbug, but it is not so colossal a fraud as the Roman Catholic church.

TYPOGRAPHICAL errors are usually hailed by editors with anything but expressions of hilarious pleasure. Not so with our esteemed contemporary, the editor of the Pacific Herald of Holiness. Having printed "Jehovah tsidkenu" (the Lord our righteousness) when he meant to say "Jehovah jireh" (the Lord will provide), he ejaculates, "Well, we are blessedly saved just now, and one beautiful consolation is that the Lord is able to make even our mistakes redound to his glory and our good. Alleluia!" We have previously noticed that errors redound to the glory of God and the good of religious editors. It is facts that lay them out cold and stark.

NEWS AND NOTES.

LOS ANGELES.—A good hand-shake with Geo. L. North, comrade of the Grand Army of Humanity, and forward march, we dash into the glorious moonlight, on to the ramparts of the hills, through whose rocky heart the iron horse snorts and leaps with glistening armor. In the happy dawn we come to the Queen of the Angels, where the sunlight falls with the richest smiles of heaven. The Queen wears her tiara still, and her diamonds—corner lots—still blaze aloft. They say the white of the boom is coming, but there's music in the air, and the voice of the auctioneer is heard in the land. Grand excursions come and go, and the ancient landmarks are rapidly disappearing.

The days are brilliant in Los Angeles. The skies are blue and the white clouds roll away over the distant peaks. The trees and grass are green, and amid the blooming flowers sparkles the yellow orange. The breath of spring flows with delicious joy.

J. E. Clark still holds the fort at the old stand, always ready for work, and he never hauls his colors down. His orthodox friends think he is not politic enough, but as he gives a dollar's worth for a dollar his trade is flourishing. It does not pay to be a hypocrite, and even Christians like square dealing better than professions of a creed.

Things are mixed at Los Angeles. Pioneer work isn't always free and easy. It is against the powers that be, and our forces are not always in marching order. Many changes and outside

issues have prevented for some time any regular meetings of the Secular Union, and amid the tearing down and building up it was almost impossible to procure a hall. When I arrived no place for the Sunday lecture had been found. There was no time for delay, and so we went forth in search of a spot where we could plant our standard. Friend Glover joined us, and although an ardent Spiritualist he is a very good worker for this world. After several hours' devious travel, the game was finally hunted down and a hall secured, thanks to friend Glover's perseverance, which is a great deal better than saint's perseverance.

In the course of our peregrinations it became our duty to visit Mrs. Maud Lord Drake in her cosy country mansion. In the intervals of business the bright-looking seeress gave a reading of our destiny in the mystical light of the beyond. She said that I had never yet fairly succeeded in life because I was always striving after the unattainable. I thought this was a very close hit. I have always wanted to be rich and to be a Liberal lecturer. This of course is the unattainable. She said, however, that now the way of my fate was broadening and brightening, and would keep doing so until I had shuffled off this mortal coil. This meant the success of FREETHOUGHT, and therefore I accepted the prediction as a splendid test and absolutely veracious. So far I am a confirmed Spiritualist; I believe in the happy destinies.

We had a fair audience on Suuday evening in spite of the short notice that was given, good in numbers and excellent in quality, and it was a pleasure to address such appreciative friends—and generous friends too. The banners of Freethought will never go down at Los Angeles so long as we have even these few to gather almost at a moment's notice with warm hearts and open hand. The pioneer corps will be rallied for more effective service than ever.

After a hard day's work on Friday, and having taken the car to seek a needed rest, whom should I find on that veritable vehicle but my old Oregon friends of Portland, where I had already sojourned for pleasant days—Mrs. Graham, Mrs. Seymour and daughter. They and their mother, Mrs. Saunders, and Mr. Graham were living at East Los Angeles, and here my pilgrim feet found a welcome spot. There is a big yard about the house, with trees and shrubs, and in the soft sunshine there was delightful repose. Amid the musical winds and glittering leaves, and broad spreading boughs, I could forget the turmoil of life. So fortune favored my path. This is indeed a City of the Angels—you are constantly meeting friends from every part of the world, and hospitality is as bright as the climate itself.

It is always a joy to meet my fine old philosophic friend John Riggin. He is already past the scriptural period of man's life, but he has not the slightest idea of quitting this beautiful planet. He is youthful still in spirit and thought, and in long years of work and progress has gathered that which is most precious and enduring—the wisdom, calm and genial, by which life is sweet and death without terror. He is worthy of the sunny old age which he enjoys, in whose mellow light still sparkles the morning glory. He says his chief endeavor is to take care of "John;" but "John" is such an excellent fellow that in looking after his interests he is certain to do generously for all mankind. There is no such thing as failure for Freethought so long as John Riggin gives you his heart and hand. His son, Eugene Riggin, is equally ready, in spite of business, for service, and notwithstanding difficulties there was cheer and hope in our labors with such an ally.

I was pleased to meet with Mr. Calhoun, president of the Union, who has been on the coast for over thirty years, and knowing all about "hard knocks" is not at all discouraged if things don't go all right at once. To be patient is one of the wisest virtues of the Radical.

C. Severance is bright as a dollar, and, as we know, always in the advance army, thinking more of the truth than of the consequences that come from loyalty to its demands against the popular error.

Mr. and Mrs. Hawkins, Mr. Newell, Colonel Voss, Colonel Violet, Dr. and Mrs. Patterson, Mr. Turner, H. Kinney, Henry Foss, Mr. Pryse, Mr. Taft, and others have helped to smooth the way with agreeable companionship and bright faith in what will make this world better and happier.

It is expected that Reynolds will visit Los Angeles in a few weeks, and efforts are being made to give him a good reception.

Los Angeles is in many respects a difficult place for organized work. The elements are uncertain and changing, while at the same time the promise is large if one could devote himself wholly to this field. I am glad to hear that Jamieson is coming to the coast. One of the first points he wants to strike is Los Angeles. I think he could conduct here a successful campaign, for there are hundreds of Liberals in the city who could be aroused to action with a competent leader.

When I was here last we had a most favorable meeting in Turnverein Hall. The old structure has been torn down and a new and elegant building is in process of construction. When this is finished there will be a rallying-place for all the Liberal forces, for our German friends are mainly on the side of advanced thought and Secular government.

Los Angeles, Feb. 27, 1888.

MONROVIA—Monrovia is only nineteen months old and is now a handsome city of fifteen hundred inhabitants. What will it be when its majority is attained, at the rate things go on in California? There is no knowing what will happen. The changes here have a dramatic intensity.

I could only catch a glimpse of the beauty of Monrovia, for the sun scarcely shone all the time I was there except in a pavilion of clouds. When the hour for lecture arrived the rain poured in torrents. No business is transacted here in stormy weather. It is such an unusual thing that even the boom hangs pausing and waits for the sunshine ere its colors can flash. We did not give our lecture, for Monrovia is a Christian town, and we came for the especial purpose of turning the orthodox majority from the error of their ways, and confirming the "weaker brethren." Only the sturdy Liberals were out who could stand any amount of storm and flood; and we decided to wait for fairer skies, in order that with our small forces we might do more effective service. We have to obey the poet's song, "Learn to labor and to wait."

The sun struggled forth somewhat on Wednesday, and the Chess brothers gave us a drive through the surrounding country, which teems from season to season with fruit and grain. The orange trees were heavily laden, some of the golden branches almost touching the ground. Lemon-trees, lime-trees, walnut-trees, stand in fair ranks. Of the latter we passed by the grove whose products took the prize at the New Orleans Exposition. A vast amount of fruit is produced along the foothills, where the warmth of the sun gives a luscious flavor. I ate an orange thirteen inches in circumference. This kind is the seedless orange, and an exquisite luxury that one never gets outside of California. It is too delicious a fruit to export, and the rich New Yorker must come here if he wants a bite.

Monrovia has a solid growth, for it has an extensive and well cultivated country behind it. It has also a beautiful location, and is destined to be a fashionable resort, with many elegant homes. The mountains tower about it six and seven thousand feet high, the Baldy reaching thirteen thousand feet, and shining with eternal snows. The scenery is sublime, and never the same, as the clouds roll over it in gorgeous masses, and the sunshine plays with every variety of hue upon the heights and chasms, while towards the sea the valley opens with wonderful brilliancy to where, on clear days, the broad expanse of waters is seen melting into the dim horizon. The lowering skies just breaking away now and then gave hints of the wondrous summer pictures of this Eden land.

The Chess brothers have all come out from Kansas and left the blizzard far behind. They are not afraid to take an open stand in favor of Liberalism. They have the courage of their convictions, whatever may be the tide of speculation. They deserve all the success that honesty and energy can attain. It was a pleasure to greet again such enthusiastic reformers.

W. E. Pile, A. T. Morgan, W. F. Palmer, and George Pearsons are among the few who are not afraid of an open avowal of Liberal ideas. Spite of fortune and "preventing Providence" we had among these genial spirits a bracing holiday. We were pleased to meet with T. Y. Rippey and put his name upon the FREETHOUGHT list. J. Deveny and Frank Kasson of the Monrovia Leader are those who use the press with courage and truthfulness. The clergymen of the place are fond of real estate transactions, and don't scruple at a little trickery in order to make a deal. The Leader has the boldness to criticise. The churches wince and withhold subscriptions, but the "common people" hear gladly and go the Christians two better on the list.

SAMUEL P. PUTNAM.

Monrovia, March 1, 1888.

REVIEW OF A BOOK.

We acknowledge the receipt of two copies of a book entitled "Twelve Select Sermons," by D. L. Moody, one copy being addressed to each of the publishers of this paper. The first sermon inquires, abruptly, "Where Art Thou?" Pausing merely to remark that we are at the old address, let us pass to the context. "The first thing that happened," says Mr. Moody, "after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As he walks through the garden in the cool of the day, you hear him calling 'Adam! Adam! where art thou?' God left heaven to grope through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan him an escape from the misery of his sin. And he finds him—where? Hiding from his creator among the bushes of the garden." This is most affecting and arouses our sympathy for the creator at once. We see him coming down from heaven like a resident of Nob Hill descending upon the corner of Kearny and California. We see him groping through the garden in the darkness, hitting everything that didn't hit him, and calling, in a plaintive, wo-bist-du tone, for Adam to emerge. It was Adam's obduracy on this occasion that brought death into the world. Otherwise many Biblical characters, who should have died in their infancy, would still be alive. Like the ordinary religious dissertation, Mr. Moody's sermon has no reference to the text.

The second sermon is headed, "There Is No Difference," in which the author endeavors to show that the good and bad among unbelievers will be promptly, unflinchingly, and impartially damned, in order that the glory of God may be more protuberant. In substantiation of this proposition Mr. Moody quotes the words of Paul, "All have sinned and come short." There were evidently Sunday-school treasurers in Paul's day.

The third sermon deals with "Good News." Here the author takes occasion to say that gospel means god-spell; god, good, and spell, tidings. The writings of the New Testament were so called because they broke to mankind the news that, having lived and struggled and died in this world, the chances were largely in favor of their being eternally tormented in the next. If this was good news, then intelligence concerning an approaching cyclone or earthquake should make the inhabitants of earth delirious with joy.

Perhaps it is not necessary to follow the author through the nine other sermons. Thank fortune, it is not compulsory. We do not wish to speak in a disrespectful tone of voice, but truth—which is our guide—impels us to say that we do not believe Mr. Moody knows enough about the unknowable to give information concerning it worth the cost of the book under review, which is 60 cents.

AN IMPORTANT FACT.

Three hundred years ago it was the common belief of mankind that Infidels deserved death and hell. At this day no sensible man holds to such a doctrine. The Constitution of the United States utterly repudiates it. Which is right, the ancient or the modern? Is God with the barbarian, or with the modern scientist?

THERE are two reasons, either of which is sufficient, why FREETHOUGHT should have a wide circulation in the West. The first is that the people here want this kind of a paper, and the second is that this is the kind of a paper the people want. When demand and supply articulate in this harmonious manner nothing less than general satisfaction can be looked for as a result.

AFTER Mr. Putnam had left Fresno, having delivered three lectures there, a writer signing himself "Veritas," and who confesses that he did not hear Mr. Putnam, rushed into print in a local paper with an "answer." Of this answer it is sufficient to say that the writer has succeeded only in throwing the bright light of publicity upon his own ignorance. Judge North, of Oleander, has published a brief but pointed reply to the critic, which appears in the same paper. The case of "Veritas" may safely be left in his hands.

THE office of FREETHOUGHT was left temporarily vacant last Sunday evening; and when the tenant returned at ten o'clock he found the building surrounded by fire engines and ladders and a big hose leading upstairs. The windows were open, emitting clouds of smoke, and outside appearances indicated that FREETHOUGHT was getting a dose of fire. When the police line had been passed it was found that the fire was not in this office, but in the adjoining gallery of the photographer, Mr. Stender, whose operating room had been completely wrecked and deluged, besides having its roof and floor burnt away. The lawyers underneath lost the ceiling of their office and got wet, but in FREETHOUGHT's apartments no damage was done further than to decorate the furniture and books with a dress—not to say a soot—of smoke and cinders. It was, however, a close call, as the fire burned fiercely within ten feet of our door. We acknowledged

to the captain of the engine company our appreciation of his efficient services, and accepted his congratulations upon our good fortune in escaping the fire. He was kind enough to express the hope that our luck in that regard here might follow us into the next world.

MARCH 2 was celebrated at Rome as the anniversary of the pope's coronation. In responding to speeches made upon the occasion his so-called holiness complained that his position under the Italian government was unbearable, and that he would be satisfied with nothing short of complete independence and a restoration of his temporal, *i. e.*, political, power. The pope is one of those who, to speak without exaggeration, desire the earth. He should remember that the impostor of whom he is the reputed successor was at one time rebuked for resorting to the sword, which is all that temporal power means.

As we ventured to predict last week, Brother Boanerges McCormick, of the Catholic Monitor, has paid his respects to the Methodist brethren who are desirous of converting the Catholics to Christianity. The gist of Brother McCormick's argument is in the following terms, which he applies to Methodist preachers in general and to those of the Methodist Ministers' Association in particular :

Wolves in sheep's clothing,	Conspirators against God's truth,
Sectarian brethren,	Beef-eating brethren,
Puffed-up parsons,	Simple Simon,
Biblical bazoo,	Culprits,
Big, fat, fanatical preachers,	Ravenous wolves,
Carnivorous buzzards,	Vultures of vice,
Billygoats,	A Buck from Alameda,
Sons of Belial,	Scheming sectarian speculators,
Gold-seeking gospelizers,	Impudent,
Arrogant,	Hypocritical,
Brazen-faced,	Conceited,
Canters,	Wicked,
Vicious,	Scramblers,
	Scufflers.

The difference between the Methodist brethren and the editor of the Monitor appears to be in the degrees of civilization they have attained.

Thomas Paine.

We hail the day that gave thee birth, O Paine !
As natal day of one of freedom's sons
Who scorned the beaten track the Goths and Huns
Of modern life pursue for sordid gain,
Who sell their pens to swell the loud refrain
Of adulation. Mightier than the guns
Of minute men, or prayers of priests and nuns,
Thy "Crisis" rang at Valley Forge a strain
That nerved the patriot to daring deed
In "times that tried men's souls." In freedom's van
Thy ringing words were heard in hour of need
Proclaiming far and wide the rights of man—
The liberty of thought from bond of creed,
And equal rights for humblest artisan.

—*The Alarm.*

No Apparent Moral.

Twenty odd years ago a kind-hearted old Philadelphia merchant caught the office boy pilfering. He talked with him, prayed with him, gave him another chance, and in time the boy was promoted step by step until he became the most trusted employee. A few days ago it was discovered that the young man had been appropriating twenty dollars a day for twenty years. Some true stories don't seem to have any moral. This one hasn't.—Post.

SOME VISITORS.

It is worth the expense of starting a Freethought paper in San Francisco just to meet the good people who come in to see the editors write thinklets.

The first to call upon us and register his name in the book we keep for visitors was a solid Freethinker from Oakland who views all matters calmly and decides questions in the light of cold reason. He said this was a hard field to open up. Liberal papers had been started here by able persons and had died from lack of support. He didn't believe the local Liberals wanted us, and expressed a doubt of our ability to run a paper anyway. To illustrate this view he set at work, helped fix up the office, and left us with the promise to call again soon. When the paper came out he examined it critically, pronounced it a failure, and thereupon proceeded to secure subscribers. He has brought in about twenty, and has been a sort of guardian angel ever since. We have learned that encouragement does not always come in the form of expressed veneration for the editor's intellectual capacity.

One after another the people found out we were here. One man who comes none too often is a retired clergyman who once had the audacity to question the "federal headship" of Adam, and to say that while it was possible that infants might be damned for Adam's sin, he was not prepared to admit that such a thing would be just. This heresy cost him his pulpit. He is now the religious editor of a leading journal here, and drops in to look over the Truth Seeker and Investigator for items.

There is another, an old warrior, a Knight, I might say, who knows more about religious history and about California, probably, than the whole faculty of the university. He generally has little bits of manuscript which he is often too modest to sign his name to, but which are always acceptable. He does some of the best editorial work on a number of city papers.

A converted and enlightened Mormon, who once stood high in the church and married a bishop's daughter, is a frequent and welcome visitor. He carries FREETHOUGHT wherever he goes. The Catholics do not like him. One of them who assaulted this gentleman with intent to do him bodily harm got a reception which appeared to satisfy him.

A professor of phrenology has been here a few times. He gives you a diploma of moderately good character for fifty cents. If you wish your finer and loftier gifts delineated it costs six bits. For a dollar you get as good a testimonial as Nelson Sizer gives for five. Mr. Putnam and I thought of having our fifty-cent characters read for publication, but feared it might disappoint our readers and injure the paper. We have concluded to wait until our list is a little larger, and then get a dollar diploma.

The liveliest Liberal in town is a man who carries the Credit Foncier of Sinaloa in his pocket, together with circulars relating to the Topolobampo colony. He allows the visitor he meets to spend all but his last coin for books; then he takes that for a subscription to the Credit Foncier of Sinaloa, and the visitor walks home.

We have a young caller who has not yet attained his majority, but has been connected in some way with a newspaper. Being of the fraternity, he looks over our subscription and receipt books at pleasure, reads letters and unfinished copy, comments on the numerous typographical errors which appear in this paper, reclines in the rocking-chair and examines the exchanges, uses our letter heads, smokes strong cigars, and expectorates upon the floor with the most abandoned freedom. As he is only a three-months subscriber the taking of the last liberty I regard as a violation of the amenities between the editor and his constituent. None but yearly subscribers in advance are entitled to use the redwood substratum of this office for a cuspidore.

Another visitor entertains the belief that the universe is a monad, and that upon this theory all mysteries become solvable. He held Mr. Putnam up against the wall one day for three hours while he made the matter plain to him. It reminded me of a crucifixion. He then went his way without accepting my invitation to subscribe, but promising to return shortly with some manuscript which he would offer for publication. I am laying for him. When he comes in I shall engage him in conversa-

tion with the visitor who believes that an infinite intelligence governs the aggregate of matter. During the discussion I shall proceed to the discharge of my accustomed duties.

A man called the other day who appeared to have something on his mind which he desired to express. He looked about the office in an embarrassed manner for a while, picked up a book and read it bottom upward, attempted to sit down on the editorial table, which, being on castors, rolled out from under him and baffled his design, took a drink of water, cleared his throat, squared off, and said: "Don't you think you and Putnam had a terrific nerve to come out here from the East and start a paper for us westerners to read who have been here since forty-nine?" I replied that such a view might be taken of our action, though I had not so contemplated it. He said that was what he thought, and he hadn't anything further to say. He then reviewed his original proposition, softened it, apologized, subscribed, bought some books, wished us the best of success, and went away much relieved.

We have a Prohibition visitor. Having failed to convert the editors to his method of regulating the liquor traffic, he concluded to try his success with the readers. He wrote an article on Prohibition and went into the printing-office and set it up in type. After the lapse of quite a period, he presented a proof slip and inquired my opinion. I pronounced him a much better writer than printer. His article, which is an able one, appeared in last week's FREETHOUGHT.

There are scores of other visitors, all interesting and all good people. To mention them all would weary the reader, but I must not forget the man from out of town. He comes in diffidently. He does not wish to take up anybody's time, but there are a few men in his locality who told him to leave their names as subscribers. So he lays down a big gold coin, takes his change in books, gives your hand a grip that you feel for the rest of the day, and departs, leaving behind him the hope and prophecy of good luck.

Life in this sanctum, though quiet, is not monotonous. M.

LITERARY NOTES.

THE Ingersoll-Field discussion, which appeared in the North American Review, has been gathered into book form. The discussion makes a dollar book in cloth; in pamphlet, 50 cents.

WE have photographs for sale of Thomas Paine, Robert G. Ingersoll, and Samuel P. Putnam; also the writer of these lines. The price is 25 cents each, except that of Colonel Ingersoll, which is 40 cents.

JOHN PECK, a favorite writer with all Liberals, has lately appeared as an author. Two pamphlets from his pen are, "Miracles and Miracle Workers," and "Christian Absurdities. The former sells for ten cents and the latter for twenty. We sell them both and fill orders by return mail.

AMONG the Liberal books kept on sale at this office are: "Truth Seeker Annual for 1888," price 25 cents, and Ingersoll's Argument in the famous blasphemy case, price 25 cents. We have a large supply of both of these works. As previously said, the Annual is unusually good this year.

So much admiration has been expressed for Miss Voltairine de Cleyre's poem entitled "Nameless," published in FREETHOUGHT of February 25, that it has been issued in leaflet form. It is at once a sermon, a poem, and an unanswerable argument. Copies can be furnished at 10 cents a dozen.

GEN. M. M. TRUMBULL, of Chicago, publishes a pamphlet of 75 large pages reviewing the case of the condemned Anarchists. It is entitled "The Trial of the Judgment." If General Trumbull could have been upon the bench at the trial of these men, or if he had been one of the judges who reviewed the evidence, there is reason to believe that not only would the judgment in the case have been more just, but our legal records would have been enriched with some valuable opinions on American jurisprudence. The price of the pamphlet is 25 cents, and it is issued by the Health and Home Publishing Company of Chicago.

RELIGION IN CHINA.

There comes from China a little story of the treatment of two Buddhist priests that is full of interest to the student of religious history. It may be found in the Chronicle of Sunday, Feb. 26, under the head of "News from the Orient."

The Chronicle tells us that there was a certain monastery and nunnery of Buddhist priests and nuns. Two young women came to be initiated. They were duly admitted, but during the ceremony two of the priests were so smitten by the peculiar charms of the young nuns that they took the first occasion to assault them with a view to gratify their passions. The women screamed and fought, and the two priests were arrested. The abbot of the monastery sent them to the civil officer for punishment. He returned them to the abbot, to deal with as he pleased, seeing that they were sacred persons. The two culprits refused all humiliation, penance, or pardon, and the abbot condemned them to be burned to death, which was done.

Here we find in China to-day the Buddhist religion, gray with age; a monastery with monks, a nunnery with nuns, all in one; an abbot at the head; death by fire as a punishment, and benefit of clergy accepted as law.

What is curious about all this is that if you read of Europe in the middle ages and down to the Reformation you will find precisely the same thing. There is not a jot of difference. There were the monastery and nunnery; the celibate priests and nuns; the abbot, of the same name; the turning over to the church for trial; the cruel death by burning—not for the crime but for contempt of court.

That the one is an exact copy of the other there can be no doubt. They must have had the same origin. Now which was the pattern and which the copy?

The Chinese is the original, without a doubt. China is older than Europe in all such things; and Buddhism is older than Christianity.

These things traveled down-stream, from China through India, Persia, Syria and Greece, to Rome. And the Christian religion came from the same source. It was simply a sect of the Buddhists, changed a little in its journey west, and accepted, established, and consolidated by the Council of Nice under the emperor Constantine.

The Essenes were simply traveling students and priests from the far East. They were first called Christians at Antioch. We are told by Hume and Gibbon that even then they had all the forms, fasts, sacraments, and orders of the churches of this day.

In fact State Religion has never been anything more than an alliance between the conquering king and the priests who had the most influence over the people. The king held with the sword and slew those who would not obey; while the priest aided him to rule, with all the force of superstition and fear.

The compact might not have been in so many plain words, but its terms have always been the same, no matter who the king or what the religion. The high priest crowns the king ruler by the grace of God, who must be obeyed, for the powers that be are of God. It is treason and worthy of death to rebel. The king slays and the priest curses all who refuse to obey.

Then the grateful king returns the compliment. He proclaims the priest to be the authorized mouthpiece of God, to be believed, obeyed, and held sacred. This was the compact made at the Council of Nice, between the bishops of the Christian church and the emperor Constantine. They proclaimed the tenets of the Christian faith and the emperor by the grace of God; and he, that that faith was the religion of the empire, and whoso denied it, let his head be stricken off.

From that moment the work began of subduing all to the empire and the church. Schools must be Catholic. The children must be taught the faith with their first lessons. Thus nations became Catholic as one man, not because it was true, but because every instrument was used to educate and compel all to accept the faith.

The church teaches theoretically that man has a free will, and can believe what he pleases, and may therefore be justly damned for unbelief; but practically it knows better, and insists on training the young mind to implicit faith and obedience.

Hence the struggle for control of the school, the suppression of heresy, and the control of the church over the state. It secured Catholic uniformity in Europe for a thousand years—from the Council of Nice to the dawn of the Reformation. It has secured Buddhism in China in like manner. It arrests all development. China has stood still. Hence this most cruel and barbarous act by the abbot of a monastery. It is possible in China. It is impossible in Europe. It would be preposterous in the United States.

Yet there are those among us who seem to regret those ancient days, and regard the present as a falling away from God and religion. They would deliver their children to the priest to be educated, not for Americans, for the republic and liberty, but to be Irish Catholics, German Catholics, and Italian Catholics. They would soon have a Concordat with the pope. Then the priests would be governed only by the church. Monasteries and nunneries would reappear, and here in the United States an abbot might again lead his victims to the fire.

But it is impossible. We are on the march to the glorious future, and not backward into the barbarous past. And we have the consolation, as we look back on the line of march, that every people are free, moral, enlightened, prosperous and happy in proportion as they have escaped from the trammels of the State Church, and every man is left absolutely free to serve God in his own way.

Do you doubt it? Look at the world! Put your finger on the darkest corner, and there you will find the priest supreme. Put it on the lightest, and you find him in a back seat. Our fathers shut him out of state affairs, denied all his claims, made every man his equal, stripped him of all title, all privileges, all emoluments, save just as the people choose, and we are in the van of the nations and bound to draw the rest after us.

Oh, we have cardinals, archbishops, bishops, and reverend clergy, and thrones, God save the mark! Thrones! for the cardinals. So have we the Grand Worthy Chief Muck-a-muck of the wigwam. But in the republic they are all a jest. "Only that and nothing more."

We are sovereigns, each and every one. Who can be more? or less? There is none. Our people need to realize this great truth, and show these puppets of a foreign power what tinsel things they are. Let us be ourselves, and no man can outrank us. H. L. KNIGHT.

THE GOSPEL IN FOREIGN LANDS.

Protestant "missionaries" in foreign lands have a feather-bed existence at the expense of their too-trustful brethren. They generally live in the most healthy sections of the lands they go to, and in the midst of European society, surrounded by all the luxuries of life which their fat salaries can procure. Their miscalled "missionary" work is fully as mythical as the man in the moon, and the roseate reports which these roving tourists send to their dupes at home are mere romances which are written to while away hours that otherwise would hang heavily upon the soft hands of the heretics whose hearts are filled far more with "salary" than they are infused with a desire for their neighbor's salvation.

Mr. W. S. Caine, an English member of Parliament, has recently been traveling through different sections of the East, and as he had read many of the glowing accounts sent to England by the gentlemen who live on gospel geese in that region, he made it his special business to ascertain the condition of the Protestant missions in that section of sectarian propaganda.

The first place noticed by Mr. Caine is Singapore, where, he informs the reading world, there is "a magnificent cathedral, an Anglican bishop, a venerable archdeacon, and an assistant colonial chaplain. There is a surpliced choir to boot. The Society for the Propagation of the Gospel has also a missionary, who gets $1,500 or $2,000 a year, and the only natives visible at the cathedral services are the fifteen or twenty Malays, who, standing outside the building, pull the punkah strings to cool the fashionable worshipers inside. The only attempt to reach the heathen by the Church of England is a small school chapel, at which there is an attendance of fifty or sixty at most. The Presbyterians have a fine handsome chapel for themselves. I surveyed it from the outside, and it had a fashionable congregation of one hundred and fifty or two hundred, fifty or sixty handsome carriages waiting outside, with as many native servants as there were good Presbyterians inside. The minister gets $2,000 a year and a free house. The English Presbyterian mission have one clerical and one lay missionary. These two energetic brethren have four small rooms in Singapore in which they hold services, and in none of which do they muster a congregation of fifty souls."

Such is sectarian "missionary" enterprise in Singapore. Well may such goody-goody gospelizing gentlemen as Brother McCrary weep salt tears over such scandalous desecration of the Lord's day, when puffed-up Pharisaical Protestant preachers hire the poor heathen natives to work the machinery by which huge fans cool the atmosphere for the Nabobs who loll in velvet-covered pews, proud in their own conceit and wallowing in the wealth poured into their coffers by the foolish people who feed these sectarian cormorants under the idea that they are doing "missionary" duty among the benighted natives of the far East.

In Penang, says Mr. Caine, the Nonconformists have no missionary whatever, but the churches of England maintain an excellent native missionary to the Tamils, who seems to be meeting with some small measure of success. He has an average congregation in Penang of eighty-five out of a total Tamil population of 25,000. In province Wellesly there is an undenominational Protestant mission, with an English minister, and four native assistants. They have services in five places, and possess three small chapels, none of which will hold one hundred persons. They have sixty or seventy Chinese worshipers among the lot. The Church of England people keep a parson for themselves at a salary of $2,000, and have three 'catechists,' whatever they may be, who work among the Tamils. At Malacca, the colonial chaplain ministers to English residents at a salary of $3,000, and they pay Mr. Chong Sin Tai to convert the Chinese a salary of $300. Nonconformists do not put in an appearance at Malacca. So much for Protestant zeal for the conversion of our heathen fellow-subjects in the Straits settlements.

The so-called "success" of sectarian foreign "missions"—whether in Mexico or Messopotamia—is all humbug of the most dishonest kind. The account Mr. Caine gives of the profitless Protestant missions he has visited only serves to strengthen the truth of what hundreds of travelers have said before him. Thus we have it on the authority of Dr. Winslow Cooke that the attempts of the Protestant sects to evangelize the people of China are signal failures, although fully $200,000,000 has been expended in paying sectarian men and women to waddle around the seacoast of that land, and to live in luxurious laziness at better people's expense

With regard to India, Sir James Brooke told the Society for the Propagation of the Gospel in London: "You have made no progress at all, you are just where you were when you first went to India." Mr. Craston, himself a missionary, spoke similarly of the efforts in China, and hundreds of other writers spoke of their converts whose lax morality "shocks the feelings of even their heathen countrymen." In Ceylon the converts were little better, according to Mr. Hammond; and the Rev. James Selkirk, himself an Anglican missionary, said that "by far the greater part of them live as though they had no souls." In Australia, Dr. Lang said the progress made there was very little, and in the following year Mr. Minton declared that all missionary efforts have failed. Speaking of New Zealand, Mr. Fox said that amongst the natives the word Christian was only a name and nothing more. Another Protestant authority stated that the converts were distinguished from the unconverted heathens as "rogues," "thieves," and "liars"—three "accomplishments," which, no doubt, they picked up readily from those "missionaries" who gave them a sectarian "stone" when they asked for the "bread of life."—S. F. Monitor.

New Truth.

So bitterly and intensely opposed are churchmen to new and important truths that a leading scientist declares it is safe to accept whatever the clergy condemn. They are committed to the defense of error, and all that belongs to the barbarous past.

HISTORY OF THE WEEK.

Arrests in this city during February, including witnesses detained, numbered 1,649. Of these 721 were drunk.——The strikes on the Burlington and Reading railroads are of serious importance. There are also strikes on the Atlantic & Pacific road.——De Lesseps asks for 600,000,000 francs to complete the Panama canal. Owing to the prevalence of the rainy season and the difficulty of procuring workmen he does not promise that the work will be finished before 1890.——A large number of unemployed workingmen engaged in a riot at Rome, March 1. Bake shops were broken into and pillaged, and the police who attempted to arrest the rioters were driven away with stones. Finally the mob was dispersed by troops. Many of the rioters were arrested. No. bloodshed.——Mount Hamilton is reported to be snowed in, and the only way of communicating from the observatory to the outside world is by telegraph.——A Paris paper announces that thousands of people in the United States are being carried off by an epidemic known as the "blizzards." ——The wreck of the Julia by a boiler explosion at Vallejo made sixteen widows and forty orphans. Only three men escaped uninjured from the wreck and nearly thirty lost their lives.——A New York court has granted Dr. McGlynn a permanent injunction restraining Henry George and his followers from incorporating an Anti-Poverty society. There is a prospect that McGlynn will run for president on the United Labor party's platform adopted at Syracuse last year. George will support Cleveland, provided the latter is renominated and sticks to the tariff reform as an issue.——A Dublin newsdealer has been sentenced to three months' imprisonment for selling copies of United Ireland containing reports of meetings of suppressed branches of the National League.——The Progressive Labor party of New York, composed of the rejected portion of Henry George's party, it is reported, will either disband shortly or merge with the Socialists. ——Senator Stewart's Chinese restriction bill was reported favorably from the Senate Committee on Foreign Affairs. One of the provisions of the bill is that all Chinese residents now absent and having the right to return shall avail themselves of that right within six months or forfeit it.——The date of the hanging of Anschlag is fixed for the 13th.——Henry Ward Beecher's son Herbert is unpleasantly implicated in the operations of opium smugglers.——Charles Maynard, who got out of the Oregon state prison by professing religion, has shown the sincerity of his conversion by robbing a church.——Negotiations between the pope and Russia have proved fruitless. Russia stipulated that all Catholic bishops throughout Russia should be appointed by the czar; that the Russian language should be used exclusively in the Catholic churches in Russia, both in preaching and in the catechism, and that the offspring of mixed marriages should be educated in the orthodox Russian church. The pope, of course, rejected these propositions. He makes no deals that do not give him all the stakes.——There were 112 deaths in this city last week.——Professor Huxley has been chosen trustee of the Bristol Museum.——English Sabbatarians collected under the title of the Lord's Day Observance Society have petitioned the Upper House of Convocation against allowing the popular Sunday recreations of the rich.——During the month of June there will be an interstate faith-cure revival in Cumberland county, Pa. The fool-killer will reap an early harvest.——The legislature of Mississippi has voted $10,000 for a Confederate monument fund. ——Anthony Comstock has an agent in San Francisco, and report says he arrested a singer at the theater the other night for presenting a new ditty.——A. Bronson Olcott, the well-known writer and Concord philosopher, died March 4.——The famous Mt. St. Bernard monastery in the Alps has been destroyed by an avalanche.

Morality.

Morality is a science entirely independent of religion. Preachers are not moral men. Few moral men are religious. And few religious men are moral. Morality teaches manly independence, freedom of thought and action, and no deference to any one as superiors. Religion has pastors and masters, and teaches obedience and servitude. K.

RELIGION.

Mythological fables still cast their dark and evil shadows over ignorant minds. Ignorance is the abyss where ghouls congregate—accursed phantoms having no existence but in minds that superstition has diseased. In vain the light of science shines on their benighted souls. In vain the telescope points out to them the limitless universe. They will persist that there is a heaven beyond, above, where God sits upon a throne. Wretched mortals! not to know that this so-called religion is the foundation of monarchy and aristocracy. The aborigines who knew no God were never slaves to mortals. Christianity is the same old story —paradise and hades, Jove and Pluto, Jehovah and Satan, heaven and hell—with the addition of a lake of burning brimstone where human souls endure eternal torture, unless forgiven by the intercession of God's son, begotten (see catechism, where children learn what is divine). God forgives—violates the immutable laws of nature, of which, religion says, he is the author!

The following passages are quoted from a Lental sermon delivered in this city: "The temptation of Christ by Satan;" "The enemy of mankind is especially active at this time;" "Christ who was as truly man as he was truly God." The well known tale of Christ and Satan on the mountain bandying words was also part of the discourse, and the preacher adds: "It may be doubted whether the evil spirit was really convinced that Christ was divine." What do these quotations mean if they do not imply a personal God—in three persons—and a personal devil? Is not this idolatry? The sermon quoted from ends with these words: "In the name of the father, son, and holy ghost." The equivalent of the holy ghost in Latin is *espiritu sancto*, meaning simply pure spirit and not a person. Tertulian, bishop of Rome, in his defense of the Christians before the Roman magistrates about A. D. 200 and during the persecutions under the Emperor Serverus, said: "The Christains worship but one God." Where did they get the others from? They were added at the Council of Nice. S.

AMONG THE WORKERS.

SAMUEL P. PUTNAM lectures at San Diego March 11; at San Jacinto and vicinity March 18, and at Anaheim and Santa Ana March 25.

C. B. REYNOLDS's lecture appointments are as follows:

Kingston, New Mexico,	March	.....	6, 7, 8, 9, 10, 11.
Florence, Arizona.	"	.....	13, 14, 15.
Tempe, "	"	.....	18, 19, 20.
Phœnix, "	"	.....	21, 22, 23.
San Bernardino, Cal.,	"	.....	25, 27, 28.
Riverside,	"	.....	29.
San Jacinto, "	"	.....	30, 31, 1 April.
Diamond Mines, "	April	.....	2, 3, 4.
San Diego, "	"	.....	6, 7, 8.
National City, "	"	.....	9, 11, 12.
Los Angeles, "	"	.....	14, 15.
Santa Ana, "	"	.....	17, 18, 19.

California friends desiring lectures will please address Mr. Reynolds so letters will be at any of the above places two days ahead of dates.

MRS. B. E. HOLCOMB writes from Shenandoah, Ia., concerning Liberal organization at that place: "We are just home from our first meeting for organization for Freethought work. But few were out, as the traveling is very bad. None came from the country. We organized, though, and adjourned until next Saturday, when we think there will be a good turn out. The committees will send messages around the country to all who are Liberals, and ask them to invite and get out all they can. We met to-day at Dr. Humphreys. Next Saturday we meet at our store. We think that Mr. Putnam did a grand good work here, in awakening an interest in Freethought in a good many who had never before studied much outside the orthodox catechism. I am going to see if some will not subscribe for FREETHOUGHT. I am very much pleased with it and think it will do a good work. We want one such paper in every town in the world, and one such a lecturer as Mr. Putnam (or a good Spiritualist) in every town and city."

THE AMERICAN SECULAR UNION.

THE ROLL OF HONOR.

Dr. E. B. Foote, New York city	$100.00
Owen Thomas Davies, Brighton, Cal	25.00
E. Chope, Detroit, Mich	25.00
"Two Friends," Hudson, N. Y. (from L. Geiger)	20.00
Wm. Whittick, Dushore, Pa	15.00
From Miss Voltairine de Cleyre :	
Voltairine de Cleyre	$5.00
Richard Douthitt, Pittsburg Secular Union	2.00
Roman Staley, " " "	2.00
G. H. Abel, " " "	1.00
Mrs. G. H. Abel, " " "	1.00
John Mingel, " " "	1.00
Mrs. Jas. Wormersley, " " "	1.00
W. S. Douthitt, " " "	1.00
Jas. Clark, " " "	1.00
Wm. Agges, " " "	1.00
J. H. Eback, " " "	1.00
Ed. Bambach, " " "	1.00
Emil Hill, " " "	1.00
Henry Leighton, " " "	1.00
John Deforth, " " "	1.00
Samuel Roessler, " " "	1.00
G. W. Canfield, " " "	1.00
Mr. Carlin, " " "	1.00
Henry Winter, " " "	1.00
Wm. C. Fischer, " " "	50
M. Mozesky, " " "	50
W. J. Nesbitt,	50
No name	50
" "	1.00
" "	1.00
" "	1.00
	$30.00
Jas. B. Hassett, Little Rock, Ark	5.00
Carl Hyldahl, Fort Thomas, Arizona	5.00
From Judge I. S. Lee :	
Capt. Steinwedell, Quincy (Ill.) Secular Union	$5.00
W. H. Duker & Bros., " " " "	5.00
Ernst Bertschinger, " " " "	1.00
Wm. A. Bader, " " " "	1.00
J. B. Vandenboom, " " " "	1.00
J. L. Moore, " " " "	1.00
John Graves, " " " "	1.00
F. Hoens,	50
	15.50
Wm. C. Howard, Volo, Ill	2.00
Geo. Maddocks, Hamilton, Canada, ($1.00 for Lucifer's defense.)	2.00
Elmina D. Slenker, Snowville, Va	1.00
Thomas G. Rook, Salem, Iowa	1.00

SECULARISM OR GOD IN THE STATE.

Archbishop Corrigan, a follower of the meek and lowly Jesus in New York, has a marble palace furnished and maintained free of cost; a salary of $5,000; his cathedraticum is estimated at $15,000 more; and the per head for each interment in the cemetery will amount to $20,000, so that nets him $40,000 a year exclusive of the gifts and fees from wealthy parishioners. This is equal to an income on several millions, but pays no taxes.

Over $700,000,000 of church property is now exempt from taxes, amounting to about $10,000,000, of which the people are defrauded year by year. If the rate of increase continues the same as in the past, at the end of this century we shall have $4,900,000,000 worth of church property exempt from taxes, thus paying theology $50,000,000 a year. If this rank injustice is not subversive of all liberty and equality, what is?

Dr. Franklin, in a letter of October 9, 1780, said: "When a religion is good, I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." This is exactly the position of the American Secular Union. It insists that the church must stand or fall on its own merits; that it ought not, and must not, be supported by the patronage of the civil powers, or the forced contributions of the people, whether they believe in its dogmas or not. We hold that the only perfect guarantee of religious or civil liberty is the *absolute divorce of church and state.* Nor are Secularists alone in this demand. Rev. Dr. Barrows, of Brooklyn; Rev. Dr. Snyder, of St. Louis; and the majority of the more liberal religionists favor the taxation of church property.

When a member of Congress, James A. Garfield, in the House in June, 1874, said: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any state, or in the nation, should be exempt from equal taxation. For if you exempt the property of any church organization, to that extent you impose a church tax on the whole community." This fact was plainly apparent to Garfield's comprehension, and he had the courage, in this instance, to declare his convictions.

Freethinkers! can you afford to be careless, unheeding, indifferent, while this God-in-the-Constitution party is growing in importance and power? They claim to have enrolled 3,000 members in one year, and they are not all obscure individuals. Several papers are published by this association, or under its auspices, and some twenty-five conventions and hundreds of meetings were held last year, according to reports of its executive committee, which met at Pittsburg one month ago. One contributor laid down his check for $1,000. *Who will do that for mental liberty?* They promise to enlarge their operations, and are showing remarkable activity—employing seven district secretaries, constantly holding meetings, conventions, addressing churches, circulating petitions, and extending its membership, which boasts a formidable army of doctors of divinity, and prominent and influential men. The most alarming of all is that several members of the supreme court are said to favor this scheme of church and state. Their latest move is to raise a $50,000 fund to send their organ of prohibition to the 60,000 ministers whose addresses they have. This, they claim, will "bring the entire ministry on our side, and with them will come the church, and that means victory, for prohibition means the reign of *King Jesus.*" They have also sent a congratulation and appeal to the headquarters of the Prohibition party, from which I take this brief extract:

"We rejoice in the fact that the Temperance reformation has become so distinctively a Christian movement, and we hail its approaching triumph as the enthronement, so far, of the law of Christ in our national life. We have * * * listened with delight to the frequent and explicit acknowledgment in its platform of the government of Almighty God and the supreme authority of his laws. In repeated instances in the platforms of county conventions, in at least three different states, express acknowledgment has been made of Jesus Christ as the king of nations, a fact peculiarly interesting and gratifying to Christian hearts."

Let Liberals remember that they who aid Prohibition also help crown Christ as king of our republic.

Dr. Edward McGlynn, the excommunicated priest, in a recent letter to a society formed in New York to agitate the taxation of church property, said: "What I say now is what I said in the New York Sun in 1870. I am glad to know that what was said so long ago is in spirit and substance, and largely in phraseology, the same as the Nine Demands of the American Secular Union. I can cordially and unreservedly subscribe to those demands, and should be glad to see them adopted by appropriate changes in our constitutions, state and federal."

To agitate these questions, to spread these views, until the American people are fully aroused to their importance and resolved to act, in the mission of the Secular Union and the duty of its members. Taxation without representation was the cause of one disturbance here; it is high time for a second revolt against church and state encroachments.

Church and state? What do we mean by that? We mean that in all history the freedom of the people has always been destroyed when theocratic domination has gained power over any government or its laws. "To smother its grand adversary, Liberty," says the faithful historian, Guizot, "has ever been the first and last aim of the church. The overthrow of freedom is its mission and its hope. No man can read its history, the doings of its conventions, its laws and canons, without perceiving that in every act its aim has been to crush human liberty, under pretext of piety, and to found a tyrannical despotism, civil and religious."

E. A. STEVENS.

SECRETARY STEVENS ABROAD.

The secretary made a flying trip to Detroit on the evening of the 27th, supposing that arrangements for a lecture the succeeding night were being perfected. As to the anticipated meeting, however, his mission was a failure, as the party he relied on for the preliminary work could not devote the requisite time. Nevertheless, I hope soon to return, when the disappointment can only be on the part of the audience. That will be my opportunity for justifiable retribution. While in Detroit my visit was made agreeable by theveteran Freethinker, Edward Chope, and his sons, and my friend Carl Schulenberg. I readily enlisted Mr. Chope as a life member in the American Secular Union. A meeting will be arranged in March or April, and we shall have the pleasure of assisting in stirring up this stronghold of orthodoxy.

During my two days' sojourn the Detroit common council and the entire community were shaken from center to circumference, while your correspondent had the ineffable satisfaction of reading the indignant fluttering of the morning papers at what they styled the "insulting resolutions" which had disgraced their council chamber. It was the most sensational session the Detroit common council has held in a long time, for Detroit was formerly my home, and I am somwhat familiar with its political picnics. The headlines and editorials all denounced Alderman Jacobs for insulting the intelligence and respectability of the city by offering the following:

WHEREAS, The state law exempts all property owned and occupied for religious, educational, and charitable purposes from taxation; and

WHEREAS, The value of such property in this city aggregates some $7,000,000, or about 5 per cent. of the total assessed valuation of all property assessed for taxation for the year 1887; and

WHEREAS, They receive all the benefits of municipal government, such as police and fire protection, without contributing anything to the expense thereof; therefore be it

Resolved, That the Committee on License be, and they are hereby, directed to prepare and present to this council a schedule of license fees to be paid annually by all churches, hospitals, asylums, private or denominational schools, together with all hotels, restaurants, lunch-houses, club-houses, opera houses, public halls, and places of amusement, skating rinks, toboggan slides, baseball and cricket grounds, sporting houses, and all houses of prostitution; also all railroad corporations.

Had a dynamite bomb been thrown into the council chamber, it could scarcely have created greater consternation, and it took some seconds for the members to draw a breath long enough to reply. When Alderman Burt rose to his feet, he moved that a committee be appointed to examine into Alderman Jacobs's santity. Then there was a chorus, "I think so, too."

A motion was then made to indefinitely postpone the resolution, but Alderman Jacobs's friends did not wish to do that; they wished to have it aired. Several city fathers desired to place themselves right before the church-going community, and protested against coupling them with houses of prostitution generally in this style.

Alderman Trombly: "I am astonished at such a resolution being brought here. It is preposterous. The resolution ought to be killed right here"

Alderman Jacobs boldly returned to the attack: "I don't believe that Alderman Trombly should tax me for his religion, to support his churches. It is the same with railroad property. The firemen run first to railroad property, or to a costly church that don't pay a cent of taxes, and let the poor man's cottage burn."

Alderman Gilmore thought church property, charitable institutions, and hospitals should pay taxes; but he did not believe in coupling them with houses of prostitution. After further discussion, the motion to indefinitely postpone was defeated—16 to 14. Then a motion was adopted by a large majority "to strike out churches, charitable institutions, and hospitals." So the secular portion of the resolution is, for the time being, defeated. However, Alderman Jacobs is still in the ring and ready to make it unpleasant for the pious tax-dodgers, even if it is considered an "insult" to their intelligence. All honor to Alderman Jacobs for his manly, though impolitic, resolutions.

This proves that the harvest is ripe for secular work in the city of Detroit, but the laborers are few and hard to be found. I hope that Alderman Jacobs's fusilade may be the effective forerunner to future secular success, and that soon our declaration of "justice for all; privileges for none," shall find a staunch band of adherents in the city of Detroit.

OUR CAUSE IN QUINCY, ILLINOIS.

Some months ago I was in that city where Romanism holds undisputed sway, and sought out some one to take an active interest in the work of the American Secular Union. I mentioned in my articles to the Freethought press that I had made the acquaintance of Mr. I. S. Lee, whom I found anxious to espouse the cause as lecturer and organizer. Subsequently I commissioned Judge Lee as special agent, and he has proved a splendid worker. He has built up a society, obtained a charter, given lectures in Merrick Hall, and induced a young gentleman, the son of a minister and a student at the college, to take the Liberal platform with him. The society in Quincy numbers some of its leading citizens and solid business men.

Judge Lee is a born doubter; a lover of independence; a Freethinker and Secularist, "grounded and rooted in bed-rock granite," as a friend remarks. He is familiar with all the religious philosophies, and is an explorer in the domain of nature, and I hope that the friends of Freethought and secular justice in Southern Illinois, Iowa, and Missouri will furnish him plenty of employment in the near future in the work he loves to perform.

JOTTINGS.

Chicago Secular Union continues to have crowded houses, and has engaged a splendid professional quartette for the regular Sunday evening services, which will be under the leadership of Bro. M. J. S. Card. There is nothing too good for Chicago.

Clerical scandals have become epidemic, and the most scandalous of all is the Brushingham case in Chicago—a young girl betrayed, a mother, and penniless, while a pitiless congregation professes to believe in the innocence of their shepherd. The frequency of these scandals has taken all the sensation of novelty out of them, and our Freethought friends will doubtless thank me for ignoring the salacious details. These "divines" are much more devilish than men

Dr. Severance's address at the Chicago Secular Union, on Sunday night, January 29, is out in pamphlet form, as is also that of the writer at the entertainment the following evening.

Chicago Union contemplates celebrating Thomas Jefferson's birthday April 13, which reminds me that to-day (Feb. 20) is the birthday of the great epoch maker of France, Francois Marie Arouet, better known as Voltaire. He who was born 194 years ago to-day literally crushed old systems of theology, and though his wit and sarcasm twice brought him to the bastile and to exile they finally brought him a deathless fame. E. A. STEVENS,

Secretary A. S. U.

LILIAN'S STORY.

Lilian does not allow our Children's Department to languish. We are this week enabled to lay before our readers the following "edicle" from her pen:

A BALL ON A LILY LEAF.

BY A. LILIAN ANDREWS, AGED 10.

CHAPTER I.

A Musketo gave a ball. He invited the gnats, the butterflies, the dragonfly, the beetles, and the tumblebugs to his Ball. They were dancing on a lily leaf, when snap went the stem, and oh! the Ball went too.

"What are all these thing?" cried Alice, and dropped the Lily Leaf in the stream and it floated down the stream with the insects dancing on the Lily Leaf.

The butterfly spread her wings and flew home, the dragonfly and musketo flew next; then the beetles; last the tumblebugs.

(TO BE CONTINUED.)

Too many Liberals are indifferent. They do not realize how deeply their personal welfare is blended with the progress of all. One's own advancement and comparative security should not make him careless of those who need his knowledge and broader outlook. The degradation of the lowest mars the nobility of the highest.

"OUR FATHER IN HEAVEN."

1 Kings xviii, 27.

"O God, have mercy!" a mother cried,
As she humbly knelt at the cradle side.
"O God, have mercy and hear my prayer,
And take my babe in thy tender care.
The Angel of Death is in the room,
And is calling loud for my babe to come.
Thou, thou alone, hast power to save;
O God, have mercy! 'tis all I crave."
* * * * *
A tiny grave, 'neath a willow's shade,
Telleth the answer the Merciful made.

"O Father in heaven, protect my boy
From the wiles of Folly, from Sin's decoy;
From the snares of Temptation in Life's dark sea
Guard him and keep him pure for thee."
So a mother prayed as her darling one
Went forth to battle the world alone—
Alone, save the blessing his mother gave,
And that prayer to God to keep and save.
* * * * *
A murderer's gibbet, high in air,
Answered the trusting mother's prayer.

A father and mother knelt them down
Together, before the Eternal One,
And with trusting hearts implored that Heaven
Would guard the flower its grace had given—
Would keep their blossoming daughter pure,
And guard her aye from the Tempter's lure;
And from every stain would keep her free
As the lilies that bloom in eternity.
* * * * *
A self-slain lost one, seduced, betrayed,
Was the only answer Heaven made.

A beautiful maiden knelt to pray
For the life of a loved one far away—
Away on the fields where life and death
Hang poised in the scales that tip with a breath:
"O Father of Mercies, protect the heart
Of him I love from the foeman's dart.
When the death-bolts rain on the charging field,
Be thou his strength and guide and *shield!*"
* * * * *
A mangled corpse and a soldier's grave
Were the answer the Father of Mercies gave.

The night was dark on the ocean's breast,
And the waves rolled high in wild unrest,
Where a stately bark was dashing on
Towards a breaker's crest, with the rudder gone.
Around the capstan, in wild despair,
The crew had gathered, and joined in prayer
To Him who only had power to save—
To deliver them from a watery grave.
* * * * *
A crash and a gulping wave alone
Were the answer of the Omnipotent One.

At noon of night, in the city's heart,
When slumber reigned o'er home and mart,
The fire-fiend burst from his secret place,
And wrapped all things in his fierce embrace.
Oh, then how many a frenzied prayer
To heaven for safety rent the air—
For homes! for lives! for loves—and then
The flames that crisped them sneered, "Amen."
* * * * *
Homes, friends, and loved ones, crisped and charred,
Told how Heaven the prayer had heard.

From the earliest dawn of Nature's birth,
Since sorrow and sin first darkened the earth;
From sun to sun, from pole to pole,
Where'er the waves of Humanity roll,
The breezy robe this planet wears
Has quivered and echoed with countless prayers.
Each hour a million knees are bent,
A million prayers to Heaven are sent;
There's not a summer beam but sees
Some humble suppliant on his knees;
There's not a breeze that murmurs by
But wafts some faithful prayer on high;
There's not a woe afflicts our race
But someone bears to the Throne of Grace;
And for every temptation our souls may meet
We ask for grace at the Mercy Seat.
* * * * *
The beams smile on, and Heaven serene
Still bends, as though no prayers had been,
And the breezes moan, as still they wave.
"*When man is powerless, Heaven cannot save.*"
—*Charles Stephenson.*

CORRESPONDENCE.

The Aim of Freethought.

To the Editors of Freethought:

We have received several copies of your paper FREETHOUGHT, and inclosed you will find $2 for one year's subscription. I have no doubt as to it being a success. I hope FREETHOUGHT will prosper in its double work of tearing down the falsehoods taught mankind in the past, concerning his relationship with that fellow God, and building up true principles based on solid facts, reaching all the way up from the known to the unknown. Yours truly, J. B. JOHNSON.

Kidd, W. T., Feb. 23, 1888.

We are Apostrophized.

To the Editors of Freethought:

I have carefully read a copy
Of FREETHOUGHT. May its pearls
Forever be a blessing
To men, women, boys, and girls.

May it always cheer and comfort,
May it ever lead to light,
And may it always battle
'Gainst superstition's blight.

May it ever grow and prosper
There, at the Golden Gate,
Until it's read and welcomed,
In every home and state.

I see its aim is noble,
Yes, beautiful and grand,
For naught on earth is better
Than freedom for our land.

For Freethought leads to freedom,
From error's fearful chains,
And banishment of hell-fire,
With everlasting pains.

Can any one do better
Or anything more kind,
Than to chase away the goblins
That distress the human mind;

And in place of superstition
And its ever-burning hell,
To teach men to be happy
While here on earth they dwell?

Then teach the facts of science,
Show that the gospel plan
Can never save the sinner,
And will surely curse the man.

Show how it breeds contention
Between the man and wife,
And instead of bringing peace on earth
How it brings the sword of strife.

Teach the people to be human,
Loving, gentle, kind, and true,
And that all the gods and devils
Are the church's bugaboo.

Teach that helping one another
Is the noblest work of man,
And that all we know of heaven
Is no more than eyes can scan;

Or no more than heart discovers
In its efforts to do good,
For the human race fraternal—
Universal brotherhood.

Man, with all his heavenly yearnings,
Is but product of the earth,
And takes hence no more in dying
Than he brought here at his birth.

W. O. WILLIAMS.

Tooele, Utah, Feb. 10, 1888.

Occurrences in Iowa.

To the Editors of Freethought:

The cheering evidence of progress is manifest in the receipt of the first number of FREETHOUGHT. Long may your banner wave. We need a thousand more to help the struggling millions to shake off the nightmare of old effete theology.

The Lord seems to "move in very mysterious ways his wonders to perform" over here. I suppose "it is him that worketh in the people to will and to do, and all for his own good pleasure." The Women's Christian Temperance Union and the American National Reform Association seem to have become very fraternal. They both want to get God in the Constitution, Jesus Christ to be the ruler of nations, the Bible in the public schools, and they especially want more stringent Sunday laws. They would like to see us "walking reverently to and from church." I think they would sooner go back to their "phlips," and "todies," and "faggots," than to see the cause of temperance prevail. Prohibition of intoxicants is inconsistent with all their Bible teaching and all their past history. I have seen the Bible in the public schools, and the principal use I ever saw of it was some of the boys hunting out and passing around some of its obscene texts.

Then another strange thing has occurred over here. The Lord sent a rushing mighty wind out of the north, the other day; the people call it a "blizzard." It swept from Maine to the Rocky mountains; perhaps it didn't reach you Infidels over there, but here it was terrible. It came about the time of dismissing the school children, and it froze a great many to death. Men were frozen to death within fifteen feet of their own doors. A mysterious providence. I think it would be well for some of the good Christian people to try and find out what is the matter; what great sin we have committed, that we may make restitution for the same and ward off another such calamity. I have been trying to think what it can be, and I have come to the conclusion it's because Grover Cleveland forgot to mention the name of the "Supreme Ruler of the Universe" in his late message to Congress. I see he is being severely criticised for the omission. It could only have been an oversight. He

was thinking more of reducing the revenues than about the Supreme Being just at that moment. Cleveland has no seven sons to be hung up as a sacrifice, like unto Saul, of olden time, but they might take his wife and hang her up over against Arlington Heights; that might do. I hope it won't be done.

We had Mr. Remsburg here on the 16th of January, in the cold time. He had a very good house; spoke to good acceptance. We expect Mrs. M. A. Freeman here the 25th and 26th instant. We want to keep the ball a-rolling. One of our editors here seems quite badly affected ever since you were here. He seems to have a kind of phobia. I don't know whether it is hydrophobia or spiritphobia; he seems to kind of froth over. It's probably all a kind of dread of common sense. He doesn't even dare to come out here, but stands off and calls us "names." He is entirely void of arguments, like all the rest of them. I will close by wishing you the best success, and hope your shadows may never grow less. H. S. HOLCOMB.

Shenandoah, Iowa, Feb. 1, 1888.

Orthographical Rhymes.

There was an old maid of Mobile,
Whose shoes were run down at the hile;
So she had them built high,
And cried loudly "Oh, migh!
How hunki and scrumptious I file!"

Sam Plodder, who ate too much steak,
Found quickly his stomach did eak;
So he swallowed a drachm
From the druggist, and Sachm
Now sleeps with his daddy, old Jeak!

There was a maid of Mozambique,
With sloe-black eyes and umber chique,
Who one day climbed a lofty palm,
But, falling, came to deadly halm,
And died therefrom within a wique.

HISTORY OF CHRISTIANITY,

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....IN THE....

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....FOR....

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah. The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great, that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.
The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead,
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work?

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river. The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lecturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putnam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

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Freethought.

A LIBERAL JOURNAL.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - - - - MARCH 17, 1888

THERE are said to be but nine Christain missionaries in Siam among a population of nine millions. Let all the heathen nations join in singing, "Just as Siam."

OUR escape from the flames which devastated some of the other offices in the building is due, it is hinted, to the intercession of providence, which is holding its fire in reserve for a future occasion. We see no reason, however, for introducing any foreign and invisible element, when the activity of the fire department is quite sufficient to account for the facts as they stand.

A FREETHINKER in this city whose model Freethought journal is the New York Independent (Congregational) objects to this paper because it is not conducted on a sufficiently high plane. He is evidently unaware that the building we tenant is only three stories high. The exigencies which bring this criticism upon us are of course regretted, but we see no way out of it until the rainy season has sufficiently abated to permit of our occupying the roof.

IN 1807 Napoleon, speaking of the Sunday labor of Jews, said: "The Jew has his necessities on Sunday as well as on the week days. The government could not pass a law compelling him to be idle on Sunday unless it could give bread to those who have none!" This remark is an answer to the Sabbatarians of our day. If the religious people wish a man to be idle on Sunday, let them feed him and pay him for the time thus wasted. There will then be no necessity for Sunday laws against servile labor.

SOME New York Socialists applied to Mayor Hewitt for permission to produce a play illustrating Socialistic doctrines. In reply the mayor is reported to have said: "You have a right to present your Socialistic ideas. It is said that I agree with you in some particulars of political economy, and, if so, I am glad we go together so far. Now, you have a right to give a play teaching that there is no God. You can found the triumphs of a hero or heroine on that belief. You have a right to present such thoughts as do not oppose the administration of the law. The police have nothing to do, either as judges of facts or as public servants, with the question of morality in the play." If the mayor said this, and we trust he did, he possesses clearer ideas of constitutional liberty than the average magistrate is endowed with.

OUR esteemed Presbyterian contemporary, the Occident, thus laments: "It is one of the saddest facts in connection with our Presbyterian church in San Francisco that, for a number of years past, there has been no advance in the way of new organizations. With possibly one exception, there has not been a church of our denomination organized nor a building erected in this city during the last ten or twelve years. We are mortified most deeply in confessing the fact; it is shameful and deplorable in its sadness." It must deepen the Presbyterians' woe to realize that there are none to share their grief.

WITH reference to the untrue reports concerning the work on the Lick telescope, Prof. J. A. Brashear writes to the Pittsburg, Pa., Dispatch: "The writer of this article is personally acquainted with those who have done the greater part of the work, and he believes that everything has been done conscientiously, carefully, and as near correctly as human judgment could do it, and he also believes that every man has had a personal pride in the successful issue of the great undertaking. Private letters from observers, with whom I am well acquainted, have assured me that they are perfectly satisfied that the trustees, the director, the advisors, and all connected with the construction of the physical and astronomical apparatus of this great observatory have done their best to make it what James Lick designed it to be. My own opinion, though it may be unfounded, is that the writer of the article was some unsatisfied person who failed of getting one of the contracts and takes this short route to condemn the work of men who have done their duty and have given to the astronomer and observatory an equipment second to none in the world."

NEWS AND NOTES.

National City still looks upon the sea with brightening crest. Coronado Beach and the big hotel and handsome cottages shine in the tropical air, while the splendid ocean gives its everlasting music to the glistening shores, and the bright bay spreads its peaceful waters. Far to the south the beautiful Mexican mountains attract the view, while to the eastward roll the snow-capped hills with innumerable heights, amid whose rugged bosom fruitful valleys gleam.

The rain was pouring heavily when I arrived, bearing the wealth of millions in its misty floods. However, our cheerful comrade, A. N. Burgess, was on hand to make merry music for the pilgrim's heart, in spite of storm and darkness. We sped away to Mount Paradise, preferable to the New Jerusalem for its joy and entertainment. No wings, no harps here, but the pleasures of an enlightened humanity.

The mists roll off and Saturday burst brilliant on the gaze. It was a delight indeed to view the far-shining sea; the blue sky over which the white troops of clouds went prancing by the scattered city, flecking the green earth for miles away to the foothills, while near at hand the orange groves mingle bloom and fruit,

and the rose and geranium and calla lily make the very threshold of spring brilliant with summer's glory. So far as climate is concerned, one can desire no more than what is in this sunlighted and flowery world. I think it would cure one's heart of many aches and pains to live on Mount Paradise, and the perpetual benediction of the mountains and the sea.

A. N. Burgess is an active worker, and amid the hubbub of real estate transactions knows how to advertise a Freethought lecture, so that people will understand that something is going on. Grangers' Hall was filled on Sunday afternoon. Wm. Burgess, the father of the Burgess family, who would make an audience in themselves of Freethinkers, delivered an excellent introductory address, stating the value of the truth, and that to search for it is the noblest privilege of the human mind. This made a happy opening for my discourse on American Democracy, wherein I endeavored to express the essential principles of Liberty and Justice in the government of the state, as formulated in the Nine Demands of Liberalism. The desire was universal to have another lecture in the evening, and I spoke again to a full house, on "Universal Mental Liberty." These are the first Freethought lectures ever given in National City, and the outlook for future work is full of promise. There is a staunch band of Radicals in this place, who are not afraid to be counted for reason and humanity. I had the pleasure of attending church after my afternoon's lecture; that is, the Unitarian church. I don't think there would be much pleasure in attending any other church. But under the broad and genial ministrations of a clergyman like the Rev. Mr. McDaniel there is a pleasure in the sanctuary where the walls are almost broken down, and the universal light of nature is flooding in. Mr. McDaniel is just as free and reasonable and bright as it is possible for one in the pulpit to be, and I rejoice in the success of his labors.

I enjoyed, on Sunday afternoon, the hospitality of Mr. and Mrs. Watts Burgess, who have a lively family of Freethinking children to carry on the flag of liberty. The Quaker blood is predominant here, and the "inner light" flashes forth. Mr. Burgess is a thorough-going temperance man and leader of the Good Templars' organization in National City; but I don't think he takes much stock in my friend Bruce's method of Prohibition, which is essentially a church method, and opposed to human rights. Friend Bruce will find this out when he has thought the matter through. In every case Prohibition runs to tyranny, hypocrisy, and injustice. When Prohibitionists hang people without trial, and rifle the beds of the sick without warrant, it is about time for the American people to resist such ecclesiastical warfare and adopt more civilized means of suppressing an evil. The way to temperance is by the broad, beautiful, and ennobling paths of Freethought.

My namesake, Samuel McHenry, is in favor of cleanliness if not godliness. He keeps a first-class bathing-house and does more good to humanity than all the washings of the priest. He is one of the veterans of the army here. He has been on the coast for years and all the saints of the church have not held him from the ranks of freedom. He is a generous comrade, and furnishes the sinews of war with open hand.

Silas C. Field is eighty-six years of age. He has had an eventful life. He tried the Methodist church, the Episcopal church, and finally the Roman Catholic church, in which he remained twenty-two years, and occupied prominent positions, and even to-day he has not been excommunicated. It is expected that before he is a hundred years old he will return to the bosom of the church. But the torch of reason is flaming too bright for such a consummation. His mind is clear to-day and well trained in the principles of truth and logic. He is an expert in chemistry and astronomy, and the clergymen have learned to beware of his keen thrusts and stores of learning. His wife is eighty-five years of age, and I enjoyed my visit with these advanced Freethinkers, in whom the spirit of youth still prevails, and who have had so rich an experience.

Another pleasant friend is Mr. Joseph Ryan, recently from London, England, of the school of Frederic Harrison and Comte. He is a gentleman of means, and intends to make National City his home, and will be quite an acquisition to our Freethought ranks. His wife is an excellent artist, an enthusiast of progress. Our friends purpose to open an elegant art store at National City and will act as agents for FREETHOUGHT and receive subscriptions and orders for books.

C. B. Roberts, Mr. Longshore—a name familiar to Liberal thinkers in the land; Mr. Ward, of Rochester, N. Y.; "Uncle Josh," Mr. Griffith, and others are also among the Liberals of National City. Also Mr. and Mrs. Thomas, from far-off Boston, brought the spirit of Theodore Parker, among whose early and stalwart defenders was the father of Mr. Thomas, when the conflict was fiercer than now and even Unitarianism was rampant with orthodox hate, and thrust Theodore Parker from the fold.

The campaign has thus been one of varied interest and delight. From all parts of the world the Freethinker comes, and at every spot we touch the springs of universal life. We anticipate congenial work in this thriving place. There is every evidence of growth and prosperity. Manufactories will be built, the country—once waste—is now rapidly improving, and the barren hills are prolific. Friends have given ample encouragement and the star of Hope is in the sky.

March 5, 1888.

Del Mar, "by the sea," as its name indicates, is indeed an enchanting place when the sunshine is upon it and the winds are soft. The Pacific, with its eighty millions of square miles, tumbles upon its beach with varying song. All about the horizon stretch the magnificent mountains from Mexico to the San Bernardino range. Friend Shaug lives on Thermal Heights, two and one-half miles from the shore. His house is built on a rock—built by an Infidel, and so it will stand. About spread the green fields where, two years ago, there was only brushwood. The fruit trees are almost in bloom, and the garden shines with every variety of flower. A lovely home indeed has been hewn out of the wilderness. All this country was thought, a decade ago, to be given over to desolation and the wandering herd. It was not thought capable of cultivation. Land was sold at from one to three dollars per acre. It is now sold from forty to one hundred dollars per acre. Oranges, apricots, almonds, olives, and grapes are produced; also wheat, barley, oats, and corn, and all varieties of vegetables. In some sections the finest of apples are raised. With the rains of this season there is promise of abundant yield. I am surprised at the fruitfulness of the soil, and the process of improvement is rapidly going on. Friend Shaug is a thorough student of nature, and has lost all faith in theology. He has been a great trouble to the clergymen. He has kept the press alive with his attacks upon their solemn absurdities. He knows the weak spot of the church as well as he knows the fruitful places of the earth, and he goes for both; and the pretensions of the one are knocked to flinders while the harvests of the other

flourish. Mr. Shaug was born into the Methodist church, and his father was one of its most zealous advocates. But he could not be converted, and the fires of Freethought have taken the place of theological heat.

Mrs. Shaug and all the family are Freethinkers, and it is a joy to visit this home of liberty, where the harsh tyrannies of the past are no more; where nature breathes her beauty, and humanity is sublime.

Yesterday (Wednesday) I went over with my friends to visit Mr. and Mrs. A. H. Smith, who occupy an extensive ranch about five miles away. They are earnest and cultivated Freethinkers. They dwell in what might be called Paradise Valley, on the bank of the San Diequito, where the Jersey cows do wander over the happy meadows, and the green hills melt into the rugged mountains, making a wide and varied picture to the dreamy gaze. Mr. Smith struck this country in 1850, when it was the land of gold, and it was thought that after the metals were exhausted California would be left a wilderness of shrubs. Her new and more abundant wealth of wondrous fruitage was not then dreamed of. Mr. Smith is owner of eight thousand acres—one of the Spanish grants, purchased at one dollar per acre about eight years since, and is now held at forty dollars per acre. He bought it for the sake of the valley lands with the "hills thrown in," but the hills promise to be more valuable now for cultivation than the valleys. So the old Californians are always learning something new about the resources of their country.

Wednesday evening was appointed for a lecture in the schoolhouse. But the south winds blew, and from the breast of the ocean the storms rolled up, and it was no use; it was too dark and rainy for people to venture forth and climb the hill where towered the temple of learning, and the lecture was adjourned until to-day. The weather is still uncertain. For a while the sun is out, and then the mists of the sea rush in dark battalions and the blue speck disappears, and the melancholy winds make orthodox music. However, we shall not fret; sunshine or rain, the world rolls on to joy and truth.

It has turned out after all to be too stormy for a lecture this day. The "preventing providence" has it his own way this time. Notwithstanding the gloom outside, there is plenty of social life within, and we endure the frowning skies with cheerful philosophy, knowing, as we do, that the big rains mean a "good time coming" amid the summer's gold. Mr. and Mrs. Knowles, Mr. Ford, Mr. Dennis O'Brien are among the pleasant friends we meet here, and our flag will float and flash back the rays of the sun in spite of lowering skies. Hearts good and true will make music that will conquer all the discord of the elements. SAMUEL P. PUTNAM.

March 8, 1888.

SOMETHING WRONG.

Some weeks ago, when Hammond was running his revival meetings in Los Angeles, he found an earnest assistant and coadjutor in Rev. Dr. John Linwood, late of London, Ontario. He had connected himself prominently with the Young Men's Christian Association, and his prayers and exhortations to "flee from the wrath to come" and "come to Jesus just now," were noted for their fervor and unction. In fact, next to the great Evangelist Hammond, Dr. Linwood was regarded as the leader of the revival.

But letters have been recently received from Canada by the secretary of the Y. M. C. A. at Los Angeles, giving such an account of Linwood's antecedents as has compelled the association to withdraw "the hand of Christian fellowship" from him, and has led him to leave for other parts. Among the letters received was one from the deserted wife of Linwood, who represented himself in Los Angeles as a single man. Mrs. Linwood states that her husband has not only treated her in a brutal and violent manner, but that she has good reasons to believe that he had planned to get rid of her and their child by burning or blowing up the house. The Y. M. C. A. and Dr. Hammond, of course, could not sustain such a scamp, and they did not; but it shows a screw loose somewhere, when such a man can pass himself off for weeks as a first-class A No. 1 saint.

WE take it that it is not necessary to remind our readers too often of the good they may accomplish by extending the circulation of FREETHOUGHT. Kind words are cheering, and criticisms clarify the mind, but there are material and financial aspects of the case which demand attention. Those who will work for FREETHOUGHT and procure subscribers will be allowed a liberal cash commission. Our rates are: One copy per year, $2; two copies, $3; three copies, $4; four copies, $5. Now let the names come in.

WHY should an aged and wealthy man, shuffling heavily and painfully to the grave, make his last days turbulent with war upon those who are doing the work that his clumsy hands have only injured by their touch? Why should he disgrace a cause he might help? Why leave humanity and honor at the top of the hill of life, while he goes stumbling down the decline, supported only by the rotten crutches of enmity and spite? Though a man be without child or friend, he may, if he will, still hear the birds singing even in the leafless and fruitless branches of the tree of age.

An Acrostic.

Freedom is the vital word;
Ring the changes of its scope;
Every woman, child, and man
Everywhere be cheered with hope.
Thought is master of the world;
He who thinks is sure to win,
On his earnest brow you trace
Unbounded power to cope with sin.
Great be the power of this FREETHOUGHT,
High as heaven its echoes ring:
Thought is master, Thought is king! M. A. L.

HISTORY OF THE WEEK.

Emperor William of Germany died Friday morning, the 9th. He was nearly 91 years old. His successor, the crown prince Frederick William, is 56 years of age and is fatally stricken with cancer of the throat. He will be followed by Prince William, a young man of 29. The mourning which people are indulging in is for the man. The king, unfortunately, survives.——The viticulturists have been holding a convention in this city. The Hon. A. Schell, well-known to Freethinkers, is an attendant from Knight's Ferry, where he has a large interest in grape culture.——A man named Warner, hanged at Louisville, Ky., last week, delivered the following effective temperance discourse from the scaffold: "I have a few remarks to make before I die. If any of you take a glass of whisky, before you put it to your lips think of Macey Warner with this rope in his hand, and then look into the bottom of the glass and see if you cannot see the rope there."——Labouchere's motion against a hereditary House of Lords was negatived in the English Commons by a vote of 223 to 163. The Gladstonians and Parnellites supported the motion. ——The House Committee on Military Affairs has determined

to recommend the passage of a bill appropriating $7,475,000 for "public defense." Something should be done to protect the country against the raids of its legislators on the treasury.——Pastor Downs, the hero of last year's church scandal in Boston, has found his appropriate sphere. He is billed to appear at a dime-museum sacred concert, and will explain to visitors the way of salvation.——Senator Ingalls, of Kansas, presented in the Senate, March 8, a petition signed by 105,000 citizens of the thirteen original states of the Union, protesting against the admission of Utah into the Union. The petition is about the size of a nail-keg, and is trimmed with red, white, and blue bunting. ——Louise M. Alcott, the story writer, and daughter of A. Bronson Alcott, the philosopher, survived her father's death but two days. She was buried in the "Sleepy Hollow" graveyard at Concord.——General Master Workman Powderly, in an article in the Journal of United Labor, advances the theory that the coal fields should be taken from those "who now abuse the power which possession of those treasures brings," and be operated by the United States government for the benefit of the whole people.——Advices from Toronto state that the Rev. John W. Linwood, who has been doing powerful work for Christianity at Los Angeles, is a rascal of the deepest dye.——Miss Kate Field is lecturing in the southern part of the state, on Mormonism. ——Mayor Hewitt, of New York, declined to review the St. Patrick's day parade. Now if he will forbid the raising of the Roman Catholic flag on the City Hall he will set an example which has been long needed.——A remarkable decrease in the number of small-pox patients in San Francisco is reported.——Washington Hanna, of Connersville, Ind., buried his daughter five months ago and placed in her coffin her gold watch and chain and other valuables. Above the metallic case in the grave he placed two pounds of dynamite as a guard against possible grave-robbers. Last week his wife died, and great difficulty was experienced in getting men to dig a new grave beside that of the daughter for fear of an accidental explosion, and many people refrained from attending the services in the churchyard for the same reason.—— A local Prohibition club opens its meetings with prayers and hymns.——The pope is ill. We are relieved to learn that no serious symptoms have manifested themselves, but a certain degree of apprehension exists in consideration of his age and the lassitude caused by by the exertions he was subjected to during the jubilee festivities. A man of the pope's years should avoid those festivities which produce lassitude. We trust that his hat fits him.——A daughter of Sam Jones, the revivalist, attended a prayer meeting at Millersburg, Ky. She is unconverted. A theological student took occasion to express regret that while Sam Jones was going about saving sinners his daughter was going to perdition as fast as she could. Miss Jones indignantly left the church.——The eminent ruffians, Messrs. Sullivan and Mitchell, met in a 24-foot ring on French soil last week for a prize-fight. Mr. Mitchell being the smaller and more active enticed Mr. Sullivan to follow him around the inclosure until darkness had set in and he was out of breath. The contest was then pronounced a draw.——Henry Bergh, the founder of the Society for the Prevention of Cruelty to Animals, died March 12, aged 68.——A terrific blizzard visited the Atlantic coast states the first part of this week. New York city was snowbound; trains stopped running, and business generally was suspended, according to report.

A Liberal Journal.

FREETHOUGHT is the name of a new Liberal journal, the first number of which has reached our table, published in San Francisco by Samuel P. Putnam, President of the American Secular Association, and George E. Macdonald, formerly of the Truth Seeker. It is published weekly, at $2 per year, and is brimful of good things. It is a publication much needed on this coast, and should receive the hearty support of all. We wish it unbounded success. It will be remembered that Mr. Putnam delivered two lectures in this city last summer. He is getting ready for another tour of the coast during the coming summer, and the towns desiring to hear him lecture should communicate with him at once, so that his route may be arranged before he starts out. Union will not fail to be on the list.—Oregon Scout.

ART AND MORALITY.

The following paragraphs are from an article by Robert G. Ingersoll in the North American Review:

Our fathers read with great approbation the mechanical sermons in rhyme written by Milton, Young, and Pollock. Those theological poets wrote for the purpose of convincing their readers that the mind of man is diseased, filled with infirmities, and that poetic poultices and plasters tend to purify and strengthen the moral nature of the human race.

Poems were written to prove that the practice of virtue was an investment for another world, and that whoever followed the advice found in those solemn, insincere, and lugubrious rhymes, although he might be exceedingly unhappy in this world, would with great certainty be rewarded in the next. These writers assumed that there was a kind of relation between rhyme and religion, between verse and virtue, and that it was their duty to call the attention of the world to all the snares and pitfalls of pleasure. They wrote with a purpose. They had a distinct moral end in view. They had a plan. They were missionaries, and their object was to show the world how wicked it was, and how good they, the writers, were. They could not conceive of a man being so happy that everything in nature partook of his feeling; that all the birds were singing for him, and singing by reason of his joy; that everything sparkled and shone and moved in the glad rhythm of his heart. They could not appreciate this feeling. They could not think of this joy guiding the artist's hand, seeking expression in form and color. They did not look upon poems, pictures, and statues as results, as children of the brain fathered by sea and sky, by flower and star, by love and light. They were not moved by gladness. They felt the responsibility of perpetual duty. They had a desire to teach, to sermonize, to point out and exaggerate the faults of others, and to describe the virtues practiced by themselves. Art became a colporteur, a distributor of tracts, a mendicant missionary, whose highest ambition was to suppress all heathen joy.

Happy people were supposed to have forgotten, in a reckless moment, duty and responsibility. True poetry would call them back to a realization of their meanness and their misery. It was the skeleton at the feast, the rattle of whose bones had a rhythmic sound. It was the forefinger of warning and doom held up in the presence of a smile.

These moral poets taught the unwelcome truths, and by the paths of life put posts on which they painted hands pointing at graves. They loved to see the pallor on the cheek of youth, while they talked, in solemn tones, of age, decrepitude, and lifeless clay.

Before the eyes of love they thrust, with eager hands, the skull of death. They crushed the flowers beneath their feet and plaited crowns of thorns for every brow.

According to these poets, happiness was inconsistent with virtue. The sense of infinite obligation should be perpetually present. They assumed an attitude of superiority. They denounced and calumniated the reader. They enjoyed his confusion when charged with total depravity. They loved to paint the sufferings of the lost, the worthlessness of human life, the littleness of mankind, and the beauties of an unknown world. They knew but little of the heart. They did not know that without passion there is no virtue, and that the really passionate are the virtuous.

Art has nothing to do directly with morality or immorality. It is its own excuse for being; it exists for itself.

The artist who endeavors to enforce a lesson becomes a preacher; and the artist who tries by hint and suggestion to enforce the immoral, becomes a pander.

There is an infinite difference between the nude and the naked, between the natural and the undressed. In the presence of the pure, unconscious nude, nothing can be more contemptible than those forms in which are the hints and suggestions of drapery, the pretense of exposure, and the failure to conceal. The undressed is vulgar, the nude is pure.

The old Greek statues, frankly, proudly nude, whose free and and perfect limbs have never known the sacrilege of clothes, were and are as free from taint, as pure, as stainless, as the image of the morning star trembling in a drop of perfumed dew.

Morality is the harmony between act and circumstance. It is

the melody of conduct. A wonderful statue is the melody of proportion. A great picture is the melody of form and color. A great statue does not suggest labor; it seems to have been created as a joy. A great painting suggests no weariness and no effort; the greater, the easier it seems. So a great and splendid life seems to have been without effort. There is in it no idea of obligation, no idea of responsibility or of duty. The idea of duty changes to a kind of drudgery that which should be, in the perfect man, a perfect pleasure.

It has been the object of thousands of reformers to destroy the passions, to do away with desires; and could this object be accomplished, life would become a burden, with but one desire; that is to say, the desire for extinction. Art in its highest forms increases passion, gives tone and color and zest to life. But, while it increases passion, it refines. It extends the horizon. The bare necessities of life constitute a prison, a dungeon. Under the influence of art the walls expand, the roof rises, and it becomes a temple.

Art is not a sermon, and the artist is not a preacher. Art accomplishes by indirection. The beautiful refines. The perfect in art suggests the perfect in conduct. The harmony in music teaches without intention the lesson of proportion in life. The bird in his song has no moral purpose, and yet the influence is humanizing. The beautiful in nature acts through appreciation and sympathy. It does not browbeat, neither does it humiliate. It is beautiful without regard to you. Roses would be unbearable if in their red and perfumed hearts were mottoes to the effect that bears eat bad boys and that honesty is the best policy.

Art creates an atmosphere in which the proprieties, the amenities, and the virtues unconsciously grow. The rain does not lecture the seed. The light does not make rules for the vine and flower.

The heart is softened by the pathos of the perfect.

The world is a dictionary of the mind, and in this dictionary of things genius discovers analogies, resemblances, and parallels amid opposites, likeness in difference, and corroboration in contradiction. Language is but a multitude of pictures. Nearly every word is a work of art, a picture represented by a sound, and this sound represented by a mark, and this mark gives not only the sound, but the picture of something in the outward world and the picture of something within the mind, and with these words which were once pictures, other pictures are made.

The greatest pictures and the greatest statues, the most wonderful and marvelous groups, have been painted and chiseled with words. They are as fresh to-day as when they fell from human lips. Penelope still ravels, weaves, and waits; Ulysses's bow is bent, and through the level rings the eager arrow flies; Cordelia's tears are falling now. The greatest gallery of the world is found in Shakespere's book. The pictures and marbles of the Vatican and Louvre are faded, crumbling things, compared with his, in which perfect color gives to perfect form the glow and movement of passion's highest life.

Everything except the truth wears, and needs to wear, a mask. Little souls are ashamed of nature. Prudery pretends to have only those passions it cannot feel. Moral poetry is like a respectable canal that never overflows its banks. It has weirs through which slowly and without damage any excess of feeling is allowed to flow. It makes excuses for nature, and regards love as an interesting convict. Moral art paints or chisels feet, faces, and rags. It regards the body as obscene. It hides with drapery what it has not the genius purely to portray. Mediocrity becomes moral from a necessity which it has the impudence to call virtue. It pretends to regard ignorance as the foundation of purity and insists that virtue seeks the companionship of the blind.

Art creates, combines, and reveals. It is the highest manifestation of thought, of passion, of love, of intuition. It is the highest form of expression, of history, and prophecy. It allows us to look at an unmasked soul, to fathom the abysses of passion, to understand the hights and depths of love.

Compared with what is in the mind of man, the outward world almost ceases to excite our wonder. The impression produced by mountains, seas, and stars is not so great, so thrilling as the music of Wagner. The constellations themselves grow small when we read "Troilus and Cressida," "Hamlet," or "Lear." What are seas and stars in the presence of a heroism that holds pain and death as naught? What are seas and stars compared with human hearts? What is the quarry compared with the statue?

Art civilizes because it enlightens, develops, strengthens, and ennobles. It deals with the beautiful, with the passionate, with the ideal. It is the child of the heart. To be great it must deal with the human. It must be in accordance with the experience, with the hopes, with the fears, and with the possibilities of man. No one cares to paint a palace, because there is nothing in such a picture to touch the heart. It tells of responsibility, of the prison, of the conventional. It suggests a load, it tells of apprehension, of weariness and ennui. The picture of a cottage, over which runs a vine, a little home thatched with content, with its simple life, its natural sunshine and shadow, its trees bending with fruit, its hollyhocks and pinks, its happy children, its hum of bees, is a poem—a smile in the desert of this world.

The great lady, in velvet and jewels, makes but a poor picture. There is not freedom enough in her life. She is constrained. She is too far away from the simplicity of happiness. In her thought there is too much of the mathematical. In all art you will find a touch of chaos, of liberty; and there is in all artists a little of the vagabond—that is to say, genius.

The nude in art has rendered holy the beauty of woman. Every Greek statue pleads for mothers and sisters. From these marbles come strains of music. They have filled the heart of man with tenderness and worship. They have kindled reverence, admiration, and love. The Venus de Milo, that even mutilation cannot mar, tends only to the elevation of our race. It is a miracle of majesty and beauty, the supreme idea of the supreme woman. It is a melody in marble. All the lines meet in a kind of voluptuous and glad content. The pose is rest itself. The eyes are filled with thoughts of love. The breast seems dreaming of a child.

The prudent is not the poetic; it is the mathematical. Genius is the spirit of abandon; it is joyous, irresponsible. It moves in the swell and curve of billows; it is careless of conduct and consequence. For a moment the chain of cause and effect seems broken; the soul is free. It gives an account not even to itself. Limitations are forgotten; nature seems obedient to the will; the ideal alone exists; the universe is a symphony.

Every brain is a gallery of art, and every soul is, to a greater or less degree, an artist. The pictures and statues that now enrich and adorn the walls and niches of the world, as well as those that illuminate the pages of its literature, were taken originally from the private galleries of the brain.

The soul—that is to say, the artist—compares the pictures in its own brain with the pictures that have been taken from the galleries of others and made visible. This soul, this artist, selects that which is nearest perfection in each, takes such parts as it deems perfect, puts them together, forms new pictures, new statues, and in this way creates the ideal.

To express desires, longings, ecstasies, prohecies, and passions in form and color; to put love, hope, heroism, and triumph in marble; to paint dreams and memories with words; to portray the purity of dawn, the intensity and glory of noon, the tenderness of twilight, the splendor and mystery of night, with sounds; to give the invisible to sight and touch, and to enrich the common things of earth with gems and jewels of the mind—this is Art.

THE LATE DR. BRONSON.

There seems to be a disposition in some directions to attack the character of the late Dr. Abram Bronson, of San Diego, for the sake of the influence this course will have toward diverting his $25,000 legacy from the noble purpose for which he left it—that of erecting a Freethought hall in San Diego. Those who knew Dr. Bronson, however, and are not moved by selfish motives, will prefer to accept the estimate of H. L. Shaug, his friend and funeral orator. Mr. Shaug said:

"FRIENDS: We are assembled around this little mound as a mark of respect to a most worthy man.

"Dr. Abram Bronson was no ordinary personage. He possessed that composition of mind and character that marked him

as a teacher among his fellow-men. He loved the useful and good with the same intensity of feeling that he despised the evil. What he knew he knew well, and wished the better part of his knowledge known by his fellow-creatures. He despised hypocrisy in all its forms. The creed of superstition had no lodgement in his brain. Secret clans he abhorred. Monopoly in all its forms he negatived. The poor and oppressed received his aid and sympathy at all times, and when occasion offered, tyrants and oppressors of mankind received from his pen, deathly stabs. He delighted in upholding the rights o the slave, even at the risk of life or property. His early life in the campaigns against slavery merits the admiration of all. His co-workers for the oppressed are numbered among the greatest and grandest of this age. His great brain was moulded for a more advanced age than this. He did all he could with pen and in speech to break the chains of superstition that sacerdotal influences have, in the past, woven around the minds of mankind. He rested results upon acts; believed that man can get all the enjoyment he desires and that is necessary for his happiness and comfort in this world; believed and taught that one world is sufficient to consume all his thoughts and aspirations; firmly believed that man is capable of doing all the good to his fellow-man necessary to his comfort, without the assistance of supernatural agencies. He believed that the human family, through the medium of Freethought, is rapidly reaching a higher standing in morals than it could possibly reach under the preaching of the gospel. And so we might speak on, rehearsing the many noble qualities of the heart and brain of this good man. He was a stranger to most of us, but those who knew him well and had his confidence will ever cherish his memory. Many of us may yet profit from the lesson of his loyalty to honor. He was not satisfied to relieve man of his physical disease and leave him prostrate with the mental malady of superstition, but did all in his power to place him upon his feet, mentally, morally, and physically. His aims in life arose to the highest order of usefulness, which will profit us to imitate.

"And thus this good and useful man lived to a ripe age, passing into the dreamless sleep where 'man knoweth not.' Let us hope that all suffering is ended, and that in consigning these remains to the great laboratory of Nature, where no atom will be lost, the 'God of Nature' will be their conservator for still greater and more useful purposes."

AMONG THE WORKERS.

SAMUEL P. PUTNAM will be at San Jacinto and vicinity March 18, and at Anaheim and Santa Ana March 25.

C. B. REYNOLDS's lecture appointments are as follows:

Tempe, Arizona.	March	18, 19, 20.
Phœnix, "	"	21, 22, 23.
San Bernardino, Cal.,	"	25, 27, 28.
Riverside,	"	29.
San Jacinto, "	"	30, 31, 1 April.
Diamond Mines, "	April	2, 3, 4.
San Diego, "	"	6, 7, 8.
National City, "	"	9, 11, 12.
Los Angeles, "	"	14, 15.
Santa Ana, "	"	17, 18, 19.

California friends desiring lectures will please address Mr. Reynolds so letters will be at any of the above places two days ahead of dates.

THE following note is from the Salt Lake Tribune of Feb. 25: "Where are all the Mormon Israelites going that are selling out to the Egyptians their inheritances in the land of Goshen?" asked a Tribune reporter of a real estate dealer who has handled much Latter-Day Saint property. "Going? why, they're not going anywhere, except to apostatize. They are staying right here and becoming good Gentiles. A prominent ex-Saint, who only left the church recently, said to me, "I used to believe as much as I did that the sun shone, that Brigham Young was daily in communication with the Almighty, and that no man could go to heaven unless he went into polygamy. Moreover, I have paid thousands of dollars in tithing to the Mormon church, thinking I was doing my duty. But now, in looking back, I can see that I was a d—n fool. I went to hear Dr. York the other Sunday night, and he opened my eyes, so that I am through with all these isms. The religion of humanity is good enough for me." Said the real estate man, "I am not at all surprised at this. I predicted a big falling away when I came here a year ago, and it's bound to come, the church cannot stop it."

LITERARY NOTES.

THE Ingersoll-Field discussion, which appeared in the North American Review, has been gathered into book form. The discussion makes a dollar book in cloth; in pamphlet 50 cents.

THE March number of the Puzzler is at hand. It contains eight problems calculated to interest the curious and awaken the dormant intellect. The Puzzler is published by N. D. C. Hodges, 47 Lafayette Place, New York.

JOHN PECK, a favorite writer with all Liberals, has lately appeared as an author. Two pamphlets from his pen are, "Miracles and Miracle Workers" and "Christian Absurdities." The former sells for 10 cents and the latter for 20. We sell them both and fill orders by return mail.

THE Swiss Cross, a very handsome and neat publication, is issued monthly from 47 Lafayette place, New York. The March number presents illustrated articles on "A Hindoo Town" and "The Cataracts of the Congo," and other matters pertaining to popular science. Price 15 cents.

So much admiration has been expressed for Miss Voltarine de Cleyre's poem entitled "Nameless," published in FREETHOUGHT of February 25, that it has been issued in leaflet form. It is at once a sermon, a poem, and an unanswerable argument. Copies can be furnished at 10 cents a dozen.

THE addresses at the Paine celebration in Ogden, Utah, were good ones and worthy of publication in the neat pamphlet form in which they now appear from the press of B. H. Douglass. Leo Hæfili's opening address forms a good introduction to the speech following, by Mr. John Jost, and the oration of the Hon Ogden Hiles is a fitting climax to both. A price of 25 cents is placed upon the pamphlet, which may be ordered of Leo Hæfili, editor of the Optic, Ogden, Utah.

MANY who have read Pope's "Essay on Man" may like to read it again in the light thrown upon it by modern thought. To such Dr. C. S. Weeks's "Pope's Essay on Man, with Responding Essay: Man seen in the Deepening Dawn." The doctor does not, as we understand, claim to be as great a poet as Pope, but he appears to have fully as clear a perception of the everlasting truth, and sets it forth in even and accurate verse. The work is published by Messrs. Fowler & Wells, 775 Broadway, New York, and the price is probably 25 cents.

AN edition of that literary "What-is-it?" Francis Bacon's "Christian Paradoxes," has been issued by the American Secular Union for free distribution to "the subscribers of the Fund." The work, which is a 14-page pamphlet—handsomely printed, like all of Peter Eckler's work—sets forth in quaint language "the characters of a believing Christian in paradoxes and seeming contradictions." It is generally understood that Bacon was a Christian. He certainly had the characteristics of one, being as much like John Calvin as his opportunities would permit. His "Paradoxes" are his confession of faith. They show the absurdity of superstition and are a good companion work of the Athanasian Creed.

Two pamphlets reach us from Canada, published at the Secular Thought office, Toronto, Charles Watts, author. The first is "Bible Morality," wherein its teachings are shown to be "contradictory and defective as an ethical guide." We have held this view ever since D. M. Bennett called our attention to the subject by the remark that Christianity was full of errors. We do not need to testify to the ability of Mr. Watts as a writer and a logician; it is acknowledged. The price of "Bible Morality" is 10 cents. The second pamphlet is larger, containing 95 pages, price 25 cents, and is entitled, "The Teachings of Secularism Compared with Orthodox Christianity." The subject is treated under eighteen heads, and it is plainly shown that the good qualities of mankind are not religious, and that the religious qualities are not good.

THE AMERICAN SECULAR UNION.

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SECULARISM OR GOD IN THE STATE.

Theocracy has indeed actively assisted in throttling all republics and turned them into ecclesiastical despotisms and ultimate ruin, by steering the people's aspirations after divine phantoms.

"All religions," says Bakounine, "gods, demi-gods, prophets, messiahs, or saints were created by the credulous fancy of men who had not attained the full growth of their intellectual faculties. God, once installed, became the Cause, Arbiter, Reasoner, and Absolute Disprover of all things. Man was nothing—God was all; and man has ever bowed down before and become the debased slave of those who pretend to speak of him with authority. God being truth, justice, goodness, beauty, power, life—man is falsehood, iniquity, ugliness, impotence, death. God being master, man is slave. Slaves of God, men must be slaves of the church and state in so far as the state is consecrated by the church. Such an idea of god implies the abdication of human reason and justice; it is the negation to human liberty, and necessarily results in the enslavement of mankind both in theory and practice."

For a forcible illustration. Here is an expression of King James—to whom the British Protestant Bible is dedicated—one of the most infamous characters in history. In the 1610, James I. called a parliament, which met on the 24th of February. On that occasion he delivered the following speech before both houses:

"Kings are justly called gods, for they exercise a manner or resemblance of divine power upon earth. For, if you will consider the attributes of god, you shall see how they agree in the person of a king. God hath power to create or destroy, to make or unmake, at his pleasure; to give life or send death; to judge all and to be judged of nor accountable to none, and to raise low things and to make high things low at his pleasure; and to God both soul and body are due. And the like power have kings. They make or unmake their subjects; they have the power of raising and casting down of life and of death." This resemblance of the divine power also said, "As it is Atheism and blasphemy in a creature to dispute what the Deity may do, so it is sedition in a subject to dispute what a King may do."

That is what we mean by church and state!

It may be objected that that being long ago, things have changed.

Do you realize that in Virginia—even after the Revolution—the laws compelled every one to pay tithes to the church and also to attend its services at least twice on Sunday, or pay the penalty of the loss of a week's provisions for each offense? For not paying proper respect to a minister they were publicly whipped until they begged his pardon before his whole congregation. For blaspheming God, the first offense was punishable by having a stiletto thrust through the tongue—the second, with death. It took ten years of the most indefatigable labor of that noble scholar and patriot, Jefferson, to expunge these detestable laws from the old dominion state.

Here is a specimen of our own day. Emperor William, of Germany, at a birthday celebration, replying to an address, said: "Every new period of life reminded him that it was the Almighty who, at certain times, chose his instruments. God had called on him to carry out certain tactics, and he had never failed to find fit and capable men to carry out his purposes. Considering that the czar had fallen a victim to Anarchy, who could now deem himself safe? He laid great stress upon the importance of fervent religious feeling which he had often exhorted the people to cultivate. As Anarchy threatened both sovereign and people, he wanted to again remind the country what the crown in Prussia was. It was a symbol of absolute authority from God, and *not* to be taken away by man." Here is a chosen instrument of the Almighty, who is afraid the divine power is not great enough to protect him from being "taken away" by man with a little dynamite.

The Catholic provincial council, at its session in Cincinnati, made this reactionary and treasonable declaration: "That the will of the people is *not the source of law*," and demanded its followers to obey "kings, bishops, and priests—the latter in all things—*temporal and spiritual*." Let us also remember that Mgr. Capel threw out the threat, in this very city, that soon the school money should be divided—that it would be done, in his own menacing words, "*sharp as the click of a trigger*"—when orders were received from Rome; "that Rome—once the center of universal despotism, now the center of universal humbug."

These institutions, fostered and fed by our state and municipal governments, ate now endeavoring to sap the foundations of our national life.

The pope, in a late encyclical, bewails the good old times when the gospel governed the states. Those were the times when heresy was easily punished; a paradise for the pope—a bonfire for the heretic. He also makes some significant suggestions. Hear him:

"From the decisions of the popes it is clearly to be understood that the origin of public power is to be sought from God himself, and not from the multitude; that the free play for sedition is repugnant to reason; that it is a crime for private individuals and a crime for states to observe nowhere the duties of religion, or to treat in the same way different kinds of religion; that the uncontrolled right of thinking and publicly proclaiming one's thoughts is not inherent in the rights of citizens, nor to be placed among those things which are worthy of favor or patronage. It is also of great importance * * * to take pains and pass effective measures, so that public provision be made for the instruction of youth in religion and morality, for upon these things depends very much the welfare of every state. Besides, in general, it is useful and honorable to stretch the attention of Catholic men beyond this narrower field, and to embrace every branch of public administration. Generally, we say, because our precepts reach unto all the nations."

Here is the cloven hoof! O Columbia! we may soon realize the words of Richelieu: "*Around her form I draw the awful circle of the church.*" This orthodox vampire is not to be reformed—it must be destroyed, and its destruction will be swifter by taking away governmental props—exemption of its property from taxation.

Though the power of the Christian church is visibly declining, so far as its vitality as a belief is concerned, it still holds its own as a social exterminator, and its supporters are rousing for a struggle, and are undergoing a process of consolidation and crystallization through this organization, whose purpose is to make theology the real government and priests its legal inquisitors.

E. A. STEVENS.

A CHURCH CAPTURED.

In a former article I intimated that the Chicago Secular Union was about to rent, for its regular meetings, the Madison-street Theater, as its present quarters are becoming quite inadequate to the attendance. Well, we have done better, vastly better, having paid six months' rent in advance and secured the lease for a year of the church formerly occupied by the Universalists, corner of Sangamon street and Washington boulevard—the most celebrated drive on the west side. The building is a large frame structure, 50 by 100 feet, fronting on the boulevard; has recently been decorated and repaired inside, and possesses a fine organ which cost $?,000. The Chicago Union will have exclusive control, except one evening each week, and proposes to sublet it for concerts and meetings and thus replenish its treasury.

An office for the secretary of the American Secular Union is to be provided in the building, and some extensive alterations, besides painting the outside (which will probably cost $200) prior to our occupancy on Sunday April 1st. It will be the largest building occupied by any branch of the American Secular Union, and is an evidence of what patient, earnest, persistent endeavor, coupled with considerable sacrifice of time and money, will eventually accomplish.

Seven years ago, when reorganizing the Liberal League, the writer and others passed this very church, when one of the party remarked: "Don't you wish we had a building like that?" I merely observed that we would some day, although my experience even then had made me modest in my expectations. The Episcopal Cathedral is on a similar corner, just one block below, and in a much poorer location! Though that is a stone structure and ours a frame building, it is larger and higher and more imposing in appearance. To-day Drs. Henry, and McLeod, and myself closed the bargain, sighed the lease, and concluded that we had accomplished enough for the glory of Secularism in one day surely. Our motto is "I. X. L.," or I should remark that is the monogram of a club composed of part of our young people's society. They have a social on Friday night. Dr. McLeod is going to give some biological lectures under their auspices. The writer will furnish them some scientific text books.

E. A. STEVENS.

THE ELGIN SUNDAY-LAW CONVENTION.

The American Sentinel in its March number publishes an article under this head. It is so powerful an arraignment of the hypocrites who are endeavoring to secure the enforcement of a religious Sunday law as a civil one that we shall give it entire:

The Elgin Sunday-law Convention was held the eighth day of last November in the Baptist church, Elgin, Illinois. It was "called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath and its remedy." The leading preachers present were W. L. Ferris, of Dundee; J. M. Clendening, A. H. Ball, Wm. Craven, H. O. Rowlands, and Geo. A. Milton, of Elgin; John Mitchell, of Sycamore; Henry Wilson, of Carpenterville; W. W. Evarts, Dr. Mandeville, S. I. Curtis, and C. K. Colver, of Chicago; Staunton, of Rockford; Harbaugh, of Genoa Junction; Lea, of Woodstock; Stewart, of Savannah; Helms, of Forrest; Chittenden, of Wheaton; Swartz, of Leaf River; and Harris, of Byron. Besides these there were President Blanchard, President Stratton, and Professor Fisher, of Wheaton; Professor Whitney, of Beloit; State's Attorney Cooper, of Du Page county; Hon. T. E. Hill, ex-Mayor of Aurora; and Frank W. Smith, the evangelist and Andersonville lecturer.

The convention passed the following resolutions:

Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and in the Bible, and of perptual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim in all patriotic American citizens.

Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

2. That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcement of statutes in favor of the civil Sabbath.

3. That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

4. That we favor a permanent Sabbath organization for the state of Illinois; the object of which shall be the creation of public sentiment and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

5. That we favor the organization of auxiliary societies to accomplish the above object.

6. That four committees be appointed by this convention, consisting of two persons each, a minister and a layman; one committee to carefully and accurately investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one concerning Sunday pleasuring; one concerning Sunday transportation and travel.

Resolved, That this association authorizes the Executive Committee to request railway corporations and newspapers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers.

Notice the Sabbath is here set forth as an institution of God, and *also* as a "*civil* institution." It is for "candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the *civil* Sabbath," that they will vote.

Now we shall present some of the arguments upon which they base this demand for laws in favor of the "*civil* Sabbath;" and also showing what they want these laws enforced for.

Rev. Henry Wilson said:

The industries of the world should be silent one day in seven, that the toiler may hear the invitation of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and that the spiritual temple of God may be built without the noise of the hammer.

Exactly. The state must compel everybody to keep Sunday "*that* the toiler may hear the invitation of the Master" and "*that* the spiritual temple of God may be built." And then they will call that a *civil* statute! If such a statute as that would be a *civil* one, then what would be required to make a religious statute? But suppose the toiler should then refuse to go to hear that invitation; what then? Will the state compel him to go? If not, why not? The state compels him to keep Sunday that he may hear the invitation; now is the state to allow its good offices to be set at naught, and its purposes frustrated by the toiler's refusing to hear the invitation? And the church having gained the recognition of the state to that extent is she going to stop short of her object? Other quotations will answer these questions.

Dr. W. W. Everts, of Chicago, said:

This day is set apart for divine worship and preparation for another life. It is the test of all religion. The people who do not keep the Sabbath have no religion.

Is it then the province of the state to pass and enforce statutes in the interests of divine worship? Is it in the nature of a civil statute to prepare men for another life? "It is the test of all religion," says the doctor. Then what is the enforcement of the Sabbath but the enforcement of a religious test? And what is application of it to "candidates and political officers" but the application of a religious test? And what is that but an open violation of the Constitution of the United States, which says, "No religious test shall be required as a qualification to any office or public trust under the United States?" It is true that, under the decision of the United States Supreme Court, this provision of the Constitution does not prohibit the application of any religious test as a qualification to any office under any state. And if there be no such provision as this in the state constitution, these preachers of Illinois, and of all the other states, can go ahead unrestrained in the application of their religious test to all the candidates for state offices. But there is one thing certain, and that is, Sunday being "the test of all religion," no Sunday-law test can ever be applied to any candidate for the House of Representatives, for the Senate, and for any other office or public trust under the United States, without a direct violation of the Constitution of the United States.

Further, says the doctor, "The people who do not keep the Sabbath have no religion." The antithesis of this is likewise true. The people who do keep the Sabbath have religion. Therefore this demand for laws to compel people to keep the Sabbath, is a demand for laws to compel people to be religious. And yet they have the face to call it "the civil Sabbath."

Again Dr. Everts says:—

He who does not keep the Sabbath does not worship God, and he who does not worship God is lost.

Perfectly true, doctor. The antithesis of this is also is true, He who does keep the Sabbath, does worship God. Therefore your demand for laws to compel men to keep the Sabbath is a demand for laws to compel them to worship God. And that is only to introduce the system of the Papacy and of the Inquisition. There is no use for you to deny that you want laws to compel the observance of the Sabbath, and that, too, with the idea of worship, because in the very next sentence you say:

The laboring class are apt to rise late on Sunday morning, read the Sunday papers, and allow the hour of worship to go by unheeded.

Here are the steps plainly to be taken, as surely as these ambitious clerics ever get the slightest recognition of their Sunday law demands. *First*, a law compelling all labor to cease on Sunday. Then the laboring class will read the Sunday papers, and so allow the hour of worship to go unheeded, consequently there must be, *Secondly*, a law abolishing all Sunday papers. But suppose then these people take to reading books, and let the hour of worship go by unheeded, then, logically, there must be *Thirdly*, a law abolishing all reading of books on Sunday. But suppose they let the hour of worship go by unheeded anyhow, then, logically, there must be, *Fourthly*, a law compelling them not to let the hour of worship go by unheeded. Having secured themselves in the first two of these steps, what is to hinder these divines from taking the other two, which just as logically follow as the second follows the first? There is just nothing at all to hinder them. Well, then, having taken the first two, will they not take the other two? Anybody who thinks they will not has studied human nature and read history to very little purpose. And anybody who thinks that they do not intend to take the other steps has read the Sunday law propositions to very little purpose.

(CONCLUDED NEXT WEEK.)

ROUSING WORK IN UTAH.

It has been my intention to write to FREETHOUGHT regarding the progress of secular work in Utah before now, but attention to other things has caused the delay. We are pursuing the even tenor of our way with gratifying results, somewhat to the disturbance of the religious feelings of our ecclesiastical friends, especially the Presbyterian flock, which is watched over by the very Rev. R. G. McNiece, who recently got up on his ear and advertised to give a course of four Sunday-evening sermons on the "Unreasonableness of Infidelity." To the people who know the mental calibre of this wheezy sky-pilot, such an announcement sounds like a joke, as the sainted preacher has never been known, during his long sojourn in Zion, to prove the unreasonableness of anything, save it be the creed of the Presbyterian church, by simply pouring out a lot of twaddle twice every Sunday.

Well, the result of Mic's two sermons already delivered, on the "Unreasonableness of Infidelity," have not only been to increase the attendance at our Liberal lectures in the Opera House, so that the place is filled to overflowing, but to thin down the Presbyterians to a couple of handfuls of listeners, who are growing very impatient in following the pastor to find out when he will prove the "unreasonableness of Infidelity. The query has already been aroused: "What will be the size of Mic's audience when he has reached the end of his series?" which no doubt will, at an early date, be followed by four discourses on the "Reasonableness of Presbyterianism;" but it is apprehended that he will find it as hard a matter to palm off on a suspecting public the "Reasonableness of Presbyterianism" as to show the "Unreasonableness of Infidelity."

Now for a few words regarding the work here. Last Sunday evening Dr. York began the last half of his course of twelve lectures. There were fifteen hundred people in attendance—Mormons, Methodists, Jews, Gentiles, and several hundred of the unregenerate, besides a sprinkling from the Presbyterian's flock. The subject was "Science and Religion." For two hours the doctor showered forth his logic and eloquence, upholding the claims of science by irrefutable facts and arguments, and showing up the fallacies of creeds and priestcraft, much to the satisfaction of the large audience present.

During the evening there was some excellent singing by Dr. A. S. Chapman and Miss Crissie Larson, each of whom sang a solo, and, at the close of the lecture, a duet. To show how much the people enjoy these entertainments—for such they are—and how eager the attendance, it is only necessary to mention the fact that by seven o'clock nearly every seat is taken and held down for three hours, without a murmur.

One of the most gratifying results of these lectures is the attendance of a great number of Mormons, who take in the teachings of Freethought as flowers absorb the morning dew. One of the high bishops of the church has occupied a conspicuous seat for three nights. He came alone the first night; the second, he brought a fellow elder, a member of the legislature, which adjourns to-night; but as the f. l. went to sleep during the doctor's lecture, the bishop, not wishing to be seen in a public place with a sleeping member of the legislature, he being also of that august body, brought his wife with him the third night. The lady kept wide awake.

A. B. THOMPSON,
Sec. Salt Lake S. U., Salt Lake City, U. T., March, 1888.

LILIAN'S STORY.

We give this week the second chapter of Lilian's serial story contributed to our Children's Department.

A BALL ON A LILY LEAF.

BY A. LILIAN ANDREWS, AGED 10.

CHAPTER II.

Alice Mulberry looked for more lily leaves. She could not find any more, so she went home. When she got home she said, "O mamma, I only found one, and that one had bugs all over it," said Alice.

"Why, how funny!" said Tom Blake, Alice's cousin. "Anyhow, I wanted to take some lilies to Amy White, and now I can't. Oh, dear!"

"Well, you can take some china lilies."

"Oh, yes, that will be bettter than pond lilies," said Alice. "Amy will like that better—for the party—and I will wear some roses and my pink satin dress. Amy is going to wear her white satin dress and the lilies."

Alice ran to see Amy.

(TO BE CONCLUDED.)

DAMAGES BY AN UNBELIEVER.

The Ionia, Mich., Mail tells this no doubt truthful story:

A hired man who has been employed on a farm in this county for several months entered suit against his employer the other day for balance of wages, amounting, as he claims, to $32. The suit was on trial before Justice Blank yesterday, and it looked at first as if the plantiff had a clear case. He gave dates and figures in a straightforward way and seemed a very honest young man. When the farmer took the stand he said: "I claim an off-set for that $32. No man need sue me for what I honestly owe." "What is your off-set?" asked the lawyer. "He's an unbeliever." "In what?" "Why, in the Bible." "What has that to do with you owing him $32?" "It has a heap to do with it. I had six hands in my employ, and we were rushing things when I hired this man. He hadn't been with us two days when he stopped the reaper in the middle of the forenoon to dispute about Daniel in the lion's den, and in three days we had a regular knock-down over the whale swallowing Jonah. The man who run the mower got to arguing about Samson, and drove over a stump, and damaged the machine to the tune of $18, and the very next day my boy broke his leg while climbing the fence to hear and see the row which was started over the children of Israel going through the Red Sea. It wasn't a week before my wife said she didn't believe Elijah was fed by the ravens, and hanged if I didn't find myself growing weak on Noah and his flood. That's my off-set, sir, and if he was worth anything I'd sue him for $1,000 besides."

Hell.

The grand old fire is a relic of the barbarous past. It was the invention of some malignant priest. The men who teach that they are God's servants always get very angry with those who will not believe them, respect them, and pay them. They invented hell for all such. To the priest unbelief is the worst of all crimes, and has ever been cursed above all other things. But the wise and good man truly says: "If there is a soul asleep, dead, and God has no other need to wake it up but to burn forever, if he is a good God he will let it sleep." Why not? What good in such a waking?

K.

Our Future.

The Republic is perpetual!
The WILL of the great whole—
Omnipotent forever!
As the voice of God above.
The People, here below,
Make every whisper law.
There is no hand to stay,
No precedent or rule to say them nay!

Amenable forever at their will,
The Constitution is a dashing wave,
That breaks the rocks of law,
And crumbles precedent to dust,
Just as the People will.
There is nothing fixed but this:
The Great Republic came to stay,
The human mind to have its own sweet way.

Men cannot make a mark,
A law, a statute, contract, or franchise,
Or any vested right, or single thing,
That may not be amended and cut down.
Let but the public will proclaim
A new regime, and it is there.
The ballot box is a magician's wand,
Dissolving all restraint, and every bond.

No blundering statesmen, courts,
Assemblies, or commissions;
No rascals bought to perjury and crime
Can bind the people for a day;
They hold the scepter, to revise, review,
And ever right and justice to renew.
Liberty! the Republic! to proclaim,
All else abolished, in the People's name!

H. L. KNIGHT.

In Bohemia.

I am rich; who says me nay?
I have bread to eat each day,
Water from the mountain rill,
Woman's lips to kiss at will,
Russet garb and couch of moss,
Treasures free from rust or loss—
Why should not my life be gay?
I am rich; who says me nay?

I am rich; who says me nay?
Friends have I in long array—
Sun, the rain, the cloud, and dew,
Fields of green and skies of blue;
Pictures drawn by nature's hand,
Books the soul may understand,
And a life-long holiday—
I am rich; who says me nay?

I am rich; who says me nay?
Whom have I to envy, pray?
Crown-incumbered king, or sage
Poring o'er the midnight page?
Midas starving with his gold?
Better far, a thousand-fold,
In Bohemia than Cathay!
I am rich; who says me nay?

ENVOY.

Prince, thy bounty I decline!
Quaff with me this rustic wine!
Equals thou and I to-day—
I am rich; who says me nay?

—*W. F. Johnson in the Washington Star.*

Protection vs. Free Trade.

They sat together on the lounge;
A blush suffused her face
As round her form his manly arm
Stole in a tight embrace.

"Is it quite proper, John," she said,
"That you should hug me so?"
"It is my dear," he prompt replied,
"My warmth of love to show.

"Free trade in kisses we have had—
You never did object;
And now that you should disapprove
I scarcely did expect.

"Besides, my arm a symbol is,
To show my future wife
The duty of protection which
I'll owe to her through life."

Then in low tones she archly said,
"Perhaps—you may, dear John.
If that's the view you take of it,
Just keep the duty on."

—*Boston Courier.*

CORRESPONDENCE.

Containing an Invitation.

To the Editors of Freethought:

Your sample No. 5 of FREETHOUGHT was received a few days ago. Find $2.00 inclosed. Please let my subscription commence with No. 1. I do not like it because you passed me and never called to see me. I am on the C. N. W. R. R., and if either of you ever go through this way call and see me and I will have some fun with you. I was in California from September, 1850, to August, 1854, and have many old friends there yet.

Mac must have hated to leave the Truth Seeker office. I was sorry to have him, but perhaps it is for the best. I can tell better at the end of the year if I get FREETHOUGHT regular. Hope you are both well and happy. Truly,

JEROME DUTTON.

Wheatland, Iowa, Feb. 29, 1888.

Only Ten Cents.

DEAR FRIENDS: I mean *you;* I mean all American citizens, men and woman; all who believe in free speech, free press, and free mails; I ask each and all of you to come forward and defend the publishers of Lucifer the Light Bearer. They have been terribly guilty of throwing too much light upon the errors and mistakes of human kind, and have shown up the superstitions of religion and law till they have become so obnoxious to Comstock and Company that they have been indicted under a vague and indefinite statute that places all we may mail, even to our nearest and dearest, under the censorship of any one who sees fit to start the cry of "mad dog."

That Walker and Harman have done no real wrong is evident when we learn that their case has been taken up by the National Defense Association. The cause which this body of wise humanitarians champion must needs be a worthy one, and therefore I ask you each and all to take hold right now and help them.

Ere this gets in print the time will be nearly arrived for their trial. Please, then, do what you can *at once.* Send me at least 10 cents toward the defense fund. Send me more if you can, but 10 will show your good will and be of some aid and assistance.

Those who can will please ask friends to add other tens to these and send together, registering all over 75 cents as more safe as well as assuring you by P. O. return card that it has reached its destination. I will acknowledge each donation personally and also in Lucifer, and to all who put in an extra stamp I will send a specimen copy of their paper.

A $5,000 fine and ten years in state prison is a terrible penalty for good works. Will you not do a little to help try to avert this from the pioneers of the light, truth, and happiness that come from freedom of speech, press, and mails?

Address ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va., Feb. 27, 288.

Anarchy Condemned.

To the Editors of Freethought:

A copy of your journal is before me. The first thing to attract my attention is, "Who Preaches Anarchy?" You certainly take the right view of that pernicious creed. The advocates of that murderous doctrine ought to have the heavy hand of good law and good government placed with a squelching force upon them.

And the idea of putting God, devil, or any absurd dogma, or the sore-toed representative of that old fossil, St. Peter, into the Constitution is repugnant—that document which was framed to benefit all loyal citizens, and the wisdom of said declaration is very manifest. The framers of that instrument foresaw the necessity of keeping it free from the unscrupulous appropriation of dogmatic religious beliefs, and to keep it pure from the blighting curse of sectarianism. Superstition is, of all others, the most hurtful to any and all reasonable courses taken by civilization.

There is only one way to deal with those who advocate Anarchy, and those who try to practically carry it out; and that is to make an example of its agitators. Hang every one of them, and expose their carcasses to view, as a warning to others who are so inclined. Could they carry out their idea of right, what kind of government would they maintain? Why, they would fight like cats and dogs, and rend each other in their foolish and arbitrary rage. The weak would be at the mercy of the brute stronger. The conduct of the wolves of the Siberian wastes, of Russia, would be tame in comparison to the wild ravings of these human brutes. Benny Owen's dream in Putnam's wolf-den will be made prophetic unless a restraining hand is stretched forth by this government.

Law and order must be maintained at all hazzards. We have but lately emerged from as dangerous a condition of things as could possibly be inaugurated, and it behooves this land to "look a leedle oudt."

I wish you much success in your laudable undertaking. O. S. BARRETT.

Adrian, Mich., March 2, 288.

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah. The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great, that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.
The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead,
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work?

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river. The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lecturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putnam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

SAMUEL P. PUTNAM

President of the American Secular Union,

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Freethought.

A LIBERAL JOURNAL.

VOL. I—No. 12. SAN FRANCISCO, SATURDAY, MARCH 24, 1888. PRICE, FIVE CENTS

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FREETHOUGHT.

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SAN FRANCISCO, - - - - - - - MARCH 24, 1888

IN the next number of the North American Review the Hon. W. E. Gladstone will give his views of the religious views of Robert G. Ingersoll. The subject is full of interest.

No one has remarked, upon the death of Kaiser Wilhelm of Germany, "The king is dead: long live the king!" It would be mockery. Emperor Frederick is dying of cancer in the throat.

A MOVEMENT has been started to present the French people with a statue of Washington in return for the statue of Liberty given by France to the United States. Why not make it a statue of Thomas Paine?

MAYOR HEWITT, of New York, very appropriately forbade the raising of the Roman Catholic flag on the City Hall on St. Patrick's day. The star spangled banner may not be good enough for Irishmen, but the American people are not yet prepared to swap it off for a green one.

"I TRUST my children will be brought up in the Protestant faith. The Bible pure and simple is the true religion," are words in the will of a man hanged at Cork, who had murdered his wife in order to marry a governess. They should be added to the other "words of great men" who have testified to and illustrated the value of the Bible as an ethical guide.

SOME time ago the Rev. Dr. M. E. Gibson, Presbyterian, of this city, said in a sermon that St. Patrick was a Presbyterian, and the editor of the Occident supported the affirmation. We called upon these two gentlemen to show the courage of their convictions by heading the stately procession on the 17th of March, and no doubt they would have done so if the Catholic societies had not voted to have no public demonstration this year.

A DENVER, Colorado, paper speaks with great admiration of the Rev. E. P. Hammond, the evangelist, now holding revival meetings in this state, and says the children there were "delighted and infatuated" with him: "To children Mr. Hammond is a living, talking volume of 'Arabian Nights'—a sort of unending fairy tale serial. The quantity of stories he has at his command is surprising." When it is said that revivalists and other expounders of the Bible tell nothing worse than fairy tales, that is the best that can be claimed for them.

ACCORDING to a statement in the American Israelite the rabbi of a Jewish congregation is not considered a "spiritual guide," but simply an "ethical and moral teacher." "Holiness and sanctity of thought and belief, in the sense in which our Christian brethren understand them, are not demanded of the rabbi. Aside from intellectual ability, eloquence, and scholastic acquirements, there is nothing asked of him further than the morality, charity, and good breeding that the world looks for from every man who desires to be ranked as a gentleman."

THAT was a pertinent inquiry which Mr. Geo. T. Bruce propounded to Judge McGuire at the meeting of the San Francisco Anti-Poverty Society the other night. The judge made a speech in which he put stress upon the affirmation that it was the evident design of the creator that all men should share alike in the bounties of nature, and Mr. Barry, who made an address, laid down the same proposition. Questions being called for, Mr. Bruce arose and said: "Did I understand you to remark that the creator favored the general distribution of nature's bounties among all mankind?" The judge replied that such was his contention. "If that is the case," said Mr. Bruce, "why is it that the creator is not more active in bringing such a state of affairs about?" Judge McGuire confessed that the question was unanswerable; and from the point of view of a Deist he was correct. The fact is that so far as having or carrying out any design is concerned there is no evidence of any gods. Those who profess to reveal the will of a deity are pretenders.

NEWS AND NOTES.

SAN DIEGO.—We were amply repaid when the storms rolled off. The weather was simply exhilarating; the green fields flashed; the ocean was like a vast diamond in the sunshine; and the sky was like a mirror of beauty with enchanting pictures.

So we come to San Diego with fresh hope and enthusiasm, after a pleasant sojourn on Thermal Heights. We find a good host in splendid marching order. Last year things were rather fragmentary. There was no combination. But a vast improvement has been made. A union of forces has come, and with differences of opinion, there is work and advance together on the lines of this world's improvement. Our Spiritualist friends join heartily in the secular movement, and realize the value of definite humanitarian reform, while at the same time the hope of endless life loses none of its luster. There is no reason why we should not thus co-operate on important and pressing issues, with the largest liberty of expression. There is no essential disagreement in our philosophy of life. We do not believe, any of us, in the orthodox heaven or hell, or in the authority of the church. Our moral standards are alike. We believe in the same kind of existence, whether that existence is longer or shorter. Here or hereafter, liberty is always a blessing; justice is always noble, and love is beautiful; and so, whatever our paths of thought, however varied our experiences, the aim is identical—a grand

and splendid existence of "fair humanities" and advancing virtues.

Amid this golden atmosphere of fraternal hope and labor, we passed happy days in San Diego. It was a good "saint" for us. We lectured afternoon and evening to crowded houses. There was no standing room, and in the evening nearly two hundred were turned away. Next time we shall occupy a larger hall, and we feel sure of a generous greeting in this city by the sea, over which the blue mountains fling their benediction.

The music furnished by the Case Bros.' orchestra and the singing were excellent; and if the lecture was good it must owe part of its goodness to the inspiration of delightful sound.

H. H. Nichols is one of our foremost workers here. Broad and genial, it is a pleasure indeed to grasp the hand of so ardent a comrade who will make you hopeful in the midst of every service. He has been all along the frontier, and is a soldier young in spirit, but of veteran experience. With such allies victory is sure. Paul A. Smith, formerly a Universalist minister, who has done great service in that denomination, I found to be a delightful friend, earnest, sympathetic, open-hearted. He is president of the organization here, and one better adapted to the position could not be found. He is a fine speaker, a cultivated gentleman, a practical force, a living man indeed.

I was glad to meet, for the first time, with Dr. and Mrs. Taylor, whose effective and brilliant work for Liberalism is well known. Mrs. Mary A. White is also one of the go-ahead and interesting people, who are always doing something for a better world right here and now, although she looks forward to eternities of being. She is engaged in the formation of a Freethought library and reading-room. Several hundred dollars have been contributed for this object. A pleasant and convenient location has been secured, and with the energetic services of Mrs. White without doubt this noble undertaking will be a success.

Mrs. Dr. Schroder, "Christian Scientist," is not so vague and mystical after all, for with a good, level head and busy hand she assisted me in the sale of books, for which there was an unexpected rush; so there is one Theosophist at least who has the "material" for every-day life and work, and is a cordial and skilful coadjutor.

Mr. and Mrs. Rowe and Mr. and Mrs. Bidwell are our old-time friends, with hearts of oak, who have experienced the sunshine and the storm, and who are to be depended upon in all sorts of weather. To shake the hands of such gives new courage.

I was pleased, also, to meet with Dr. Peet, whom I found to be as enthusiastic as ever for the Sinaloa colony. A meeting of the San Diego club was held after the lecture, and reports made, and subscriptions to stock taken.

Mr. R. H. Byers, Dr. Cooper, Dr. and Mrs. Post, nearly a hundred years old, both of them, and still bright and earnest and forward-looking; F. W. Bradley, formerly of Texas, where he has been president of Ft. Worth Union, and a fearless advocate of Liberalism, now located here; Ranford Worthing, one of our most enthusiastic allies, a leading business man of the place; thoroughly devoted to Freethought; Mr. Hartley, a frontiersman, who has learned humanity and reason from nature herself; Richard Day, of Colorado, now of Lower California, where he has a big ranch and many mines, and purposes to make things hum for freedom and progress, where the climate is the most perfect under heaven, the Italy of this new world; Mr. Hughes, W. S. Babcock, Rebecca McKean, Mr. and Mrs. F. F. Wright, formerly of Napa City; Mrs. Ana F. Smith, Mr. Spaulding, and many others whose faces we remember, but whose names vanish, all have made our visit to San Diego most agreeable. The skies poured forth their brightest rays and human hearts were equally expressive for that which shall emancipate the world.

Dr. Abram Bronson has died since I was here; a man notable for his Freethought convictions and work. He was over eighty years of age, and his intellectual fires were not dimmed even at death. He has left several thousand dollars for the erection of a Freeman's hall in San Diego. This noble bequest will be of great service. With such a beginning other generous contributions will be made, and in a central part of the city there will be a temple of humanity in honor of one of the staunchest pioneers of freedom, Dr. Bronson was an Antislavery soldier, and he never let go the flag.

Southern California has been all and more than I could expect for the arduous work of reform. This country is in such a tumult of advance, so many visions are in the air, and so many real things are being planned—railroads, manufactories, etc., and the churches still pushing with all their might—that I did not anticipate so good and cheering a welcome. But fortune is with us after all, and in the busy upheaval and combination of diverse elements in San Diego, our flag, in the hands of brave men and women, is flung to the breeze with shining promise, and the forward ranks are multiplying.

San Diego is bound to be a big city. Her excellent harbor and the increase of railroad facilities make her growth assured. Real estate transactions are dull at present, as everywhere in Southern California, but the resources are here, the wealth, the enterprise; and this will be one of the richest and finest of commercial points.

The impression is abroad that the country about San Diego is not capable of cultivation. But I find the land to be exceedingly productive throughout the country. All tropical and semi-tropical fruits can be raised, and all kinds of grain and vegetables. In some places irrigation is needed, while again better crops are produced without irrigation than with. The soil holds moisture for a great length of time. The rains, so far, have poured millions of dollars into the lap of this county, which is about as large as the state of Massachusetts. San Diego is laid out for a vast emporium. It is twenty miles long and ten wide; two hundred square miles laid out into streets and lots. It looks like a big contract, but I guess in course of time it will be filled.

I am now at Escondido, among the foothills, where six churches are being built and an imposing Methodist college, in a town only two years old. I don't know what kind of a chance Freethought lectures will have, but I shall beard the lion in his "golden mansions."

I am just now in the home of B. B. Rockwood, in San Pasqual valley, where the rugged hills tower on every side, and the valley, from a mile to a mile and a half wide, stretches in and out among the enormous masses, fruitful as Eden itself. Here I am having good companionship, amid the blossoms and the fruits, and here I pen these notes, where the happy fireside home makes the music of hope and progress.

I go from Escondido to San Jacinto for next Sunday, and Anaheim for March 25, and San Bernardino for April 1, and then to San Luis Obispo and Nipomo, and on through Boulder Creek and Santa Clara valley to the Golden Gates again.

SAMUEL P. PUTNAM.

March 14, 1888.

THE AMERICAN SECULAR UNION.

Secretary Stevens, in his communication this week, opens up for discussion a matter that needs agitating, because it concerns the life of the American Secular Union. There is no question that the great body of Liberals throughout these States desire a union of some kind through which they can, as it were, touch hands, and which will bring them together in national fraternity. There is no question either that the American Secular Union effects this result so far as it goes; and that it does not go further is not the fault of the Union or its officers. Such funds as have been subscribed to the work of this organization have been used with wisdom. None have been wasted or misapplied. This is granted. The only question is one of method, and in regard to this, one thing is certain: the method adopted has kept the organization alive and has made it known from one end of the country to the other. Another thing is, in our opinion, equally certain: that if the stay-at-home policy had been followed, as was advised by the opponents of the administration, the Secular Union would be a lifeless and forgotten organization. This aspect of the case, however, need not be discussed, as it is difficult to decide exactly what would have happened if something else had not happened. Future action is certainly open to debate, and we are glad to see that Messrs. Reynolds and Stevens, in setting the ball in motion, have had the good taste to make the question a general instead of a personal one.

As we view it there is need for a division of the house; or, rather, it is appropriate that those who do not wish to remain in the house should hasten to leave it, making as decent an exit as circumstances will permit. If gentlemen who are vice-presidents are not in sympathy with the Union; if, as they claim, the Union is not a good thing, but on the contrary an imposition upon the Liberals of the country, they should no longer allow their names to stand at its head. They cannot consistently be its representatives in office and its opponents in print. Any officer of any organization has the right to resign, and to state his reasons for so doing, but his consistency, if not his sincerity, will be open to question if he gives reasons why himself and colleagues should resign and yet refrains from carrying them into practice.

It is well for each man to be definite and to make himself understood. When an Auxiliary Secular Union, or a body of Liberals desiring to become such, engage an officer of the Union as a speaker, believing him to be its sincere supporter, they will be disappointed to find upon his arrival among them that he is nothing of the kind, and they will be charitable if they do not set him down as, to that extent, an impostor. They will at least be at a loss to know what to make of it all. And when a treasurer denounces the executive officers of an organization as a whitewashing committee, and charges misappropriation of funds while he continues to receive them, people will inquire whether he is a knave to his own knowledge or a fool to the knowledge of his colleagues He may be neither, but his line of conduct lays him open to the suspicion that he is one or the other. If his own appreciation of the fitness of things does not call upon him to resign, a call to that effect may appropriately come from other sources.

Again, when a speaker allows his name to be used as an officer of an organization until he has secured appointments to lecture as such, and then quietly withdraws from the organization, giving varied and contradictory reasons, which are equivalent to no reason at all, for so doing, and then fills his appointments thus secured, he is, to say the least, sailing under false colors. And if, parallel with this course, he pursues that of basely impeaching the motives, the honesty, and the character of his fellow workers, he is simply undermining the structure which he professes to be engaged in building up.

This article is not written for the purpose of charging that any of the inconsistencies pointed out are really imputable to any officer or member of the American Secular Union; they are apparent only. We charge nothing, but inasmuch as the attitude of many supposed-to-be representatives of the American Secular Union is generally regarded as undefined, we suggest a division of the house and an open debate. Let those who oppose the present policy say so; let those who oppose current methods say so; let those who oppose organization say so; and let those who oppose any measures for the carrying out of the Nine Demands of Liberalism freely express their opinion. Delegates and leaders may then enter upon the deliberations of the next Congress with definite ideas of the questions to be settled, and with matured plans for future action or inaction.

HELEN GARDENER will please accept thanks for her notice of FREETHOUGHT in the Truth Seeker of March 3. It is rather too good to be copied into our columns.

A GOOD many names have been added to FREETHOUGHT'S subscription list within the past few weeks. We hope that every subscriber will consider himself or herself a friend, a worker, and an agent for this paper. We will gladly send sample copies to the addresses of any who would be likely to subscribe, and patrons will do us a favor by forwarding such addresses.

J. W. MCCORD, of Hanford, was in the city last week, looking after stock for his horse ranch. By accident he had seen a copy of FREETHOUGHT and hastened at once to call and leave the names of four subscribers. He also proved to be an interesting talker. Among other things he said was that the Masonic lodge in his locality is composed mainly of Agnostics and Atheists, and that other lodges in the state are pervaded with Infidelity to a similar extent. This will be entertaining information to some of the Eastern Masons, who regard Atheism as a Masonic offense.

WHEN any question needs settling it is only necessary to call in a priest, and the discussion may be closed at once. At a recent meeting of Congregational pastors the Rev. Mr. Meserve, discussing Spiritualism, pronounced it an institution of the evil one and therefore to be condemned. All the religious people except the Spiritualists were willing to accept this view of the case, but Mr. J. J. Morse, of England, stood up in Metropolitan Temple the following Sunday, and, while under spirit control, proceeded to pulverize the Rev. Mr. Meserve in quite an effective style. He asked that the reverend gentleman should demonstrate his fundamental thesis, that there is such a personage as Satan. He deemed it essential that the existence of the great adversary should be proved before anything could be truthfully attributed to him. This sounds to us like a reasonable proposition, but it can have no weight with Christians. If Satan actuates the Spiritualistic speaker, it would be exactly in his line to lie about facts and to serve his diabolical ends by denying his own existence. He knows, of course, that he can do his most effective work in the livery of heaven, and this is undoubtedly the reason why he has chosen honest and upright persons, as the Spiritualists generally are, for his servants instead of trusting his reputation in the hands of clergymen, priests, and Sunday-school superintendents.

MR. STONE'S DISCUSSION.

We publish this week part of a discussion which Mr. H. P. Stone, of Oakland, is having with a good Christian lady. In offering it for publication Mr. Stone is modest enough to admit that there is in it little that will be new to Liberals. In reply to this objection we may say, as Colonel Ingersoll says, that an argument is new and has the dew of morning upon it until it has been answered. Besides, we hope that this paper is read occasionally by others than Liberals. We hope we are doing something in the way of missionary work. This issue, at least, will reach several hundred of Mr. Stone's acqaintances, Liberal and otherwise. We assure them all that the reading of it will repay them for the time so spent, and it is hoped that many of them will embrace the present moment to subscribe for FREETHOUGHT. We can promise them, if they do so, that their mental evolution from the conditions imposed by early education will not be as slow as his has been, for he tells us that it took him fifteen years to become sufficiently advanced after he began to think, to accept the "Nine Demands of Liberalism," and he could not have done it then only from having had the good fortune to hear Remsburg's lecture on "False Claims," at the Rochester Convention.

That lecture, together with the help of the Truth Seeker, which paper he had never heard of until that day, has done much to set his mind at rest. We think his experience is similar to that of the majority of Liberals, and shows the necessity for missionary work among our best, most thoughtful, and active men.

Some may inquire who Mr. Stone is. We take pleasure in introducing him to the readers of FREETHOUGHT. He is a gentleman who frequently calls at this office, and we have extracted from him the information that he is a native of Rochester, N. Y., and reared in Canada, where he worked on a farm summers and went to school winters until he himself became a teacher, and prepared himself for the university. The Cariboo gold excitement in 1862 brought him as near British Columbia as San Francisco, but the reports received here as to those mines determined him to go no nearer. He drifted about this state looking for something that would just suit him until his money was all spent, and the first "soft job" he struck was chopping cord wood for his board. He says he put in a week of as good solid work on that salary as he ever did in his life. From this he won his way up to the work of cutting saw logs in the Santa Cruz mountains at $1.50 a day, and would have done well there if at about the end of the first month the contractor had not gone off and forgotten to pay him. He next found himself making shakes (split boards), but in the autumn of that year secured a position as teacher of the Soquel school in Santa Cruz county, which occupied him for the next five years. At this period he seems to have been something of a "rustler," for during the last two years of the time he also discharged the duties of county superintendent of public schools, and United States inspector of spirits for the second district of California. He also, he says, studied law with John P. Stearns, Esq., now of Santa Barbara, then district attorney of Santa Cruz county, and was admitted to practice in the district court. He gave up all his positions in the winter of 1867-8 to engage with a couple of friends in making their fortunes in the Texas cattle business in southern Kansas, near the Indian territory. Inexperience, hard winters, and low prices swept away all their capital, together with the prospective fortune, within two years, and concluding that he was not designed for a "cow boy" life anyway, he removed his family to California and located in Santa Barbara, where his former success as a teacher in this state secured for him the position of principal of the public schools of that place. Here he wrought some reforms to which at this day he still points with pride, and at the end of five years, after having had ten years' experience in teaching, received a state life diploma as teacher.

Drifting into politics, during the last year of his teaching he was elected county clerk, who was then also auditor and recorder. After two terms in that office he went back to Rochester to engage with his brother in the retail nursery business which the latter was successfully conducting there. In a few years they built up the largest business of the kind ever conducted, up to that time, having branch offices in Portland, Me., Philadelphia, Cincinnati, Detroit, St. Paul, Kansas City, Toronto, and Oakland, and a force of nearly five hundred salesmen on the road. They also had quite a large import trade from Europe and some from Japan. But Mr. Stone's health failed from overwork, so he spent one winter traveling in Europe for the benefit of his constitution, and in the interest of his firm. At the time when the business seemed most prosperous, the sudden death of his brother, coupled with his own impaired health, compelled him to close out the businsss, and, like all old Californians who leave this state, he turned his steps once more toward home, and located his family permanently in Oakland; while for the next few years he spent much of his time traveling back and forth to the East in connection with his former business, and for the past two years has been doing a little something in real estate in Los Angeles county, and now, at forty-seven years of age, for the first time in his life, finds himself without employment, and is sufficiently unreasonable to complain of being miserable in a situation which we suppose we shall publish this paper for the remainder of our natural life without securing. The old saying, "A rolling Stone gathers no moss," has not been verified in Brother Stone's case, though he is not a mossback by any means. He confesses that he was married while teaching in Soquel, and owns up to five children, all natives of California. The two eldest, a son and daughter, are in the junior class of the State University, while a third is attending the Oakland High School, and he hopes to give them all a liberal education whether they ultimately become subscribers to FREETHOUGHT or not. He says he has traveled much and seen many desirable places, but, all things considered—society, climate, beautiful scenery, educational facilities, and all those things that tend to make a desirable place to live and raise a family in—Oakland excels them all. He is there now to stay, and has sent the junior editor of this paper a warm invitation to go buggy riding with him in the outskirts some Sunday and select a nice, quiet lot in the Mountain View Cemetery for future reference.

THE ELGIN SUNDAY-LAW CONVENTION.

From the American Sentinel.

II.

Prof. Samuel Ives Curtis said in this convention: "We are not commanded to remember the Sabbath as a day of rest and recreation, but to 'keep it holy.'" And last spring in the Boston Monday Lectureship, Joseph Cook said:

> The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship.

There, that ought to be plain enough to make anybody understand what is the purpose of the demand for "civil" Sunday-laws. The only safety is in never allowing them to secure themselves in the first step—that is, in never allowing them to secure any sort of a Sunday law. For just as soon as the so-called Protestant churches in this land become possessed of power to wield the civil power in the interests of religion, we shall have the papacy over again.

But Dr. Everts continues; it is not enough that Sunday papers must be stopped in behalf of the churches, but Sunday trains must also be stopped, and for the same reason. He says:

> The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations. The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!

Oh, yes! The church-members, and the church-goers, will go on Sunday trains and Sunday excursions, etc. Therefore the *trains* are responsible and are hurrying their passengers on to perdition. Therefore by all means stop the Sunday trains so as to keep these excellent church-members out of perdition, for if they have any chance they will go. Shut up the way to perdition, and then they will go to heaven. They haven't enough religion, nor love of right, to do right, therefore they must have the state to take away all opportunity to do wrong. And these people will boast themselves of their religion, and their being Christians! It is difficult to see how a Sunday train can hurry anyone to perdition who does not ride on it. And if these church-members are hurried on to perdition by Sunday trains, who is to blame?

The following statements made by Dr. Mandeville, in the convention, are literally true, in a good deal deeper sense than he intended:

> 1. There has been an alliance formed between the church and the world.

That is a fact, and it is going to ruin both.

> 2. Let us not deny it.

Amen. We earnestly hope you will not. There is no use in

trying to deny it. But instead of going about in the right way to remedy the evil, you set on foot a scheme to compel the world to act as though it were religious, and so to bind closer the alliance, and increase the evil.

3. Influential men fasten themselves upon the church: a sort of political Christians.

Most decidedly true. And the most "influential" of these "political Christians," and the most of them are found in the pulpit; and they organize conventions and pass resolutions to give their "votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," "as a day of worship."

4. Too many men are in the church for self-profit.

Indeed there are, a vast number too many.

5. We pastors are to blame for allowing them to rule.

Yes; you are. You are especially to blame for those influential political Christians fastening themselves upon the church and ruling it, and trading off its votes through Sunday-law conventions. The churches themselves, however, are not clear of blame in this.

But the following statements by the same gentleman, we do not suppose have any deeper meaning than he intends:

1. The subject has two sides. We must not look alone at the religious side. The interests of the church and state are united.

And yet you are all opposed to a union of church and state, aren't you?

2. The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty. . . . When the church of God awakes and does its duty on one side, and the state on the other, we shall have no further trouble in this matter.

Yes, we remember how it was before. The gentle Albigenses in the south of France greatly disturbed the church. They refused to obey its commands. But the church was wide awake, for Innocent III. was pope; and he awoke the state with the call, "Up, most Christian king, up, and aid us in our work of vengeance!" And thus with the church awake to its duty (?) on one side, and the state on the other, the Albigenses were swept from the earth, and there was no further trouble in that matter.

Woe worth the day, and thrice woe to the people, when the religious power can compel the civil. And that is precisely what this Elgin Sunday-law Convention proposes to do.

It would seem from Dr. Mandeville's citation of the example of Nehemiah that they intend to set up a theocracy here. If not, there is no force in his argument, from that instance. But from the following it is quite certain that that is what they have in view. Prof. C. A. Blanchard said:

In this work we are undertaking for the Sabbath, we are representatives of the Lord God.

Therefore it follows that when they vote to support those candidates and political officers who will pledge themselves, etc., they will vote as the representatives of God. And if any of themselves should secure votes enough to send them to the legislature or Congress, they would go there and legislate as representatives of God. And when they get into their hands the power to enforce the law, and to compel the civil power to do their bidding, they will do it all as the representatives of God. And thus again it is demonstrated that if these influential "political Christians" once get the Sunday-laws for which they are so diligently working, we shall have in this nation a living image of the papacy. And again we say the only safety is in not letting them secure the enactment of any sort of a Sunday law, nor anything else through which they may dominate the civil power.

NOTE.—We have not selected all these quotations about the religious Sabbath, and left out what was said about the civil Sabbath. We have carefully read the whole report, and we state it as the literal truth that outside of the resolutions there is not in all the report a single sentence about a civil Sabbath. It is all religious and that only. And yet, just like the California Sunday-law Convention, when it came to putting the thing in form to get votes and legislation they deftly insert the word "civil." All this goes to show what we have often stated, that there is no such thing as a civil Sabbath; and it shows that these men do not really intend to secure, nor to enforce, a "civil" Sunday-law, but a religious one wholly.

THE CHRISTIAN RELIGION.

MRS. M. TO MR. STONE.

DEAR FRIEND: I have thought a good deal of our little talk upon the cars last Sabbath, and while I know full well that such discussions are apt to be very fruitless, I trust you will bear with me if I add a thought or two to that which has been already said. Those troublesome questions about the Old Testament history that can never be satisfactorily settled to the mind of a doubter, are not after all the important ones, at least not those of first or prime importance.

To begin an investigation of the claims of religion with such inquiries always seems to me like beginning the study of arithmetic with the miscellaneous examples at the very last of the book. There is an A B C of religion as well as of science, and we cannot make satisfactory progress till we begin to study in the right way. You will of course accept that statement and have your own ideas of what constitutes the very first principles of religion, and so I do not propose a discussion, but ask the privilege of stating the matter as it seems to me; and in so doing I represent no system of theology, but the results of my own thinking.

Human reason does not seem to me the dominant faculty of the human soul, that which most vitally affects its weal or woe, but rather the principles of love and hate. In other words, the moral nature of man transcends the intellectual, both as a motive power and a source of happiness; and so it follows that to understand the needs and wants of a human soul in this its most vital part is the most important subject of inquiry. The soul of man is made to love, and can never be satisfied without an adequate object of love. Human love only partially meets this want. It is as a rule disappointing; we must have something higher, nobler. Neither does a beautiful ideal satisfy this craving of the soul. Can we believe that there is in human nature this great want without its counterpart? I do not see how we can escape the conclusion that there must be somewhere a personal God to meet this crying want of the soul, a being away above us, capable of commanding our admiration, as well as love, and one that can and does love us, and makes us feel it. In short, the God-man, Christ Jesus, combines in himself all the requisites to meet and satisfy this great crying want in every human heart, and that history as well as the Bible proves it I am sure can be shown most clearly.

This power of love to a personal God, as revealed in Jesus Christ, is one that challenges an equal. It lies at the foundation of all our missionary operations. Men and women are found to-day going everywhere to help and save the ignorant and degraded, moved by this overmastering power of love to God, and that simple power is that which moves the heathen world to accept the religion thus offered. The history of the Sandwich Islands is in point. They had been known to the civilized world for forty years before the missionaries went there, and were made no better, but rather worse, by the contact. But the missionary went preaching the love of God, his holiness and their sinfulness, and in less than five years the queen and her prime minister, with others, were won, and the change that came over them was marvelous. Twenty years from the time the first missionary went there, an entire change had come over society and the government, as well as over the face of the country. Its civilization was the outgrowth of religion and nothing else.

The fact that there has been, in some respects, a retrograde movement there does not militate against this statement. That came, not because the work done was not real and genuine for the most part, but because wicked men from this Christian land had power to draw away those who were not genuinely converted. The savior himself told us that there would be tares with the wheat, and all experience proves it, but that is not saying there is no wheat; and what is true of the Sandwich Islands is true of multitudes of other places to-day. A religion that is based upon undying love to a personal savior is the foundation of the highest forms of civilization, and is regenerating the world to-day.

My dear friend, I trust you will pardon the personality, but I must tell you that I know this by the most blessed experience, as well as history. Oh, I wish I could tell you what a blessed thing it is to have an Almighty Savior; one that loves you and that you can love with every fiber of your being. That you may yet have such a one to the joy of your soul, is my prayer. Your true friend, ———

P. S.—Since writing the above I have decided to ask you to help the good women of this state in the great temperance work they are doing through an organization known as the Woman's Christian Temperance Union. You are, doubtless, more or less familiar with its history and work, and of course are interested in that great movement which is fast becoming the leading idea of the age, viz., saloon and anti-saloon. There is a band of most earnest and successful workers right here in Oakland, but alas! what can we do without money? I often say to the gentlemen: You are as much interested as we are in the great outcome of all this work, but you cannot spare the time to educate the people and save the young. We women are doing the work, and a great deal of hard work free gratis, but we need money for literature and to keep lecturers in the field, etc. For that we must look to the gentlemen, and so give to the world a new illustration of that great principle of political economy, the value of division of labor. How would you feel about

making Mrs. Stone a life member of our Union by the gift of twenty-five dollars, and so greatly help those workers?

REPLY.

DEAR MRS. M.: I certainly appreciate the kindly feeling which prompted you to write the letter I received from you a few days ago, for I know it comes from a good and honest heart and sincere desire to do me good.

I am sure I can all the more readily and truly appreciate your motive from the fact of knowing that I honestly occupied exactly the position you occupy to-day for nearly thirty years of my life, and remember well how solicitous I felt for the welfare of the souls of those who seemed indifferent to the momentous question of the soul's salvation, or who could not see as I saw.

I was quite a thorough student of the Bible, believed as I had been taught, that every word of it was the inspired word of God, and when I read of those terrible crimes committed by his chosen people, often by his express commands, and the foolish tales without reason or profitable instruction in them, I devoutly closed my eyes and refused to allow myself to disbelieve them or to reason upon them; saying, "Great is the mystery of godliness," or, "God moves in a mysterious way his wonders to perform;" thus satisfying myself that it must in some way be all right, that I had no right to call in question the truthfulness, or justice, or reason of anything recorded in that book. I furthermore refused to read anything except what would tend to confirm me in a belief which had been instilled in my mind as it grew, and for which I was in no way responsible.

About twenty years ago I had the good fortune to hear that gifted man, Chas. G. Ames, a Unitarian minister, preach in Santa Cruz, and I shall ever regard him as the Moses who led my mind out of "Egyptian darkness," and cherish his memory accordingly. Since then I have read and thought much upon these matters, and believe I have been able to take a position from which I can view them impartially; and I assure you I now view them in an altogether different light from what I formerly did.

I know you are honest in your convictions; I know I was honest in mine at the earlier period I speak of, and from what you have known of me for many years past, I think it is not too much for me to ask you to believe me when I tell you I never was more honest in my convictions than I am at the present time.

I am very liable to be mistaken, of course; but I always supposed that the Old Testament was claimed to be the A B C of the Christian religion, that which led up to and was the foundation and support of the New Testament, that upon which the whole superstructure of our religious system rested, and without which much of the latter would be as unintelligible to the ordinary understanding as would be the miscellaneous examples at the end of the arithmetic to the ordinary mind without all that goes before.

I am afraid you take me out of my depth when you speak of the human soul as a thing having faculties not dominated by reason, or as being something distinct from mind or reason, and you must excuse me if instead of trying to follow you into deep water, I prefer to "keep near shore and bait for small fish."

Many years ago a very great man for whom I have a great admiration wrote: "It is only by the exercise of reason that we can discover God. Take away that reason, and he would be incapable of understanding anything, and in this case it would be just as consistent to read the book called the Bible to a horse as to a man. How, then, is it that these people pretend to reject reason?"

The reasoning faculty being absent, we are no wiser than the brutes; hence reason must be the dominant faculty, and we have no use for any book or any science or any teaching that will not stand the test of reason.

I would not willingly say anything to hurt your feelings, but I must be honest enough with myself to say to you that I shall never again so far renounce my reason, or so far outrage my sense of justice, as to allow myself to believe for one moment that a God exists who ever did or ever can perpetrate a wrong or an act of outrage and injustice upon any of the beings he has created, or that very much of that book called the Bible is his inspired word.

There are many moral precepts contained in that book that I am willing to accept without question; not because they are in that book, for most of them appear in the sacred writings of so-called heathen nations, penned long before most of our Bible was written (see Confucius, Buddha, etc.), but because, like the axioms of geometry, they are self-evident truths which all human experience teaches us require no demonstration.

I know from my reading of history that differences of opinion with regard to the teachings of this book have led to more wars, persecutions, bloodshed, terrible crimes, and human misery generally, than all other causes combined, and that only as the superstitions taught in this book, and those growing out of it, have lost their hold upon the mind through the light of science and the general diffusion of knowledge among the masses of so-called Christian nations, have those nations been enabled to emerge from the debasing ignorance which for a thousand years, during the so-called Dark Ages, when they were entirely dominated by the Christian church, enveloped the world like a pall of blackness.

As the diffusion of knowledge becomes more general, the disbelief in the inspiration of the Bible becomes more nearly universal; the supernatural gives way to the natural, and men are not afraid to hold up their heads and apply the test of reason to every question, be it religious, scientific, or political.

You say, "I do not see how we can escape the conclusion that there must be somewhere a personal God."

I say with equal honesty—for one must be honest with himself when thinking on such a question—that it is entirely incomprehensible to me how anyone who thinks can imagine the possibility of such a thing in nature as a personal God.

Such a being, if I understand the expression, must have form and parts and occupy some definite space. My God is omnipresent, and consequently occupies all space; and if personal, having form and parts, there would be no room for anything else in the universe. It is just as impossible for me to think of a personal God being in existence without some creative power back of him as it is to think of a universe being in existence without some creative power back of it.

There is a creative power acting in and through all nature which you may call god, law, or any term to express the idea, which acts continually, invariably, and has never changed in its course of acting, and never will notwithstanding all the prayers and sacrifices offered up by all the human beings that have lived since the first rude savage, just developed to a condition a single stage above the brute creation, lifted up his hands in supplication to the "great spirit" to protect him from the lightning or other destructive force of nature. The same God that sends the rain upon the just and the unjust, that causes the light and heat which produce the abundance of the earth, sends also the lightnings that smite the just and the unjust alike, the hurricane that destroys, the earthquake that lays in ruins the palace and cathedral, the "little church round the corner" and the poor man's cottage, with equal impartiality; the famine which falls most heavily upon the poor, and the pestilence which is no respecter of persons. The good and the evil all come from the same source, and often that which seems to promise most good if we can only attain it, when attained results only in evil; while the apparent evil often proves to be a blessing in disguise.

There is no such thing as the supernatural. Everything in nature is subject to the same unchanging universal laws, and hence I do not believe there ever was such a thing as what we call a miracle, which could be accomplished only by a change or suspension of a law of nature. Nor are such things as miracles needed to establish any truth. You know that this miracle business has been worked to an enormous extent by the most powerful Christian church, and in that church in certain places (notably in places where the people are most unenlightened) they continue to occur up to the present day; and why should they not if Christ's promises to his disciples are worth anything? Where one miracle is recorded in the Bible, they have a hundred performed by their saints and relics of saints, all equally well authenticated with those in our Bible, and some of them more wonderful than many of ours. You do not believe in those miracles taught by priests not of your faith, but hundreds of millions have believed them, and do to this day.

You say, "I wish I could tell you what a blessed thing it is to have an almighty savior."

My dear friend, I sincerely believe you, and I used to feel exactly that way toward my father and mother, who were Presbyterians at that time, when I abandoned the faith I was brought up in and was converted at a Methodist camp-meeting, and as a choice of societies I would unite with, through the influence of one of the best men I have known, was led to choose the society of "Disciples," as they styled themselves because they had no creed but the New Testament. At that time they believed baptism by immersion essential to salvation. The good friend spoken of directed my scriptural studies, and I soon learned to believe firmly in the doctrine—for you know you can learn to believe almost any doctrine by a diligent study of the scriptures with that special end in view. How often have I prayed earnestly to the "personal God" I could then see so vividly sitting on the great white throne, surrounded by angels with harps in their hands, singing his praises day and night, that he would enable my parents to see his will and do it. His answer to my prayers was to make them both professed Liberals.

I was young and enthusiastic and thoroughly in earnest in my religion then, I assure you; but the picture of a personal God and the heaven of my imagination have gone the same way the picture of Santa Claus with his reindeer and sledge and bundle of toys went at a somewhat earlier period.

Why can you not understand it? Don't you know as well as believe that the Hindoo, the Mohammedan, the Catholic, thousands of millions of them, have received the same consolation from their religion, the same answers to their prayers, in times of calamity and distress and in the hour of death, that you and other Christians of your faith have from yours? This does not prove that either they or you are right, but simply that they and you are honest in thinking the religion you have been educated in is the true religion and satisfies all the longings of the human soul. Had you been born of Catholic parents, you would be as firm a Catholic as you are now a Protestant; for I know you too well to think you could ever be anything but intensely true to your convictions; and if you led as honest and useful a life as a Catholic as you have as a Protestant, you would certainly have had the same claim to all the future good there is in store for anyone that you have now. Your claim does not rest upon what you believe, but upon what you are. I know an ignorant Irish Catholic washerwoman in this city who has done more real good in the world in her quiet way, according to her means, than thousands of professed Liberals and Christians who are living in affluence, and I have no hesitation in saying that I would refuse to enter a heaven whose doors would be closed to her. Still I have not the slightest idea it is her belief that makes her character so admirable.

Belief is simply a matter of education, for which you are no more responsible than you are for the color of your hair, so long as you continue in the belief you were born and educated in. I do not believe as you do, or as my Catholic friend does; but I am just as honest in my unbelief in most that you believe in of a religious character as you are in your belief: yet this has nothing to do with my moral character. I am just as happy in my Infidelity, if you choose to term it that, as I ever was when I believed about as you do, and have no more desire or license or temptation to lead a dishonest or immoral life than I ever had. I have no fear for the future, for, you know, "knowledge casteth out fear." My father, brother, and many of the best and truest men I have ever known have gone into eternity in no more hopeful condition of mind than I now enjoy, so far as their faith was concerned, and I have not a shadow of a fear that they are not all right if they still live, providing they find something to do and something to learn. To wear white robes and walk golden streets and wave palms and sing praises forever and ever would be no heaven for them. There can be nothing satisfying to the all-inquiring, active, progressive human mind in such a child's picture of paradise as that. Progress, growth, and development or decay and death is the law of nature and ever will be.

You say, "The soul of man is made to love and can never be satisfied without an adequate object of love," and that "the God-man, Christ Jesus, combines in himself all the requirements to meet and satisfy this great crying want in every human heart." I should like to preach you a sermon on this topic as long as those I was compelled as a boy to sit and listen to from the good old Scotch Presbyterian minister I remember so well, rest his soul! He is in heaven now, and I bear him no animosity for the tortures I endured on those hard seats. But I will be more merciful to you, and content myself with quoting that beautiful little poem of Leigh Hunt's. It always does me good:

Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

These are my sentiments. This covers the whole ground. "In as much as ye have done it unto the least of these, ye have done it unto me." Let all good men and women lavish the wealth of their love upon their fellow-men. Let them exhaust their energies in efforts to form and elevate human character, and they will come nearest to serving and loving the Lord. God, Christ, and all the holy angels are able to take care of themselves; they want no service from us, for we can do nothing for them, nor can we teach them anything. If all the wealth of love and money and energy and enthusiasm that has been expended in trying to bring the nations of earth, through the power of love or through the power of force, to believe in and love God and Christ, had been expended in enlightening the human mind and dispelling the dark clouds of ignorance and superstition which have only been partially lifted as yet, even in the most favored places, we should be much nearer the millennium than we are to-day. To quote from Thomas Paine's "Age of Reason:"

> However unwilling the partisans of the Christian system may be to believe or to acknowledge it, it is nevertheless true that the age of ignorance commenced with the Christian system. There was more knowledge in the world before that period than for many centuries afterwards; and as to religious knowledge, the Christian system was only another species of mythology, and the mythology to which it succeeded was a corruption of an ancient system of Theism. It is owing to this long interregnum of science, and to no other cause, that we have to look through a vast chasm of many hundred years to the respectable characters we call the Ancients. Had the progression of knowledge gone on proportionably with the stock that before existed, that chasm would have been filled up with characters rising superior to each other; and those ancients we now so much admire would have appeared respectably in the background of science. But the Christian system laid all waste; and if we take our stand about the beginning of the sixteenth century, we look back through that desert in which not a shrub appears to intercept the vision to the fertile hills beyond.

Let us try to realize that our duties belong to the here and now, and to the inhabitants of this world, where we shall find ample room to lavish all our love and sympathy where it is needed and can do some good; that love to man is love to God, and the consciousness of having faithfully served our fellow-men will satisfy all the longings of the human mind. If we can fully realize this, we shall have little more concern as to what may be our condition hereafter than we have with our condition before we came into this life; and we shall be satisfied that if there is a future for us, it is in the hands of our creator who makes no mistakes, and it will be all right. The very best use we can make of our time in this life will be the very best preparation we can make for another, be it what it may. One world at a time is all that the best of us can well attend to.

You say, "Men and women are found to-day going everywhere to help save the ignorant and degraded, moved by this overmastering power of love to God." Far be it from me to disparage their motives or the good they do. If they would only content themselves with saving them from their ignorance, with-

out trying to substitute one kind of ignorance for another, you would find me a regular contributor to the missionary cause. I acknowledge that they may do some good, but were it not that the primer goes hand-in-hand with the catechism, and secular education with the religious teaching, they certainly would accomplish very little good.

Can you show in the world's history greater religious zeal, greater personal sacrifice, and more heroic fortitude than has been displayed by the Jesuits and the missionaries of the Catholic church, or point to labors of this character that have been more successful in accomplishing their object? The only parallel is to be found in the history of Mohammedanism. Then comparing your creed with theirs, can you honestly rejoice in their success in converting the heathen to their faith?

Read a few excerpts from the late speech of Rev. Canon Taylor at the church congress recently held in Wolverhampton, England, and say whether you can honestly rejoice in the temporal regeneration of the African heathen by the Moslem missionaries when they are thereby, according to Mr. Taylor, irrevocably lost to the redemption taught by the Christians. Mr. Taylor says:

> The faith of Islam is spreading over Africa with giant strides. . . Christianity is receding before Islam, while attempts to proselyte Mohammedans are notoriously unsuccessful. We not only fail to gain ground, but even fail to hold our own. . . . An African tribe, once converted to Islam, never returns to paganism, and never embraces Christianity. . . . When Mohammedanism is embraced by a negro tribe, devil-worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. Filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness rare, gambling is forbidden. A feeling of humanity, benevolence, and brotherhood is inculcated. Islam, above all, is the most powerful total abstinence association in the world; whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people. Islam introduces a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvelous. How little have we to show for the vast sums of money and precious lives lavished upon Africa! Christian converts are reckoned by thousands. Moslem converts by millions. . . . The strictly regulated polygamy of Moslem lands is infinitely less degrading to women, and less injurious to man, than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems."

He also says, quoting from the returns of the Church Missionary Society, that "in India last year, 841 missionaries spent £48,000 in making 297 converts. In Ceylon, 374 agents secured 207 converts at a cost of £10,138 17s. 6d., and in Persia, Palestine, Arabia, and Egypt together it required all the efforts of 109 missionaries and native agents at a cost of £11,804 9s. 6d. to baptize one person."

The London Table, commenting on the above, says:

> It may be argued that the worth of a human soul is not to be estimated in currency. That may be so, and it may be also that the particular Jew, Turk, Infidel, or heretic whose baptismal expenses amounted to £11,804 9s. 6d. is a bargain at the money, but only think how many English souls could be saved, and how many human English stomachs filled, at a tithe of the expense.

I cannot help thinking there is a vast amount of good hard sense in the Table's criticism, and that there is much force in the old saying, "Let charity begin at home."

From all that I have read and learned of the Christianizing of the aborigines of this country and the islands of the Pacific, and considering what you say and what I have read elsewhere of the ultimate effect of the Christian civilization on the natives of the Sandwich Islands, up to the present time, taking a candid, practical view of the matter from the outside, I cannot resist the conviction that all those barbarians would have been vastly better off if by any possibility they could have been left in a state of nature, undisturbed by civilizing influences; unless we take the utilitarian ground that their annihilation is preferable to their continued existence in that condition; for we know that their natures seem to be such that our civilization to them generally means extermination.

You are precluded from taking this ground, for by so doing you would impugn the wisdom of their creator in making them at all. This thought of course can only relate to those tribes that perish under our form of civilization.

Then, looking at it from another point of view. If I honestly believed, as I suppose you do, that to learn of Christ and the gospel without accepting him and believing in him will consign the unbeliever to endless woe, I should say emphatically that the greatest cruelty and injustice you can possibly perpetrate upon thousands of millions of human beings now living and yet unborn who have never heard of Christ, and never would hear of him except through the Christian missionaries, the Christian churches are perpetrating upon them to-day by spending millions of money to carry to them the "glad tidings of great joy" which in the very nature of things can result only in the salvation of a few while it brings eternal damnation to the great multitude. I cannot look at it in any other way. Better let them live for a few years in the innocent enjoyment of the ignorance, bestiality, and even cannibalism to which they were born, and than which they know no better condition, and let them go into eternity the innocent children of Nature with the possibility of advancement ever open to them, than consign them to eternal perdition. What a terrible significance is there in the thought of an eternity of misery; and how can you for a moment compare any possible advantage to be derived from the most favorable conditions of this brief life with that? I know it is not in your good heart to retain your faith in the goodness and justice of God, and consent to the late infamous decision of the Presbyterian American Board for Foreign Missions, viz., that their missionaries must teach that the heathens who never heard of Christ must spend an eternity in misery.

I honestly think that an intelligent, educated, civilized man who can believe and teach such a horrible doctrine as that in the last end of the nineteenth century is beneath the contempt of all honest men and women. He must have a heart of stone; be devoid of all sense of right and justice; be a fit instrument to seize upon and perpetuate the horrors of the Inquisition if he had the power, and one worthy to be avoided by all good men.

The great mass of Presbyterians, I am sure, do not believe this, for the laity have ever been in advance of the clergy in all liberal ideas; their humanity overrides their theology, and even if they know that such doctrines are taught by their creed, they do not think of it, but simply pass it over, pay their pew rent, and retain their church relations; while the humane and liberal-minded among their clergy are boldly disavowing such debasing portions of the creed, or severing their connection with the society.

An intelligent man who could allow himself to accept of such a belief would richly deserve to be sent as a missionary to a cannibal island. No, I would not consign him to so merciful a fate; I would do worse; I would consign him to the infamy of his own mind; and at the same time extend to him my pity for allowing his theology to distort, and cramp, and dwarf his soul into an object too infinitely small to be discoverable at short range by the immense telescope* donated to science by the Infidel, James Lick, and erected on the mountain named in honor of the noble minded and liberal Presbyterian, Rev. L. Hamilton, who, as you doubtless remember, was deposed from the pastorate of the first Presbyterian church here in Oakland, and condemned for heresy and excommunicated from the Presbyterian denomination on two charges:

"First.—That he held and publicly expressed the conviction that both scripture and reason sanction the hope and belief that repentance and forgiveness of sins will be possible after death for souls that have not become hardened against the truth in this life."

This is the doctrine, as I understand it, that the American Board for Foreign Missions, in solemn council, in America, in the year of grace 1887, forbade their missionaries to teach.

"Second.—That he denied the belief that the state of the lost will be one eternally increasing in knowledge and capacity for suffering."

My God! can human imagination or devilish malignity devise a more horrible doctrine than this? God will not be satisfied with allowing his victims, poor, weak, ignorant mortals, mere children in knowledge, unnumbered millions of whom never heard of Christ, to rest in eternity with no greater capacity for suffering than they possess here, but will have them go on "eternally increasing in knowledge and capacity for suffering." Do you wonder that I cannot believe in such a God as that, or still

* Correctly speaking, a small object near at hand is a proper subject for the microscope; but the thought of the telescope, leading to what follows, slipping into my mind, I used it by no kind of license I can name.

think I have spoken too strongly against Presbyterian teachers? A successor of Mr. Hamilton in the Presbyterian church in Oakland has taught that a failure to observe the first day of the week in a particular manner is a "violation of a command of the decalogue;" yet I have never heard of his being tried for and convicted of dishonesty. But let us not be hard upon him, for perhaps he believed it; I once did. Or perhaps he thought God made a mistake when he wrote on the table of stone the seventh day; or perhaps he thought the Roman Emperor Constantine, who issued the edict first proclaiming Sunday, the first day of the week, to be "God's holy day," knew better what God wanted than the Almighty did himself. This same divine also proposed to abolish Sunday newspapers. But the world still moves. Superstition and priestcraft have lost their power to block the wheels of progress, and the Sunday newspapers, purified but not abolished, will be going on educating and redeeming the world when curious antiquarians shall be searching among the musty archives of the past for a copy of the "Presbyterian Profession of Faith."

I have told you some of the things I do not believe, and now I will try, in few words, to tell you some of the things I do believe.

I think I can honestly use the words of Thomas Paine given in his "profession of faith," in the "Age of Reason:"

"I believe in one God and no more, and I hope for happiness beyond this life.

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

My only creed, and all the moral precepts that I can conceive of as binding upon any human being, may be condensed into the single sentence, "Do unto others as you would that they should do to you." This involves the idea that you can commit no sin against yourself without wronging others.

I believe that the consequences of all our acts are as eternal as eternity itself, be they good or bad, and that it is impossible to escape from the consequences of wrong-doing by throwing the responsibility upon an innocent party, even with his consent; and as a natural consequence, I believe the doctrine of "vicarious atonement," and "forgiveness of sins" is immoral, pernicious, and has been the cause of untold mischief to the human race. Let all men be taught that they, and they alone, must suffer the consequences of their own acts, as surely as that their hands must be burned if thrust into the fire, and they will be taught a most powerful motive for right living; and we shall hear no more of the disgusting nonsense about murderers stepping from the scaffold into Paradise and proclaiming with their last words a perfect assurance of heaven for themselves, while their "greatest regret is that their poor victims went into eternity unprepared."

I recognize the fact that the churches, through the power and influence of organization, accomplish much good by teaching moral precepts in connection with their religious superstition, and are able to do much for charity; but I think they would accomplish much more good if they would confine themselves entirely to teaching moral and scientific principles.

Of course you recognize the fact that there is a broad distinction between morality and religion. A person may be intensely religious; that is, believe firmly in the inspiration of all scripture, in the divinity of Christ, the vicarious atonement, and all the doctrines of the church he has been educated in, and at the same time be extremely immoral; while, on the other hand, a person may sincerely disbelieve all these things and still be a strictly moral man and good citizen. Many of our greatest thinkers, scientists, reformers, and philanthropists, as you know, belong to the latter class.

Recognizing, as I do, the good that is accomplished by the churches, I should gladly unite with any one of them that would give up the claim that the religion that was good enough for the civilization of thousands of years ago is good enough and all-sufficient for the requirements of the more advanced civilization of to-day; who would look forward instead of backward, and acknowledge no standard of morality which was not at least equal to what they preach and practice, instead of clinging to a book "written, no one knows when, by persons, no one knows whom, and consequently without authority," many parts of which are so indecent a man cannot read them to his children, or a minister to his congregation.

Knowing, as you and I both do, the wonderful advancement in the liberality of religious ideas, as taught to-day, when compared with the teachings of even forty years ago, gives me full faith to believe that if I could live fifty years longer, I should have no difficulty in finding a church that I could sincerely and heartily fellowship with, without feeling that I was acting the part of a hypocrite, which is a character I do not admire.

I cannot believe any ultimate good can come from teaching error, no matter how much good may be mixed up with it, for it retards the advancement of the mind, which needs the spur of truth rather than the curb of error; and consequently I must be content to live an outcast from church society and all the pleasures of its social life, and satisfy myself with the reflection that my children will live to see the day when no one will be ostracized by society, boycotted in his busines, or neglected by his friends in consequence of his religious opinions.

You are surrounded by your church society, church influences, literature, and work, and have not the same opportunity for knowing what the great, busy, stirring, outside world thinks on this subject that I have; and I assure you that among all the active business men that I meet more than three-fourths of them seem to have much the same views with myself. I know many who attend church regularly and contribute largely to its support who do so, not from any thought of its being necessary for themselves, but because they think it is necessary for others, to keep them straight. Besides, it is "eminently respectable," and, as one friend of this class said to me a short time ago, "good for the women and children."

If the Liberals would unite in compact organization like the churches, there is no question in my mind that they would form by far the largest, strongest, and wealthiest societies in this state. But the trouble with most of them is that, being satisfied with their own convictions, they do not much concern themselves with the views of others, as they recognize everyone's right to think for himself. Besides this, most of them have worked out their own salvation by doing their own thinking, and get beyond the first energy and enthusiasm of youth and become absorbed in business and encumbered with the cares of life before they have come fully to know what they do believe; for you know most of them, of my age, have had to unlearn much of their early teaching, which is no easy thing to do for most persons, especially without a teacher; and by that time they have little leisure to devote to the care of others' minds. It took me fifteen years after I commenced to advance to become sufficiently Liberal to indorse all of the Nine Demands of Liberalism, and now it is hard for me to understand how anyone can dispute the justice of them. Human nature is eminently selfish, and most of those who see little harm to the individual in allowing him to believe in error are not likely to care to submit themselves to the only form of persecution left to intolerance, and still freely exercised, viz., social ostracism and injury to business.

Religion, like everything else, is a matter of evolution, and I look to see the best and highest code of ethics evolved from the churches of to-day, and given force and effect through the influence of church organization; and as I am impatient over the tardiness of that evolution, I feel that the greatest service now being rendered to the world is by such men as Colonel Ingersoll, who, let them be ever so much worse, and their teachings more destructive, than their opponents can picture them, by the vigor and pertinacity of their assaults upon the citadel of superstition are compelling honest men and women to doubt and think; and until they can be brought to this condition of mind there is no possibility of advancement. The lightning sometimes hurts, but it purifies the atmosphere. Nearly all reforms that history gives any account of were inaugurated by those who were infidel to the general teaching of their times. Copernicus and Galileo were infidels to the science of their time, and their doubts led to the discovery of new truths. Luther was an infidel in his time, and helped to weaken the chains of mental slavery. Garrison and nearly all the leaders of the antislavery movement were Infidels, but the movement they set on foot resulted in breaking the chains of millions of human beings; while at the beginning the

orthodox clergy, both North and South, with rare exceptions, were opposed to the movement, basing their opposition on Bible grounds.

Even the temperance movement originated not with the religious teachers, but with Infidels and laymen; and at the "World's Temperance Convention," held in New York about 1853, as well as at the "World's Antislavery Convention," held in London, England, in 1840, the lady delegates were refused admission on the ground that the Bible forbade their being permitted to speak in public. Speaking of temperance reminds me that in your letter you ask me to donate $25.00 to the Woman's Christian Temperance Union. I believe in temperance, and have done so all my life, though I am not sure I can indorse your movement to the full extent. I have paid some attention to the subject to try to satisfy my own mind as to the right and practicability of it, but this letter is already too long to discuss it generally; therefore I will merely touch upon the religious aspect of your movement, for I cannot resist the temptation to ask you if you do not think your society is flying false colors.

To be a *Christian* Temperance Society, it seems to me it must be based upon the teachings of Christ and the Bible. Unfortunately we cannot take the Bible as a text book on temperance, for nine-tenths of its authorities are against us; nor can we follow the example of Christ. The record tells us that he was a "wine-bibber," and that he manufactured as well as drank wine, and nowhere in the New Testament does he forbid the use of wine.

There are nine passages in the Bible and no more, all in the Old Testament, which speak of its use in terms of condemnation; four of these being in Proverbs. But the writer more than nullifies all the good things said in these four passages by what he says in Proverbs iii, 10, and xxxi, 6-7.

As against these nine passages, there are more than one hundred contained in the Old and New Testaments which speak of wine either as a blessing, or threaten to withhold it as a punishment, or directly recommend its use, or forbid its use on stated occasions only, and by certain persons, or speaking of it incidentally, showing that all classes used it, and without either condemning or commending its use.

Some months ago I read a letter from a Methodist minister, published in an Eastern paper, in which he took the ground that Christians did themselves great wrong in trying to base their temperance movement upon the Bible, because the evidence of that book was overwhelmingly against them; and it would be much better to let the temperance question alone altogether, than to destroy the people's faith in the Bible as an infallible moral guide by trying to force an interpretation of it that would support their temperance theories, when the preponderance of testimony was so strongly opposed to such interpretation, as all thinking men and women would readily discover upon examination. He said further that the claim made by some that the wine mentioned in the Bible was not intoxicating was altogether foolish and untenable; that nine-tenths of all the intelligent Christian men and women in the world believed it was intoxicating, else what reason could there be for its being spoken of anywhere in terms of condemnation?

In all this he is of course correct, particularly in the latter proposition; for there are more than thirty passages which show emphatically that it did make people drunk. About the same time I read that article I saw advertised in a New York paper a pamphlet called "Bible Temperance," by Edwin C. Walker, and out of curiosity I sent for it. The pamphlet will accompany this letter, and if you will read it through carefully as you would your Bible—in fact, there is but very little in it but Bible quotations—and after a few days tell me you have done so, and also tell me you honestly believe the preponderance of testimony contained in the Bible is in favor of prohibition, and that you agree with Rev. T. P. Stevens, of Philadelphia, editor of the Christian Statesman, when he wrote: "The education of the children of the republic in temperance principles logically involves the maintenance in those schools of the Bible as the great text book of morals," I will give you $25.00 to be applied in any way you may think best. Very respectfully, H. P. STONE.

MAN has discovered that no one is responsible for his opinions, over which he has little control. Can it be that God did not know it all the time?

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

E. A. STEVENS, Secretary.....750 West Lake street, Chicago
CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
EDGAR C. BEALL, Chair. Fin. Com.....27 Arcade, Cincinnati

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Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

THE LEAFLET METHOD.

"If the Liberals of Colorado were thoroughly organized," says Mr. C. B. Reynolds in the Truth Seeker of March 3, "they would be a mighty power for good." Let me ask, then, why does not Mr. Reynolds, as vice-president of the American Secular Union, proceed to rouse their latent energies and demonstrate this mighty power? The benefits to be derived from organization are certainly not confined to Colorado. Mr. Reynolds's excuse is that the American Secular Union has not prepared leaflets on "How to organize a local Secular Union and insure success." I am not aware that anyone has been able to insure the success of a Secular Union by merely writing a leaflet. If such a leaflet exists, I shall be only too happy to publish it, for it will far transcend in importance all the rest of our literature. But, if the experience of some years is worth anything, I can assure Mr. Reynolds that it will have to be something different from the crudities so far presented.

Liberals, on the question of organization, are as unlike any other portion of the community as it is possible to imagine. I have found that it takes something beside leaflets to inaugurate and maintain a successful Secular Union. The Chicago society has donated hundreds of dollars to the national treasury, besides keeping up a continuous agitation at home. Where can Mr. Reynolds point to a more successful organization of Liberals? This was not the result of leaflets. It was the result of work. The same work on the part of Mr. Reynolds or anyone else could dot this country with organizations all over.

We are also informed that if we publish "How to inaugurate and conduct a science school successfully without a professor or experienced teacher, the American Secular Union would be doing something toward fulfilling its mission, and there would be little difficulty in forming local Unions, with science schools on Sundays and social advantages that would insure their becoming a power for good, and as they grew in influence and numbers, they would in turn help sustain the American Secular Union." In other words, the child must be born before the parent has matured. Mr. Reynolds should remember that there was but $5 in the treasury when I came into office, and scarcely a thing to work with.

Another thing, it appears I have been all along laboring under the delusion that this movement was organized for the separation of church and state. Scientific schools, when possible, are commendable, but they are only remotely related to secularization, and are at least secondary to the practical work for which the American Secular Union was organized. Mr. Reynolds's articles in some of the Liberal papers are headed "The Blasphemer's Peregrinations," as though the writer particularly courted that distinction. Now, a conserver of science would find it more in keeping with the dignity of his ideas to drop that title and give us a little more science. However, that is merely a matter of taste.

The "unkindest cut of all" is that, as Mr. Reynolds must have known when he penned that article, the secretary had been refused the authority by the Board of Directors to even draw from the fund held for his salary to print needed documents, as they did not feel authorized to incur additional expense; that he preferred to have the printing done rather than to draw his salary. However, to get over the difficulty he has drawn his salary and ordered the printing of 65,000 leaflets, 2,000 constitutions, and has aided in getting out his pamphlet on "God in the State" at his own risk, trusting that the majority of Liberals will do something more than throw cold-water criticism on the American Secular

Union. The leaflets are what I consider essential to the work of the organization. Dr. Willis, of Kokomo, a life member, is generously assisting in this work. I am having twenty electrotypes made; ten with the Nine Demands, five with Senator Crockett's speech, and five with Putnam's rally for organization. Each thousand impressions on a large press will make twenty thousand leaflets, and if not ordered in large quantities they come extravagantly high. We can have other plates made, but the first ten, the "Nine Demands," will always be good. These will be out next week. Weeks ago I ordered the constitutions, but no sign of them yet. Treasurer Eckhard has got out one thousand "Christian Paradoxes," which will be mailed to contributors to the fund. The illogical part of Mr. Reynolds's criticism, as I view it, is, that the American Secular Union should first do all this and then "there would be no lack of funds." Can he find printers with such firm faith in our "futures" as to accept them in payment? When I took this office I outlined in "A Word to Liberals Everywhere" what I thought was a practical plan. A portion of that scheme—the book business—I have not attempted to carry out as yet. Probably I placed too much reliance on proffers and assurances of active assistance from quarters where, up to the present moment, it has amounted to o. But when I make and inaugurate a plan which enables me to see my way clear, the slumberers rise from their "masterly inactivity" for the American Secular Union and scream, "Bribes, commissions!" No one prevents any lecturer from donating all the time and service he will for the pure love of the cause, but some people have the notion that "what is worth doing well is worth paying for." The organizer of a society deserves to be paid as much as a talker, in my humble opinion. Secular Unions do not die of discouragement from lack of leaflets, but from being stabbed in the back by pretended friends. E. A. STEVENS, Secretary A. S. U.

SECULARISM OR GOD IN THE STATE.

The suppression of vice society, whose agent is the reptile-like Comstock—chief ransacker of the public mails and paid spy of our moral police—has done its best to suppress the vice of Fre thought. Astonished at the advance of Liberal literature, association encouraged Comstock to commit crime for the purpose of fastening it on others. As Comstock had boasted that he would turn his attention to the Boston Investigator, that Freethought or Infidel publications or tracts would soon be circulated no more, and that he would revive the laws against blasphemy, it was time for the Liberals to be up and doing, for irresponsible dogmatists have never failed to pursue the interests of their creed regardless of the interests of humanity.

President Madison advised in his time that "it is proper to take alarm at the first experiment on our liberty. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characters of the late revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and avoided the consequences by denying the principle. We revere this lesson too well to forget it."

As Secularists, we are opposed—on principle—to the policy of leasing out the laws to irresponsible amateur theological societies, which has resulted in a whole net-work of similar societies. It is unsafe in theory or practice, because it is a palpable violation of the fundamental principles of our state and national government, which must fail or achieve success by being capable of self-government. The policy of legislation must be judged as it tends toward this result. It destroys all confidence in popular institutions, and is a confession that popular government is a failure—that the people cannot be depended on to suppress vice, punish crime, or enforce laws. Therefore, these sanctified inquisitors assume privileges superior to other citizens and act as their accusers. They are selected by co-religionists and are responsible only to them. They cannot be removed by the people, defeated at election, nor impeached. They are the "elect" who are not elected. What a scathing reflection on a republic where all laws are supposed to be enacted and wholly executed by the people or their direct and responsible officers! Our press and people seem to have forgotten the traditions of American liberty, and are ready to acquiesce in anything that is momentarily popular.

The persecutions, imprisonment, fines, and outrages which fell to the lot of D. M. Bennett, Dr. Foote, and many others, were owing solely to their pronounced Infidelity, and were attacks on their constitutional rights which were properly resisted; for against this encroachment of the kingdom of God we must raise up that of a rational, intelligent man. The intermeddling of these quasi-theological societies is a direct insult to the masses. They are a return to the detested forms of ecclesiasticism—committing crime to punish it—employing jesuitical devices and trickery to decoy and espionage. To talk about popular government while these methods of the Inquisition are practiced is simply a farce. It is now very fashionable for pious meddlers who enjoy too much leisure, at some one else's expense, to get up a society to suppress this evil or that vice, never dreaming that the greatest benefit to society they could accomplish would be to acquire sufficient intelligence to suppress themselves.

There are thousands who believe in the justice of our demands; thousands—not strictly Liberals—who would join us on the question of taxation of church property. By organization this element might be made available. If men would only stand up and be counted, the church would find its adherents are not quite so numerous. This must be done, and the Secular Union has undertaken the work. It proposes by literature, lectures, and debates to create a public opinion favorable to secularization of the state.

The pope's legate no longer brings an emperor to his knees, but the multitude still wallow shamelessly at the feet of priests.

Among the best means to counteract opposing influences is to liberally support the Freethought press. It cannot be expected that a secular journal can look beyond us for sustenance, and a press is absolutely necessary for the advancement of any movement. Heretofore our Freethought press has existed through the heroism and financial sacrifices of its editors and publishers. Are we content to leave them alone in the fight?

Anyone can claim to be a Freethinker, Rationalist, or Liberal, but he who will not sacrifice something for the advancement of secular principles—who will suffer its fearless champions to carry unaided the burden of agitation; who offers no resistance to this God-in-the-Constitution scheme; who makes no protest against the discriminating ecclesiastical laws; who refuses to join us in our efforts; who makes all sorts of paltry excuses when asked to contribute a dollar to Liberalism, but who, for business reasons, gives a good many dollars to the enemy; who always has too much company to attend any Liberal meetings—is unworthy the name he assumes.

What right have we to assume the honored title of Liberals or Freethinkers, if we continue to exhibit such discouraging apathy and disheartening indifference? If freed from the galling chains of superstition ourselves, shall we sit with folded hands and afford no aid to the brave organization which is battling for all? If we have ceased to worship God it is high time to render service to humanity, and look well to the betterment of the social and intellectual condition of the race. We should resolve ourselves into an aggressive, educative, organizing propaganda for:

1. Total separation of church and state.
2. Taxation of church property.
3. Abolition of Sunday laws and chaplaincies.
4. Secularization of public schools.
5. Security of all citizens in their equal rights and privileges, without regard to their beliefs and disbeliefs.

Too many excuse this Christian meddling, as it is done in behalf of religion. Religion, as taught to-day, is an empty, cruel hoax. It is simply the imposition of mind-obscuring priests. They talk of their redeemer and their God. The earth teems with them. Thousands of redeemers rushed on to the crucifixion of the battlefield in our memory, and in dying uttered no whine of upbraiding, no *Eloi, Eloi, lama sabachthani*, but a colossal evil crumbled to pieces in attestation of their heroism. Such Christs will never die! Woe to the race if but one savior were all it had to look to for redemption from the deep damnation of injustice. Wherever man has dared to resist a wrong, there has humanity been glorified. Not by the pomp of armies—not by the roll of drums, the blare of trumpets, nor the thunders that Jove's great clamors counterfeit—but by earnest aspirations of noble men and

women, led by the everlasting illumination of wisdom—the resultant forces of the development of reason.

The time has come, freighted with the fate of coming millions, which beckons us to push forward every action and power. There is a great national work to be done as well as a local and personal one by the American Secular Union. All secular reform, to be successful, must be organized. An army without a commander is a powerless mob.

Liberals who enlist in this grand army, on whose banner is inscribed "Universal Mental Liberty," deserve to be enrolled in Fame's brightest temple, where their names should endure for generations. But fame or no fame, it is our duty, and now is the time for action.

If poor in pocket, let us not be poor in spirit or in action. Something is due from all Freethinkers to the work of the American Secular Union. The enemy never sleeps—neither should our vigilance for Freethought.

"It demands thy thought in justice,
Debt, not tribute of the free;
Have not ages long departed
Groaned, and toiled, and bled for thee?
If the Past has lent thee wisdom,
Pay it to Futurity."

E. A. STEVENS.

HOW TO ORGANIZE A LOCAL UNION.

For the information of those who desire to form local societies and unite with the national organization, the following is printed. The form of constitution is simply for suggestion, and changes can be made as the members of the local societies may think best in order to do a more varied intellectual and social work.

HOW TO ORGANIZE A SECULAR UNION.

The American Secular Union is formed by the union of Local Auxiliary Societies. To organize a Local Auxiliary Society, any person (man or woman) may place the following Call at the head of a sheet of paper and solicit signatures:

CALL.

WE, the undersigned citizens of [here introduce name of town or city], agree to organize an Auxiliary Secular Union, to work in connection with the American Secular Union, and to pay the sums set opposite our names for that purpose.

Names.	*Residences.*	*Amounts.*

As soon as ten persons have subscribed to this Call, and five dollars have been paid in, make out an application for a Charter, inclosing the application, together with a money order or postal note for five dollars (or the amount may be inclosed in a registered letter) to the secretary of the American Secular Union.

Any Liberal society can by a vote qualify itself an Auxiliary Secular Union, and take out a charter.

On receipt of the five dollars and application signed by the president and secretary (or the temporary secretary) of the new Union (and as many others as may choose), the secretary will forward to the applicant a charter signed by the proper officers of the American Secular Union.

SUPPORT OF THE AMERICAN SECULAR UNION.

In order to provide an adequate revenue to the treasury of the American Secular Union, to enable it to carry out the requirements of sections 4, 5, and 6 of Article III. of its Constitution, and to do other legitimate work of the Union, every auxiliary is requested to contribute a certain sum monthly, not less than five cents per month from each one of its members, for the use of the American Secular Union. The amount thus collected should be remitted quarterly on the first days of January, April, July, and October, by the secretary of the auxiliary to the secretary of the American Secular Union.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperiled, the advance of civilization impeded, and that most sacred rights of man infringed, by the least interference of the state in matters of religion; and,

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ARTICLE 1. The name of this Association shall be THE SECULAR UNION OF———.

ART. 2. The object of the Secular Union shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in———.

ART. 3. The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4. Such measures shall be adopted for raising funds for the Union as shall be prescribed in the By-laws by a two-thirds vote of the members.

ART. 5. Any person may become a member of the Union by subscribing his or her name to these Articles of Agreement.

ART. 6. The Officers of the Union shall be a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex officio* delegates to the National Convention of Secular Unions when called together.

ART. 7. These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

THE DEATH PENALTY.

It will be remembered that the legislature of the state of New York in 1886 passed an act providing for the appointment of a commission "to investigate and report at an early date the most humane and practical method known to modern science of carrying into effect the sentence of death in capital cases." The commission, consisting of Elbridge T. Gerry, Matthew Hale, and Alfred P. Southwick, has just made its report to the legislature. Immediately after its appointment the commission met, and carefully considered the general outlines of the subject, and also examined the entire criminal law, from its earliest history down to the present time, as to the principles upon which the infliction of capital punishment was based, the methods of execution and the reasons therefor; and in its report, which consists of a pamphlet of one hundred pages, it gives a history of the law, beginning with that of Moses. Letters were sent to sheriffs, physicians, and judges, requesting their opinions as to the present modes of punishment, and inviting suggestions. To these letters two hundred answers were received, and after their perusal and a careful study, the commission decided that electricity was the best means for effecting capital punishment.

The advantages claimed for electricity are that death is instantaneous upon its application, and that resuscitation is impossible. For the administration of electricity to a criminal, all that would be essential would be a chair with a head and foot rest, in which the condemned could be seated in a semi-reclining posttion. One electrode would be connected with the head-rest, and the other with the foot-rest, which would consist of a metal plate. The expense of such a chair would not exceed $50. If the current of electricity is supplied from the electric-light wires there would be but slight expense incurred to make the connection from the chair with the wires outside. An independent application would cost between $250 and $500.

The commission concludes its report with the following recommendations: That the death penalty must be inflicted by causing to pass through the body of the convict a current of electricity of sufficient intensity to cause death, and the application of the current must be continued until the convict is dead. The execution must take place within the walls of the state prison designated in the warrant, or within the yard or inclosure adjoining. It shall be the duty of the warden to be present at the execution, and to invite the presence of a justice of the supreme court, the district attorney and sheriff of the county in which the conviction was had, together with two physicians and twelve reputable citizens. Besides one, or at most two, clergymen, and seven assistants or deputy sheriffs, no persons other than those mentioned shall be permitted to be present. Immediately after the execution, a post-mortem examination of the body of the convict shall be

made by the physicians present at the execution, and their report in writing, stating the nature of the examination made by them, shall be annexed to the certificate, signed by all the persons witnessing the execution, that the sentence was duly carried into effect in accordance with the requirements of the law. After the post-mortem examination, the body shall be delivered by the warden, for the purposes of dissection, to some public hospital or incorporated medical college within the state; or the body may be interred in the graveyard or cemetery attached to the prison, with a sufficient quantity of quicklime to promptly consume it. In no case shall the remains be delivered to any relative or friend; and no account of the details of any such execution, beyond the statement of the fact that the convict was, on the day in question, duly executed according to law at the prison, shall be published in any newspaper.—Science.

THE FATE OF PROTESTANTS.

Bishop Coxe quotes from a book issued by the Catholic Publication Society in New York, and by affiliated publishers in Baltimore and Cincinnati, for the instruction of children. Its motto is (quoted from Benedict XIV.), "We affirm that the greatest part of the damned are in hell because they did not know those mysteries of faith which Christians must know and believe." The book says:

"QUESTION. Have Protestants any faith in Christ?

"ANSWER. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of judgment?

"A. I know you not, because you never knew me.

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest who alone has power from Christ to forgive sins? "Whose sins you shall forgive they are forgiven them."

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned."

Freetho't Philosophically Discussed.

George E. Macdonald, formerly of New York, an old-time graduate of the Scott-Browne college and an enterprising young man, has taken up his residence in San Francisco, Cal. He honors us with a copy of FREETHOUGHT, a Liberal journal, Vol. I., No. 1, January 7, 1888. Two dollars a year, and issued weekly at that. Indeed tho'ts are getting free, to come so often and so cheaply. But in this case they are good, nevertheless. Here is a specimen: "The shadow of slavery is the grave of reason. The soul of tho't is freedom; the slave cannot think, he simply copies. The head must teach the heart." Right here a tho't strikes us, namely: Why should a man spend four years in college, and as many more years in study as circumstances will permit, in order to educate the head, and then, the first time he feels the beat of the heart in fond ecstasy, imagine that he is in love, and, if disappointed, wreck all the work that has been done for his head? Simply because, as our good friend says, his heart has had no part in all this education. Isn't it then about time to commence the education of the heart? Who will start a school for the improvement of the heart, to impart heart instruction; to teach the heart to beat with sense, to act with reason, to submit to discipline and control by the exercise of a higher feeling than mere impulse, and be governed by sensations derived from reflection rather than from animal instinct? FREETHOUGHT is full of tho't; but why should our friend call it *Free*thought? There would be no tho't without freedom. Tho't is free.—Scott-Browne's Phonographic Monthly.

AMONG THE WORKERS.

S. P. PUTNAM will lecture at Anaheim, Cal., March 25 and at San Bernardino, Cal., April 1.

C. B. REYNOLDS's lecture appointments are as follows:

San Bernardino,	Cal.,	March	25, 27, 28.
Riverside,		"	29.
San Jacinto,	"	"	30, 31, 1 April.
Diamond Mines,	"	April	2, 3, 4.
San Diego,	"	"	6, 7, 8.
National City,	"	"	9, 11, 12.
Los Angeles,	"	"	14, 15.
Santa Ana,	"	"	17, 18, 19.

California friends desiring lectures will please address Mr. Reynolds so letters will be at any of the above places two days ahead of dates.

LILIAN'S STORY.

A BALL ON A LILY LEAF.

BY A. LILIAN ANDREWS, AGED 10.

CHAPTER III.

Amy was sitting in her room waiting for Alice to come. She was looking over her dresses. Amy and Alice were to dress in Amy's room. Amy heard a ring of the bell, and in a minute she heard Alice knock. "Come," she called. The door opened and in came Alice. "Here, Amy, I could not get pond lilies, but I brought you these," said Alice.

"All right, they are nice. Come, let us get dressed." So both girls dressed and were off to the dance in an hour. While Amy and Alice were at the ball a man came for Mr. and Mrs. White, also Mrs. and Mr. Mulberry. They took Tom of course. So when the girls came home no one was home, so they went to Dora Hood's house to spend the night. When Mrs. and Mr. White and Mrs. and Mr. Mulberry came home they found Amy and Alice at the Hood's, and this is the way the ball on the lily leaf ended. (THE END.)

Discovery Encouraged.

Edward Everett Hale has resurrected a bit of history, in the King of England's account book, in which he puts down what he paid Jack Cabot for finding America. It reads after this manner:

To the damsel that danceth	£12
To the man that found a new island	10
To Jake Haute, for tennis play	9
To a woman with a red nose	2s

That was the first cost to England for North America—less than was paid for the girl that danced for the king.

SAYS E. A. Stevens in the New York Truth Seeker: "We have men in our own time, let us not forget, who are making history; who are revolutionizing the thought of the period, and spreading the light of mental liberty in the dark places of orthodoxy, prominent among whom is our president, S. P. Putnam. He is now somewhere in the vicinity of Santa Barbara, and hopes the friends at San Jose, at Gilroy, and Livermore may greet him the latter part of April. He will speak in San Francisco again in May. From June 13 to 21, he will labor in Coos county, Or. June 22, he will orate at the anniversary of the Silverton Secular Union, in their new Freethought Hall. From thence he will pass on to Molalla, Stayton, McMinnville, Salem, Portland, Vancouver, Forest Grove, and Hillsboro. He will make the national bird scream at Eagle Creek on the "glorious Fourth," and then descend the Columbia to Astoria, Cathlamet, and other places, where our Secular friends will, I hope, make way for the pilgrim of Freethought, and not fail to have him lecture in places near where he is already announced."

WE had a friendly call, the other day, from Bro. Samuel P. Putnam, one of the editors of FREETHOUGHT, a new Liberal journal lately started in this city. This paper has a very neat appearance, is clean and dignified. The other editor, George E. Macdonald, will have charge of the paper while Mr. Putnam will take the lecture field in behalf of the cause it represents.—Golden Gate.

CORRESPONDENCE.

Candidates Nominated.

To the Editors of Freethought:

I have read so much of Mr. Putnam's lectures and works that I think I am acquainted with him and am free to write and ask for a sample copy of your paper, as I have no doubt it is as able as the lectures, and hope the new star just risen will be a success.

I am the only outspoken Liberal in the place and am boycotted on that account, but I care little. I get Freethought literature whenever I can and distribute it. I think I can see that some begin to think and love freedom.

I would like to nominate as my choice for president of these United States for the coming campaign:

For President,
ROBERT G. INGERSOLL.
For Vice-President,
ROBERT LINCOLN.
G. P. DREISBACH.

Glen City, Columbia Co., Pa.

A Colored Brother's Enthusiasm.

To the Editors of Freethought:

Three cheers for the "boss" paper of the Pacific coast. Hurrah, hurrah, hurrah! Three cheers and our grizzly bear thrown in (I omit the tiger).

Allow me to congratulate you on the appearance of your journal. It's little in size but mighty in power. I like both the paper and form. You did not come to conquer with the spear and shield, the bow and arrow, the blunderbuss, the hatchet, the stake and fire, a herd of ferocious animals, the jail, the thumbscrew, the gag. These are what the Catholics used to establish their religion. But you have come to our golden shore, and brought with you the greatest implement to accomplish or commence a great work; that is, the pen. I had a copy of your Freethought journal handed to me on the street a few days ago by a friend to FREETHOUGHT, but not more so than I. You can put me down from this date a subscriber. I will call in, in a day or two, for my first copy. I read every syllable of the gratuitous number.

You have my best wishes. I am strictly secular; an Atheist of the olden type. "The woods is full" of us. Only blow your horn boldly and loudly and we will come together.

Yours truly, LORD A. NELSON.

San Francisco, Mar. 8, 1888.

The Post-office Gives Up its Dead.

[The following letter was mailed at Denver, Col., as the envelope shows, Jan 14, unstamped. It is interesting to note the amount of trouble the government took upon itself not to forward the letter: 1. The postmaster at Denver notified us that it needed a two-cent stamp. 2. We forwarded a two-cent stamp. 3. Our letter miscarried. 4. We wrote to the postmaster at San Francisco. 5. The postmaster at San Francisco wrote to the postmaster at Denver. 6. The postmaster at Denver forwarded to the postmaster at San Francisco a large wad of documents showing that somebody had done a day's work looking up the ancient history of the letter. 7. The postmaster at San Francisco forwarded all the previous correspondence and his own remarks to us, stating that the letter had gone to the dead-letter department in Washington. 8. We notified the dead-letter office that we would pay the postage on that letter, and inclosed stamps. 9. The dead-letter office sent the letter to the postmaster at Denver. 10. The postmaster at Denver notified Mr. Truss that he could have the letter upon receipt of 2 cents. 11. Mr. Truss paid the 2 cents. 12. He then forwarded the letter to FREETHOUGHT. 13, 14, and 15, represent the correspondence on the same subject between Mr. Truss and this office. But, anyway, we got the letter, and it is a good one.—ED.]

To the Editors of Freethought:

The first number of your paper reached our home on yesterday. During the evening, wife read it entire. Everything about it commends it to our favor. It is a convenient size, and the matter is nicely arranged. It is an interesting number, and gives promise, unmistakably, of success. Your editorial on Freethought is full of gems. Every line is a golden brick, and the article complete is radiant with truth and clear expression. I believe with you that you have a grand field before you. The spirit of Science is the essential element in the intellectual atmosphere, and this is your formidable ally.

Yours for universal justice, THOS. J. TRUSS.

P. S.—Inclosed find draft for two dollars, subscription for one year to FREETHOUGHT.

Denver, Col., Jan 13, 1888.

The Rev. I. D. Driver.

To the Editors of Freethought:

In a late article appearing in the Oregonian, the writer states that the Rev. I. D. Driver made a reply to Colonel Ingersoll's last pamphlet in which is contained the colonel's reply to the Rev. Dr. Field. The writer says that while Mr. Driver was making the reply he held said pamphlet in his hand and fully answered and refuted everything in it from a legal point of view.

We infer that the writer agrees with Mr. Driver that there is a personal devil, an anthropomorphic God, a hell, and a heaven, and in "believe or be damned." It appears according to this eulogy on Mr. Driver that he (Driver) is the ablest defender and advocate of orthodoxy in all Protestant Christendom. We would like to see Mr. Driver's reply in print.

We have men in the Liberal ranks of much less repute than Colonel Ingersoll who can drive Mr. Driver "where the devil drove the hogs." Mr. Driver would not debate with Mr. Ingersoll, for why did he decline meeting S. P. Putnam in public discussion last summer? Now, if Mr. Driver is the champion of Protestant Christianity, he is the very man Freethought men want to debate with. Let this Goliah of superstition draw near and our modern David of intellectual enfranchisement, without a helmet or a stone from the brook, but with the sword of truth manipulated by experience and observation, will disrobe him of his priestly mantle and liberate the people of these United States from the thraldom of superstition taught by 80,000 drones who produce nothing, but live on the fruits of others' labor because of their credulity, ignorance, and superstition.

But even church-members are coming more and more in contact with Liberals and Infidels and find them not half so bad as their priests have represented them. In fact, they don t believe all their preachers tell them. They will soon begin to laugh about a personal devil, a snake devil, and a devil that made war in heaven. They do not believe in miracles now, nor in the doctrine of incarnation, and soon they will doubt that anything of the kind ever did occur. They are finding out that even an Atheist is as liable to swear to the truth as one who believes in vicarious atonement. They find more religionists and church believers in penitentiaries and asylums than Infidels. L. C. HILL.

Myrtle Creek, Oregon.

ARGUMENT

....BY....

ROBERT G. INGERSOLL,

....IN THE....

TRIAL OF C. B. REYNOLDS,

....FOR....

"BLASPHEMY,"

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great, that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.
The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead.
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work?

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river. The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lecturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putnam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

SAMUEL P. PUTNAM

President of the American Secular Union,

504 KEARNY ST., SAN FRANCISCO.

Freethought.

A LIBERAL JOURNAL.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - - - - MARCH 31, 1888

THE blind people of the asylum in Oakland are treated to religious "instruction" every Sunday. It is the old story over again—the blind leading the blind.

Two hundred and five youthful victims were "confirmed" at one Catholic church in this city last Sunday. The Roman Catholics differ from the Chinese in the respect that while the latter imprison and prevent the growth of the feet only, the Catholics imprison the brain and dwarf the faculty of reason.

IT appears, reports the Omaha World, that the Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from $75,000 to $60,000, and the salary of the Archbishop of York from $50,000 to $40,000. Troops will be held in readiness to protect the church property from violence in case the archbishops go on strike.

THE Jewish Messenger tells of a certain Hebrew rabbi of the Reform persuasion who adopted the marriage ceremony in English instead of Hebrew. One day he refused to marry a couple that were religiously disqualified. They went to the judge of the supreme court and were expeditiously joined, and in less than three months the judge married fifteen Jewish couples, seriously curtailing thereby the wedding perquisites of the rabbi.

IT is learned from the Chicago Tribune that an inventor there has perfected an electric contribution box for church use. An alarm bell on the inside rings violently whenever a tin tag or a flattened button is dropped in. This is a good beginning. Now let the inventive genius devise an appliance to be attached to the heads of the congregation, so that they will know when the minister is giving them spurious doctrine, and another long-felt want will be filled. The church, however, would be emptied.

THERE is an ancient rule requiring every court in Massachusetts, whether state or national, to formally open each session with religious exercises. The United States district court opened the other day at Boston, for the first time known to history, without any such ceremony. Congress had failed to appropriate the ten dollars necessary to pay the minister and he declined to pray. The neglect on the part of the Congressmen, who were talking about the tariff instead of thinking of spiritual matters, may cost a lawyer's soul.

THE Monitor (Catholic) declares the statement of the reverend editor of the Occident (Presbyterian), viz., that he would have breathed more freely if Anschlag, the murderer of Mr. and Mrs. Hitchcock, had been lynched, to be "precisely the Presbyterianism of John Knox and as much opposed to true Christianity as darkness is to light." It adds, in pretty bad verse:

> "John Knox is not dead: his horrible spirit, we find,
> Has invaded the Occident editor's mind,
> Implanting therin a bad type of smallpox,
> From the virulent virus of vicious John Knox."

THIS is the best the Signs of the Times can say for the Catholic church. It is "a church whose soul and spirit consists of the most abominable dogmas and misleading heresies, whose characteristic tenets are opposed to God and his plan of grace; a system described by inspiration as 'antichrist,' 'that man of sin,' a blasphemous 'beast,' and 'Babylon the Great, the Mother of Harlots and Abominations of the Earth;' and identified by all Bible students. Her history reeks with the blood of martyrs and saints; and her utterances, many of them, 'speak great words against the Most High.' She yet pursues, as far as permitted to do so, the same policy, with no word or sign of repentance for the past, or reformation for the future."

NEWS AND NOTES.

SAN PASQUAL.—The audience at the lectures in the school-house at Escondido was not large in point of numbers, but "fit though few," and perhaps in a place where the churches are making a special effort to have a "Christian" community, a greater attendance was among the "impossibilities." Even the Freethinkers of this new city are of such a speculative turn of mind, some of them, that they don't care to diminish the value of ecclesiastical investment by supporting Liberal lectures. "Silence is golden," they think, in this case.

Escondido—the "Hidden Ranch," its name means—is in a beautiful location, and it shows that the orthodox have an eye to business, and desire the best that the earth can give. The valley is broad and surrounded with undulating hills, that greet the sunshine with fruitful bosom, rolling away to immense and rugged heights clothed in dazzling drapery of blue. The hotel is one of the finest in the county, and from its porch a lovely prospect extends. It is about seven hundred feet above the sea; the ocean gales are softened by intervening mountains and a distance of about twenty miles, and the climate is delightful and refreshing. The Methodist College is superbly situated, and my hope is that some day it may become a School of Science, and then indeed it will be a happy mansion for the attainment of knowledge. The idea of studying theology where nature is so smiling seems simply

absurd. Who can think of "hell fire" where flowers of every variety make brilliant the carpet of the earth?

The "saints," however, don't have it all their own way, even if they are "the favored of the Lord." The Infidel comes in for a good share of the luxury and glory of this beautiful land. San Pasqual Valley is about eight miles off, in among the vast foot-hills, and here the heart of the earth rejoices in luxuriant fruitage, where the warm sun pours its kindling radiance. My friend Rockwood has about the gem of the valley, and like a philosopher he enjoys the life that now is. He has worked and helped to make civilization in more than one state, being born in Vermont and migrating westward, settling and building in Illinois and Kansas, until he has come to the extreme verge, and here he finds a home where the setting sun gives its last golden smile. In a wide experience of men and affairs he has learned the wisdom of honest thought, and he lives to express it without fear or favor, in the independence of noble toil. It was a delight to roam over his spacious fields, where the trees are blooming in purple promise, and where the golden fruit is hanging. While four feet of snow is falling and the hurrricane is blowing in New York, here is the balmy breath of springtime, the delicious sunlight, amid a garden where the bees sip sweetness, and the song of the bird mingles with the perfumed air. I don't wonder that friend Rockwood is satisfied with life, and has no dreams of heaven. Several of his neighbors are Adventists, who think they know all about God, Satan, and the Bible, and who expect every moment to see the angels flaming from the sky. Yet they go in for building fine houses and getting big crops, and still they wonder how it is possible for Mr. Rockwood to be an Infidel. I hope sometime to be able to give them a little satisfaction, for my pilgrimage is not over in this "happy valley." I want to see friend Rockwood again and his intelligent Freethought family, wife, children and grand-children, all making a fireside circle where there is no fear, but always hope and progress.

Prof. O. S. Ingham, Mr. E. Ward, and Frank Bates are among our pioneers here with Mr. Rockwood, and with such staunch supporters we will float our banners still, even against six churches and a Methodist College. Humanity and nature will some day be too strong for the devil of theology, and he will take his darkening flight over the hills and far away to some more gloomy region. The wondrous flowers of every hue, the green fields, the honey and the milk, the orange and the almond, the mighty heights blazing with dawn and gilded with evening's splendor, the blue sky ever smiling, where no cyclones come nor blizzards blow, these things of nature's wealth and man's labor and courage will be radiant and victorious forces for education, progress, and liberty; and so from the mountains greeting the boundless sea at Ocean side in the morning's luster I have hope, and realize that what now is so little understood will broaden like the day, and bring joy to every labor, and crowning to every struggle.

Oceanside, Mar. 16, 1888.

Diamond Valley is worthy of its name. It shines with the brilliance of many rays, flowers, mountains, clouds, skies, and emerald plains. Here our stalwart Liberal, P. A. Clark, is located, where the breath of summer makes music even in winter's bosom. Here I sit in the warm sunshine, mellow as June, and read stories of the down-east blizzard, and how my friends of "former days" are buried in snowdrifts ten feet deep and don't dare to venture out for fear the frost will take them by storm. How they would envy me if they could see how beautiful this land is, with its infinite variety of flowers, and lustrous landscapes! Far away against the horizon glisten the snowy peaks, where the rolling masses of cloud still hover as if loth to leave the rays of Helios. This side are the enormous foot-hills with every shape, and between stretch the vales, some of them creeping away in among the canons and behind the rocky and verdant mounds, where the orange will woo the perpetual sun, and every month of the year make jewels for the bridal of earth and heaven. I wish all could see the flowers that weave their thousand colors in the sod. Seventy-five or a hundred different varieties are found, and the botanist could wander for days and discover something new in these wondrous petals. All sorts of fruit, vegetables, and grain can be produced, and land which was held a few years ago at ten dollars per acre is now held at eighty and one hundred dollars, and settlers are coming in rapidly.

Fortunately, I arrived before the railroad strike set in. One train later and I should have been stranded somewhere between here and Oceanside, afoot and alone, endeavoring to make time by muscle instead of steam. Nearly fifty citizens of San Jacinto were summoned to attend court at San Diego to serve on jury. They were obliged to take teams and go across lots a distance of one hundred and twenty miles, as all travel by car is for the time being stopped. More than half the number that went are Liberals, and I miss their company. But we get used to these "special providences" and all that sort of thing, and notwithstanding strikes, blockades, earthquakes, and roaring streams, pursue the even tenor of our way, knowing that sooner or later we shall get there.

We struck the broad valley of San Jacinto on Friday afternoon, and I never looked upon a more enchanting prospect, as our stage went speeding on. The descriptions of Moore of far eastern scenery, of the vale of Cashmere, came to my mind. It seemed as if that lovely picture had been dropped right before me on this western shore. I don't wonder that the bright little city of San Jacinto has grown from half a dozen families to a population of fifteen hundred during the past three years.

I found my friend Perkins busily distributing notices of lecture. Notwithstanding the "Crazy Tea" which the churches had inaugurated for the occasion as the best means of circumventing the Liberal campaign, a fair audience was present and a good beginning made for future work.

Saturday our friend Clark came over and took us to his ranch in Diamond Valley, eight miles from San Jacinto, in the nook of the hills, where he has several hundred acres which are beginning to evolute into orchards, gardens, groves, and fields, where one can live like a king and snap his fingers at the orthodox deity, and beat harp-playing all to piecee with the rhymes of the harvest song.

This is a widely scattered community, friends living eight and ten miles away, and as they exist by the "sweat of their face" they can't at will attend evening lectures. Besides, all is not fair weather, even in California, and Saturday and Sunday evenings the mists rolled up from the sea, and there was a bit of rain, but Sunday afternoon was favorable and there was good attendance from Diamond Valley and Pleasant Valley, and although we haven't had any very big fighting in this district, we have had a lively skirmish on the frontier, and no lives lost or bones broken.

Sunday morning I went to church, that is, to the school-house, and listened to a Liberal discourse by the Universalist clergyman, Rev. S. L. Boripaugh. It was good and practical and a long way from orthodoxy. This clergyman is of a fine and generous

spirit, and it was a pleasure to meet with one whose interpretations of Christianity are so much in accordance with common sense.

I had a little tilt with a couple of Mormons of the Joseph Smith school. They are a queer mosaic of orthodoxy and Liberalism. They grant that the Bible is mutilated, that it is not a revelation, but only contains a revelation, and they don't believe in hell-fire, or the vicarious atonement, or the infallibility of the scriptures; but they have a wondrous faith in Joseph Smith. They think he knew it all, has fixed up things perfectly correct, and performed prodigious miracles, and could even drink poison and not die, and like David was a saint after God's own heart and did not believe in polygamy except for his own personal pleasure. The Joseph Smith church is the only true church. Brigham Young is the arch heretic and traitor to the cause. I had asserted in the course of my first lecture that St. Paul and St. Peter had quarreled face to face, and this was a strange predicament for two "infallibilities," and that without doubt it must be a drawn battle like the modern conflict of Sullivan and Mitchell. It is difficult to decide which is the better man when both are "infallible." My Mormon opponent thought I had misquoted and brought me to the book. I unfolded to them the Epistle of Paul to the Galatians, wherein he boasts of having "withstood Peter to the face because he was to be blamed." Thereafter was great silence, and I heard no more of misquotations of the "mutilated scriptures." Whenever I cornered the "saints" they gracefully fell back upon "mutilation." My critics also quoted the Sermon on the Mount. I asked them if struck on the one cheek, they would turn to the slugger the other also. They had not "cheek" enough to answer my query in the affirmative. The Rev. Mr. Boripaugh thought they would do like the Quaker who, under similar circumstances, took off his coat and putting it aside said, "Lie there, Quaker, while I whip this fellow." Our controversy was entirely good-natured, and we separated the best of friends, and the rippling waves of discussion, I guess, will flash the rays of truth.

Judge Clark thinks it would be a good scheme to form a grand Liberal Syndicate and purchase in Diamond Valley an immense tract of four thousand acres now held by one man, and form a Liberal colony. When Judge Clark came to the valley this land was rated at ten dollars per acre. It is now rated at eighty dollars. Land close by it is sold at one hundred and fifty dollars per acre. These seem to be high prices, I know, but the prospects are for an increase rather than a decrease. This would be a sunny spot for a Freethought colony, and four hundred Liberals together like Judge Clark and his family, baby and all, would make a delightful association. If Liberals were only forehanded, what happy places we might make in this new bright world of the Pacific coast just launching out upon its magnificent possibilities. If any Liberal is floating over this country who wants a little nook where three hundred days of sunshine greet him from year to year, let him drop around the ranch of my big friend Clark, and I think he will realize that he is pretty near the gates of the earthly paradise, provided he has a little ready cash and is full of days' work. This is no place for a lazy man. Labor is necessary, but it is sure of a bright reward. No loafers need apply.

How I do rejoice in Stevens's "magnificent audacity." I shall call him the Rupert of the Liberal army. His capture of a church is one of the best strokes of policy in the whole history of the Secular Union. It ought to give new enthusiasm to every Liberal in the country. It is an earnest of the brilliant success of the administration of the new secretary. It fills me with hope and courage, and shows that in spite of everything our army is advancing and our flag is flying. A better, wiser, braver, and more far reaching movement in favor of organized Freethought was never made. With such assurances of the ability, daring, and wisdom of our secretary, let there be a grand rally. Mr. Stevens is publishing a large quantity of the Nine Demands and campaign documents for distribution. If any Liberal has a dollar or two to spare, let him give a lift to this important work.

SAMUEL P. PUTNAM.

Diamond Valley, March 19, 1888.

QUEER RELIGIOUS EXERCISES.

The Harper, Kan., Daily Sentinel gives an account of a church festival held there by the ladies of the Methodist church. "It was," says the Sentinel, "a grand and peculiar freak indeed, and was well attended by the people. Old ladies were dressed as young girls, and young ladies as quite old women, with spectacles. No one could help laughing when sitting down to the table; pickles were served on currycombs, sugar in butter dishes; served meat in silver cake-baskets, coffee in vases; water was brought in in coal-buckets, and the old-fashioned wooden pail served for a coal-bucket; high heeled suspenders and long-waisted umbrellas were served cold. When a hungry denizen called for a stewed breast of a chicken, the waiter brought him pickled pigs' feet; an order for cake brought a fine slice of head cheese. A live rooster was chained to a dish in the middle of one of the tables, but there was not a man in the house brave enough to carve him; the pepper boxes were filled with flour, and the salt-cellars with sugar; oysters roasted, stuffed with cranberry sauce, was the grandest delicacy of the evening. The ladies deserve great credit for the ingenuity displayed in getting it up. The receipts of the evening amounted to $41.50."

Upon this performance it may be supposed that God and the angels looked down with a benevolent smile. It is also to be supposed that the parson pocketed the $41.50 with similar tokens of approval.

THE CAUSE OF UNBELIEF.

The very Rev. J. J. Prendergast, vicar-general, in the Catholic cathedral in this city on a recent Sunday, took for his subject the "Cause of Unbelief." There are, he avers, two causes for the widespread doubt and skepticism that prevail, namely, weakness or darkness of the intellect, and corruption of the heart. The first of these causes he did not find it convenient to elaborate, but he invited especial attention to the second. The reason, he claimed, why the intellect of the unbeliever can see no beauty in religion is because the exhalations of a sinful heart have clouded his mental vision. This is not an original notion with Mr. Prendergast. It has always been held by Christians, who have been satisfied with repeating instead of proving it. For instance, religious people hold that if a man is respectable it is quite easy for him to see that Abraham and Jacob and Lot, and other characters who if they lived in this locality would have their residence at San Quentin, were models to be revered if not imitated; whereas if he is skeptical with regard to their morality being inspired, it is a sign that he is one of their kind. The Christian people think, too, that if a person be honest, his respect for biblical prevaricators will be sincere, while if he lacks that respect he must necessarily be something of a liar himself. According to Mr. Prendergast and those who agree with him, the man who is

moral and believes in justice will recognize the infinite fairness displayed in the vicarious atonement scheme, but should he doubt that the conviction of an innocent man is equal, for all the purposes of justice, to the punishment of the guilty, it is evidence on the face of it that his mental vision is overshadowed by the exhalations of a corrupt heart.

If we take the Rev. Mr. Prendergast's view, the Nine Demands of Liberalism are the concentrated expression of all that is unethical. A person whose heart is pervaded with a due love of the good cannot ask that ecclesiastical property, which is protected by the state and is a source of revenue to its proprietors, shall devote any of that revenue for the protection afforded. He cannot object to being taxed to pay a chaplain for boring our legislators. He must admit that all sectarian institutions should be supported by the state; that the government should furnish us all with religious services, at our own expense, whether we desire them or not; that the word of an Atheist may be taken in court as to his belief, but may not be accepted as to facts; that every seventh day belongs to the priests because it is their busy day; and that, in short, the priests, who claim to be appointed by God, should make laws for the country, instead of the officers elected by the people. To doubt any of these propositions is, in the Christian view, a manifestation of total depravity. They are doubted only by Infidels.

Religious people, priests, and, according to scripture, the devils believe—belief in every case being, we must suppose, the exhalation of a pure heart!

THE only answer necessary to the last statement of Mr. Charles Eckhard, regarding the action of the auditing committee at the Congress of 1886, is this: that Mr. Putnam has in his possession the auditing committee's report, dated Nov. 12, 1886, and bearing the autograph signatures of Messrs. Thorpe, Grower, and Ryan. Mr. Eckhard stated unqualifiedly that two of these gentlemen did not sigh that document. We state that they did sign it, and are still prepared to prove it, over their own signatures, to any responsible party who desires to see the evidence. Other matters under discussion may be appropriately referred to a committee at the next congress.

ACCORDING to the Chronicle's "Religious Notes," Port Angeles, W. T., where the Puget Sound Co-operative Colony is located, has no church, but last December the Rev. Samuel Greene, of Seattle, organized a Sunday-school, and a Congregational church is about to be built. We imagine that this church will not receive the undivided support of the colonists, many of whom, like other progressive people, are outspoken Freethinkers.

JUDGE J. W. NORTH, of Oleander, Pacific Coast member of the Servetus Monument Committee, will draw upon us for $1.00 contributed to that fund by Mr. Joseph Larsen, of this city. We take this occasion to acknowledge also a donation of $1.00 to FREETHOUGHT from Mr. Larsen, and $5.00 from Mr. P. H. Foster, of Babylon, L. I., sent in "to help along the cau e."

SAN FRANCISCO will soon have some free baths. James Lick left $150,000 for that purpose, and the trustees are now ready to advance the project. Among other bequests of Mr. Lick not yet carried out are one of $100,000 for a group of historical statuary in the new City Hall and one of $540,000 for the founding of a California School of Mechanical Arts.

A COPY of a McMinnville, Or., paper has just reached us with a letter over the signature of "Investigator," purporting to be a reply to the lecture by S. P. Putnam delivered there last year. The letter is no answer at all, but it drew out an answer to itself that is complete. "A Liberal" takes up the defense and writes a good column of Freethought argument. We note that whenever a religious person resorts to print in an attack upon Freethought or its representatives, it is sure to develop an able reply.

A CLERGYMAN sent the Argonaut a long poem, prefaced with some remarks which the editor was supposed to have made, calling attention to the profound and original ideas contained in the lines. The editor of the Argonaut prints the introduction and omits the poem, which omission may be called an unkind cut at the cloth.

THERE have been no calls for the book containing the Rev. Mr Moody's "Twelve Select Sermons" noticed in these columns some weeks ago. The price is 60 cents. We have been advised to place them in the hands of Mr. Charles Eckhard for "free distribution to the subscribers of the fund."

MR. E. A. STEVENS's "God in the State," the concluding chapter of which was printed in FREETHOUGHT last week, will be issued immediately in pamphlet form, price 10 cents. It is the best argument in print in favor of the American Secular Union.

HISTORY OF THE WEEK.

J. M. Roberts, who used to publish the Spiritualist paper Mind and Matter, is dead.——Miss Irene D. Willis was lately refused as a witness in a lawsuit at Hannibal, Mo., because she did not believe in hell.——A bill has just been introduced in the New Jersey legislature providing that disbelief in a supreme being shall not disqualify witnesses. Dr. McGlynn, James Redpath, and other officers of the Union Labor party have issued a call for a national conference to meet in Cincinnati May 15.——The oath which a Chinaman took in a murder case the other day was of a singular character. It recited in substance that the party taking it called upon the king of the sky and the queen of the earth to witness that he was about to tell the truth with regard to the matter in dispute, and that if he swerved from it so much as a single word, knowingly, he hoped that the great ocean would swallow him, that his body might be consumed by frightful fish, and that his offspring might never prosper. The witness, after carefully reading the oath, signed it, and then, holding it up before the jury, ignited it, and held it till it entirely vanished, which act was symbolical of his belief that his soul would cease to exist after death if he swore falsely.——Mr. Pridgins, an old preacher of High Shoals, Ga., has decided to preach his own funeral sermon, and has set for the day the second Sunday in April, and the place a little church near High Shoals. He has ordered his son to make him a coffin.——The railroad strikes have seriously interfered with the freight, passenger, and mail service. No doubt the employees of the railroads saw how the strike would prove to be of general benefit or they would not have engaged in it.——Very many German-American societies refused to half-mast their flags as a token of respect for the dead emperor, being apprehensive that such an act might be construed as an indorsement of the empire.——It is thought that the Mormons have in view the scheme of establishing themselves in New Mexico, and then getting the territory admitted as a state.——Sam Jones, the evangelist, is not afflicted with modesty. In Kansas City he said, "I had not been in Chicago two days before 800,000 people knew I was there, while a lot of you musty old preachers have been in Kansas City twenty years and nobody knows it."——Ninety-nine deaths occurred in this city last week.——At a dangerous grade crossing at Adrian, Mich., a religious crank has hung up the sign, "Prepare to meet thy God."——It was Palm Sunday this week, and the Catholics carried palms in their hands as an indication that asses are still ridden.——The stable and laundry on the fortified island Alcatraz were destroyed by fire on

Sunday at a loss of $3,000.——Mrs. Anna A. Pitts, of Sonora, came to the city a short time ago, and was vaccinated as a precaution against smallpox. The vaccination developed into erysipelas, and she died last Sunday.——Gold has been found in the township of Cordier, Canada, within a mile of the Canadian Pacific track. The ore assays $800 per ton.——Mrs. Elizabeth Cady Stanton, president of the National Woman Suffrage Association, is in Washington. Mesdames Seatherd and Dilke, of England; Gulafsen, of Sweden; Bogelet, of France, and Gripenberg, of Finland, delegates to the International Council of Women, are in New York.——Chief Justice Waite, of the United States supreme court, died suddenly at Washington March 22, aged 71.

"FREETHOUGHT" GETS A CAKE.

For the past few days the writer of these lines has breathed an atmosphere perfumed by the odor of roses and other sweet-smelling flowers, and has lunched frequently upon choice pastry. The office was taken possession of last Saturday night by a number of friends of this city and Oakland, who came laden with bouquets and cakes. There were Mr. and Mrs. Haelke, Mr. and Mrs. Schou, Mr. and Mrs. Brown, Mr. and Mrs. Beaumont, Mr. and Mrs. Broneer, Mr. and Mrs. Patterson, and Mrs. Reguin. Mrs. Schou appears to have been the instigator of the affair, and Mr. Schou presided. The exercises were scientific and literary, the former comprising a rubber at eucher, and the latter consisting of confession and the relation of experience. Proceedings were quite informal. Mr. Schou sat on a printer's stool turned down on the side. Mr. Beaumont occupied the type-writer table. Mr. Patterson found a seat on a trunk, and a plank borrowed from the masons who are repairing the damages caused by the recent fire made a good teeterboard for several persons. At the close of the scientific exercises mentioned, Mr. Schou arose to say he would make a short speech. He then went on to recount that some twenty or thirty years ago he was ship's carpenter on board a vessel sailing between New York and San Francisco, the bos'n of the same being Mr. John Beaumont, here present. At that time the narrator was a pious Christian and read his Bible studiously, while the bos'n applied himself to Shakspere and scoffed at the scriptures. Mr. Schou, however, prevailed in argument, which he fortified with a book on the doubts of Infidels, and Mr. Beaumont got sufficiently religious to say grace at mess. At San Francisco the carpenter and bos'n parted. Last year they met again for the first time in a quarter of a century. It was upon the occasion of Mr. Putnam's lecture here. Mr. Schou passed the hat, and Mr. Beaumont was there to chip in. All this, Mr. Schou thought, formed an interesting coincidence, a view in which the listeners heartily concurred.

Mr. Beaumont explained that the weight of evidence at that time seemed to be on the side of Christianity, and he came very near conversion; but he afterwards read Taylor's "Diegesis," which knocked the foundation out from under his belief altogether.

Experience telling here became general. Mr. Haelke and others described their religious evolution, and made wise and thoughtful suggestions as to the duty of Freethinkers. Mrs. Reguin's contribution was especially lively.

The central figure of the occasion proved to be a cake made by Mrs. Broneer and by her presented to this paper with all the best wishes in the world. The cake is the size of a milkpan and is surrounded by a wreath and ornamented with frosting, the wonder concerning which is how it was ever done so well, and a bouquet that seems to be a part of the cake, while across the top is the word FREETHOUGHT in white script. There were also numerous other cakes, and many pies, which were cut and eaten. The cake that FREETHOUGHT took was not cut. But when Mr. Putnam returns I think it will be a good plan to call the friends in again and have him make a speech to them. He can tell how appropriate it is that Mrs. Broneer, a granddaughter of the brave Abner Kneeland who founded the Investigator, the oldest of Liberal papers, should be found giving cheer and encouragement to this, the youngest. He will also be at liberty to add a few thoughts of his own if any occur to him. I think it would be well to hold at the same time a preliminary meeting for the organization, as a correspondent suggests, of a San Francisco Secular Union. On such an occasion the cake may be cut with a proper flourish.

The evening passed away before it seemed hardly begun, and the friends went home and left the writer surrounded by the fragments of the feast and bucketfuls of roses. The office has not as yet fully recovered from the look of surprise which it wore the following morning. M.

OUR UNIVERSITY.

We cannot fill our mission without glancing at our University. It belongs to the people. It is for the education of the people. It is to make men and women such as the republic may delight to acknowledge her own, and who will prove her staunchest bulwarks and defenders. It is to make useful citizens.

Our state wants practical and useful men to fill all its departments, and to fill their own coffers too, by wise and useful life. Most of our children will have their own fortunes to make.

We would have it turn out poets, philosophers, statesmen, and finished gentlemen; and open the way to the highest mental achievements. But the greater part of its work must be for practical life, because that is what our people most need. In fact, it must be a people's University, not below the best, in all the republic may call for; but in no sense a copy of any imperial or theological foundation of the old world or the new, or of the exploded past.

In its halls the constitutions of the nation and the state should find a profound knowledge and an exact observance. If not here, where? If, where law is taught, where morality and justice have a special chair, a conscientious performance of public duty and exalted patriotism may not be expected, where can it be?

In the Constitution of the United States, and in that of this state, after the most careful and mature deliberation by the best and wisest of mankind, our fathers, it was resolved that what is called religion should have no place, no voice, no power, and no recognition, either by word or deed, in the republic; but that all men should be free to think, speak, write, and act for themselves in such matters. The republic would condemn none, accept none, encourage none, and restrain none. An absolute forbearance was set up. Let them alone! This was not done unadvisedly. Before that convention of our fathers there came the advocates of Rome, of the church of England, of many other churches. They all showed their proofs and their claims. And those fathers said, "No, gentlemen! we reject all. You shall have no favor, no hate; but an absolute exclusion. No favor to any."

The constitution of the state pursues the same purpose. The learning, and good sense, and the body of the people approve and pursue the same course in the common school. Religion may not put in an appearance there.

God is there. Moral instruction is there. The finest examples of American life—and no land on earth can show better—Washington and Lincoln and the rest, are there; but no sectarian religion. It is not because it is not true, but because we do not know which is true, if any; and we would promote none, offend none, give no occasion for complaint or contention.

Would not the University do well to review this work and decision of our fathers, and if it be an error let us all know it? But if it be true and just, follow the time-honored example intelligently and strictly.

The enlightened legislator is often in advance of his age. He makes laws wiser than his people. And it takes time for the ignorant to throw off the old habits and conform to the law. We have something too much of this even yet. Chaplains in the army and in other places are a noted example. They are a concession to prejudice, to people who are not up with the times. But you cannot make this plea for yourselves, or your students. You know the law. You have no prejudices. You teach:

> The latest touches of aspiring genius,
> The latest manifesto of great truth.

And we conjure you to strike out of your programme all that the law would not warrant. Let the University of California be equal to its mission. The whole Pacific world is before us thirsty

for real knowledge and splendid example. Prepare ye the waters to slake that thirst from the limpid fountains of pure science. Teach only

> Things averred, and known,
> And daily, hourly seen.

H. L. KNIGHT.

MAYOR HEWITT ON TEMPERANCE.

Mayor Hewitt, of New York city, in his recent message to the Board of Aldermen, had the following to say on the temperance question: "I know there is, in some quarters, a disposition to belittle the excise cases and to regard them as of less consequence than cases of felony affecting life and property. But this is an error. A visit to the great charitable institutions maintained by the city, containing a population of over 14,000 persons, will convince the most skeptical observer that the chief cause of crime, sickness, and poverty, which fill these institutions with their tenants, is to be found in excessive indulgence in intoxicating liquors. If the abuse of this traffic could be prevented, there would follow an immediate and very large reduction in the general criminal business of the city, by which the moral tone would be raised and taxation would be lessened."

"In all civilized communities, it is the practice to control the traffic in alcoholic beverages. Indeed, in some of them it has been attempted to prohibit the sale of intoxicants altogether.

"The feeling among thoughtful people is practically unanimous in favor of the largest restriction upon the sale of intoxicating liquors which in practice can be made effective. As society is now constituted, prohibition may be declared to be a failure."

"I concur, therefore, in the recommendation of the Board of Excise in favor of higher rates of license for the sale of strong drinks, but I would not increase the rates for establishments selling light wines and beer, the consumption of which, so far as they are antidotes to the more intoxicating beverages, ought thus to be encouraged."

"The question of the traffic in liquors on Sunday is full of difficulties. Personally, I should be very glad to see it absolutely abolished. But this city contains a very large proportion of people who have been accustomed to regard Sunday as a day of recreation, and a part of this recreation consists in social eating and drinking, which they rarely carry to excess. To deprive these citizens of their privileges in this respect is a hardship. I am satisfied that any attempt to carry out such a policy will result in failure, and failure in such a case is very disastrous, because it practically breaks down the enforcement of the law, not only on that day, but on all other days. In this view I am supported by the judgment of the police commissioners, who, in official communications, have informed me that it will be impossible to enforce the law in regard to closing the saloons on Sunday, without a very large increase in the police force, and even then the result would be a very great dissatisfaction in the public mind which might lead to disorder and outbreaks. Hence, I have heretofore recommended, and I now repeat the recommendation, that special licenses should be granted, with the approval of the mayor, to reputable persons for the sale of light wines and beer after one o'clock on Sunday. These licenses ought to be not too numerous and should be confined to the places resorted to by that portion of our population who find recreation with their families in such places of gathering I do not think that any evil results will spring from this relaxation of the law, and I do think that most of the violations of the law, which are so fruitful of evil consequences in the minds of the young, who are growing up among us, will thus be avoided. I know that I shall be condemned by many persons whose judgment I respect and whose good opinion I value, for making this recommendation; but it is my duty to express the honest opinion which I have formed as to what is practicable after the most careful examination of the question and a study of the conditions for which we have to make provision by law."

To the Editors of Freethought:

Many of your readers may think it presumptuous in me to criticise the distinguished Mayor Hewitt's views on temperance, but his opinions, in the main, are so erroneous that I deem it my duty to point out his mistakes.

It is true as Mr. Hewitt says: "If the abuse of the traffic could be prevented, there would follow an immediate and very large decrease in the general criminal business of the city, by which the moral tone would be raised and taxation would be lessened." But it is not true that anything like all the 14,000 inmates of the charitable institutions of New York city are there because of the excessive use of strong drink. Strong drink does not cause all the poverty with which it is generally charged, but the misery and despair of poverty drive many men and women to drown their miseries in intoxication.

Mr Hewitt knows how the thousands of laborers of New York city toil the long, weary hours of the day for a mere pittance; he knows that the miserly allowance granted them by their millionaire masters gives them poor food, poor clothes, and wretched houses in which to live; he knows their houses are overcrowded and badly ventilated. Because of these conditions, the vital energies of the laborers are reduced, disease takes hold of them, and in obedience to a command of the book that Mr. Hewitt believes to be of God, they seek relief in strong drink. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more." (Prov. xxxi, 6, 7.)

If Mr. Hewitt and his class, who are engaged in protected manufactures and who have by tariff laws and other frauds got possession of the people's earnings and through means of wealth secured the control of government, will allow the producers enough of what they produce to provide them with comfortable homes, they will not have to go to the saloon for comfortable quarters, and the population of charitable institutions will very materially decrease. The people of India are miserably poor, but not from strong drink, for their religion prohibits its use. They have one of the richest countries of the world, but they are robbed by English monopolistic rule. The monopolization of natural resources by a few persons, which enables them to compel the great mass of the people to slave for a mere existence, would cause poverty and crime had alcohol never been discovered.

Mr. Hewitt repeats the oft-exposed falsehood that Prohibition is a failure. It seems that they who repeat this assertion expect iteration to be taken for evidence. If Prohibition is a failure, why did Maine after trying it as a legislative enactment for more than thirty years make it a part of her constitution by the largest majority ever given to any measure adopted by the people of that state; and that too at the most warmly contested election ever held in Maine—an election which the liquor traffic of the entire United States drained its coffers to carry? In such a contest it is not probable that the people of Maine would indorse a thirty year's failure by a majority vote of more than 50,000 That Prohibition is a success in Maine is testified to by James G. Blaine and by other leading politicians. That it is a failure is mostly claimed by non-residents and by those who would be pecuniarily benefited by its overthrow. If Prohibition is not effective, it is just a little inconsistent in liquor dealers to spend money to defeat the passage of such laws, and to prevent their enforcement, as it is well known they do. The attorney general of Kansas, who was opposed to Prohibition before it became a law, said in a speech in this city: "Prohibition in Kansas is no longer an experiment, but on the contrary, is being enforced as successfully as the law against horse stealing, murder, arson, or other crimes known to our statutes."

The trouble about Prohibition is not with the law, but with those whose duty it is to enforce the law. The nominations of both the dominant political parties are made by the "machine," and the "machine" is always controlled by men devoid of principle. It seldom happens that men making any pretensions to temperance or any other virtue get nominations, and when they do get them it is a blind to catch votes. When honest Democrats and Republicans will lay aside their prejudices long enough to see that there is no difference between these "machines," and refuse to vote their tickets just because they are labeled "democrat" or "republican," then the machinery of government will be placed in the hands of those who believe in the law, and who will enforce it.

When Mr. Hewitt recommends high license as a remedy for the evils of the saloon, he recommends a failure. It may sometimes close a few saloons, but it adds to the capacity of those that remain. It may increase the revenue, but what people want to increase their revenue at the expense of their individual safety and the virtue of their sons and daughters? High license is wrong in principle and unsound in policy. It has nowhere decreased the consumption of liquor. The high licensed saloon is more dangerous than the low licensed saloon, because more tricks and devices are resorted to to make up the difference in license. High licensed saloons increase the demand for the fair faces and sweet voices of girls to allure and fasten upon the young and inexperienced the virus drink. Poverty, caused by wage slavery, compels girls to accept these places where, robbed of virtue, their charms and attractions are prostituted to vice.

No business, unless it serves some public good or is in some way allied with the general welfare, is a proper subject for permission. If the liquor traffic is a legitimate branch of trade, if it serves any real want, then our authorities have no right to impose upon it any more burdens and restrictions than upon any other legitimate business. On the contrary, if it serves no natural demand, but causes disease, increases taxes, multiplies crimes, and in multitudinous ways burdens the people, then it should not be permitted, no matter how lucrative it is to those engaged in it, or how profitable to the city as a source of revenue, for no amount of private gain or public revenue can justify the licensing of a trade that is subversive of all the aims of organized society. Liquor selling under high or low license is a crime and pauper-breeding, disease-producing, wife-beating, and baby-starving business, and interferes with the guaranteed and inalienable rights of life, liberty, and the pursuit of happiness. High licensed liquor ruins homes, starves children, and breaks the hearts of wives and mothers just the same as low licensed liquor. In Chicago, now under high license, most of the saloons have reduced the price of beer from five cents a glass to three cents, and I commend the following from the Inter-Ocean to high license advocates: "The city is to be congratulated for one thing at least, in raising the price of saloon licenses, and that is in the increase of the revenue gained. It was predicted that the number of saloons would be decreased, but when the first period of the present fiscal year passed, it was found that there were a hundred more saloons than last year. The second period licenses went very slow, and a great deal of exertion was necessary to get the saloon keepers to pay up. For about six weeks there were over one hundred saloons running day and night, but these have all paid up, and to-day there are more saloons than at the time the high license law went into effect." The father of the Nebraska high license law says: "My advocacy of high license was the great mistake of my life." Science and experience have demonstrated the falsity of Mr. Hewitt's assumption that wine and beer are antidotes to the more intoxicating beverages. It seems that Mr. Hewitt, like most Christians, has neglected to read his Bible and of course don't know that good old Noah and Lot got drunk on native wine. It may be that he has been so busily engaged in trying to have pig iron admitted free of duty, in order to increase the already large profits of the protected article which he is manufacturer of, and which makes him a large consumer of pig iron—that he has had no time to investigate the wine and beer question. Von Moltke, the great German soldier and statesman, has said that the German empire has a greater enemy in beer than it has in France. Iowa gave up Prohibition for wine and beer, and after a fair trial went back to Prohibition. J. Fenimore Cooper, John G. Holland, and Horace Greeley spent a long time in the wine and beer countries of Europe in the investigation of this question, and on their return home declared against wine and beer. Had Mr. Hewitt known these things he probably would not have made the recommendations he did.

Placer county has the reputation of producing the best wine in California, and ought to show some good results, if wine ever produces any good results. At the Viticultural convention held in Los Angeles four years ago, a member from Placer county said in discussing wine as an antidote for stronger drinks that the wine drinkers of his county after a time give up wine for stronger drinks, and that five of the principal wine producers of Placer county were in the insane asylums at Napa and Stockton. A school teacher of this same county told me that most of her pupils brought wine to school to drink with their lunch, and that often several of them after lunch were incapacitated for study.

Wine is drunk for the alcohol it contains, which is about fifteen per cent. Science has disclosed the nature of alcohol, and its verdict is: "A little is bad, but more is simply worse. The true verdict is none."

"Honest water too weak to be a sinner," should be the Infidel's drink; a beverage that never yet filled a life with woe, that never yet excited a brain to acts of frenzy; that clears the head and warms the heart; gives brighter hopes and purer thoughts.

In closing, I recommend to all the readers of FREETHOUGHT who desire to know the truth on this question, James Parton's book: "Will the Coming Man Drink Wine?" and T. B. Wakeman's address: "Scientific Reasons for Total Abstinence and Prohibition."

GEO. T. BRUCE.

MRS. FREEMAN'S LECTURES.

It seems a little thing to say, "From Seward, Nebraska, I went to Rockport, Missouri." And yet that journey involved long, tedious hours of waiting in depots, changing at junctions and stations, riding all day, nearly, and a good part of the night.

It was twelve o'clock at night when we reached Phelps, five miles from Rockport. After waiting three hours for another train, I was taken in charge by the mail-carrier and placed in a coverless, well-ventilated wagon. The mud was deep; the night was dark. At the head of the horses a lantern cast a weird gleam athwart the blackness. Besides myself there was one other solitary passenger, Benjamin F. Goodhue, of Chicago, a gentleman who ran last fall as representative to the legislature on the Labor ticket. He was to lecture in Rockport in the afternoon, myself in the evening. After three long mortal hours of heroic labor, our patient, faithful horses reached their destination. Mr. Goodhue was left at a restaurant, Uncle Sam's consignment at the post-office, and I, most fortunate of all, was delivered safe and sound and half frozen into the generous, tender hands of those two noble workers, Mr. and Mrs. Beck.

G. G. Beck is the worker of Rockport. It is owing to his earnestness and enthusiasm that any Freethought lectures have ever been delivered there. I gave three lectures, speaking Saturday, Sunday, and Monday evenings. On Saturday night the rain poured down. I did not expect we would have anyone, scarcely, but we had quite a good house. The two following nights the weather was more favorable and the attendance much larger. The audience were attentive, intelligent, and interested. I imagine that I did considerable good in this town—waked the people up and set them to thinking.

In addition to G. G. Beck and wife, I met M. M. Klein, O. B. Moore, Mr. and Mrs. John Grieve, Miss May Moore and Miss Vic Moore, two pretty, intelligent young ladies; E. B. Barker, Dr. Whitmore, Dr. Chamberlain, and many others.

At Maitland, Mo., I was received by that honest, earnest Liberal, B. F. Springs. Two years ago Helen Gardener lectured here. Graham is two miles from Maitland, and the Liberals of that place came to hear her, and of course were much pleased. Mr. Springs passed me over to H. B. Lang, who was in waiting with his carriage. I was to lecture at Graham, and the Liberals of Maitland were to come over to attend the lectures. The roads were so bad that not nearly so many came as would otherwise have been there. The "boys" at Graham had gotten up the lectures, and I found that they were nearly all young men—and nice-looking, intelligent young fellows they were too. Professor Fletcher, of Kansas, happened to be here on a visit, and furnished fine music. He is considered one of the finest musicians in the country. He is an earnest and whole-souled Liberal as well.

Charles Reynolds gave five lectures at Graham this winter. The preachers prayed for him, I understand. They also prayed for me in their protracted meeting, tenderly and Christianlike, to the end that some divine dispensation might keep me away. But the rain falls on the just and unjust alike, and no special providence laid it hand upon me. The "boys" were much pleased with my lectures, and want me to come back again.

At Shenandoah I was met at the depot by H. S. Holcomb, and entertained very nicely by himself and wife at his home. Here I found the Boston Investigator. Mr. Holcomb has taken it for years. He is an earnest, fair-minded Liberal, and his wife an intelligent lady. I found that the former genial secretary had made a host of friends for himself and his cause in this place.

I gave three lectures in the opera house, speaking Saturday evening and Sunday afternoon and evening. All seemed pleased with my lectures, and we had a good time. Before I came one of the ministers asked of the Sunday-school how many believed as that lecturer, Mrs. Freeman, who was coming, did; and not one individual stood up. This is a fair illustration of the intelligent methods pursued by the church. It is like the old school-boy game of betting "unsight and unseen," asking them to decide with regard to what the preacher or themselves had never heard nor knew anything about.

At Shenandoah also they wanted me to come back at my earliest convenience. I left with the feeling at my heart that I was saying good-bye to old friends.

At Guthrie Center I was met at the depot by one of the most intelligent, earnest workers I have found on the route—E. B. Rigler. Mr. Rigler certainly deserves a good deal of credit, as it was due to his persistent, earnest labors that I was enabled to give a Freethought lecture in this place. Mr. Rigler and his wife are both Liberal, and both young. I was entertained at the pleasant home of James France. Mr. France came here twenty-eight years ago, resides at present in town, but owns a fine, well-improved farm six miles from the Center, which is the seat of Guthrie county. Here also I found the Boston Investigator. He has taken it for years. His wife and himself, and family too, for that matter, are Freethinkers. I spoke in the opera house. It was a bad night, but we had quite a good house.

Mr. France and wife were very kind to me and made me feel very much at home.

At Bassett I stopped at the hotel. Mr. Joseph A. Huffman is the moving Liberal spirit of this place. No Liberal work, I think, would ever be done here if he didn't do it. He is an intelligent young man, deals in Freethought literature, has lectured some on phrenology, and very successfully too, as many press notices amply testify; is correspondent for some of the papers, and is, altogether, quite active, and is mapping out for himself a useful future. About nine miles from here, at Deerfield, are a number of Liberals, but the roads were so bad and the weather so disagreeable that I think none from that vicinity came in to my lectures. I regretted this very much. I spoke in the school-house, and it was nearly filled. The audience seemed to like the lecture. They laughed and applauded, and assured me at its close that they would like me to come again.

On my route I sold a number of Mr. Stevens's "Oration on Thomas Paine," which has received so many warm encomiums.

In my journeyings I have noticed the immense influence for good wielded by our Freethought literature, both books and papers. In a great measure this must be the means employed for Liberalizing the people. Freethought papers must be the John the Baptists fighting their way through the wilderness. Wherever these are taken the people become aroused, interested, and a demand for lecturers is the result. The idea, then, of the secretary was a good one, that tracts and leaflets should be distributed among the people. To do this he had to have means. If Freethinkers would aid him, would send in contributions, there isn't a doubt that he would do such a grand work in that direction as has never been done in this country, and the effects of it would be felt far and near, and for years to come. Now the burden of employing lecturers comes upon a very few. The people must read, must think. If they can be made to do this by a judicious distribution of Liberal literature, in a little time they would be demanding scientific Freethought lectures instead of supporting an idle, ignorant, and dishonest priesthood.

In concluding this letter I wish to thank my Liberal friends for the unvarying kindness I have met from them on my journey. They have all seemed to me so good, so true, so honorable, that I am almost persuaded that there are none unworthy in our ranks. MRS. M. A. FREEMAN.

106 South Halsted st., Chicago.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
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RAISING THE DUST.

Had anyone peered into the church at the corner of Sangamon and the Boulevard Monday morning, March 19, they would have certainly concluded that Messrs. Humport, Merty, Howe, Bock, and the writer were demons from Dustland, for the accumulation, subsoil, strata, and antique layers of this light and airy evil (in a house where they pretend to consider cleanliness next to godliness) passeth our understanding. This group of grimy dirt raisers were carpet cleaning, cushion shaking, and doing the disagreeable work, preparatory to the occupancy of the building by the Chicago Secular Union—were the pioneer corps of volunteers to perform the necessary labor of literally digging up the dirt from under a cocoa-matting, where revivalists recently dispensed the droppings of this sanctuary, and we concluded that a Christian's lungs were fearfully and wonderfully made. This labor was volunteer work, for the reason that it is anticipated by each of the participants that in a not far distant day in the future it will be a source of personal pride with them that they performed such work for the glory of Freethought and the advancement of Secularism. With this and other duties the writer expects to be as busy for a couple of weeks as a family on moving day.

Brother John Bock is carving an elegant sign for the outer door. Mrs. Dr. Henry is to furnish flowers for the platform for a month, although she and the doctor will be absent in New York and Washington till the latter part of the month. Ladies are to be on hand to do whatever mending of the cushions or carpets is desired. The raising of the dust above alluded to was only consequent on our raising "the dust" of another description, as will be seen by the list of pledges below:

Dr. W. H. Henry, (paid)	$100.00	R. J. Midgley,	5.00
Dr. E. McLeod, (paid)	100.00	E. S. McComas,	5.00
E. A. Stevens, (paid)	50.00	W. C. Wilson,	5.00
Prof. Chas. Orchardson(paid)	25.00	W. R. Boerner,	5.00
H. E. Bartholomew,	25.00	John Bock,	5.00
W. J. McNair,	25.00	Louis E. Banahan,	5.00
Alex. Midgely,	10.00	Mrs. Dr. Henry,	5.00
Arthur Savage,	10.00	W. Smith,	5.00
E.& W.& A.Thompson,(paid)	10.00	Delia Barn	2.00
W. F. McCarthy,	10.00	W. S. Bell,	2.00
A. C. Berg,	10.00	Mrs. Freeman,	2.00
J. M. Stiles,	10.00	Geo. Borst,	2.00
Stafford Bolton,	5.00	Smaller amounts to about	18.00
N. C. Dahl,	5.00		
			$461.00

Not so bad a beginning for our new quarters. On Saturday the painters who had made an agreement to paint the building came to us desiring to throw up the contract, as there was to be a strike on Monday and they could not pay the increase demanded at the contract price. As Drs. Henry, McLeod, and myself had assumed the lease we had to have the work finished in time, so we told the painter that his men need not strike on the work for the Secular Union, as we would increase the amount of his contract to cover the additional wages. That is our way of advocating the labor problem. As soon as we occupy our new quarters, it is hoped that we of Chicago will enter on an era of usefulness and activity that will redound to the glory of secular work.

Will your readers remember that the address of the secretary is hereafter 241 Washington Boulevard. E. A. STEVENS,
Sec'y American Secular Union.

ORGANIZATION.

To the Editors of Freethought:

In your issue of February 4 an article appeared under the above heading. I have looked anxiously for some response to it from your readers, but so far in vain. Allow me, therefore, to step in and press upon your readers the great necessity and importance of organization for the furtherance of Liberal or Freethought views.

Unless we co-operate we are like the proverbial bundle of sticks, liable to be broken to pieces. As you say in your article, "there is a double reason for organization—organization for advancement, and organization for defense." What we want in San Francisco is local cohesion, a solid phalanx, ready at once to join the national Union and resist the common enemy. Christianity, through its churches, presents a formidable, insidious, and active foe, prepared at any time to spring, panther-like, at the throats of defenseless Liberals. The farce at New York, reported in another issue, proves that the church is prepared, not only to thrust her "doxy" down our throats, but, if opportunity serves, to give us a fresh lease of all the horrors of the holy Inquisition.

It will be only through a well-constructed organization that the suggestion made by a correspondent as to subscribing a dollar per year each for the maintenance of an efficient staff of lecturers on the Pacific slope can be carried out satisfactorily.

One other feature, and not the least in importance, would be, in this cosmopolitan life, the drawing together men of all nationalities, the breaking down of the system that obtains so much favor among our pastors and masters, viz., the setting of nation against nation.

When all nations learn to understand that their best interest is a common brotherhood, then, and then only, will men cease to fly at one another's throats.

I suggest, gentlemen, that an invitation be inserted in FREETHOUGHT, at an early date, for as many of your readers as can, without inconvenience, meet, say, in the editor's sanctum to take the preliminary steps toward the formation of the San Francisco Freethought Society. CLIFFORD DIX.

San Francisco, March 24.

C. B. REYNOLDS IN THE FIELD.

TEMPE, Ariz., March 18-20.—In the long distant past—two thousand years ago—this was the great city of the plains. Here the Zuni had their temple and made grand strides toward civilization. The legendary lore of the Zunis speaks of the cities and towns in this region, and far, far back into the more remote past, ever since the first expedition of Coronado, the ruins of this valley have been a source of wonder and speculation as to their original inhabitants. To Frank H. Cushing, the distinguished archeologist and earnest Liberal, alone is due the credit of clearing up all doubts. With unflagging zeal he has pushed the exploration, until even the domestic customs and many of the temple ceremonies of these ancients have been brought to light.

Large quantities of beautiful fabrics, earthen vessels, stone axes, hammers, tools, war clubs and implements of war, finger rings of shell beautifully engraved, a large number of cigarettes, some half smoked, skulls and part skeletons of the priests, with teeth all well preserved in the skull, have been unearthed. Mr. Cushing has evidence that these people were driven hence by earthquakes. No doubt now exists that the people who built these great cities, here at this mighty altitude, surrounded by these mountain peaks, had a more northern origin in common with the Zunis, or their far northern connection with the Toltecan predecessors of the Aztecs.

To the untiring energy, pluck, perseverance, and generosity of Charles Trumbull Hayden is due the present flourishing condition of Tempe and vicinity. The land of the valley is rapidly enhancing in value, immense fields of bright alfalfa, peach-trees in bloom, in fact, for miles from the Hayden Butte the mesa is an endless garden.

I delivered three lectures at the A. O. U W. hall, the first Liberal lectures ever delivered here, to crowded house, standing room even at a premium. The last night I urged the forming of a Liberal Union library and reading room, and $170 was promptly subscribed. This will best describe the influence of the lecture.

I have obtained my first new subscriber to FREETHOUGHT. To Mr. John Martin I am indebted for assuming responsibilities and making arrangements. He is a most earnest and devoted Liberal, but his work was a labor of love, and made a very joy by the prompt alacrity with which the Liberals here seconded his efforts.

I go from here to Phœnix, thence to San Bernardino.

C. B. REYNOLDS.

AMONG THE WORKERS.

CHARLES WATTS will lecture during April in Pittsburg, Pa., Kent, O., and in May will make a trip to Michigan, Illinois, Wisconsin, and Kansas. His address is 282 Sumach street, Toronto, Canada.

S. P. PUTNAM was at Anaheim March 25, 26; Monrovia 28; Pasadena 29: Messina 30, 31. He speaks at San Barnardino April 1; at Pomona April 3, 4; Santa Barbara April 8, in San Luis Obispo county from April 9 to 15; Boulder Creek, 17 to 19.

C. B. REYNOLDS's lecture appointments are as follows:

San Jacinto,	Cal.	March	30, 31, 1 April.
Diamond Mines,	"	April	2, 3, 4.
San Diego,	"	"	6, 7, 8.
National City,	"	"	9, 11, 12.
Los Angeles,	"	"	14, 15.
Santa Ana,	"	"	17, 18, 19.

California friends desiring lectures will please address Mr. Reynolds so letters will be at the above places ahead of dates.

LITERARY NOTES.

MISS VOLTAIRINE DE CLEYRE'S poem entitled "Nameless," published in FREETHOUGHT of February 25, has been issued in leaflet form. Copies can be furnished at 10 cents a dozen

THE Ingersoll-Field discussion, which appeared in the North American Review, has been gathered into book form. The discussion makes a dollar book in cloth; in pamphlet 50 cents.

WE have photographs for sale of Thomas Paine, Robert G. Ingersoll, and Samuel P. Putnam; also the writer of these lines. The price is 25 cents each, except that of Colonel Ingersoll, which is 40 cents.

JOHN PECK, a favorite writer with all Liberals, has lately appeared as an author. Two pamphlets from his pen are, "Miracles and Miracle Workers" and "Christian Absurdities." The former sells for 10 cents and the latter for 20. We sell them both.

Freethought.

Guess the "good time" is coming now,
Energetic men are here,
Opinions fearlessly discussing,
Right will conquer, never fear.
Get the "ears" of honest men,
Every wrong will righted be.
Endurance is no longer wise,
Minds must be from error free.
As the child to manhood grows
Clearer and brighter is the view;
Dismal visions of the past,
Only are background to the new.
Now, this FREETHOUGHT light will shine
As a beacon in the night,
Leading all who now are lost
Directly on to Reason's light. M. A. LELAND.

A WELL-GROUNDED SUSPICION.

FREETHOUGHT, of which three numbers have come to hand, is a new anti-Christian journal published in San Francisco. The editors are our indomitable and enthusiastic friend, Samuel Putnam, and George E. Macdonald, whom we suspect to be a brother of Eugene Macdonald, the able editor of the Truth Seeker. The new journal, as far as we can see, is fairly on the right track, and, from time to time, we trust to be able to extend to it words of fraternal cheer.—Secular Review, London.

THE Sinaloa Colony Club holds its regular meeting next Sunday, April 1, at 2 P. M., at 39 Fourth street.

True Worship.

There is worship in fashion's caprice,
For the one's in fashion's thrall;
To the spirit of fearless manhood,
This is not true worship at all,
Give me not the towering chapel,
With its faint illumined pews,
But the wider temple of nature,
With its flame of stars, and dews.

For there is the music of knowledge,
The rhythm of all is love;
The answer of what is around us
Is sweeter than from above.
Why should one baffle his vision,
Seeking the unknown skies?
All the aids and the hopes that befriend one,
From the struggles of man arise.

Our heaven is with one another,
Our hell is the wrong and false;
In the good we find the happy,
And justice the last exalts.
Our goal is human welfare,
Our duty to help the weak;
Lift the mind to high endeavor,
And in all, the truth to speak.

B. W. HUFFMAN.

CORRESPONDENCE.

It is Indeed.

To the Editors of Freethought:

We think your paper is a daisy.

Yours respectfully, A. T. McMILLAN.

Wamego, Kan.

There Will be More Sometime.

To the Editors of Freethought:

Inclosed find $5.25 to apply as per bill. FREETHOUGHT is just grand and cannot help succeeding. We enjoy each number and only wish there was more, when finished. The paper is filling a long felt want and must prosper. With best wishes from both Mr. Albert and myself,

Yours for U. M. L., LIDA I. ALBERT.

Cathlamet, W. T.

Appreciation Expressed.

To the Editors of Freethought:

A subscriber for FREETHOUGHT and a student of Freethoughtology, I must pen you a few lines expressing my appreciation of your paper.

I once saw and heard Mr. Putnam in Goshen, Utah, and now understand that he is on a lecturing tour. I hope he will come this way, and that myself and others will have the privilege of again hearing him speak in the advocacy of freedom of thought, freedom of speech, and the enjoyment of true and honest liberty. Wishing success to your own efforts and the efforts of all honest advocates of Truth and Liberty, I am

Yours truly, DAVID L. EVANS.

Dallas, Col.

A Safe Offer.

To the Editors of Freethought:

Please permit me to call the attention of your readers to the pamphlet called "The Gods," containing five of Ingersoll's lectures, which I had never seen until I called on you the last time. The lecture on "Thomas Paine" is to me the grandest thing I ever read, and is alone worth ten times the price of the book. Everyone who fails to read it will fail of a rich treat, and if any subscriber will send for it and read it and tell you he or she is not fully satisfied with such an investment of fifty cents, you may return him or her the money and charge it to me.

Truly, H. P. STONE.

Oakland, March 16, 1888.

This is the Talk.

To the Editors of Freethought:

In reading the Truth Seeker I see you have started a Freethought paper in San Francisco. I wish you the very best of success. I wish you could succeed in driving the sky pilots plumb to —well, I don't care where, just so they leave the Pacific coast. I hope every Liberal will come bravely to the scratch. Come right forward, Freethinkers, and put your shoulders to the wheel, and help to forward the interests of Freethought. Let us try to make ourselves and our movement felt here in the Pacific Northwest.

Inclosed you will find $1. Please send FREETHOUGHT to my address and oblige a Freethinker and a friend of Liberalism. WILLIS L. PENCE.

Caleb, Or.

Welcome.

To the Editors of Freethought:

Thanks for a copy of your Freethought journal. I think you are "the right men in the right place" to carry on such a Liberal work.

If oratory, poetry, energy, application, witticism, and criticism have power to move people's minds, then these will be stirred to their very depths, as well as being rippled upon the surface by the profound and facile tongue and pen of its editors.

As I am a pioneer of the state of California I am proud to welcome such talent and enterprise to this coast. Like the lightnings, Freethought is shining from the east into the west, and the way is being prepared for the culminating wave of civilization to return with accumulating force and higher intellectual power, upon the shores of the Orient, thus returning the more ripened fruits of the practical philosophy of the Occident.

LUNA HUTCHINSON.

Bellevue, Idaho, March 8, 1888.

The San Diego Organization.

To the Editors of Freethought:

Thinking that it might interest your readers to hear from this place, I will send a few lines. Liberalism is progressing finely here; we have an organization of about one hundred members, and more than that number of regular attendants. A large majority of those attending these meetings are Spiritualists, yet many Materialists and Agnostics work with us. These meetings are known as the Co-operative Spiritual Union, which teaches unniversal mental liberty, and believes that freedom of thought and speech is the only safe rock to build upon. With this for a platform we cannot help but succeed. Paul A. Smith is president of the society, which meets twice every Sunday, at 2 P.M. and 7:30 P.M. Mr. Smith is a regular speaker and is a hard worker in the field. All agree that he has done nobly. Lately he has been ably assisted by Dr. T. B. Taylor, an old worker and a good one. He delivered the address on the anniversary of the birth of Thomas Paine to an overcrowded house, of which a fair report was given in the Daily Bee, of this city.

I must not forget to mention Mrs. Mary A. White, who has done so nobly here since her arrival among us. Her words from the platform have been simply grand. Through her work and assistance by other ladies we have now a fine Spiritual and Liberal library and free reading room where your splendid paper, FREETHOUGHT, will always be found on the table.

I must tell you of the very pleasant Sunday (March 11) that we enjoyed listening to the grand lectures of Samuel P. Putnam, "Danger Ahead," and "The Bible." The hall was full and many had to go away unable to get in. Standing room was all taken. After the lecture he sold many books. Everyone that heard the lecture spoke in the highest praise of it. Mr. Putnam made many friends here. His future return will be anxiously awaited; and I think he left our beautiful city by the bay with some regrets. He has the thanks and best wishes of the society.

We are now waiting for C. B. Reynolds, who will speak for us on April 6, 7, and 8. We have a larger hall now. From time to time I will write to you and let you know how the cause is progressing. HENRY H. NICHOLS.

ARGUMENT

....BY....

ROBERT G. INGERSOLL,

....IN THE....

TRIAL OF C. B. REYNOLDS,

....FOR....

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LECTURES

SAMUEL P. PUTNAM

President of the American Secular Union,

Will make his annual lecture tour for 1888 in California, Oregon, Nevada, Colorado, Washington Territory, Arizona, Idaho, Montana, and Utah. The purpose of these lectures is the organization of Freethought Societies, the discussion and advancement of the Nine Demands of Liberalism, the acquaintance and fraternal association of the Liberal people of this country.

It is necessary that those who desire lectures shall communicate at once, in order that at the earliest possible moment the route may be laid out, so that the largest number of places can be visited with the greatest economy of resources. Our country is so vast in extent, and railroad expenses are so great, that lectures must be given on a pre-arranged route.

It is best, if possible, to arrange for two or more lectures, rather than for one. The expense of advertising is no greater, and much more good can be accomplished—a larger interest will be excited—and there will be a better opportunity for information in regard to the magnitude of our cause and the importance of our principles.

The following are some of the subjects of the lectures, dealing both with the destructive and constructive aspects of Secular work—and its scientific and literary form—giving special attention to the political significance of the Nine Demands:

Universal Mental Liberty,
The New Heaven and Earth,
The Glory of Infidelity,
American Democracy,
The New God,
The Bible: Its Genuineness, Authenticity, Inspiration, and Infallibility,
Thomas Paine: The Thinker, The Patriot, The Moralist, and the Scholar.

The Moral Power of Unbelief,
Fair Play,
The Dangers Ahead,
Woman and the Bible,
Science and Theology,
Priest, King and People,
Creation and Evolution; or, Miracle and Law,
The Works of Man and the Works of God; or, Civilization vs. The Raw Material.

The terms of the lectures will be made reasonable to all societies and individuals who desire to co-operate with the work of the American Secular Union. It is expected that hall rent, advertising and local expenses will be provided for—and beyond this, that every Liberal will do his best to help the general cause. By combination of effort local organization can be strengthened and universal interest aroused. The local work and national work depend upon each other. The local work is of the first importance; it is the vital force of the movement—but to have simply local enterprise is to destroy the noblest spirit of Freethought, which is world-wide in its relations. It is through the Union that the broadest humanitarian results can be achieved.

Will not friends instantly interest themselves in this matter, and arrange for lectures, so that dates and subjects may be given, and every possible point be made available for work?

PRESS NOTICES, ETC.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of this world will be forgotten—or remembered—some of them with smiles, most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of fact. His abilities are of the highest order. He compels the admiration of every one who really loves the just and true.

ROBERT G. INGERSOLL.

Putnam, the Freethinker, is the best posted and best talker we have ever had on Wood river. The theater has been crowded every night whenever Mr. Putnam was advertised to speak.—*Inter-Idaho, Hailey, Idaho.*

S. P. Putnam was greeted by a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicates anything, nearly all present felt that they were enjoying a rare intellectual treat, and more than compensated for their time and attention. Putnam is a calm, clear-headed Liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any one who is an honest, earnest seeker for truth.—*Avant-Courier, Boseman, Montana.*

Mr. Putnam is an eloquent, attractive, and entertaining speaker, and his remarks were frequently interrupted by applause.—*Rocky Mountain Daily News, Denver, Colorado.*

Samuel P. Putnam has been entertaining our people with a course of lectures on Freethought. The seating capacity of the hall on Friday evening was inadequate to accommodate the audience. The speaker during his stay showed himself to be a man of extraordinary ability, holding his audiences continually wrapped up in his subjects.—*Times, Black Hawk, Colorado.*

Mr. Putnam is a brilliant and forcible speaker.—*Boston Post.*

Mr. Putnam is an able, eloquent, and witty lecturer.—*Cincinnati Times-Star.*

Mr. Putnam's lecture was a very interesting one to those who hold the views of the Union.—*Louisville Courier-Journal.*

Mr. Putnam has been everywhere commended for his fine conception of the subject and his eloquent manner of presentation.—*Western Nebraskan.*

An able effort, happily conceived and well executed, fresh, and instructive.—*Omaha Herald.*

One of the best lectures ever heard in this city, most fascinating and instructive.—*Lincoln Star.*

Mr. Putnam is one of the most brilliant lecturers now in the field.—*State Journal.*

Mr. Putnam has the rare faculty of making audiences want to hear him a second time.—*Denver Republican.*

Address all communications to

SAMUEL P. PUTNAM

President of the American Secular Union.

504 KEARNY ST., SAN FRANCISCO.

Freethought.

A LIBERAL JOURNAL.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - - - - APRIL 7, 1888

COLONEL INGERSOLL will spend the next two months in California.

LAST Sunday was All Fools' Day. The churches were crowded.

BEFORE going into a fight it is always well for a man to consider what he will gain if he wins. Above all he should take into account the consequences in case he gets licked.

RELIGIOUS papers are expressing surprise that the Hon. W. E. Gladstone should esteem the anti-religious views of Col. R. G. Ingersoll worthy of his distinguished attention. After the discussion it is probable that their surprise will be supplemented by regret.

MAYOR HEWITT has issued a circular address to the board of aldermen stating his reasons for not complying with their recommendation to raise the Roman Catholic flag on St. Patrick's Day. He believes in one flag, and no more, and he is ready for office beyond this term.

THE Young Men's Christian Association of Princeton recently secured the services of Anthony Comstock as a lecturer on moral purity. Out of respect for Mr. Comstock's modesty the students draped the statue of the Gladiator on the campus with a pair of red flannel undergarments. At last accounts the faculty were debating the question how to remove the ornaments without attracting undesired public attention.

THE sensation created by the Rev. Mr. Taylor, of Riverside, last Sunday, would subside if people were better acquainted with the contents of the Bible. Mr. Taylor said: "I believe that God gave us the fruit of the vine for other purposes besides eating as grapes and making raisins. The 'wine that maketh glad the heart of man' is spoken of in the same passage of scripture as corn and oil, and referred to as gifts of God." This was a part of Mr. Taylor's argument in favor of high license for strong drinks, and low license for wine.

SOME time ago Brother Owen, of our Spiritual contemporary, the Golden Gate, inquired, cheerfully: "Is it an impression we get from the spirit world, or a mere imagination, that we are to have a better office ere long?" Here Brother Owen paused for a reply. At the end of two months, apparently not getting any, he asks again, this time pathetically: "Brother Spiritualists, are you willing to have your editors and printers destroy their health by breathing the vile atmosphere of a ramshackle den in an unsavory quarter of the city, simply because the rent is cheap? Can you not afford to assist the cause you love, just a little—especially as you have no pew-rent to pay nor churches to build, nor orphan asylums to provide for? We pause for a reply." We fear that Brother Owen's impression was self-induced and of a psychic character. The matter of office rent belongs to the economy of this world.

OMAR KHAYYAM, the Persian astronomer-poet, prays like this:

O thou who didst with pitfall and with gin
Beset the road I was to wander in,
Thou wilt not with predestined evil round
Enmesh, and then impute my fall to sin!

O thou who man of baser earth didst make,
And even with Paradise devise the snake:
For all the sin wherewith the face of man
Is blackened—man's forgiveness give—and take!

MONDAY'S Alta California contains a leading article on "Relics of the Crucifixion." It tells how St. Helena found the true cross in the sepulcher, and proved its genuineness by a miracle; the nails which held Christ to the cross; the inscription, "Jesus of Nazareth King of the Jews," which lay detached at a convenient distance, and such other fragments of the event as were deemed desirable. It is believed that the Alta's article was written for the Sunday issue, and was crowded out. It would have been very appropriate for a special April fool's day edition.

NEWS AND NOTES.

SAN JACINTO.—The San Jacinto valley is eighty-five miles east of Los Angeles and one hundred miles north of San Diego. It is in the county of San Diego, which county is as large as the state of New Hampshire. The area of the valley is about fifteen miles square. In connection with it are Diamond Valley, Pleasant Valley, and up among the vast surrounding mountains sunny nooks and dales, where the orange-trees can bloom every month of the year. It is fifty miles from the ocean, and the altitude is fifteen hundred feet.

It is indeed a lovely valley. The mountain scenery is wild, beautiful, and of endless variety of form and color, as morn and mid-day and evening go flying by with flashing banners. Enormous peaks stretch to the heavens, massive and white, on three sides of the valley, while it is encircled in every direction by hills, mounds, and soft declivities, that sweep and roll like the innumerable billows of the sea. When the sunlight is on them, especially the golden floods of westering day, the picture is one of transcendent loveliness, the sheen of distant snows mingling with the verdant beauty of the plain and the purple splendor of the

hills. There is a grove of cottonwood along the banks of the river San Jacinto, which is a novel attraction in this part of the country, for such groves are seldom seen.

A railroad is now being built from Perris to San Jacinto and will be completed about the first of May. This is good from the business point of view, but not the poetic. The stage ride from Perris to San Jacinto is simply enchanting, and the delight of that trip will never be forgotten. I seemed to be passing amid a huge gallery of wondrous paintings, whose lustrous and ever-charming prospects were like the charm of music, and with every motion of the horses' hoofs my dreamy spirit exulted.

There are one hundred flowing artesian wells in the valley, besides surface wells and huge reservoirs in the mountains holding billions of gallons, and there is no lack of water. The average rain fall is about twelve inches. The fruits of this soil are many: the apricot, peach, prune, raisin, grape, apple, pear, plum, and olive. There are also excellent alfalfa and pasture lands. The population now numbers about twenty-five hundred.

There is plenty of fuel and cottonwood, pine, and cedar timber, also large deposits of lime-rock and clay. There are two steam mills in the mountains. Three hot sulphur springs are near the town. If one is hunting for a home, it is well to visit this advantageous point, and the Freethinker will find some congenial spirits.

D. W. Perkins is one of the veterans—bold, generous, and ready to lead the column. He is a staunch Prohibitionist and is delighted with friend Bruce's articles, and would shake hands cordially with him, but he don't believe in any of the church stuff.

R. C. Reed, though struck with paralysis and not able to do any work, doesn't loose a particle of his devotion to Freethought.

Ira B. Todd is eighty years of age, and chockful of scripture, and he does rattle the clergymen fearfully.

Henry Chester is the chum of McHenry, of San Diego, and is as Liberal as the sunny skies of California. He and McHenry can shake hands *via* FREETHOUGHT.

Truman E. Deming, Martha Deming, his wife, Jos. S. Deming, Lucie A. Deming, his son and daughter, are all enlisted in the ranks of the Union with open hand and heart. They live in Pleasant Valley, and amid the benediction of nature express enlightened humanity.

C. S. Hemstrett is a worker in every sense of the word. He is a good man to tie to, as Westerners say.

Wm. Vawter is level-headed, and doesn't go much on enthusiasm, but when it comes to science, he is firm as the everlasting hills, and hasn't any room for faith.

Mrs. Florence Reynolds, Isaac E. Crum, and E. J. Vawter furnished excellent music for the lectures, which received merited applause, because the heart was with it and it vibrated with the spirit of liberty.

J. F. Shultze I found a genial companion, who knows how to strike good blows when the iron is hot. He will do for Longfellow's blacksmith making the dark ore gleam for humanity's sake.

L. Durett, who introduced me at the lectures, is not afraid to stand up and be counted.

J. B. Vernon, president of the new organization, and Chas. W. Gray, secretary, are earnest and well-equipped representatives of our cause.

The San Jacinto Secular Union was organized on Thursday evening, and with the names already mentioned are E. C. Lamb, John D. Kelley, John Blair, C. J. Eberly, Adolph Berman, A. C. Fately, N. D. Hanson, Ed. Harris, and E. J. Vawter.

Professor Livingstone, teacher of the school at Diamond Valley, is of the Universalist persuasion, but with his family is of the broad church of humanity, and they stand for the enlightenment and progress of the world. Among other Liberal acquaintances are Dr. Whittock, Dr. Ryan, F. Earle, S. A. Hubbell, I. R. Scranton, N. O. Hanson, etc.

C. B. Reynolds will lecture here on April 1st, when the organization will be completed.

There is good material in this noble valley for a successful Union, notwithstanding the many church influences. I gave eight lectures in all. The audiences were composed of the best citizens of the place. Of course the usual tyranny is exercised, and some are afraid to express their opinions, but there is a sterling element, independent as the mountains, and they will keep Freethought at the front. The campaign everyway has been encouraging. These were the first Freethought lectures ever given in the valley, and they have created a great interest, and with material prosperity there must come enlightened reason.

San Jacinto, March 23, 1888.

Lovely Anaheim! Garden of Eden, they call it, and it is as near to that as any earthly paradise can be. It is just near enough to the sea to feel the benefit of the soft ocean gales, which cool the summer's heat so that the thermometer seldom rises above eighty or ninety, while in places inland it goes to one hundred and ten or twenty. The winters are mild and the climate throughout the year is equable and pleasant. A net-work of railroads is being built and the country has every modern facility for commerce, and the markets of the world can be easily reached. The Garden of Eden must have a railroad and big hotel, or the American would leave it altogether to the voice of God walking in the twilight. The holy cherubim must be conductors and brakemen; the sword of flame must be the stack of the locomotive; and the tree of knowledge of good and evil must be worked up into a first-class real estate office. The Garden of the Gods itself must have a boom, or it will be out in the cold. The old days are passed forever. We live a century now where once they lived only a decade.

I am at the home of the Parkers, L. and K., and the warm sunshine falls on fruit and flower. The sky is perfectly blue and cloudless, and the horizon is gemmed with varying hills, and the beautiful undulations and magnificent peaks sink away into an ocean of azure. The fields are glittering. Bird songs are in the air. The trees of every variety seem to make a palace of mingling beauty where the melodious winds are gently breathing. The tall eucalyptus appears clothed with jewels, as its leaves catch the lusters of the glancing sun. The flower garden is before me with brilliant colors, white, red, purple, crimson, blue, golden, with pale and vivid green, and the brown ear h, while the orange groves stretch away into dim arcades, with constellations in the radiant shadows. It is a scene of perfect happiness. The dog and cat, the hens and the chickens, the shovel and the hoe, the horse and the plow, all things animate and inanimate, seem to revel in superb enjoyment. On such a day we can dream of liberty, of progress, of knowledge, of art that shall make this world a noble heaven, and hope becomes more lofty than ever.

Our friends, Mr. and Mrs. Parker, coming to their golden wedding day, amid the jewels of September, through the long years have been ardent pioneers of thought and civilization. They have helped to make the wilderness blossom like the rose. This was all wild land when they came here, and the cactus

flourished without a rival. The splendid picture that now greets my eye is the result of their busy hands. Equally progressive have they been in the realm of truth, and helped to new discovery and ampler fields of intellectual attainment. It is a joy, amid such glory of fruit and flower, to meet these pioneers whose lives are rich with such experiences of nature and life. They have a large family—children and grandchildren—and their home circle is broadening with advancing generations, and old age is beautiful with the brightness of youth, and the splendor of dawn mingles with the evening light.

The course of lectures at Anaheim has been a success that justifies the earnest efforts that have been made by our friends. It shows that there is a good and strong element in the community in favor of Liberalism. Its best business men are in favor of the Nine Demands and organized work.

I gave my first lecture Sunday afternoon. The audiences increased at every lecture. On Monday evening a Secular Union was formed. The following names are on the list: L. Parker, K. Parker, S. Littlefield, M. Lendke, Mrs. S. P. Bates, R. Lendke, Z. E. Bell, A. J. Mason, H. P. Larsen, Robert Maunder, Julius Harting, Peter Skorigs, J. C. Grader, A. B. Clinedisset, E. A. Pullen, John Meredith, Harriet Meredith, and Frank Ey. Mr. Ey was chosen president; Mrs. Kate Parker, secretary; and S. Littlefield, H. P. Larsen, and E. A. Pullen committee on by-laws. A beginning has thus been made, in a community where there are many difficulties, indifference, the church power, and the conservatism of fashion. This is pioneer work, and only those who have tried it know the discouragements. It is against the stream. It requires personal power to succeed, the heroic qualities. It is not the garden, but the rough fields wherein the labor must be performed. The seed must be planted, sometime in storm and tempest, and sometime be thrown to wind and stream. The Freethinker is committed to perpetual struggle. But the harvest must come, the golden, happy days when humanity shall be "good and great and joyous, and beautiful and free."

There must be more virtue and knowledge with the "process of the suns." There must be the excellence of truth, the glory of justice, the joy of liberty. These must be our inspiration, and beyond all the limitations of to-day, the toil, the disappointment, shines the ideal world.

> "The earnest purpose makes the future bright,
> And paradise is found in doing right."

I enjoyed the hospitality of Mr. and Mrs. S. P. Bates. Mr. Bates insures against fire in this world, but he takes out no policy against the fire of the next. One world at a time for fire insurance as well as other matters. Mrs. Bates's energy added quite a number to the list of FREETHOUGHT subscribers.

F. L. Mason, "mine host" of the Planter's Hotel, is one of those genial landlords who always make the pilgrim's pathway pleasant.

John E. Schrick took me out to his handsome residence and culled me a beautiful bouquet of flowers from his garden, which ornamented the Freethought platform. Mr. Schrick's wife is a Catholic, but is pervaded by the gentle spirit of charity.

E. A. Pullen is an active worker, for years in the front rank, and always ready to be counted for Freethought.

Mr. and Mrs. Joel Parker and Miss Kate Parker, their daughter, of Orange, were present Sunday afternoon. Mr. Joel Parker is one of the progressive men of the world. Like my friend Bruce, he is in favor of Prohibition, but not of the church rule. He would deal with the evils of drink by Secular means. He wants to make Freethought a mighty power for reform. He is the oldest son of L. and K. Parker, and was born to Radicalism, and has no need of a "second birth."

S. Littlefield and Frank Ey are prominent business men, but are ready to be in the minority for humanity's sake. They are able to be independent and exercise the divine right of the American citizen. Mr. and Mrs. Meredith, Mr. and Mrs. Lendke, H. P. Larsen, C. B. Johnson, John Turner, Robert Larter, Alex. Henry belong also to the era of man and have left theology far behind.

Mr. McFadden, who introduced me at the lectures, is one whose broad humanity is too much for the boundaries of the church. Also Dr. A. V. Fox, formerly of Neodesha, Kansas—about where I think friend B. B. Rockwood, of San Pasqual, used to live—and perhaps the latter will recognize in the doctor an old neighbor.

Prof. E. James, of Orange, Mrs. Schubert, N. Bittner, and E. A. Pullen opened our meetings with exhilarating music, and the happy strains seemed to give new impetus to the spirit of liberty, and we thank our friends for helping to interpret Freethought in beautiful harmonies.

Miss Lottie Beckington, the granddaughter of Mr. and Mrs. Parker, whom the Muses have gifted, was the messenger of the "musical sphere" on the last evening, and with exquisite skill blended voice with the melodious instrument: and so there has been cheer and entertainment for the path of labor, and amid "sterner duties" there has been

> "The Dorian mood of flutes and soft recorders."

If all do as well as Anaheim, we shall have a noble army of Freethought, and why shouldn't this fruitful valley, which man and not God has made, be consecrated to truth and justice. Mr. and Mrs. L. T. Wood, Mrs. Lewis, Mrs. Wellman, Mr. Thompson, Mr. Shoemaker, etc., are among our pleasant acquaintances here, and although some are not altogether of our way of thinking, yet in spirit they are with the sunshine and flowers, and the beauty of this world, and not with the gloom of orthodoxy. They are therefore with us, and not against us.

In reading over my "News and Notes" of San Diego, I wonder I omitted the name of my friend Wm. A. Allen, who is one of our pioneers in that city. He was first to greet me last year, and it was through his efforts mainly that the campaign was begun in southern California. I want the readers of FREETHOUGHT to know our generous ally. He is the Infidel who built friend Shaug's house upon a rock, and Jesus would be delighted with a house so solidly constructed that all the winds of heaven can't tumble it over. I think Jesus would take a great deal more stock in this Secular mansion than in the steepled churches that the cyclones embrace with such evangelical fervor that only the foundation is left. Whom the Lord loveth, he chasteneth. We sincerely hope he will never fall in love with Shaug's house, admirable though it is. It was built for man and not for deity.

I have received the following letter from Dillon, Montana:

S. P. PUTNAM, *Dear Friend:* Our friend, Mr. Emerick, told me that he had sent you the sad, sad news. My dear friend died in my arms, a brave, staunch, and true Liberal to the end. She left such a sweet little babe a few days old. Almost with her last speech she told me to remember to name the little one S. P. Putnam. She wanted me to have it put in the paper that she had three bonny boys named after Liberals; the oldest after Thomas Paine, the next after that good, good friend Robert G. Ingersoll, and the last after yourself. Won't you mention this in your paper and so grant the wishes of the dear one gone to sleep? Hoping we may some day meet again in our happy home, I am your sincere friend,

MRS. D. CARRINGTON.

It is sweet amid all toil and the shadow of death to realize the

depth and power of human friendship, that in it comes the immortal life, not in length of years, but in the quality that makes each moment a breath of eternity. Mrs. Emerick was a noble Liberal, true, faithful, generous, charitable, with no particle of bigotry, but standing firm to her convictions. I shall not forget my visit to her cheerful home, with husband and children dwelling in the atmosphere of Freethought. Mr. Emerick is one of the pioneers of our land. Amid arduous labors he has never bent the knee to superstition. He has been a free man amid the plains and mountains of the frontier, finding in nature the teachings of humanity. He has met with an inexpressible loss—a dear wife, a gracious mother gone. We cannot help it. Death is mightier than God himself, if there is one. We must submit to its awful power. But in the midst of the unfathomed sorrow, let there be the music of love, the courage of brave hearts, the joy of fraternity, the gentleness of humanity, the beauty of sympathy; and thus, whatever fate may do, life shall be grand, over every grave the flowers shall grow, and in the evening gloom beautiful Memory shall make hope for the coming dawn.

SAMUEL P. PUTNAM.

Anaheim, March 28, 1888.

LET US HOPE NOT.

In an article entitled "A Christian Nation," a paper called the Interior says:

> We are a Christian nation, and the foundations of the republic are imbedded in the conservative principles of Christianity. Christianity alone is benevolent, and it alone bridges the chasm between wealth and poverty. The advance of Atheism and Agnosticism, with their fruits of despair and Anarchy, has roused the Christian public to the dangers that beset society, and has given an interest and impetus to Christian benevolence that has never been felt before. We must push along these lines. We must purify and foster our common schools, and push our churches out into the districts occupied by the laboring population. The battle is providentially forced upon us so that Christianity may develop her power. She has a new grasp upon human selfishness and can appeal to its fears.

The Interior's first proposition is as far from the truth as it could be by any possibility of misstatement. How long since we became a Christian nation, and what evidence is there that we are such? It is assuredly since the day when George Washington said: "The government of the United States is not in any sense founded on the Christian religion."

"Christianity," goes on the Interior, "alone is benevolent." We might accept this as true if we were not able to point to more than a dozen millions given to charity by Infidels; and we might perhaps believe that Christianity "alone bridges the chasm between wealth and poverty" but for the fact that the chasm has never been bridged. Further, nearly all the efforts now being made in that direction are the work of people outside the church.

As to the advance of Atheism and Agnosticism, that has nothing to do with Anarchy and despair. The Atheist does not believe in a future life, and he certainly is not going to despair over the prospect of not gaining what he does not believe in nor hope for. Christians profess to believe in a hell, where a large number of human beings will burn forever in perpetual fire. The Agnostic says he does not know that such will be the case. The absence of this knowledge does not throw him into a despairing frame of mind.

By Anarchy, which is called the fruit of Atheism and Agnosticism, the Interior doubtless means lawlessness. But statistics show that the law-breakers are almost exclusively Christians, and that among a thousand criminals there is not, on an avarage, one Atheist. The Atheist knows that consequences follow evil-doing. The Christian believes that forgiveness, and even reward, may intervene. Between the two, Atheism should act as the most effective deterrent to bad actions.

The argument is plainly against the Interior, but that could doubtless be got along with if the facts did not conspire with it to show that the editor does not know what he is talking about.

The mistake that Christians make is in supposing that when their religion begins to lose its hold, society is threatened; when the truth is that nothing is in danger but superstition and the grip of the church upon the public mind and pocket.

To proceed, in what way does the Interior propose to purify the common schools? Certainly not by putting more Bibles into them or by insisting upon the continuance of the reading of that book as at present practiced. The only purification necessary is to throw the Bible and superstition out of them.

The Interior says that Christianity "has a new grasp upon human selfishness and can appeal to its fears." Great will be the victory won by such a method as that! But the average man, with average notions of honesty and moral courage, will say it is nobler that all mankind should go down in everlasting wreck and misfortune, if such a fate awaits those who honestly follow their own convictions, than to gain any imaginable heaven by being frightened into it by spooks or drawn thither by the selfish hope of reward.

A PLAN THAT WILL SURELY WORK.

A correspondent this week outlines a plan by which he believes a large circulation for a Freethought paper could be secured. We have no doubt that, put in operation, it would result as he expects. Dr. Chapman's scheme is worth trying sometime.

But there is a question of more immediate importance. The great want of every Liberal journal is subscribers and readers, both for the support of the paper itself and for the spread of its principles. And the one helps the other. A paper carries weight, largely, according to its circulation. A paper with ten thousand readers has ten thousand indorsers, and speaks with ten thousand tongues. If FREETHOUGHT had that number of readers in this Western country, it could be safely asserted that there were ten thousand Freethinkers here whose sentiments, to some extent, it voiced; and ten thousand people of one mind make an element that everybody is bound to respect.

It is not expected that FREETHOUGHT will attain a circulation of ten thousand at once, but there is no reason why it should not reach half that number within two years. Our plan for achieving this result is for every subscriber to consider himself or herself an agent and act as such. We propose these rates:

One subscription one year,	$2.00
Two subscriptions one year,	$3.00
Three subscriptions one year,	$4.00
Four subscriptions one year,	$5.00

It is complained that Freethought papers are too high priced to be popular. Certainly this objection is removed when the terms are placed at $1.25 per year.

We offer two subscriptions for $3. In order to adjust this price with those who have already subscribed, any one who has heretofore sent to this office $2 for one subscription may secure another subscription by the payment of an additional dollar; two more for $2, or three more for $3. These terms are offered for the sake of introducing FREETHOUGHT and gaining a circulation for it among those who would feel unable to pay the full price. Of

course such as have the good of the cause at heart and a well-filled purse at hand need not consider themselves bound by the above rates. This is a business offer merely, and is not intended to check the spontaneous flow of generosity.

Again, a good many readers of this paper are business men. These should patronize its advertising columns. There are real estate men, hotel men, railroad men, steamboat men—men in every business. The weight of FREETHOUGHT's circulation at present is in what here are called the Eastern states, and it is the people of the East, in great measure, that Western advertisers desire to reach. FREETHOUGHT will be found a good medium for that purpose, as we are in frequent receipt of inquiries concerning business prospects, etc., in this country, and we know of no one to whom such inquiries may be referred. The advertising columns of the paper are for sale at reasonable rates. Freethinkers in business should buy them and be patronized by Freethinkers.

Such is our plan for making a Freethought paper successful, *i. e.*, to enlist the active co-operation of each old subscriber to procure a new one, and the co-operation of new ones to procure still others; this to be supplemented by the advertising patronage of business Liberals.

Of course the foundation for a journalistic success must be a good journal. We hope, we trust—indeed, we mildly claim—that such a journal is FREETHOUGHT. As we look over the thirteen numbers issued and contemplate the fourteenth, we pronounce it good. It does not repent us that we have made it. Contributors always appear at their best when they write for FREETHOUGHT, and selected articles take on a new life and a fresh brilliancy when transferred to its columns. We have yet to hear the first complaint from a subscriber that FREETHOUGHT is not all that could be desired. Many encomiums it has received are so flattering that we do not feel justified in printing them. We may be excused, perhaps, for introducing one here from a resident of New York:

"I like FREETHOUGHT very much. It is vigorous, enterprising, original, and pithy. I have been sending my copies to ———, who thinks it immense, and has promised to subscribe, and to get others to do likewise. You have made a great success of the paper in a literary way. In fact, you have justified all the predictions of your friends as to your ability, and I am glad to believe that you are meeting with pecuniary recompense, which you richly deserve."

Encouraged thus by old friends, we in turn extend greeting to new ones, relying not upon our merits altogether, but much upon their generosity and the merits of this cause. The people of the great Western country take a justifiable pride in their home. It is not right that it should be given over to superstition. Let the Freethought banner here planted still wave in the free air, supported by the tried soldiers who have thus far upheld it and by others who may be called to its standard. Individually and collectively may we make a great and sustained effort in behalf of the cause which promises to the human race the only redemption worth having.

MR. STEVENS'S PAMPHLET.

We have started in the publishing line by issuing a pamphlet entitled "GOD IN THE STATE," by E. A. Steven, secretary of the American Secular Union.

This is a work which bears directly, and with force, upon the subject of ecclesiastical interference in political matters. It states the case as it is and points out the instances in which we have a union of church and state. It contains the Nine Demands of Liberalism and a clear and vigorous statement of their application, and of the objects of the American Secular Union. It is the only work of the kind accessible to Liberals. We have issued it in substantial and attractive form to sell at 10 cents per copy, three copies for 25 cents, or 12 for $1.00. It is genuine Secular Union literature.

AN advertisement of the Independent Pulpit appears in another column. The Pulpit is a 24-page monthly magazine—pages about the size of those of FREETHOUGHT—with cover. It is ably edited by J. D. Shaw, and has many good writers among its contributors. By an arrangement with Mr. Shaw we will take subscriptions for the Pulpit in connection with this paper, sending the two—FREETHOUGHT and the Independent Pulpit—for $2.80. Separately the price of the Pulpit is $1.50, and it is well worth that sum. We hope many will take advantage of this offer.

THE revived Pittsburgh Truth—at whose reappearance we rejoice—says:

"We are informed that President Putnam would like to have the next Congress of the American Secular Union held in San Francisco, Cal. Many Liberals think Pittsburgh is entitled to the next Congress."

This is quite correct. Mr. Putnam would be pleased to have the Congress held here, but he is ready to admit the claim of the many who think Pittsburgh deserves it. The Congress will be held at Pittsburgh in October.

"GIVE us this day our daily bread;
Forgive our debts," the preacher said.
"For who, believing, so doth pray
His prayer is answered every day.
Salvation's free—the glorious news!—
The sexton wishes me to add
Our door receipts to-day are bad;
Likewise for rental of the pews
Many are owing six months' dues.
Disburse from your God-granted hoard
Enough to pay your pastor's board.
In sacred history we've read
Elijah was by ravens fed.
Out of a godsent fish's head
Were paid in full of all demand
St. Peter's taxes up to date.
Now let the congregation stand,
While Deacon Jones, with pious hand,
Shall pass you the collection plate."

HISTORY OF THE WEEK.

The fortieth anniversary of modern Spritualism was celebrated last Sunday in Metropolitan Hall, by the Golden Gate Religious and Philosophical Society, under the auspices of Mrs. E. L. Watson and J. J. Morse.——Railroad strikes are spreading. It is difficult to get at the cause or the merits of them.——Cashier Hopkins, of the Cincinnati Fidelity Bank, convicted of violating the National Banking law, has been sentenced to seven years' imprisonment in the penitentiary.——A terrific storm at Warren, Ark., demolished a Baptist church, besides doing damage to property in the surrounding country.——The International Council of Women is in session at Washington. Only meager reports of the proceedings reach these shores.——The San Francisco Public Building bill came before the house last Saturday, and was deferred.——Emperor Frederick, of Germany, still lives and suffers. He is said to bear his affliction with fortitude, though aware that his disease must have an early fatal effect.——Thousands of people have been rendered homeless and destitute by storms sent upon central Europe by an indulgent overruling

Providence.——A New York medium claims to have an order from Senator Stanford to produce for $5,000 a spirit picture of the senator's dead son.——The ex-sexton of Trinity Methodist Episcopal church, New York, has had to bring suit for his salary. ——The Rev. Dr. Dix, in his Lenten sermon, brings some very sensational charges against the morality of New York society. He does not divulge the sources of his information, the accuracy of which is denied.——They say that Thomas Nast, the former cartoonist of Harper's Weekly, will build a theater at Los Angeles.——The estate of Chief Justice Waite, recently deceased, nets but a few thousand dollars. When living he was supposed to be rich.——New York's aldermen, it is reported, have voted to take the flag-raising power out of the hands of the mayor, where it now resides, and vest it in themselves. As the resolution must be signed by the mayor himself in order to become effective, it will probably be lost.——Boston kindergartens get $20,000 per annum of public money for their support.——During the recent Eastern weather, the San Francisco papers reached Chicago ahead of New York papers of the same date.——Miss Francis Willard made a speech for Neal Dow, candidate for mayor of Portland, Me., in which she averred that his defeat would "send dismay throughout the world." News of Mr. Dow's defeat the next day has not been followed by anything like the result mentioned.——The printers of New York will join with the Horace Greeley post of the Grand Army in erecting a monument to Horace Greeley. Mr. Greeley was the first president of Typographical Union No. 6.——Oregon Prohibitionists, at their convention in Portland last week, adopted a platform declaring against the manufacture, use, and sale of all intoxicants; advocating the disfranchisement of paupers, illiterates, and criminals; and, after touching "trusts," interstate commerce, and internal revenue, demanding the exclusion, so far as possible, of all Socialists, Anarchists, and other undesirable citizens.——Friday, March 29, was a busy day in the United States Senate. Sixty-one bills were passed without trouble. That will come later.——The National Educational Association gave its president, Prof. Aaron A. Grove, a cordial reception at its headquarters last week.—— The regents of the State University held a meeting on the 28th ult. to make the final preparations for receiving the Lick trust. ——About a score of married Los Angeles newspaper men have perfected a scheme to form a colony and settle together near that city within easy reach of their labors. Each family has a half-acre lot. Thomas Nast is among the colonists.——President Cleveland and Secretary Whitney went to New York to attend the funeral of ex-Governor Dorsheimer. Newspaper obituaries state that the deceased was "universally esteemed." They were careful to conceal this estimate of Mr. Dorsheimer's character previous to his demise.——The state Democratic Convention will be held at Los Angeles.——Oskaloosa, Kan., has elected a woman mayor.——Trinity church, New York, is on trial for violating the law against the importation of contract labor. The Rev. E. Walpole Warren is the cause of the trouble, having been imported from England under a contract to perform the Episcopal service.

LITERARY NOTES.

Miss Voltairine de Cleyre's poem entitled "Nameless," published in Freethought of Feb. 25, has been issued in leaflet form. Copies can be furnished at 10 cents a dozen. Hundreds have already been sold.

John Peck, a favorite writer with all Liberals, has lately appeared as an author. Two pamphlets from his pen are, "Miracles and Miracle Workers" and "Christian Absurdities." The former sells for 10 cents and the latter for 20.

O. S. Barrett, a veteran of the war, both for the Union and for intellectual emancipation, has written a book entitled "History, Services, and Reminiscences of the Old 4th Michigan Infantry in the War of the Rebellion." Mr. Barrett was lieutenant. At Gettysburg he received a gunshot wound, and has been partially paralyzed and unable to work for a number of years. The book sells, according to prospectus, for 25 cents per copy. Address O. S. Barrett, Adrian, Mich.

SOME BUSINESS VIEWS.

No doubt we owe Mr. H. P. Stone an apology for publishing the appended strictly private letter, but he is so accustomed to giving that we believe he will prove forgiving also. His appreciation of the value of Freethought is unlimited, and in a quiet but effective way he is serving it. A good many people on this coast and elsewhere who have received specimen copies of this paper are indebted to him for them. If a hundred more men like Mr. Stone would come forward and do as he has done, there would be a great awakening light in the West—Ed.

Oakland, April 2, 1888.

Friend Macdonald: Yours of the 31st ult. received this afternoon. Thanks for kind words. If I can be useful in any way, don't think I want any pay for it. Simply to know that my poor efforts are appreciated is abundant compensation. Even that is not necessary, for like our good Christian friends I want to do what little good I can in the ranks, and look not for reward in this world; and, unlike them, I do not expect or wish for any personal reward in the next. I have simply got it into my head that I should like to see as great a paper as the Truth Seeker built up on this coast, that shall be a big thorn in the orthodox side, and the foundation of a publishing house that shall issue millions of tracts and scatter Freethought literature broadcast over the country.

The interest I have seems to me to be purely selfish. I have neither the brains nor the money to do much towards it myself, and don't know that I should try it if I had; but since I have had a little more leisure lately I have been reading more and have become so much interested as to be glad to see you and Mr. Putnam at work, and feel like helping a little.

I believe you are able to accomplish the task you set out to do if you can only get the matter before the Liberals of this Coast. They have the wealth and the disposition to help, if you can only reach them and find out who they are. You have not their names, and as there is no organization among them, there is no one to give them to you. They do not even know one another, though they live neighbors for years. I have met three within a few days whom I have known and done business with for from two to four years, and never knew until now that their views corresponded with my own. I feel more fraternal toward them already for knowing it. I always believed them to be men I could respect and trust, and now I know it.

If there were organized Freethought societies all over the Pacific states and territories, you could very quickly get lists of names and a good list of subscribers. As it is, this will come through Mr. Putnam's missionary journeyings.

Liberals need waking up. They are having too easy a time. A little persecution judiciously administered would quickly stir them up and make them show their colors. I know plenty of them who are as well able to give a hundred dollars to the work as a hundred cents, and they will do it, too, as soon as they see you are going to make a success of it. "Nothing succeeds like success," you know, and when Mr. Putnam meets with such men he must not be too modest in his demands. He should say to them: Now, you go right on making money, but don't forget that you owe a duty to society; and as I am devoting myself entirely to the interests of society, it is your privilege to help me, and I assess you $1,000 or $100, according to your means; and I agree to distribute Freethought literature to the retail value of this amount, or send the paper free to a sufficient number of those who will not subscribe and pay for it to use up your donation. There are plenty of men who will pay attention to that kind of talk who would not listen at all if you asked them to pay you $2, the price of a year's subscription. I know. It sounds like business, and when they see you really mean business, they will talk with you.

Please excuse me. I simply sat down to thank you for your very complimentary letter, not to tell you how to conduct your business. The interest you seem to appreciate so highly will be my apology. Truly, H. P. Stone.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
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Geo. H. Dawes, Pittsville, Wis	1.00
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Mr. Fuchs, " " " " "	5.00
Mrs. N. E. Farrell, Landford Cummings, W. D. Cady, Daniel Burns, Farmdale, and Mr. Cummings of Andover, 50 cents each (per Miss Voltairine de Cleyre)	2.50

As is his custom, ex-President Palmer presents his check for $50.00 and will forward the remainder in the fall. It would be obtrusive in me to reiterate the many obligations the Union is under to Courtlandt Palmer. Suffice to say it will not be able to redeem them in words, but will by the esteem in which he is held in our hearts. Born to be distinguished for possession of wealth, he has gained the grander distinction of being endowed with brains. No *dilettante* of the *literati*, but possessing aspirations of a sterling reformer, he has labored earnestly and intelligently for the removal of man's most powerful oppressor—ignorance. We can point with pride to the disinterestedness of his motives. Not for wealth, reputation, nor amusement—all these were within easy reach—nor for the sake of combating popular theories, for he is not of the belligerent mould, but through a strong altruistic sense of duty which personifies the intellectual and moral hero, he proclaims truth when others who also perceive tremble to lend their lips to its utterance. These acts have become characteristic of his life and show how well he learned the lesson, *Honus habet onus*. His have been such duties as concern the right or wrong of institutions, as deal with the formation of character, as forward the welfare of humanity, as substitute for dogmas and creeds social conditions conducive to self-culture, and which would inaugurate economic arrangements favorable to long-forgotten justice. Courtlandt Palmer seeks to abolish the pride, reserve, and contempt for the laborer prevalent among the higher classes, and to displace the envy, hatred, and jealousy of the lower by enacting social equity which, without agrarianism, would demolish class distinctions. When we remember that—reared in the luxurious ease of a favored class—he braves their conservatism and virtually "carries the war into Africa" by founding the Nineteenth Century Club, where these serious ethical, religious, and philosophical subjects are discussed in the light of reason—where the usual frivolity and debasement of club life is displaced for sober reflection among those of influence in society—we think Courtlandt Palmer has, indeed, proved a lasting claim to the gratitude of Liberals and reformers, and all who appreciate those who try to make this world some better for their having lived in it.

The Chicago Union has undertaken a great deal of extra expense, but is not unmindful of the pledge at the last Congress and hereby redeems half of its obligation. It is hoped that our new quarters will return us a revenue.

From far-off Oregon the desire of the secretary is seconded by the Molalla Secular Union with a donation of $6.00 "to the campaign literature fund." Its active secretary, Reuben Wright, hopes that "this little mite may help keep the good work going." This is a good example for other Unions to follow.

J. F. Waterhouse, of Fresno, Cal., forwards a charter fee, as an evidence of the impetus to Liberal work which the recent lectures of President Putnam have aroused in that locality.

M. H. Woodbury, an earnest, intelligent, outspoken Liberal, of Rockport, Ohio, furnishes $5 for ammunition to demolish the walls of the orthodox citadel. Rams' horns are no circumstance to Secular Union leaflets.

My good friend, Dr. W. L. Willis, of Kokomo, Ind., has been of invaluable assistance, and seems as interested in the welfare of the Union as though held responsible for its progress. His suggestions are eminently practical and I am pleased to have the benfit of his co-operation and experience. He has something to offer to further suggestions as will be seen by his donation toward getting out leaflets, and writes: "Hope to be able to increase my work in this direction. Keep things stirring is the only way to defeat the sanctified in their schemes of villainy." Most of us will concur in this: "Colonel Ingersoll is the man that the Union Labor Party should nominate for president. The mere fact of his nomination would arouse thousands to thinking. The world is too far advanced to take any permanent backward step, so I look and work for victory."

Prof. D. G. Crow sends some reports of popular astronomical lectures, published in the Silverton, N. M., Enterprise. That journal illustrates and highly commends them editorially for "their simplicity and clearness of style. With the aid of these even a child may locate the heavenly magnates that are now visible." They prove the writer a profound student, a clear and convincing writer. Professor Crow contemplates entering the Freethought lecture field, and as he has been sixteen years principal of public schools he certainly is well qualified by both education and special study.

Mr. F. Zipp is an old campaigner in the cause, though his letters are as brief as his name, but he sends "$2.00 for humanity."

Geo. H. Dawes, another brilliant young teacher, will soon take the rostrum in the interest of Secularism, reason, and science. His terse and pungent articles in the Truth Seeker have already attracted considerable attention.

To Messrs. Wahl and Fuchs, of Quincy, our thanks are due for their very generous assistance, and we take this occasion to announce that our noble worker, I. S. Lee, will soon unfurl the standard in St. Louis.

We extend our grateful acknowledgments to the Farmdale friends and deplore the fact that Miss V. de Cleyre is, we are informed, quite ill. Her Paine oration is unsurpassed and her poems give evidence of depth, brilliance, and genius. We hope that she soon will be able to pursue the career she has so well chosen.

E. A. STEVENS, Sec'y A. S. U.

DEATH OF A FREETHINKER.

The National City Record in its issue of March 22 chronicles the death of Silas C. Field, of that place. Mr. Field was born in Schenectady, N. Y., in 1800. After a life of varied fortune elsewhere he came west in 1850. The Record says:

In 1872 he moved to San Francisco, and in '73 visited San Diego and National City, and after purchasing property in National City returned to San Francisco, settled his affairs and removed to his late residence at National avenue and Tenth street.

On religious subjects he was a pronounced Freethinker, and few cared to enter into controversy with him, as he had a remarkable command of language and a wonderful memory, as all who have heard his recitations from the great authors can attest, which is the more remarkable when it is known that he never had even so much as two months of school education in his life. Few men in this or any other community had a more comprehensive knowledge of history, philosophy, or of the religions of the world, than did Mr. Field.

As a citizen he never hesitated to identify himself with the framers of good order and in the trying times of the Vigilance Committee in San Francisco he took a prominent part.

Few men have seen more of the ups and downs of life than Mr. Field and through all of which, and without a faltering step,

he has been attended by his wife, who survives him at the age of nearly eighty-six years.

Our community will not soon forget the genial, warm-hearted, white-bearded old gentleman who seldom, for a day even, was not seen on our streets. He passed away without a fear for the future, or regret for the past. Nor was a more restful, peaceful countenance ever placed in a casket.

Mr. Field died on Monday and was buried at 2:30 o'clock, Wednesday, the funeral services being largely attended.

THE STRUGGLE FOR EXISTENCE.

Under this head Prof. T. H. Huxley has a contribution in the Nineteenth Century magazine. The article, of which the following is a part, is reprinted entire in the Popular Science Monthly for April. Professor Huxley says:

Even the modified optimism of the time-honored thesis of physico-theology, that the sentient world is, on the whole, regulated by principles of benevolence, does but ill stand the test of impartial confrontation with the facts of the case. No doubt it is quite true that sentient Nature affords hosts of examples of subtle contrivances directed toward the production of pleasure or the avoidance of pain; and it may be proper to say that these are evidences of benevolence. But if so, why is it not equally proper to say of the equally numerous arrangements, the no less necessary result of which is the production of pain, that they are evidences of malevolence?

If a vast amount of that which, in a piece of human workmanship, we should call skill, is visible in those parts of the organization of a deer to which it owes its ability to escape from beasts of prey, there is at least equal skill displayed in that bodily mechanism of the wolf which enables him to track, and sooner or later to bring down, the deer. Viewed under the dry light of science, deer and wolf are alike admirable; and, if both were non-sentient automata, there would be nothing to qualify our admiration of the action of the one on the other. But the fact that the deer suffers while the wolf inflicts suffering engages our moral sympathies. We should call men like the deer innocent and good, men such as the wolf malignant and bad; we should call those who defended the deer and aided him to escape brave and compassionate, and those who helped the wolf in his bloody work base and cruel. Surely, if we transfer these judgments to Nature outside the world of man at all, we must do so impartially. In that case, the goodness of the right hand which helps the deer, and the wickedness of the left hand which eggs on the wolf, will neutralize one another; and the course of Nature will appear to be neither moral nor immoral, but non-moral.

This conclusion is thrust upon us by analogous facts in every part of the sentient world; yet, inasmuch as it not only jars upon prevalent prejudices, but arouses the natural dislike to that which is painful, much ingenuity has been exercised in devising an escape from it.

From the theological side, we are told that this is a state of probation, and that the seeming injustices and immoralities of Nature will be compensated by and by. But how this compensation is to be effected, in the case of the great majority of sentient things, is not clear. I apprehend that no one is seriously prepared to maintain that the ghosts of all the myriads of generations of herbivorous animals which lived during the millions of years of the earth's duration before the appearance of man, and which have all that time been tormented and devoured by carnivores, are to be compensated by a perennial existence in clover; while the ghosts of carnivores are to go to some kennel where there is neither a pan of water nor a bone with any meat on it. Besides, from the point of view of morality, the last state of things would be worse than the first. For the carnivores, however brutal and sanguinary, have only done that which, if there is any evidence of contrivance in the world, they were expressly constructed to do. Moreover, carnivores and herbivores alike have been subject to all the miseries incidental to old age, disease, and over-multiplication, and both might well put in a claim for "compensation" on this score.

On the evolutionist side, on the other hand, we are told to take comfort from the reflection that the terrible struggle for existence tends to final good, and that the suffering of the ancestor is paid for by the increased perfection of the progeny. There would be something in this argument if, in Chinese fashion, the present generation could pay its debts to its ancestors; otherwise it is not clear what compensation the *Eohippus* gets for his sorrows in the fact that, some millions of years afterward, one of his descendants wins the Derby. And, again, it is an error to imagine that evolution signifies a constant tendency to increased perfection. That process undoubtedly involves a constant readjustment of the organism in adaptation to new conditions; but it depends on the nature of those conditions whether the direction of the modifications effected shall be upward or downward. Retrogressive is as practicable as progressive metamorphosis. If what the physical philosophers tell us, that our globe has been in a state of fusion, and, like the sun, is gradually cooling down, is true, then the time must come when evolution will mean an adaptation to a universal winter, and all forms of life will die out, except such low and simple organisms as the diatom of the arctic and antarctic ice and the protococus of the red snow. If our globe is proceeding from a condition in which it was too hot to support any but the lowest living thing to a condition in which it will be too cold to permit of the existence of any others, the course of life upon its surface must describe a trajectory like that of a ball fired from a mortar; and the sinking half of that course is as much a part of the general process of evolution as the rising.

From the point of view of the moralist the animal world is on about the same level as a gladiator's show. The creatures are fairly well treated, and set to fight—whereby the strongest, the swiftest, and the cunningest live to fight another dav. The spectator has no need to turn his thumbs down, as no quarter is given. He must admit that the skill and training displayed are wonderful; but he must shut his eyes if he would not see that more or less enduring suffering is the meed of both vanquished and victor. And since the great game is going on in every corner of the world, thousands of times a minute; since, were our ears sharp enough, we need not descend to the gates of hell to hear—

> "Sighs, plaints, and loud cries,
> Voices loud, and weak, and with them sounds of blows"—

it seems to follow that, if this world is governed by benevolence, it must be a different sort of benevolence from that of John Howard.

But the old Babylonians wisely symbolized Nature by their great goddess Istar, who combined the attributes of Aphrodite with those of Ares. Her terrible aspect is not to be ignored or covered up with shams; but it is not the only one. If the optimism of Leibnitz is a foolish though pleasant dream, the pessimism of Schopenhauer is a nightmare, the more foolish because of its hideousness. Error which is not pleasant is surely the worst form of wrong.

This may not be the best of all possible worlds, but to say that it is the worst is mere petulant nonsense. A worn-out voluptuary may find nothing good under the sun, or a vain and inexperienced youth, who can not get the moon he cries for, may vent his irritation in pessimistic moanings; but there can be no doubt in the mind of any reasonable person that mankind could, would, and in fact do, get on fairly well with vastly less happiness and far more misery than find their way into the lives of nine people out of ten. If each and all of us had been visited by an attack of neuralgia, or of extreme mental depression, for one hour in every twenty-four—a supposition which many tolerably vigorous people know, to their cost, is not extravagant—the burden of life would have been immensely increased without much practical hindrance to its general course. Men with any manhood in them find life quite worth living under worse conditions than these.

There is another sufficiently obvious fact which renders the hypothesis that the course of sentient Nature is dictated by malevolence quite untenable. A vast multitude of pleasures, and these among the purest and best, are superfluities, bits of good which are to all appearance unnecessary as inducements to live, and are, so to speak, thrown into the bargain of life. To those who experience them, few delights can be more entrancing than such as are afforded by natural beauty or by the arts, and especially by music; but they are products of, rather than factors in, evolution, and it is probable that they are known, in any considerable degree, to but a very small proportion of mankind.

The conclusion of the whole matter seems to be that, if Ormuzd has not had his way in this world, neither has Ahriman. Pessimism is as little consonant with the facts of sentient existence as optimism. If we desire to represent the course of Nature in terms of human thought, and assume that it was intended to be that which it is, we must say that its governing principle is intellectual and not moral; that it is a materialized logical process accompanied by pleasures and pains, the incidence of which, in the majority of cases, has not the slightest reference to moral desert. That the rain falls alike upon the just and the unjust, and that those upon whom the Tower of Siloam fell were no worse than than their neighbors, seem to be oriental modes of expressing the same conclusion.

"Two Sinners."

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that is running riot?
And boys will be boys, the old folks say,
And a man's the better who's had his day.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand.
And the world strewed their pathway with flowers a-bloom,
Crying, "God bless lady and God bless groom!"

There was a maiden went astray
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond love led.
And love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be forgiven,
And told her to look for mercy in heaven.
For this is the law of earth we know,
That the woman is scorned, while the man may go.
A brave man wedded her, after all;
But the world said frowning, "We shall not call?"

—*Ella Wheeler Wilcox.*

HAPPINESS.

To the Children.

Did you ever think of the full meaning of the word happiness? It is a word we all love. It is what we are forever seeking after. It is the whole aim of all our actions. We do all we do to be happy. Even in doing good to others we seek our own happiness, because it pleases us to feel that we are helping another. We could not enjoy a good dinner if some starving fellow-being stood looking at us and longing for each mouthful we ate. So in self-defense we should have to allay his hunger that we might be relieved of the sight of his misery.

Happiness is derived from *hap*—meaning luck or good fortune that comes unexpectedly. Pope says, "O happiness, our being's end and aim!" and Wirt says "he found himself happiest in communicating happiness to others." I think the truly good always enjoy giving more than receiving. Not merely giving what we can as well spare as not, but giving of our prized treasures, and of our labor, love, and real self; trying to make sunshine in all hearts and lifting burdens from others.

The child who helps mother and does chores for father, who is careful not to hurt the feelings of those who love them, and indeed of all around them, will experience real happiness and make glad the hearts in the home circle. It is the little everyday words, deeds, and smiles that sow the great amount of all happiness. To be happy just now is wisest and best. If you are washing dishes or studying a hard lesson, you should do it with sunshine in the heart. Not say, "I'll be happy when it is done," for you must take the joys of each moment if you want happy lives; not keep saying, "I'll be happy after so and so." Only now is really ours. Affectionately, AUNT ELMINA.

FREETHOUGHT AN OUTLAW IN CANADA.

The Ontario government (Canada) has again refused, upon the application of sixty-one law-abiding and intelligent citizens, to grant letters patent to the stock company that proposed to continue the publication of Secular Thought and found a great printing house in connection therewith. The refusal of the government has been met with a spirit of defiance on the part of the Agnostics, who will carry on the business through a board of trustees, and run the risk of a conflict with the authorities.

They say that Secular Thought has been published for the last fifteen months and will continue to be published notwithstanding its principles are opposed to Christianity, and it is alleged that "Christianity is the law of the land." Our readers will remember that the reason why the Ontario government did not grant letters patent in this case is because the intending incorporators are engaged in a work which tends to undermine the Christian religion, which in Canada has been decreed as the law of the land. There cannot be much intellectual freedom in a land that surrounds human thought with a single sectarian bulwark. We don't see the justice of putting a padlock upon a man's mind simply because he has the courage to think for himself. Has not a Jew, an Agnostic, an Atheist, as much right to his honest opinion as a Christian?—Jewish Times.

Faith in Prayer.

I will close this letter with a little incident, the story of which may not be so startling, but it is true. It is a story of child faith. Johnny Quinlan, of Evanston, has the most wonderful confidence in the efficacy of prayer, but he thinks that prayer does not succeed unless it is accompanied with considerable physical strength. He believes that adult prayer is a good thing, but doubts the efficacy of juvenile prayer.

He has wanted a Jersey cow for a good while, and tried prayer, but it didn't seem to get to the central office. Last week he went to a neighbor who is a Christian and believer in the efficacy of prayer, also the owner of a Jersey cow.

"Do you believe that prayer will bring me a yaller Jersey cow?" said Johnny.

"Why, yes, of course. Prayer will remove mountains. It will do anything."

"Well, then, suppose you give me the cow you've got and pray for another one."—Bill Nye in the New York World.

Uncalled for Self-reproach.

From the Truth Seeker.

Oh, call my brother back to me!
I cannot play alone;
The summer comes with flower and bee—
Where is my brother gone?

And by the brook and in the glade,
Are all our wanderings o'er?
Oh, while my brother with me played,
Would I had loved him more!

J. D. SHAW's notice of FREETHOUGHT in the Independent Pulpit has just reached us, and is none the less appreciated because deferred:

"Mr. S. P. Putnam, president of the American Secular Union, and Mr. George E. Macdonald, formerly associated with the New York Truth Seeker, have started the publication, in San Francisco, Cal., of a new Liberal paper to be called FREETHOUGHT. Two good men, a good cause, a good field, and a good name, all together, ought to insure a good paper, and judging from the two copies we have seen, this is to be expected. We welcome this new enterprise, and wish it every success in battling for universal mental freedom. FREETHOUGHT is a weekly of twelve pages, neatly printed, and is worth $2.00 a year."

IF present tendencies in religious matters should continue and no general revival of religious feeling occur, the effect will be felt by all faiths alike, and the future of religions will be a question not for Judaism alone but for Christianity and the civilized world as well.—Jewish Progress.

NO BACK STEPS.

The old Latin maxim, "*Nulla vestigia retrorsum*" (no backward steps), is a good one. Progress and not retrogression is the order of the day. Crabs, it is said, go backward, but men go forward. A Hebrew book reads backward and the Jews, as a people, have adhered slavishly to the precepts of their ancient lawgiver, Moses. There are exceptions, however, to all general rules, and there are progressive and liberal Jews, a leader among whom we have accounted to be Rev. Dr. Wise, editor of the American Israelite. And not without reason. In his paper and in his published lectures he has constantly shown a decided leaning to rationalistic thought, and a determined disposition to be governed by common sense rather than ancient authorities. This makes it the more surprising to find the leading editorial in his paper of February 24 advocating the idea that the Mosaic laws are the *ultima thule* of human attainment, and that states and communities which adhere most closely to the Old Testament code are wisest and best. The writer—it is hard to believe that it is Dr. Wise and not some tyro left in charge during the editor's absence—has the hardihood to declare that this is generally recognized to be true by our legislators and that the laws of Moses are rapidly becoming the laws of our land.

This is far from being true. The Mosaic law was theocratic. Our legislation is democratic. The two great laws of the Mosaic despensation were the law of the Sabbath and that of circumcision. Our laws never have recognized or favored the bloody rite, and the Sabbatical law is, by the statement of both Jewish and Christian papers, more and more disregarded. Instead of the general adoption of the Jewish dietary rules regarding pork, etc., the Jews, especially in our cities, are many of them disregarding these rules as well as the Sabbath commands, if the statement of their leading rabbis is reliable.

Allowing that in many respects the Mosaic legislation was, for that time, a decided advance, yet during the last four thousand years a great further advance has been made, and to return to the Mosaic code now would be a backward movement indeed. Moses was a wise lawgiver, but he made some great mistakes, as Colonel Ingersoll has demonstrated; and, as James Russell Lowell says in his "Bigelow Papers," "They didn't know everything down in Judea." H.

GOOD THINGS TO READ.

I am a real cormorant to devour all that lies around loose in the way of mental liberty. Lately I got me "Voltaire's Pocket Theology," which is really a dictionary, giving definitions of various words known and used in church circles. I want your readers, a kind, thinking, and gentle set, I know, to read a few of these definitions given by that caustic old heretic, who could see through the gauzy pretenses of a corrupt priesthood and into the utter uselessness of "revealed religion." I append a few, feeling sorry that your space will not permit us to give many:

"ABSURDITIES.—There can be none such in religion, which is the work of the word, or the divine reason, which as we all know has nothing in common with human reason. It is only through want of faith that incredulous persons fancy they can perceive absurdities in Christianity, whence it results that a want of faith is the height of absurdity. The absurdities of the Christian belief disappear when its doctrines have been inculcated from earliest childhood and adhered to without doubt or question. The more absurd a thing may appear to the eyes of human reason, the more fit and proper does it appear to the eyes of divine reason, or, in other words, of religion."

"ALMS.—A distribution of one's own possessions, or somebody else's, to the end of perpetuating the pious leisure of priests, monks, and other lazy folks who find it much more agreeable and convenient to pray than to work."

What slugs of truth! I think that the world sees the truth of these burning words more than it did when they were written. Let us go for another:

"ASSES.—Long-eared animals, patient and humble, and the true models to be imitated by all good Christians, who, like them, must allow themselves to be saddled with their burdens and carry their cross. Jesus was mounted on an ass, which did not belong to him, when he entered into Jerusalem, by which action he intended to proclaim, to all whom it might concern, that the priests should thenceforward enjoy the right of riding on the backs of Christians to the end of all time."

"AUTO-DA-FE.—An act of faith, a dainty feast offered to the divinity from time to time, and which consisted of roasting, in great pomp, the bodies of Jews or heretics for the salvation of their souls and the edification of the lookers on. From this we may infer that the Father of Mercies has ever shown a marked taste for roasts and broils."

"BRAINS.—A good Christian should have no brains, or at least the less he has of them the better. With the help of preceptors, confessors, and convents, Christian parents can have the brains of their offspring reduced to the least volume."

If these should prove good reading, and any person should desire more, there are many better ones left.

Lincoln, Ill. SAGE OF WINTERSETT.

AMONG THE WORKERS.

S. P. PUTNAM speaks at Santa Barbara, Cal., April 8; in San Luis Obispo county from April 9 to 15; Boulder Creek, 17 to 19.

C. B. REYNOLDS's lecture appointments are as follows:

National City, Cal.	April	9, 11, 12.
Los Angeles,	"	14, 15.
Santa Ana,	"	17, 18, 19.

California friends desiring lectures will please address Mr. Reynolds so letters will be at the above places ahead of dates.

THE People Co-operative Publishing Company will have its first annual festival for the benefit of The People, the local Labor paper, on Sunday, April 22, at the Seaside Gardens, Presidio. Prizes, including a house worth $2000, are offered to the holders of the lucky numbers. Tickets admitting gentleman and ladies are $1.00 each, and may be found at this office.

S. P. Putnam's Lecture at San Diego.

Good Templar's Hall was crowded and packed to overflowing yesterday afternoon to listen to the glowing eloquence of the above-named gentleman. In his subject, "Dangers Ahead," he set forth in lucid terms the dangers to be apprehended from a union of church and state as advocated by the God-in-the-Constitution party. His definitions of religion and state were correct, his facts truthful, his arguments logical, and his eloquence greeted with frequent applause. An original poem at the close of this address, "Why Don't He Lend a Hand?" was well delivered and well received by the audience. The subject in the evening, "The Bible," was perhaps more difficult to handle, but Mr. Putnam was equal to the occasion. It was a grand dissertation of reason, logic, and common sense. Case's orchestra, assisted by Mrs. Mantel, produced some exquisite music, adding greatly to the interest of the two meetings.—San Diego Daily Bee.

THE San Jacinto Register says: "S. P. Putnam, the Freethought lecturer, has been delighting the minds of the Freethinkers for the past week."

LAST Sunday evening was the occasion of a pleasant gathering of the friends of Mr. C. C. Busse to celebrate his forty-second birthday. All the rooms were brilliantly lighted and ornamented. The fine selections by the Oakland Zither Club and the excellent vocal solos of Miss C. M. Schaefer deserve special mention. After the melodies came a magnificent supper among the roses, and the evening closed with a social dance. The guests departed wishing their host many happy returns of the day. Among those present were Mr. and Mrs. C. C. Busse, Mr. Fred H. Maar, Miss Laura Haelke, Miss Clara Haelke, Miss C. M. Schaefer, Mr. P. F. Frear. Mr. F. B. Morrow, Mr. M. Vanderslice, Mr. E. Harms, Mr. R. Harms, Mr. W. B. Ainsworth, Mr. D. V. Gelder, Mr. and Mrs. H. Peterson, Mr. and Mrs. H. L. Haelke, Mr. and Mrs. A. H. Schou, Mr. and Mrs. G. Brennan, Mr. and Mrs. D. Gruettner, Mrs. Baab, Miss Mercedes Baab, Mrs. K. Schaefer, Mr. R. O. Schaefer, Mr. Charles Schaefer, Mr. Andrew Brennan, Mr. Will Busse, Miss Flora Busse, Mr. O. Busse, Mr. John Baab, Miss Carrie and Bertha Samuels, and others.

CORRESPONDENCE.

We Hold Responsive Services.

To the Editors of Freethought:

Inclosed find $3. FREETHOUGHT is our most welcome visitor. We wish to say Amen to every sentiment it advocates.

W. B. GRAY AND B. H. STRAUB.

Pasco, W. T.

An Old Timer.

To the Editors of Freethought:

Inclosed please find check for $5.00 I have received a copy, No. 7, of FREETHOUGHT, and am so well pleased with your new movement that I send you this little help. Should you you want more, write me.

The article of E. A. Stevens is to the point. All history tells the same story, but if a man has peanuts to sell he is obliged to be continually crying out to attract attention. Nothing like keeping these facts before those who read.

I am an old man 75 years old, lived in New York and at one time was connected with Liberals, who established an order of Independent Liberals and had several hundred dollars in funds. Mr. Vale, of the Beacon, was one of the order and through his vagary of the Paine Farm arrangement threw our society into chaos.

Yours truly, P. H. FOSTER.

Babylon, N. Y.

In '49.

To the Editors of Freethought:

Inclosed in this please find $2 for one year's subscription to FREETHOUGHT. I do not think I would be doing my duty if I did not support the only Liberal paper on the Pacific coast, for I too well remember when I was here single-handed and alone. That was thirty-nine years ago, when there were no churches nor school-houses; only Methodist and Catholic Missions and missionaries. They used to roam around the country and preach, and I used to get them into an argument or discussion. I used to handle them without gloves, and the listeners got horrified and declared that they would not let me sleep overnight in their houses, nor would they risk to stop overnight in my house, for fear that old splitfoot would surely pay us a visit. But they have got bravely over it, for it broke up Methodism in this part of the country, and I did succeed in converting the most of them to rationalism and common sense, and a good many of them are living here to-day and are thankful for having had the wool lifted from their eyes. That is some consolation to me, and I am satisfied that I have done some good for the future.

That every Liberal will lend a helping hand to make your paper a success, is the wish of one truly in the cause of progress and development.

Stella, Wash. F. C. SCHARNHARST.

Our Objects Outlined.

To the Editors of Freethought:

You have my thanks for copies of FREETHOUGHT. It is a prophecy; a bow of promise and hope in the western horizon; a headlight in the march of human progress; an oasis in the great desert of superstition and ignorance. May its enlightening banner wave till it is welcomed by every land and clime; to teach the nobility of man, and that human reason is before and above all books, all revelations, and by which standard all must he tested; that our revered patron saints were human, subject to error like ourselves; that Infidels alone have advanced the world; that human love is the only divine love; that Christian religion crucified the saints; that its teachers have ever been the incubus to all progress; that peace on earth is better than war in heaven; that love to man is better than love to God; that God ever was and is the unknown and unknowable; that Science retires the gods from human view; that conversion from Christianity to Infidelity is a change from hatred to love, from fear to hope; that all miracles are lost arts, the bait for fools; that Ananias and Saphira were "bounced" for being generous, for telling the truth; that Jesus was an Infidel, and that Infidels (judged by their works) were the best Christians; that the grass-grown path to the Christian heaven need never be paved; that veneration for the old prophets does not justify stoning the present ones; that the lion and lamb—power and innocence—can live together without rapacity or fear; that your mission is to give the world a passion for the truth, to inspire with a holy human love, to make it sure that ere a man can be a saint he first must be a man. I admire the saints and prophets of our day, who do not feel obliged to sneak behind the inspired words of old saints; who have words of their own just as truly inspired, dropping from the golden mouths of saints and prophets now; souls aflame with noble fires, not smothered in the ashes of fires long ago spent.

May the fruits of your labors be bounded only by your capacity to enjoy. So hopes your abiding friend, ELIJAH MYRICK.

P. S.—Herewith is the needful for one year's welcome visitor, FREETHOUGHT. E. M.

Ayer, Mass., March 21, 1888.

A Plan for Spreading the Light.

To the Editors of Freethought:

The Liberal papers do not reach the masses of people that need them most, because they are higher priced than other newspapers; and they are higher because they have a smaller circulation. Now for the remedy. First hold a council of printers as to a plan—as Abbot would put it, a consensus of the competent. Learn if a given number of patrons, say fifty thousand to commence with, will be sufficient to get out a cheap paper, something like the Industrial News, of Toledo, Ohio. That is doing much good in the co-operative work for laborers.

I suggest to the consensus this plan: Start a subscription sheet in each state, to be given to one or several known Liberals who will canvass a certain district. Say, divide the state of Kansas into four quarters, with a Liberal in each, who will receive a printed statement of the general plan of organization; then another sheet for names, and another sheet of coupons about the size of a postage stamp or a little larger, one to be given to each subscriber paying five cents in advance; this will make three sheets that shall not weigh more than the postal ounce. Take one state at first, say California; divide as above; give one letter to, say, six of the centers of population. Let each one send it to the nearest Liberal with a stamp to prepay to the next, as the receiver may select. Each gets what subscribers he can, takes his coupon, remits to headquarters the money received, and gets other sheets of explanation and coupons, when the first are exhausted or lost. Let the sheet of explanations state that the paper will issue only on condition of the number being made up perhaps one year from the start. Let your own state lead, and if the plan is a success it will afford means to extend it to other states.

I may say that there are some difficulties in the plan, but they are not vital. They are composed mostly of negligence and dishonesty; but the sums of money in each friend's hands will be so small that it may never occur to any to steal it. Each person should send a stamp to pay for the next trip, because it might find those who would not spend two cents on it, or might consider it a petty fraud to get a snug sum by aggregated nickels; but the trial in the first state would be a fair index to the future and would cost so little that you could not lose much.

Let me add in conclusion that I am not the author of this, only in part. You are at least acquainted with the history of the famous Mrs. Slenker, who, not having stamps enough to answer all her correspondents, wrote to each one and requested them to send the same letter to others named, and thus made one stamp and one explanation do for many people. A gentleman in the East, when she was a prisoner and needed help, sent one of her own letters around the country in the same way. It reached me in due time, after going to Canada and many states; I sent it on over the Rockies, and it returned to the sender all right. I suggest that the FREETHOUGHT Liberals of the great West fan this spark to a flame.

DR. GEO. W. CHAPMAN.

Cawker City, Kan.

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - APRIL 14, 1888

THE Hon. W. E. Gladstone's assault on the religious views of Colonel Ingersoll does not appear in the April number of the North American Review. It is promised at an early date.

FRANKLIN had a grand-niece of very Liberal religious views An orthodox kinswoman once asked her how she accounted for the fact that there were so many Presbyterians and so few Unitarians. She replied by quoting, "Broad is the road that leadeth to destruction, and many there be who go in thereat."

SOME well-informed believer should arise and answer the Argonaut's philippic against the intelligence and moral character of Spiritualists. One strong point to be made against Mr. Pixley is that he would be accredited with greater sincerity in his attacks upon error if the truth did not sometimes suffer at his hands.

A VISITOR at Colonel Ingersoll's New York home remarked upon the elegance of his surroundings. The colonel replied, "I wish I lived in the poorest house in New York." The guest asked what he meant by that. "I mean," said Ingersoll, "that I wish every man in New York had a better house than this."

EVERY issue of the Carrier Dove, the Spiritualist paper, bears upon its cover a picture of a band of presumed angels preceded by a dove bringing "tidings of great joy." The angels differ from the Sunday-school angel in having no wings, but we believe this is scriptural. Is there any Bible authority for putting wings on angels?

IN an autobiography of Henry Ward Beecher, uncomplimentary reference is made to Mrs. Victoria Woodhull, once a social reformer, now Lady Martin and Roman Catholic devotee. Mrs. Woodhull-Martin threatens the publisher with a suit for libel. The claim for damages will be based upon the ground that at the time of the alleged libel the plaintiff possessed such a thing as a character.

AN English lady writing American Notes in the Nineteenth Century magazine reports that religion and morality are almost unknown in San Francisco, and that murders and divorces are of daily occurrence. To say nothing about the truth or falsity of this assertion, the way the writer has the alleged crimes and alleged virtues arranged in couples does not show a broad and comprehensive view of the questions.

AT Salt Lake City last Saturday argument was made in the territorial Supreme Court to forfeit and escheat to the state some $12,000 worth of alleged Mormon church property. With hundreds of thousands of dollars' worth of church property in Washington subject to the same laws as that in Utah, and a three million dollar Catholic university about to be built, it is strange that the government should vex itself over the insignificant possessions of a Mormon bishop.

THE Call, being in a pious frame of mind, discusses, it its Sunday issue, the custom of having churches decorated with flowers, claiming that the presence of these beautiful objects has a tendency to "promote gratitude to the providence to which we owe the pleasure it bestows." We doubt the correctness of the Call's conclusion. The mind of the average citizen turns invariably from the contemplation of flowers to a consideration of the glorious climate which produced them. Providence has no roses for the Eskimo.

INVESTIGATION made by the coroner into the cause of the death of the Rev. Mr. Sutherland, of New York, who was found dead in his bed, reveals the fact that he committed suicide. He was under a shadow at the time of his death, being accused of criminal conduct toward a girl who belonged to his church at Rockville Center. The Rev. Mr. Sutherland was called a "reformed" minstrel. If there are others of the theatrical profession who contemplate reforming and entering the ministry, his example may serve as a warning to them against doing so.

NEWS AND NOTES.

After a visit with Comrade Clark at Los Angeles, which is always pleasant, for he has been in many a battle and from memory's page makes hope for the future, and while the huge clouds are rolling away and the sun struggles forth with faint glimmering banners upon the mighty hill-tops, we ride to Pasadena and Monrovia; church places indeed, where orthodoxy prevails with smooth and business front, where clergymen deal in real estate, and deacons smile like cherubs as the corner lots go up. No use for Liberal lectures here. The atmosphere is stifling. There is too much speculation in the air. The almighty dollar joins forces with the things that be, and no opportunity is offered for the storm and agitation of Freethought. It does not enhance the profits.

However, we cannot blind our eyes to the beauty of the scenery, and progress must be some day amid these beautiful pictures. The breathing spirit of nature will make the mind akin to these lofty heights and shining plains.

The Chess brothers are staunch, and always ready to make the

best of every fortune. They drove me over to Baldwin's ranch, where the orange groves mingle with broad fields of living green, where the mountain streams bubble into placid lakes, where villas invite amid the brilliant foliage. Here one man owns sixty thousand acres. Fifteen hundred people at least should find homes on this immense tract, instead of one man with a few dependants.

We had a short and exhilarating vacation with the Chess brothers, T. Y. Rippy and friends, and then pressed on to other fields.

I am now at the Highlands, where the great foot-hills loom before me and over them towers San Bernardino peak, the giant sentinel of the valley, while to the southward rolls up the magnificent San Jacinto range. All around are the blooming ranks of trees and garniture of flowers. The beautiful apricot, nectarine, quince, peach, pear, and bridal wreath blossoms make the air redolent with white and crimson petals.

Here lives my friend Nathan Woolsey, with his daughter, Miss Josie Woolsey, and one could not find a happier place for the contented mind and independent worker. One can rest here amid bounteous delights. The wide valley is before him, with the city shining like a gem in the distance. The undulating tablelands spread away in glittering gardens, orchards, fields, and groves, dotted with hundreds of elegant dwellings. This whole valley will some day become a sort of widespread city, with acre lots, where every home will rejoice in rural felicity. San Bernardino is a railroad and manufacturing center. It has now ten thousand inhabitants and is rapidly increasing. Mr. Woolsey is one of nature's cheerful philosophers. He is a thorough Secularist, and believes with all his heart, not only in the good time coming, but in the good time now. The days pass cheerily by in this bright Freethought home.

I have lectured every night, and something has been done for progress. Friday evening I lectured in Warm Creek schoolhouse, and Saturday evening in Highlands schoolhouse. Not a great many were out, as the neighborhoods are orthodox, but the audiences were appreciative. Sunday afternoon and evening I lectured in the Opera House at San Bernardino. The number present was not large, and evidently there is plenty of work to be done in this locality for the advance of Liberalism. Mr. Reynolds was here and experienced the same difficulties. However, the battle has begun, and we do not purpose to give up. There is excellent material in this place, noble Liberals who are generous and devoted, who dare to be in the minority and work for to-morrow's glory.

Mr. Woolsey's home is a fruit farm five miles east of San Bernardino and near the Rabel Hot Springs. It commands a view of the surrounding country, with nine or ten villages and cities to be seen in a clear day, and the vast panorama extends even to the coast. Cultivated lands are now held in this valley at from $1,000 to $1,300 per acre. Uncultivated lands are held from $300 to $800 per acre. A motor road is being built to within a mile of the residence of Mr. Woolsey. It is astonishing indeed to note the rapid improvement of this country. The well-known Cheney Bros. of Connecticut have purchased a large tract, and have already laid it out for a town site, and this is an indication of future developments.

H. B. Westner, whose acquaintance I have made through friend Shaug, I find to be a stalwart Liberal and a cordial coworker with my friend Woolsey, whose friendship and hospitality give fruit and flower to hardest labor, so that even in disappointment hope becomes more strenuous. In his genial home the world of Art mingles its benediction with the sunlight of reason.

H. J. Weil, of our German fraternity, is one of those splendid Liberals who will never desert the "forlorn hope," whose heart and hand are ready for any service. Side by side with such a comrade there is victory, for the march is ever forward. August Wyman, his partner, Captain Powell, and Mr. McDonald we are glad to place upon our list of Freethought friends.

On Monday evening I closed the series of lectures at Liberal Hall, where our Spiritualist friends for several years have kept an outpost for reform. Wm. Heap, Mrs. Thorndyke, Mrs. Wilson, and others are co-workers here. I gave a discourse on "The American Republic." The audience was not large, but the greeting was so warm that we shall come again to this fort where the colors are ever flying. All honor to our allies of "the summer-land," who fail not to rally at the cry of Liberty

A. D. Clyde and daughter, Mrs. Holman, Mrs. Davis, Mrs. Haven, H. M. Wallace, M. Martin, Nathan Keller, A. C. Smith, Mr. Hughes, Mr. Lenherr, Master Heap, who is one of the brightest of our young soldiers, and others help to make San Bernardino a happy memory, and with the glory of its hills shines the luster of advancing humanity.

S. P. PUTNAM.

San Bernardino, April 3, 1888.

THE PROHIBITIONISTS.

The Prohibition party of the state of California held its seventh annual convention in San Francisco last week. It started off with a prayer, being opened by several clergymen. The first hour and a half was a praise service; the next two hours were spent in a wild and disorderly wrangle. Then harmony ensued, together with hymns and more prayer.

On the second day of the convention the delegates were enabled to adopt a platform. The document opens as follows:

"The Prohibition party of the state of California, in convention assembled, reverently recognize Almighty God as the supreme ruler, to whose laws all human laws should conform."

Delegate Robinson, of Sonoma, who opposed to this the suggestion that probably God would not feel especially flattered by knowing that the Prohibition party of California recognized and indorsed him, was hissed for his pains. The platform next passes to the consideration of the liquor question, demanding the "extinction of the manufacture, import, export, transport, and sale of intoxicating beverages," and lamenting that women are not permitted to vote. It likewise says that whereas,

"Sunday is an institution so interwoven into our laws, our customs, our civilization, and the very structure of our government, so intricately and beneficently connected with our social, business, and moral life, that we cannot dispense with it without sacrificing the very best interests of the country and the highest welfare of the whole people, we demand the enactment and enforcement of an intelligent and rational Sunday law."

This resolution brought Delegate Robinson, of Sonoma, again to his feet. He believed in keeping the religious question out of the platform, because there were in the party men as sincere, as worthy, and as temperate as any of those who called themselves religious, who did not believe in any Sunday law at all. Judge Boren, of San Bernardino, moved an as amendment to add the words "provided, however, that this resolution does not apply to those who religiously observe the seventh day of the week as a day of rest, and for religious duties." Judge Boren's amendment, in favor of the Adventists, was wasted, as were also all efforts to modify the platform or to introduce other resolutions

"viewing with alarm" the growing power of various evils which should be suppressed.

The Prohibitionists have therefore put themselves on record as recognizing God instead of the people as the supreme ruler, thus practically joining hands with the God-in-the-Constitution party. "To whose laws all human laws should conform" is indefinite, because, outside of the Bible, there is no pretense that the law of God is recorded. If that part of the preamble means anything, it means that human law should be founded on the Bible, which is nonsense.

The Prohibition party has also declared itself in favor of an "intelligent and rational Sunday law." The framers of the resolution omitted to define a "rational" Sunday law for the very good reason that there can be no rational Sunday law. A law that applies any more to Sunday than to Monday is of itself irrational, no matter how "intelligent" it may be. A Sunday law which appeared rational to one man might regulate only the selling of liquor. A law that would stop the street cars, abolish the music in the park, and drive everybody to church would be wholly rational to another; while the only rational Sunday law in our opinion is the law that applies to the other days of the week.

If the Prohibitionists can get votes enough they will no doubt enact a prohibition law. If they can elect the right sort of officers they will enforce the law and suppress the sale of the prohibited wares. It does not give us much enthusiasm for the accomplishment of this end to know that as soon as it is reached these Prohibitionists will turn their attention to the suppression of religious liberty.

A LECTURE IN SAN FRANCISCO.

Mr. S. P. Putnam will return to this city in May, and on the evening of the 27th, the last Sunday in the month, will deliver a lecture in Irving Hall. His subject will be "The American Republic." Tickets will be printed and can be procured at this office.

In conjunction with the lecture, Mr. Putnam will endeavor to secure the organization of the Liberals in this locality into a San Francisco and Oakland Secular Union. He desires the co-operation of all interested in that object.

AN EXEMPLARY CHRISTIAN.

We are in the habit of sending out occasionally, to people mentioned to us as Freethinkers and probable subscribers, sample copies of this paper, together with a personal letter and stamped envelope for reply, favorable or otherwise. It seems that sometimes our informants are mistaken as to the views of persons whom they recommend as potential patrons. We have received the following letter from Oakland:

PUBLISHERS FREETHOUGHT: The copy of FREETHOUGHT reached me, and for the courtesy extended I thank you. I do not, however, indorse in the least the sentiments you there express, nor do I believe the influence of your teaching can be productive of good. I believe there is "one name given under heaven and among men whereby we must be saved." That name is Jesus the son of God. I cannot in conscience help to circulate what seems to me to be detrimental to Christian education.

Respectfully, T. O. CRAWFORD.

This is certainly a courteous response, and secures our respect for the writer at once, although we are nowhere near agreeing with him in his estimate of Freethought, or the saving efficacy of the name of Jesus. We do not, however, publish his letter for the sake of refuting his position, but for the purpose of recommending his example to others. He believes the influence of Freethought is bad. He cannot give it his support, and says so. Others, we know, who received a letter similar to that addressed to Mr. Crawford, are sure that the influence of Freethought is for good, and that they should give it their support. But do they take the trouble to say so? Not to our knowledge except in rare instances. Out of ten known disbelievers in the Christian superstition perhaps one on an average has replied. It would have been a very inexpensive matter for them to answer our respectful note, as the envelope was furnished and postage paid. We trust that each, at least, picked off the two-cent stamp and devoted it to some useful purpose.

MR. STONE'S WORD TO LIBERALS.

All the readers of FREETHOUGHT should attentively consider Mr. H. P. Stone's "Word to Liberals" published this week. Mr. Stone is a business man and all his propositions have a business ring about them. It is easy to see that his suggested method of establishing a Freethought paper here is perfectly practical. We could almost name the 99 men whom he calls upon to join him and make a hundred to send in ten names and $20 each.

There is no reason why a Freethought paper should not have as large a circulation as any other journal in the West. We propose to make FREETHOUGHT worth every cent that the reader is asked to pay for it, and when once introduced and made known to the people it will be self-supporting. Now, in its infancy, it needs the sort of boom Mr. Stone proposes. The publishers might be willing to work hard and do two or three days' labor in one, and to spend two or three dollars for every one that comes back, if necessary, to establish this paper, but they might not look forward cheerfully to the prospect of being a bleeding sacrifice for a protracted term of years, and then make a failure of it after all. It is just as well to decide the question at once, and by the method pointed out by Mr. Stone send the circulation up into the thousands.

And now, following Mr. Stone, comes Mr. Schou, of Oakland, with an offer that shows he likewise means business, and that there is an earnest intent here to make FREETHOUGHT a success. Both Mr. Stone and Mr. Schou are responsible men, and their taking hold of this matter is almost equal to success at the start. The proverbial enterprise of the people of the coast will not see them stand alone.

RELIGION IN SAN FRANCISCO.

Our clergy have been stirring themselves to find out how their business stands in this city, and they give these figures:

Total population	300,000
Seating capacity of churches	45,000
Occasional church-goers	55,000
Steady church-goers	30,000
Wholly indifferent	245,000

Of these wholly indifferent, it is fair to presume that the odd 45,000 are down in the gutter below the Salvation Army. But the other 200,000 have risen up into the realm of common sense and do not need clerical advice. The figures are quite encouraging.

CHEERING news is received of the work of the Fresno Secular Union. Judge J. W. North and J. F. Waterhouse have been giving lectures to full houses. There has been quite a newspaper controversy, and Freethought has had a chance to reach large numbers of thinking people. With such forces as the Fresno Secular Union there will be no backward step. The friends there are to be congratulated for the splendid services they are rendering to reform.

FREDERICK MAY HOLLAND, secretary of the Free Religious Association and an author of note, writes: "I have read with great interest those numbers of FREETHOUGHT which you have been kind enough to send me. The paper is as good as its name. You are unusually fortunate in not admitting any matter that is not bright and readable into your columns. There is really nothing to skip."

OWING to the resignation of Edgar C. Beall, chairman of the Finance committee of the American Secular Union, the Board of Directors have decided to select his successor in Chicago so that the secretary may have a fellow-officer near by to confer with. The board has therefore unanimously chosen Mrs. Mattie A. Freeman for the office. Mrs. Freeman is an active worker and has earned the honor.

I MET three men in the day just gone,
I spoke to each of the self-same thing;
And one was a Christian, who traveled on
Through Immanuel's ground, and I heard him sing:
"The cross of Christ is a crown for me,
And scoffers may boast that they are free;
I but a servant of God will be,
And accurst is the rebel to heaven's great king."

And one was wiser, and thus he spoke:
"I see the errors of yon poor man;
I see he bears but the galling yoke
That his grandsires bore since the world began.
His faith is his faith, mine is my own.
Must I for the folly of fools atone?
He is safer, happier left alone.
Forget and be joyous while you can."

The third man spoke, and he spoke full voiced:
"Who knows one truth and that one truth hide,
If none hath heard him, and none rejoiced
In that man's utterance, woe betide!
Being given a gift, then let him speak;
Being strong, in his power unbind the weak.
Servants to tyrants abide the meek,
But to free and be free is a brave man's pride."

SALADIN, editor of the London Secular Review, and Mr. G. W. Foote, of the Freethinker, are sending FREETHOUGHT their papers in exchange. Mr. Bradlaugh, of the National Reformer, is still reticent. The English Freethought papers are ably conducted.

THE Chicago Secular Union, it seems, went into its new quarters with flying banners and salvos of victory. Only religious people will see anything inappropriate in a church being turned into an engine for the destruction of piety.

AMONG THE WORKERS.

S. P. PUTNAM is in San Luis Obispo county from April 9 to 15; Boulder Creek, 17 to 19; San Jose, 22; Livermore, 29; Sacramento, May 6.

C. B. REYNOLDS has lecture appointments at Los Angeles April 14 and 15, and at Santa Ana 17, 18, and 19. Those desiring lectures will address Mr. Reynolds so that letters will be at above places two days ahead of date.

THE People Co-operative Publishing Company will have its first annual festival for the benefit of The People, the local Labor paper, on Sunday, April 22, at the Seaside Gardens, Presidio. Prizes, including a house worth $2000, are offered to the holders of the lucky numbers. Tickets admitting gentleman and ladies are $1.00 each, and may be found at this office.

HISTORY OF THE WEEK.

The commission appointed to look into affairs at the Pacific Press rooms of the Adventists in Oakland report the best of surroundings for employees, but starvation wages.——A resolution in favor of female suffrage passed the Iowa House of Representatives last week.——The Rev. Mr. Sutherland, the evangelist, better known as "Senator Bob Hart," of the minstrel stage, which he quit to preach the gospel, was found dead in a New York lodging-house April 6.——The death of Jacob Sharp, the convicted briber of New York aldermen, is reported.——Four thousand Irish emigrants sailed from Queenstown, April 5, for America.——The ladies who were elected to the offices of mayor and common council of Oskaloosa, Kan., have taken the oath of office. They declare for law, order, and public improvement. ——The trustees of the Lick Baths say that within thirty days they will decide upon a plan for the building to be placed on the lot on Tenth and Howard streets, which cost $38,000. The building is to cost $50,000, and that will leave $65,000 principal upon which to run the free baths.——From the edition of Geo. P. Rowell & Co.'s "American Newspaper Directory," published April 2d (its twentieth year), it appears that the newspapers and periodicals of all kinds issued in the United States and Canada now number 16,310, showing a gain of 890 during the last twelve months and of 7136 in ten years.——Gen. O. O. Howard, it is said, will shortly be transferred to Chicago with the Department of Missouri, and San Francisco will loose thereby her only distinguished "Christian soldier."——During the week ending April 6, 106 deaths occurred in the city against 115 for the corresponding week last year.——The floods have caused great distress in Germany. In the inundated districts 250 villages are in ruins.——Blaine, it is reported, is showing himself to be stronger than Edmunds in Vermont.——Senator Roscoe Conkling, of New York, is in bad health, but hopeful of recovery.——Emperor Frederick of Germany's condition is more favorable.——Leading members of the Washington bar have had consultations for raising a fund for the widow of Chief-Justice Waite.——A special to Chicago from the City of Mexico says that a party of Catholic priests will shortly leave that place as missionaries to the Lacondons, a warlike tribe of Indians in Southern Mexico. It is said that the natives offer human sacrifices, which may stimulate the Mexicans to send their priests among them.——Two Mormon missionaries were severely flogged at Golconda, Ind., last Saturday by a body of "regulators."——The Call says: "Since Henry George and Father McGlynn parted company, there have been several attempts to rally the followers of George. At the first meeting only six of his supporters came out, and at the following only eight or nine. George keeps aloof from all these efforts to revive his former glory." With exaggeration left out, it is evident that Mr. George must follow John Swinton, his predecessor as the New York workingmen's idol, into temporary obscurity. It is the way of the world.——High license is said to have reduced the number of saloons in Pittsburgh, Pa., from above 1500 to 223.

MR. STEVENS'S PAMPHLET.

"GOD IN THE STATE," a brochure of 22 pages by E. A. Stevens, secretary of the American Secular Union, is a review of the attempts being made to make the United States a distinctively Christian government. It quotes this innovation adopted at a convention of the National Reform Association, held at Pittsburgh in 1874.

> We propose such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God as the author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.

Mr. Stevens ably combats this dangerous proposition. The Constitution is good enough as the immortal framers left it. Under its benign influence all are secured the blessings of civil and religious liberty. With such a proposed amendment as that alluded to in force, our government would be a miserable spiritual despotism, ruled by sectarian cranks. "God in the State" is published by Putnam & Macdonald, San Francisco. Price 10 cents.

A WORD TO LIBERALS.

I have, of my own notion, asked the privilege of laying before the Liberals of the Pacific Coast, through FREETHOUGHT, a matter which I believe deeply concerns them. In doing this I have no desire to appear particularly liberal or to make myself conspicuous. The writing of the letter which the proprietors of this paper paid me the compliment of publishing in the issue of March 24, was purely accidental, and was my first, as it will probably be my last, attempt to put in writing my thoughts upon the subject of which it treats. My only reason for writing this is a sincere desire to see the effort to establish a purely Freethought journal on the Pacific slope crowned with success; and I am fully persuaded that this can be accomplished, if by any possibility the importance of the matter can be brought to the attention of those whose minds are sufficiently free from prejudice to enable them to feel friendly to it. I believe if there is any lack of support, it will not arise from inability or ill will, but purely from indifference. I am willing to confess that I have done few things in this world wherein I was not actuated more or less by selfish motives, and at the time I heard Remsburg's lecture on "False Claims" and became a subscriber to the Truth Seeker, I was paying $100 a year for a pew in a fashionable church, which is more money than I have paid in my whole life for purely Liberal literature and for the propagation of Liberal ideas. I have in my mind now the name of a friend, probably the most prominent and enterprising man in the town in which he lives, who could have taught me Infidelity while I was yet superintendent of a Sunday-school, and whose opinions have not changed since, who has to my knowledge paid as high as $500 a year since then, when he was ill able to do it, for the support of an orthodox church of which he is a regular attendant, although he makes no pretense of believing in the dogmas they teach, and it is a question whether he would be willing to subscribe for a copy of FREETHOUGHT.

How many Liberals are there, who are at all able to do so, who could resist the appeal of a nice, friendly, persuasive minister who should earnestly press them to contribute $20 to the support of his church? Now the question is, Is this right, and are we doing our duty to ourselves and posterity by persisting in this selfish and illiberal course? If the perpetuation of the orthodox religion is the best thing for the people, should we not at once abandon our so-called Liberal ideas and give it a hearty support? If it is not the best thing, should we not withdraw our influence and support from it, and be at least as generous in our support of that which we believe to be for the best interest of the present and future generations? But say you, "I get value received in the way of social influence, etc., for all I give to the church, while it might even be detrimental to my interests to be known as one of the opponents of its teachings." Ah, my friend! Now you have made an open confession, which is said to be good for the soul. But just pause and think for a moment. Think what a poor world this would be to live in now, if all those noble souls who have gone before us, and whose labors for humanity have measurably wrested from religion the power to fetter the human mind, had said the same thing. Think of the condition we should be in, as Huxley says, "without that organization of society created by the toil and blood of long generations before our time," and ask yourself if you are willing to accept of all that has been done for you, and go out of the world without, in your turn, attempting to do a little something for posterity, and to make the world a little better than you found it; and, as Huxley says again, "if there is not a manifest unfairness in allowing all the burdens to be borne by the willing horse."

The publication of FREETHOUGHT has been commenced in San Francisco by those who, with proper support, are capable of making a grand success of it. Shall it be supported in such a manner as to enable it to grow to such proportions as to become a power on this coast, or shall it be allowed to struggle along for a time and die the death of starvation? I have taken some pains to inform myself of the cost of such a publication, and can safely say that the actual expense of issuing one thousand copies for one year, office rent and all, cannot be short of $4000. The subscription list does not yet number one thousand names, and a considerable proportion of the present subscribers reside in the East. With a small circulation, it can command but little advertising, and unless the list of subscribers can be largely increased, it does not require much calculation to see that its publication cannot be long continued, unless the proprietors are willing to sacrifice not only their time but a very considerable amount of money as well.

Everything must have a beginning, and there are many reasons why this paper, or some other which shall advocate its principles, should be supported in such a manner as to enable it to become the great center for the publication and propagation of Liberal thought on this coast.

The church is ever aggressive and becoming more and more so every day. The Catholic church is making a bold and not unsuccessful assault upon our public school education all along the line, and in some places has already secured a division of the public school fund. In many places too Catholics have elected public school boards and supplied the public schools with their own teachers, while many Protestant ministers are but little behind them in their animosity to the so-called "godless education" of our public schools. The "National Reform Association" are even more outspoken than the Catholics in their determination to unite church and state for the purpose of crushing out what they call "political Atheism." So strong is their desire to accomplish this that they would willingly join hands with the church of Rome for that purpose.

This is no unsupported statement of mine. An editorial in one of their organs, the Christian Statesman, of Dec. 11, 1884, says, "Whenever the Roman Catholics are willing to co-operate in resisting the progress of political Atheism, we will gladly join hands with them." Also: "We cordially, gladly, recognize the fact that in South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and are opposed to all the proposals of Secularism. . . . In a world's conference for the promotion of national Christianity, many countries could be represented only by Roman Catholics."

In the same paper of August 31, 1881, Rev. Sylvester F. Scoval, a leading National Reformer, says: "This common interest of all religious people in the Sabbath ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subject to some rebuffs in our first proffers, and the time is not yet come when the Roman church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation." In all this do they not equally with Rome show themselves enemies of the United States government and American institutions—the enemies of human rights and human liberties? For further testimony of the most convincing character on this point, I most earnestly commend to your attention the pamphlet entitled "God in the State," recently published, by the secretary of the American Secular Union, which can be had at the office of FREETHOUGHT for 10 cents.

As every Liberal who reads knows, these people are increasing rapidly in numbers and securing the countenance and support of some of our most prominent public men, and the fanaticism of the members makes them willing to contribute hundreds and thousands of dollars to promote the success of their cause. All Christian societies acknowledge and deplore the rapid advancement of liberal ideas among the people, and I believe there is nothing surer than that they will all eventually unite to put it in the power of the church to enforce religious laws and correct heresy. They will never succeed, but when that time comes it will be a sorry day for Liberals. But regardless of any fear of the power of the church, I believe the Liberals of this coast should support at least one paper that shall find its way into every village and hamlet, so that through its subscription list every Liberal could be reached and thus some concert of action could be brought about at any time that it might be necessary to resist any attempt to tamper with our liberties. This would also, to a great extent, supply the want occasioned by lack of organization, which it is extremely difficult to secure among a class of people who act independently of a fear of hell or a hope of heaven.

There are many other reasons why our paper should be supported, which will suggest themselves to your minds, but I am occupying too much space and must come at once to the practical part of this communication. I know there are ten thousand Liberals on this coast who are easily able to give $100 a year to the support of a good Liberal paper, and I want to find one hundred of them who will each agree with me to make out a list of ten names of parties who are sufficiently liberal to read the paper, and send it in to Putnam & Macdonald, 504 Kearny street, San Francisco, accompanied by a check or postal order for $20, without asking any discount, and next year send ten new names and $20 more, and leave the old ones to look out for themselves. Most of them will subscribe by that time. Never mind if you send it to some who are better able to pay for it than you are. In this matter you are not acting because somebody else does or don't will or want; but simply for your own personal satisfaction and to pay a small part of the debt you owe to the martyrs to Truth who have gone before you.

Putnam is full of enthusiasm, and his "News and Notes" are to me about the most interesting feature of the paper, for they make me think more of myself when they show me I am associated in thought with the stirring, active business people of the country, who are looked up to by the communities in which they live as men and women of character and standing. Mr. Macdonald, his associate, is in the full vigor of life and capable of any amount of hard work, and never speaks without saying something. A few years of such help as this will aid them to build up a paper that shall be a power in the land and by its force and character command the respect of those who differ with it. The subscribers in every community will form the nucleus of a society for the circulation of Liberal literature and will become acquainted and be in a position to secure an occasional treat in the form of a liberal lecture when some first-class man comes within reach, and in a few years they will grow into regularly organized societies; for man is essentially a social animal, and those of similar tastes and ideas will associate themselves together. Science schools will be formed where the children can gather themselves together on Sundays for pleasure and for instruction in all those moral principles which shall tend to their development into true manhood and womanhood and leave their mind entirely free from fear and from all forms of superstition.

Now will you not do this. Don't think what you could do with $20 if you kept it, or think you are taking so much from the fortune you hope to leave your children when you die. If they are girls, the way things look now, it is very probable that a very liberal percentage of what you leave them will find its way into the coffers of the church, and you will be doing them and their children a great favor by devoting a small portion of your savings to a good cause while you are in a position to do so, and you will help to hasten the time, which will surely come, when it will be just as respectable to be called a Freethinker as anything else—when character and not opinion shall be the standard of respectability.

If you are rich, give $100 if you feel like it, but please join with us medium ones who want to make up the 100 list at $20. If you can't afford to send ten names, try to send five; and if you can't send any but your own, do that and then lend your paper to some one who will read it but not subscribe. But first and foremost I want to carry out this pet scheme of my own and find 99 men to join me in furnishing 10 new names each. Don't spend $20 worth of time trying to find subscribers, but just send in the names and the money, and collect from them afterwards.

I am sure this list can easily be made up if by any possibility I can get the proposition before the Liberals of this coast, and I am going to ask Mr. Macdonald to strike off a lot of sheets containing it in suitable form for distribution, and shall depend upon Mr. Putnam to so far forget his native modesty as to distribute them for me wherever he goes, until the list of one hundred is made up. Then we will have it published if you like, but not as a Roll of Honor; for I am one of those who hold in as deep reverence the memory of the humblest soldier who left his family and home from motives of pure patriotism, and sacrificed his life on the battlefield, and rests in an unknown grave, as I do that of the man who, as often through opportunity as special worth, attained the highest honors his country could bestow. The one gave his all, the other could do no more. The man who can only pay his $2 for the paper, or even the one who through misfortune is compelled to borrow one to read through the pure love of truth, is worthy of as much honor as the one who is fortunately able to give $20 or $100. But if the majority pleases we will have it published just so we may know who those are who are willing to give $20 for their opinion's sake, so we can call on them, when we go their way, and get acquainted. Now let me add just one word more. After you have sent in your list of ten names and your $20, if you find upon consideration that you can spare $25 more without doing any injustice to yourself or anyone else, just send it to E. A. Stevens, secretary of the American Secular Union, for the general good of the cause. Don't ask me if I have done so, for I have confessed enough already in regard to my illiberality, and I blush for it every time I read one of his appeals to Liberals and note the meager response. I remember that I have seen a single church, not very rich at that, raise as much money in an hour as the American Secular Union has raised in the whole United States in a year. This, however, is the result of lack of interest, occasioned by lack of organization and the consequent inability to bring the claims of the movement directly home to the individual.

If we succeed in making up this list of one hundred names we shall be proud of our success, and I am sure we shall succeed, for I cannot think there is a Liberal on the coast who can possibly spare $20 who would not willingly, gladly, give it, if by so doing he could know that he could thereby make FREETHOUGHT a success. Then please send in your names to Putnam & Macdonald as soon as possible, informing them that you wish to join the club of one hundred, with the full assurance that by so doing you put FREETHOUGHT squarely on its feet and enable it to go alone, and that it will continue to go on doing its good work long after we have passed from this stage of action. H. P. STONE.

MR. SCHOU'S OFFER.

OAKLAND, April 7, 1888.

MESSRS. PUTNAM & MACDONALD: I have read the "Word to Liberals" that Mr. Stone proposes to ask you to publish, and I believe his plan is a good one, and that he will succeed in accomplishing his purpose of securing 1000 subscribers for FREETHOUGHT at $2 each.

I too feel the importance of having a first-class Liberal paper published on the Pacific slope, and realize that many a useful enterprise perishes for want of a little of the right kind of help at the right time. I believe the present attempt to establish such a paper may justly be regarded as a test case, and if it cannot be accomplished under the present management any such attempt in the near future may be considered as well-nigh hopeless; and although I have no "embarrassing surplus" of this world's goods, I have not many responsibilities, and deem the present a case of sufficient emergency to justify me in expending in one year for Liberal propagandism what I should otherwise spread out over several years, and in connection with Mr. Stone's offer I wish to make the following:

If nine others can be found among our Liberal friends on the Pacific slope to join me in making up a club of ten who will agree to send you the names of fifty persons each for you to send the paper to, together with $100 in payment for the same, you may put my name down for one of the ten. As soon as the ten names are obtained you may draw on me for the money, and I will furnish the list of subscribers. Respectfully, A. H. SCHOU.

THE New York Truth Seeker falls into the error of printing the statement that "San Francisco policemen say they have never seen a drunken Chinaman," without the accompanying remark that no Chinaman has returned the compliment.

THE Ingersoll-Field discussion, which appeared in the North American Review, has been gathered into book form. The discussion makes a dollar book in cloth; in pamphlet, 50 cents.

THE Boston Investigator announces its fifty-eighth volume.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

E. A. STEVENS, Secretary.....241 Wash. Boulevard, Chicago
CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
EDGAR C. BEALL, Chair. Fin. Com.....27 Arcade, Cincinnati

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Col. R. G. Ingersoll,	Harry Hoover,	S. W. Devenbaugh,
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Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

THE FORUM.

Last Sunday the members of the Chicago Secular Union were fully recompensed for their years of arduous toil and apparently thankless efforts by the grand turnout and deep public interest manifested in the dedication of their new building, "The Forum," transformed from a sanctuary of superstition to a temple devoted to science and reason. The largest audience was there assembled that ever attended a strictly Liberal meeting—except Ingersoll's lectures—since the writer has lived in Chicago. Every seat was taken before the exercises commenced, standing room was at a premium, and many could not gain entrance. The decorations were unique. As a back ground for the arch at the rear of the rostrum were grouped appropriate mottoes fringed with a canopy-like border of American flags. Ranged in front of these, so as not to obscure them, was a floral design some twenty feet in length —"The Forum." Under the flowers on a pale-blue satin banner, trimmed with silver fringe, was our motto, "Universal Mental Liberty"—a most artistic piece of pen shading, executed by Professor Rice. Overhanging the arch was an American flag and a cross reversed and recumbent, signifying "our flag above the cross." On the rostrum was an immense bouquet of flowers, and some very rich and handsome rugs. Through the liberality of Dr. McLeod the (Mendelssohn) leading male quartette of this city was engaged to assist the Secular Union quartette, and the press made particular mention of the excellence of the music on this occasion.

The programme consisted of an opening address by the president, in which was outlined the necessity of maintaining the most distinguished characteristic and precious boon of American citizenship, religious freedom, which was left us by the heroic Freethinkers who founded this government, as a priceless heritage which it was our duty to guard and maintain.

After music, Professor Orchardson followed with his stinging sarcasms on the chronology of Christ; and Professor James Milleson, well known to the readers of the Investigator as a scientific writer, in somewhat the same vein. Then C. S. Darrow, who, next to General Stiles, is the best extempore speaker I know at the Chicago bar, made some telling hits. He spoke thus of evolution: "If I never believed in the theory of evolution before, I should firmly believe in it now, when I find that this building has been developed by the process of the survival of the fittest, from a church to a Forum for free discussion." Then came the leading light of the Chicago bar, as well as the acknowledged wit of the West, Gen. I. N. Stiles, whose sparkling hits on the Easter tide kept the audience in convulsions of laughter. The Times and Tribune gave his speech in full. Judge E. R. Paige, who is a perfect encyclopedia of science, urged the importance of scientific education and was glad to give the honor to the Secular Union as the pioneer in this important work. Prof. W. S. Bell ably replied to one speaker who inferred that had Colonel Ingersoll devoted as much time to science as he had to ridiculing the Christian religion much more would have been accomplished. Mr. Bell showed that Ingersoll had accomplished more than all other men of his time.

By request Mrs. Freeman gave the "Guardian Angel" in her inimitable style, and Prof. William C. Wilson delivered his poem on "Dust," which was well received. At the close, large additions were made to our membership.

This telegram was read during the proceedings:

CONTINENTAL HOTEL, PHILADELPHIA, PA.

E. A. STEVENS, President Chicago Secular Union: Although a thousand miles divide us, my heart is with you in your services to-day in transferring a temple, erected to an unknown God, to a Forum dedicated to reason and the maintenance of human rights. Every true American should rejoice with you. You this day consecrate a temple whose walls should resound with hosannas to liberty of speech, freedom from superstition, reason, justice, and equal rights to all mankind. May the seed that you sow to-day prove immortal. W. H. HENRY, M. D.

I wish to particularly acknowledge our obligations to Mrs. Jas. Gruber and Messrs. Wm. Smith, Daniel Brown, and Thomas Andrews for the work they gratuitously performed in preparing the building for our reception.

Prof. W. S. Bell, who has recently returned from a lecture tour, has begun the compilation of a Freethinkers' handbook of some 400 pages, in which, in a condensed form, will be found the facts and arguments sufficient to refute all the fundamental Christian doctrines. This will be a very valuable addition to Freethought literature, and Mr. Bell's extended experience and research give us assurance that the work will be well done.

E. A. STEVENS.

MR. PUTNAM'S LECTURES IN ANAHEIM.

Samuel P. Putnam, a Liberal lecturer, gave a course of three or four lectures at Kroeger's Hall on Sunday, Monday, and Tuesday evenings. The address on the Nine Demands of Liberalism was a concise and masterly statement of the claims, in a political, educational, and social way, of most liberal-minded and right-thinking people in this country. We never could understand why a Catholic or Jewish child in a public school should be obliged to read or listen to the reading of a Bible, which he and his ancestors have disbelieved in, or at any age in life keep a feast or a fast in which in a religious or a personally moral way he has nothing in common. The Sunday-school, and not the week day common school, is the place to read the Bible to your heart's content, even if that were not the easiest and surest solution of the growing problem of the parochial school business.

We always believed the Constitution the fathers bequeathed us is good enough as it is, and would deprecate the innovation of an introduction into that document, or the process of government of which it is at once the bond and promise, of any special sectarian or religious idea. Nor could we ever see the justice of compelling by law one man to pay by a tax on his head or property for the support of a man to teach the people something

which he does not himself believe, or impose upon that man a further tax to make up a revenue to which property of enormous value, for eleemosynary reasons, is not asked to contribute its moiety.

The religious close corporation of Trinity Church in the heart of New York city, with its millions of property, is a case in point —a state of affairs which could exist nowhere else outside of a monarchy, and is a menace and a blow at the genius of liberty.

Then there is the Christian oath. We never had occasion to administer an oath or listen to that senseless mummery without being ashamed of a custom which either offers a premium for perjury or otherwise defeats its own purpose in the very cases in which it is supposed to have just the opposite effect. You swear a good Catholic on your Protestant Bible, forsooth, and expect it to have a binding force on him! And how much do you suppose the wily Chinaman regards it in your courts of justice, even when he understands its meaning.—Anaheim New Era.

THE CRUCIFIXION STORY.

Not long ago I received a note from Mr. P. Ross Martin, editor of the People, saying that if I would look in at the window of 1390 Market street I would see something worthy of my pen. So one day last week I strolled out that way. It is quite a distance to No. 1390, and the mountains get close aboard before you reach it. If the number had been 1930 I should have chosen some other subject for this sketch besides that suggested by Mr. Martin.

The sight in the window proved to be several lifelike, or, I should say, deathlike, representations of the crucifixion of Christ. One was especially striking, and at the same time revolting. The figure of the victim is about the size of a ten-year-old boy, which is rather small when we remember that it represents the creator of the universe, including California, and is sufficiently well executed to be horrible. Christ is presented upon the cross, with large holes in his hands and feet, which are bleeding profusely. The crown of thorns has lacerated the scalp and forehead, so that blood trickles down his face, while in his chest is a wound from which the gore exudes in purple clots. The countenance wears the peaceful expression which often follows a violent death. Scattered about the window promiscuously are several other corpses of Christ, emaciated, bloody cadavers. There was also an execution in relief of Christ bearing a cross upon his shoulder. As a dime museum chamber of horrors, the window leaves nothing to be desired, but the first impression is that there should be several funerals from that address.

I noticed some slight discrepancies in the different figures of the crucified party. Thus, in some cases the spear-wound was in the right side, while in others it was in the left side. We do not read in the various published reports of the affair that the defendant sustained two spear-wounds, or that the one which it is alleged that he received had the faculty of shifting from one side to the other.

On returning to the office I sought light upon the subject from a Testament which my Sunday-school teacher presented me with in 1863, I being at that time some five years of age and naturally very appreciative of a gift of that kind. The first account I met, that given by Matthew, says nothing about any wound in the side. The condemned man was crucified in a place called Golgotha, and members of the committee cast lots for his clothes; passers by wagged their heads and asked him why, seeing that he was in the saving business, he did not try a little of his own medicine. Two thieves, crucified with him, "cast the same in his teeth." The victim, as the story goes, seemingly appreciating the pointed nature of the query, wailed, "My God, my God, why hast thou forsaken me?" The wound remained still unaccounted for, and I turned to Mark, another reporter, whose account agrees substantially with that of Matthew. Both omit to mention the wounded side, and both say that not Christ but a man named Simon was pressed into service to carry the cross. Luke tells the same story as to Simon, but says that only one of the thieves reviled Jesus, and he was rebuked by the other. The crucifixion here took place at Calvary instead of Golgotha. The gospel according to John agrees that the place was called Golgotha; says nothing about Simon, and makes Jesus carry his own cross. The account of his side being pierced with a spear is here found, but it takes place after death has intervened, so that the blood following the wound seems to be out of the regular order of things. Whether it was the right side or the left side is nowhere revealed.

My brief search of the scriptures raised several questions. As thus:

1. Did Simon carry the cross, as stated by three of the writers, or did Christ carry it himself?
2. Was the place of crucifixion called Golgotha or Calvary?
3. Was it the third hour according to Mark, or the sixth hour according to John?
4. Did both thieves or only one revile Jesus?
5. Did they give him vinegar to drink mingled with gall, or wine mingled with myrrh?
6. Was his side pierced, or was it not?
7. Were his last words "My God, my God, why hast thou forsaken me?" or "Father, into thy hands I commend my spirit?"

All these questions are raised, and no point settled, by the gospel writers. I am reminded of a story. A preacher delivered a sermon on the crucifixion, and then went home to dinner with a parishioner. The lady of the house, being deeply impressed, inquired into the circumstances of the affair. "How long ago," she asked, "did this dreadful thing occur!" "Eighteen hundred years or thereabouts," replied the preacher. "And was it near here?" she went on. "No," said he, "several thousand miles distant." "Well," concluded the woman, "since it was so long ago and so far away, let us hope it never happened." Such is the hope that many better informed people will entertain despite the gospel stories and the remarkable show at 1390 Market street. M.

UNPROFITABLE READING.

That the literary world is being flooded with a vast amount of idiotic nonsense, no one who reads and retains his grip on reason can deny. For ages the world has been damned with theological stupidity and superstition, and just as we begin to think the age of reason is dawning, and facts are to have preference over fables, Christian science and metaphysics come to the front with a rush, and passive minds, which drink in other people's opinions as a sponge does water, emerge from the fog of one delusion only to enter that of another.

Transcendental visionaries who have "passed beyond mere intellectualism" rise in myriad numbers to emit a deluge of words that are as destitute of sense or practical value as the bray of a *burro;* for when people reject the use of reason and pass beyond the basis of knowledge, their opinions become of no earthly use or importance; and to read them is about as profitable as trying to discover coming meteorological changes by reading the weather predictions in Ayer's almanac. Such people simply show to what extent their minds can corral curious combinations of senseless expressions, and how easy it is to play upon the emotions if the reasoning faculties are neglected.

At this time I wish to make brief reference to a small book published under the expensive if not expressive title, "Through the Gates of Gold." The author is a lady, and her efforts are to show the origin and object of life, and also to find the way through the "Gates of Gold," which gates bar the way to an imaginary condition that words are powerless to define. She has discovered that "the mystery of life is unapproachable by ordinary thought," that is, that reason is powerless to explain the unknowable, and the attempt must be left to the imagination; which, like a boat without a rudder, is as liable to go one way as another. Affirmations are not neglected because of their trivial value, but are thrown out with lavish hand. One of her fundamental ones is that "man is a powerful consciousness" and "is his own creator;" that he creates not only himself, but his "pains and pleasures." This is quite definite and very satisfactory. She now has man created, and proceeds to show why he creates his own pain and pleasure. That I may do her no injustice I will produce her own words: "For unless man vacillated between these two (pain and pleasure), and ceaselessly reminded himself by sensation that he exists, he would forget it!" "And in this fact lies the whole

answer to the question, 'why does man create pain for his own discomfort?'" What more could any reasonable man desire to know than is contained in these answers? But some are never satisfied, so we will read on. It is very evident that by some means the author is aware that misery and restlessness pervade the breast of mortal man, for again she says: "Why does not the creature man return into the great womb of silence whence he came, and remain in peace?" With the same unaffected readiness with which she asks a question, her answer accompanies it: "He does not do so because he hungers for pleasure and pain, joy and grief, anger and love." Eureka! and I might add Keno! The mystery is solved. No longer let mortal man ask the foolish question, "Is life worth living?" Should anyone do so, it will be seen at once that his "hunger for pain and pleasure" has been sated, or "grief and anger" have lost their charm.

Again we read: "When man has conquered once for all that shifting serpent in himself which turns from side to side in its constant desire of contact, in its perpetual search after pleasure and pain, never again can he tremble or grow exultant at any thought of that which the future holds. Those burning sensations which seemed to him to be the only proof of his existence are his no longer. How then can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace, and he will find in that peace the power he has coveted. Then he will know what is that faith which can move mountains." This last quotation must now suffice, for we are near the "Golden Gates" and anything further in the same strain would simply confuse the ordinary mind, which, of course, has not "passed beyond mere intellectualism." But enough has been presented of these sublime thoughts to show that good paper and valuable ink are not entirely wasted while purchasers for such reading can be found. C. SEVERANCE.

Los Angeles, Cal.

VIEWS ON POLITICS.

The past few days have settled two things. Ex-Mayor Grace is a candidate for the nomination for governor. Grace is the president's candidate. Governor Hill has lost favor with Cleveland, and will be buried this fall.

Chauncey M. Depew is actively in the field as a presidential candidate. He has already commenced laying his wires. He is the pet of the Vanderbilt family, and extremely popular with the workingmen of this city. If he can show the Republican party that he can carry New York, he can secure the nomination. The young element of the party in the East are Depew men. This is a strong point in his favor.

The agitation of the tariff is crushing business. Even the mercurial Wall street broker is feeling its deadly influence. Free trade is a beautiful theory, but it is death to new countries.

The Mills bill has paralyzed business throughout the East. The manufactories are dubious of the future, and are curtailing their outputs. The South and West are buying sparingly. Collections are poor. The stock exchange is as dead as Dickens's doornail. Wheat, cotton, iron, and stocks have gone down, down, down. The grand public has buttoned up its pocket, and hied itself from the vicinage of the sub-treasury. If this dullness continues three months longer, it is good-bye to Cleveland; it is good-bye to the Democratic party. The demand for a change will sweep them out of existence. Mutterings of discontent are already heard.

Joe Choate is making the fur fly in the Hilton family. Just wait until he gets the judge on the stand. What a crucifixion there is in store for the old man! Joseph, with the sweetness of Fenelon, is a relentless Bossuet in the court room. He will make it an interesting episode before he clears up, how with $1,000,000, and that willed him by Stewart, Judge Hilton became the possessor of factories, stores, hotel, etc., the estate of that great merchant. What Rufus Choate was to Boston, this nephew is to the New York bar. Roscoe Conkling, Dan Rollins, Elihu Root, and ex-Atty.-Gen. Russell are pitted against him. An army is needed to fight this Goliah.

District Attorney Fellows is whining like a whipped child over the criticisms of the press. Three months have passed, and his office has accomplished nothing. The Squire–Flynn fiasco was a disgrace to any man having charge of such a case. There is one thing sure, Fellows has neither the moral nor intellectual qualifications for a prosecuting officer.

To-day the body of an ex-president of a South American republic is lying in state at the city hall. This man died in this city an exile from the country he aided in freeing from Spanish rule. Driven from home in life, Venezula now seeks to honor his memory. EUDORUS.

New York, March 23, 1888.

ROBERT THE DEVIL.

When I went into the sanctum this mornin' after copy, the editor of Gabe's Horn looked at me kinder hard, but said, smilin' like, "Robert, things mysteriously disappear here—little things, you know, such things as cigars, oranges, sandwiches, etc. Now, I don't for a moment suspect you." This was a squaretoed lie, for he did, but didn't say so, 'cos he knows I'd make it hot for him with pop, who owns a big slice of Gabe's Horn, he bein' a pious man, 'cos it pays; "but it is a singular fact, Robert, that these things always disappear after you have been in here."

"That lets me out, Mr. Skinner," says I, "if they disappear after I've been in here. What's took to itself wings and flied away now?"

"Oh, nothing of consequence; only a cigar, Robert, costin' only fifteen cents. It isn't the loss that troubles me, but to think that there should be peculation goin' on in the offiss of Gabriel's Horn, you know."

"Yes," says I, "that's the tuffest part of it. The sinners oughter be ketched and hauled over the coals," says I.

"Ah! that gives me an idea," says he. "I'll leave a loaded cigar here on the desk for the peculator, and he'll get his nose singed, and his eyebrows, perhaps."

"Will that be Christian?" says I, and then says, "I guess so, 'cos it wouldn't be no wuss 'n the Lord let Satan work it onto Job, and not half as bad as the Lord played it onto the Sodom folks."

"Robert, Robert, you musn't talk like that, criticizin' the ways of the Lord, which are not our ways."

"But that loaded cigar is somethin' like his ways, Mr. Skinner, and I'd do it, I know! It would serve the snide rite to burn his nose."

You see, I knowed he wouldn't dare to play no loaded cigar onto me, 'cos pop would give him the grand bounce on the fly; and I 'vised him to do it, 'cos I knowed he wouldn't, 'cos he knowed where his cigars and things went to, bein' the only way to git square with him.

"Well, I'll think about it," says he; "I don't want to adopt harsh measures, if I can help it." Then he smiled like a bullfrog that's jes' caught a big hossfly, and ast me to lend him a dime till he went out and had a bill changed, which I did, not thinkin' it would be time enuff for him to use the dime when he got the bill changed; and then he ast me if I'd writ any more literary effects, and I showed him a piece, which he looked at, an said he tho't it would do for our columns; hoped so, anyhow, and put it in his desk and gimme some copy, and I put for the composin' room, with a leadpencil and nickel cap that looked lonesome on his desk. He gimme that pece back as I was goin' home, and on the rapper was rit, "Declined with thanks. A brilyent composition, but not suitable for Gabriel's Horn. Try Satan's Bugle." This is the pece:

THE LOST GARDEN OF EDEN.

It seems mity funny to me that the Garden of Eden should a got lost, it bein' the most thund'rin' interestin' place that ever was, on account of Adam and Eve havin' been made there, and that seance Eve had with the talkin' snake—mity funny it warn't kept track of, seems to me.

Thunder! what a lager beer garden it would make for picnicks, schuetzen fests, and baseball. Crackey! wouldn't it draw though? A Dutchman could get rich there in a year, and then oughter give it up to some other feller for a year, till everybody gets rich and didn't care whether school kept or not.

It's funny there hain't never been no explorin' expeditions to find the Garden of Eden. Men go huntin' for the North Pole,

which wouldn't be no good only to Jay Gould for a telegraph pole, if they found it; but nobody, as I ever heard, ever went out hunting for the Garden of Eden. It's funny, durned funny.

I s'pose it must a run wild to grass and weeds and huckleberry bushes and scrub pines, but Adam oughter kept track of it, and passed it down to his grandchildren, and them to their grandchildren, and so on till there was folks enuff to take some interest in it, and weed it up and put it in shape, becomin' in time the world's park.

If King Solomon's mines could be kept track of and Allan Quartermain and them other two English roosters git into 'em and load up with the plunder, seems to me the Garden of Eden oughter been kept track of, so Christians of all colors and sexes could go there in picnick parties and have a bully time of it.

It seems funny to me that arts should ever be lost—I've allus heard of the "lost arts"—but it's durned sight funnier that the Garden of Eden, bigger'n any cattle king's ranch, probably, should be lost forever, and nobody ever find it! I wonder if Boston's public garden and our Central Park'll ever be lost? Mebbe as a garden and park they will be; but you bet your boots the landgrabbers, like the Astors and others, 'll know where the land is every time!

I spose Mr. Adam felt mity sour when he was bounced from the Garden of Eden, and, knowin' he couldn't go back there to live, on account of them angels with fiery swords, that cut and burnt like thunder, didn't mean anybody else should live there, and so kept dark about the lay of the land, and let it run to weeds and scrub till nobody knew it from a huckleberry pastur or sheep run.

This seems to be the only way of explainin' how it got lost, and if you think it was mean of Adam, jes' put yourself in his place and think, if you'd been bounced from the Eden ranch, if you'd a kept a map of the place for snoozers comin' after you, five or six thousand years. I'll bet you wouldn't—I wouldn't, anyhow—but said, "Go to thunder with the old ranch; it's nuthin' but a goose pastur anyhow, and I can fix up a garden anywhere; land's plenty and cheap!" But for us it's ruff, all the same, that it was lost.

I don't see why the World newspaper don't hire Stanley and send him out to search for the Garden of Eden. It would be a trump card to play, anyway; and, if Stanley should jump the claim for the World, the biggest trump card ever played by a newspaper or any other man. It would knock Bertholdy's statue higher'n a kite, and Stanley's discovery of Africa wouldn't be a masker for it! Funny Pulitzer don't see it. But then he's seen so much sence he's been here in York that his eyes are off their base, and he's gone off somewhere to git 'em on agen.

There's a long-felt want for the Garden of Eden, and if somebody'll only fill it, he'll be the king pin rooster of all creation, and Berry Wall with all his dude trousis couldn't hold a taller candle to him. Who'll set out to find the Garden of Eden, or perish in the 'tempt?

This was rit spos'n' for a sure thing there ever was a Garden of Eden. But who knows there was? If there was, would it have got lost, never to be found again, like day 'fore yesterday was? I don't think so, and ain't a goin' to fret any more 'bout the Garden of Eden. I'll bet there never was any Garden of Eden, where snakes talked!

Mr. FREETHO'T editor, please tell me why you spose the editor of Gabe's Horn wouldn't print this pece. Seems to me it's a fair and candied essay on a place that never was, p'r'aps; don't you? ROBERT THE DEVIL, of Gabe's Horn.

Ingersoll on Alcohol.

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do is to think of the wrecks upon either bank of this stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with the imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

LET US ACCUMULATE TO BUSINESS.

To the Editors of Freethought:

I have perused, with inimitable interest, the several epistolary propositions as promulgated in recent issues of your journal, and think with our friend Clifford Dix—who views mental and universal Liberty from a fundamental point—that, "unless we cooperate, we are like the proverbial bunch of sticks, liable to be broken to pieces."

Liberalism is no longer in its infancy; it is now near full-grown and ere many years must necessarily reach maturity. The people have bitterly experienced ecclesiastical tyranny and infamy. It is no longer traditional and must sooner or later be cast by every sensible person back into that mythological epoch. Papistical despumation is no longer reclused. It's nefarious doctrinals are no longer enigmatical but conceived in their extreme tyrannical and jeopardous altitude.

Is it not surprising, then, that in this enlightened age so many Liberal-minded people are subjected to obmutescence? Rather than step forward and demand their rights, they remain in obtenebration, submitting themselves to unjust taxation and religious caducity. I am sure no man need fear to speak his political opinions, nor need he hesitate to express his mental belief. Let him come forward and declare his liberty and assist his fellowmen in escaping from papal iniquity. If he be devoid of sufficient courage to express these rights and firm convictions, he is not fit to mar the sullied streets with his footprints.

In union there is strength; therefore let us unite and keep the ball a rolling, and that Liberalism may become more familiar, let us concentrate our forces and organize for the purpose of advancing Liberalism and Freethought.

The suggestion of Clifford Dix for the formation of a San Francisco Freethought society should meet with merited success, and I, for one, second the motion.

Yours in U. M. L., W. A. HENRY.

San Francisco, Cal., April 3, 1888.

A Psalm of Western Life.

Tell me not in mournful numbers that the town is full of gloom, for the man's a crank who slumbers in these bustling days of boom. Life is real, life is earnest, and the grave is not its goal; every dollar that thou turnest helps to make the old town roll. But enjoyment and not sorrow is our destined end or way; if you have no money, borrow—buy a corner lot each day. Lives of great men oft remind us, we can win immortal fame; let us leave the chumps behind us and we'll get there all the same. In the world's broad field of battle, in the bivouac of life, let us make the dry bones rattle—buy a corner for your wife. Let us then be up and doing with a heart for any fate, still achieving, still pursuing, booming early, booming late.—Atchison Globe.

WE have received from San Francisco numbers 5 and 6 of a new weekly journal edited by Messrs. S. P. Putnam and George Macdonald, entitled FREETHOUGHT. The paper is a bright, lively, and living one. We trust it has a long and prosperous career before it and that it will do much to emancipate the far west from the slavethought that has been transplanted there by Christianity. Messrs. Putnam and Macdonald form a good combination, and if they work well in harness together, it needs no prophet to predict they will achieve success in their new field.—London Freethinker.

GIVE Christianity a trial. Practice it for a little while, strictly and fully. You will need no other cure. In a month you will find it impractical and no good. K.

WE have photographs for sale of Thomas Paine, Robert G. Ingersoll, and Samuel P. Putnam; also the present writer. The price is 25 cents each, except that of Colonel Ingersoll, which is 40 cents.

CORRESPONDENCE.

Religious Intermeddling.

To the Editors of Freethought:

I believe that in the church the same spirit of persecution reigns to-day as of old; that if the church to-day had the power, she would burn at the stake those that differed with her in religious belief, and those that do not believe in any religion whatever. The church would by law force mankind to be religious, to be Christians, to go to church, to keep the Christian Sabbath; and Infidels must be buried under her auspices.

I will give you some of my experience. I have for several years been a pronounced Infidel; to speak the truth, I often have talked it on the street, and such was my standing with the people generally. Recently my dear wife died, and the Christians knew that I would have none of their offices at the grave or elsewhere, so they prevailed upon my aged mother to secure the services of the Rev. Morgan to officiate at the grave, as if an Infidel had no rights which the church ought to respect. Was it strictly honest in the church; was it honest in the Christians, to do thus with a disbeliever? Was it honest in the reverend gentleman to accept an application for his services except through me? Does any end justify the means? I would beg leave here to say that my wife lived and died in my own faith, that of the total disbelief in all dogmas, of all theology. She believed not in god, devil, hell, or heaven. I write this short epistle just to show the religious intolerance of the nineteenth century. G. R. HIGGINS.

No. Yamhill, Or., April 2, 1888.

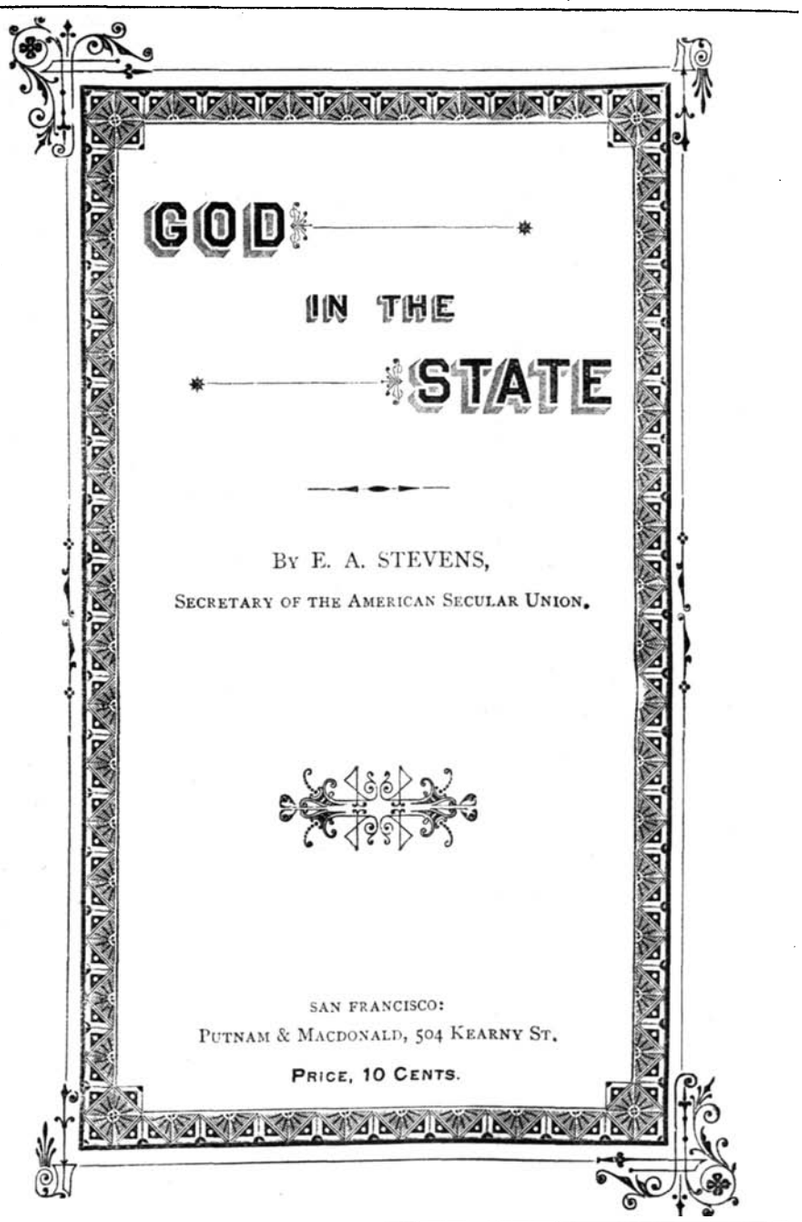
Not to the Point.

To the Editors of Freethought:

I have been reading the notice of the Klickitat Society, in a January issue, with its platform attachment, which I think needs to be more to the point, that we may know whether it is oxthodox or radical, religious or humanitarian, or what else may be the real spirit of it. I find nothing in it that I think an orthodox person would object to, not even its claim to free speech and free press, since it caps this demand by requiring all to live moral and pure lives. Even one's freedom of opinion and speech (minus the liberty to act upon it) is squelched by the stress laid upon this requirement that all shall live in purity of life and character, since is doesn't say what, in its opinion, constitutes living a life of purity. No minister or priest will object to our opinions, so long as we don't express or act upon them. Expressing them would alone (if radical to their dogmas and social rules) brand me as one not living in purity of life and character. What good then would be my conflicting opinions, with this moral-purity bugaboo hanging over my head, to be manipulated by my masters as a restraining reality? What would the Klickitat Society do with such as lived not in purity according to its views, whatever they may be? I hope its constitution is less obscure in its purposes. All any priest or minister will demand of any of us is that we live in "purity of life and character" as they choose to interpret the rules for such life. Have the members of this society any rules of action of the individual that it asks the world to respect? That is the main thing for those of us to know who favor a scientific, humane, social, and equality state of progression—that is, may the individual indulge in such "vices" of thought or action as neither directly nor indirectly harm another?

Yours for pointed aims, D. M.

Santa Barbara, Cal., March 31, 1888.



The Worth of a Minister's Word.

To the Editors of Freethought:

FREETHOUGHT and the Truth Seeker are welcome visitors in my home. We live on the Delta southeast of Greeley, with the Rocky Mountains on the west to fill the imagination with wonder and delight, and on the north is the Linn Grove Cemetery, which always throws a dark shadow across my path when I see others mourn the loss of their friends.

The funeral services of L. L. Putnam, one of our staunchest advocates, was held the 18th of March, under the auspices of the Ancient Order of United Workmen, of which he was a member. The family are all Liberals and intended to have a secular funeral, but the Order required that their chaplain should conduct the exercises. Therefore a member of the family called upon the clergyman (he being a Presbyterian) and informed him in regard to their belief, and requested him not to say anything contrary to their views, and gave the minister a history of Mr. Putnam's life. The divine promised he would not say anything that would in any way be repulsive to an unbeliever. But after giving Mr. Putnam's history and speaking of what an exemplary life he had lived, he asserted his bigotry by preaching one of the most awful hell-fire and eternal-damnation sermons ever listened to. So much for the word of a minister of the gospel. This should be a warning to Liberals not to intrust the burial ceremonies of their friends to

the hands of such foes. Just before moving from Greeley, I met Mr. Putnam, and he said when I was ready to remit to FREETHOUGHT again, I might call upon him, but alas! it will never be.

Assuring you that I will ever lend a hand toward your support, I remain,

Yours for truth EULAH C. STILLWELL.

Greeley, Colo.

DIED.—At Dora, Coos Co., Or., March 19, Carl E. Laird, son of James Laird, aged 7 years 7 months.

At the request of little Carl, the father sends us one of his cards, the name being covered over by a bouquet of "sweet remembrance." It is thus that under the flowers the dead sleep; and so long as the flowers die and are renewed, so long will live the hope that the dead are not dead to us forever.

FREETHOUGHT BOOKS

ARGUMENT

....BY....

ROBERT G. INGERSOLL,

....IN THE....

TRIAL OF C. B. REYNOLDS,

....FOR....

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FREETHOUGHT.

SAMUEL P. PUTNAM; GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - APRIL 21, 1888

DR. DIX's sermon, says the Argonaut, is still the subject of discussion in New York. One lady, on being asked what she thought of it, replied: "I have not read it. I am not very particular, but I must draw the line somewhere, and I draw it at Dr. Dix—and Zola."

THE Alta California presents its reports of court proceedings under the heading, "The Wages of Sin." In most cases the penalty is fine or imprisonment, which is a perversion of scripture. We do not read, even in the revised version, that the "wages of sin is ten days in the lock-up."

MONTREAL, Canada, is enjoying all the benefits and edification of a religious row. The Catholics want a public statue of the Virgin Mary, while the Protestants are opposed to so honoring that peculiarly endowed female. Petitions from both factions are raining in upon the common council. The devotees of the virgin claim that the statue would ward off smallpox and other epidemics. It might be suggested that they should erect a statue at private expense and then get the health board to adopt it in the form of a resolution.

THE party of Catholic pilgrims on their way from Mexico to Rome with $200,000 worth of gifts for the pope should return home and repent of the folly which they thought to commit. The pope is the richest impostor in the world, and the Mexicans are about his most wretched and poverty-stricken subjects. When they arrive at Rome he will merely gobble their gifts and kick them in the mouth. It were better for them if some kind hand should turn these pilgrims around and some friendly foot kick them in the other direction.

THE annual letter of the Twelve Apostles of the Mormon church is a queer document to emanate from polygamists. It is, says an exchange, "an exhortation to pure and right living." A young elder in the conference who raised his adolescent voice in behalf of plural marriage was "sat upon" by his elders. It is possible that the Mormons really mean to abandon polygamy, but if so what will they do with the tomes of biblical argument in its support with which they have vanquished all religious objectors? Above all, will they give up their claim that polygamy was divinely instituted as a cure for the "social evil" with which monogamic communities are cursed? If so, what will they have left to fight for?

THE citizens of the territory adjacent to Pasadena, in which place Prohibition is understood to reign, are alive to the great issues which they are called upon to meet. An enterprising publican opened a saloon nine miles from the town, and the residents of that locality held a mass meeting last Saturday night and by the living voice voted to annex. Prohibition is thus extended, and nine square miles added to Pasadena's corporate limits.

THE exclamations of horror with which press correspondents and even editors have greeted the utterances of the International Council of Women on the family question speak volumes for the virgin innocence of our moulders of public opinion. The newspaper fraternity of this great country is a brood of callow chickens, and the attempts of the International Council of Women to invest them with the plumage of experience has been promptly and appropriately resented.

A CERTAIN Rev. C. O. Brown, of Dubuque, Iowa, got off a sermon not long ago on the connection of Colonel Ingersoll with the attempt to repeal the statute under which Anthony Comstock carries on his trade. The Truth Seeker of April 1 reviews the sermon and the facts and convicts the Rev. Mr. Brown of a whole column of falsehoods. If the testimony of the clergy about another world bears no more relation to the truth than what they say about this, we are wasting our money in supporting them.

NEWS AND NOTES.

California is a succession of lovely pictures, and Pomona is like the rest—a broad valley sparkling with cultivation, edged with green foothills winding into blue mountains topped with glittering snow. Here the morning comes with breezy delight; here the noontide glows with soft, warm splendor; and most enchanting are the sunset's delicate lusters, gold on all the hills burnished like Achilles' shield. The chasms of the precipitous mountains seem like fairy halls in the fleeting radiance, and the snowy summits defy the black banners of the night.

I found Pomona a favored spot. I have not received anywhere a warmer welcome. The air seems to be pervaded with the bright spirit of the new. The opera house was full on two evenings, and the band of music gave the charm of romance to the discussion of the great themes of liberty and justice. It was an appreciative audience. Some Christians were present, and of these a few left, but only a few, on the first evening. At the close of the second lecture a Secular Union was formed. The following are enrolled in the temporary organization, representing an intellectual and social power which must be deeply felt for reform: C. Burdick, P. C. Tonner, T. W. Brooks, J. B. Camp,

E. B. Tilden, Charles French, Jos. P. Clarke, Mrs. J. P. Clarke, D. B. Moorman, J. C. Lewis, J. C. Gowpil, Peter King, Miss Birda Camp, Miss Ella Bingham, Miss Annie Bingham, O. J. Feny, R. W. Harkers, H. B. Adelson, Henry Bruck, J. S. De Ment, Mrs. J. French, E. J. Rogers, E. B. Duncklee, Mrs. Bessie H. Ting, C. H. Hogan, J. A. Clarke Jr., J. Bryan, Mr. and Mrs. M. G. Rogers, A. Hamilton, and A. W. Brooks.

Pomona is the former home of my friend Shaug, and where he kept up a lively skirmish with the clergymen and they all dreaded his sharp shooting. Mr. Charles French, mayor of the city, who arranged for the lectures, is a representative man of this country, who through all the blows of fortune makes way with magnificent courage and wins the laurel by indomitable pluck. Such is the spirit that makes California the glory that it is.

I. B. Camp took me out to his ranch, where he too has made the struggle and the success, and can show the well-earned fruits of hard labor. I guess he has discovered a mint of money in flowing artesian wells. Water is worth almost as much as gold in this country. It is reckoned at a thousand dollars an inch, flowing permanently. A few inches of water, in perpetual stream, is therefore quite a comfortable fortune. I am certainly a cold-water man to that extent, and wish I owned a few inches. Mr. Camp is a thorough radical. His boy Orin, fifteen years of age, has never read a chapter in the Bible, finding much more profit in modern books. The daughter, Miss Birda, has the genius of Art along with the spirit of Liberty.

Col. T. W. Brooks is one of those who have won their education in the battle of life itself, where orthodoxy and metaphysics go by the board and genuine science prevails. Mr. Brooks has occupied prominent positions, but he has never flinched from the frank expression of his thought. As secretary of the new association, there is no doubt he will keep the flag at the front.

Our friend P. C. Tonner, president of the Union, never does anything by halves. He knows how to make the ears of the orthodox tingle when he attacks humbug, but withal he is good natured and don't mean to hurt only the pretensions. He is an eloquent talker, wields an able and facile pen, and can do a power of work when the spirit moves. He presided at the lectures, and his remarks were to the point and well applauded.

C. Burdick is a comrade of the veteran army, and is no sunshine patriot, but will stand amid the storm and peril like the gray front of Mount Baldy itself.

The elegant home of Mr. and Mrs. French was the first to greet me with the delightful hospitality, and give courage to my labors.

I met my old friend, Rev. Mr. Clute, of the Unitarian ministry; of broad and noble spirit, in harmony with Freethought, but working on a different line from my own, for he accepts God, immortality, and Christ as the perfect humanity—results as vague and shadowy as orthodoxy itself to me, though beautiful as the sunset's glory. But Unitarianism is simply the sunset glory of Christianity, its latest and finest interpretation, and lovely if it were only true. Mr. Clute and myself wandered out to the heights surrounding the city, and amid nature's surpassing glory we traced the mystical and wondrous pathways of human thought, resplendent and lofty as the far-off mountains themselves. Wonderful human thought, wonderful human hope and aspiration! As the mountains sink into the misty distance and we know not where they end, whether in gloom or glory, so is life. It was exquisite pleasure, amid nature's sublimity, to revel in man's daring speculations that defy death and iron fate. My friend and I start from radically different premises, but in one thing we agree—in the world of beauty about us and its inspiration for to-day.

H. G. Tinsley, editor of Progress, Louis Phillips, E. B. Tilden, Mr. Ross, Peter King, T. B. Atkinson, and many others have contributed to the pleasure of our work, and we look forward to a brightening future where Freethought has so many noble friends, and where the blooming earth and shining dome make pictures that weave a happy pathway for the feet of toil and hope.

April 4, 1888.

It was my good fortune to meet S. Calhoun at Los Angeles, and besides his subscription he chipped in five dollars for the benefit of FREETHOUGHT. With such generous friends our prospects brighten, and upon hard toil shines the light of success. There is evidence that Liberals of the Pacific coast have taken FREETHOUGHT to their hearts, and will not let the flag sink amid the storm of war, or droop to defeat in the air of indifference. So from field to field hope shines over every disappointment.

Santa Barbara—beautiful for situation, with its wondrous wealth of flowers, with the thousand jewels of the Pacific at its feet—was not altogether a "Beulah-land" for our pilgrim wanderings. Amid the enchanting scenes there were difficult labors and some discouragement. Formerly there was a flourishing Spiritualist Society here, but the many changes of western life broke the forces of this movement, and organized effort for reform is in a state of "suspended animation." Being a stranger we could not find at once the elements of work, and it took a day to enroll the few soldiers of humanity who would hoist the standard and open the way to action. A hall was secured and the lectures advertised on Saturday and Sunday, and Sunday afternoon and evening quite a number of friends were present, and a few who were not friends and unceremoniously departed when the nature of the lecture, after half an hour's talk, was made known to their orthodox intelligence. However, the ice has been broken. I have made a beginning; pleasant acquaintance has been formed; and I guess Freethought will find a home in Santa Barbara, and there will be good fellowship and progress as the years roll on. In this garden of the world must flourish the tree of knowledge and life, and its fruit will be partaken, let the consequences be what they may.

It was a pleasure to meet with Mrs. L. P. Langley, to whom our good friend Washburn gave a letter of introduction. She comes to a sunny old age in the spirit of that thought whose waves give new beauty on the shores of life, like those of the bright Pacific in the evening's gold.

Mrs. Dr. Ashley is one of those who are happy and industrious most when they broaden and beautify the world about them. Mrs. Ashley makes wealth and leisure the opportunity for public benefaction. She is one of the guiding spirits in the beautiful Floral Fair, where woman's genius makes nature's bounty pictures of delight. Santa Barbara has the glory of originating the Flower Festivals which are now such a marked feature of California. These exhibitions are simply wonderful in the magnificence of the display, and it is an hour to be remembered when one walks through the palace of delight, where every perfume mingles with every hue, and resplendent masses like seas of color ripple and break into delicate blooms that jewel the verdant walls. Day after day fresh flowers make dewy the marvelous splendor. I could only get a glimpse of the coming glory of the Santa Barbara Festival. I found Mrs. Ashley, Mrs. Ford, and Mrs. Lang-

ley amid the chaotic treasures busily translating the joy of nature into galleries of Art.

Dr. Abner Rush is one of those quaint geniuses who by a dextrous allegorical twist makes the Bible a beautiful treasure house of wisdom. He is a thoroughgoing Radical, who does not believe in theology or the churches. But the Bible is to him a spiritual kaleidoscope, and if one knows how to turn the instrument, truth becomes manifest with prophetic illuminings. He gave me his book, "The Principle of Justice. The World's Crucified Savior," an "Inspirational Lecture" delivered at Irving Hall, San Francisco, which I read with interest. He gave me an hour's drive about the suburbs of Santa Barbara, and by the old mission house where darkness still broods, though the walls are bathed in sunshine. The mystic lights of Theosophy and Spiritualism mingled with the splendid inspirations of this material world.

My friend Stone's letter to James A. Blood Jr. introduced me to a cordial and delightful companion, and I shall not soon forget our Monday's ride along the ocean shore and through the brilliant valleys, where shining fields and homes greet one at every turn. The heavy mists were rolling as we started on our journey, and it seemed as if the rain would pour down in a few minutes. But gradually the masses departed, bright openings appeared, darts of sunshine rifted the gloomy spaces, and glittering views flashed beneath the cloudy canopy, and at high noon all was one effulgent scene, from the blue and wavering summits to the white caps of the measureless sea. Through Monticello and Carpenteria we come to La Sarena, a sightly place just rising from the sea and sweeping back to the foothills, amid whose green and billowy fields and scattering groves are laid the streets of a new city—awaiting the magic wand of the railroad to spring to elegant villas and cottages. I do not think anywhere in the world one could find for leisure and happy work a more smiling and noble prospect. The sea is right before, stretching to the immense horizon, along which the islands Santa Cruz and Anacapa lift their precipitous peaks. Around Point Rincon the billows roll away to San Diego, that can almost be seen on a clear day, while to the north the wharf, and shipping, and dwellings of Santa Barbara attract the gaze. The ever-varying outline of the hills, with dark blue chasms or snowy points, the groves of live oak, the blooming orchards, the brown fields, the rocky steeps where the brook goes tumbling, the houses, and the gardens make a landscape upon which the eye can linger with constant pleasure.

This is the home of Mr. Blood's uncle, James A. Blood, who has been in this country for over a quarter of a century, and who has battled all its vicissitudes. He is a genial philosopher, who takes comfort in this life and in the eternity, knowing as he says that there is immortality—not the immortality of the orthodox heaven, but the immortality that breathes in this life its ever-constant glory, so that each day the paradise will bloom. A happy welcome, food for mind and body, and nature's feast made this day a "thing of beauty and a joy forever."

J. W. Hiller, Mr. Hunt, Mr. Hayman, Mr. Johnson, Dagmar Mariager, Mr. Kroner, Mr. Dutton, Mr. Barber, and others are among the pleasant acquaintances formed in Santa Barbara, and their invitation to come again will by no means be neglected.

Down on the wharf we struck E. T. Gourley and Frank Smith, who take FREETHOUGHT—comrades good and true of the army of progress, whose heart and hand are ever ready for the secular pilgrim, and whose hail and farewell give new courage for the adventurous and toilsome march.

The big steamer awaits me. It sweeps into the glimmering night. The sea rocks, the stars gleam, the lights of the city fade away, the outline of the shores is lost, the mighty Pacific takes one to its generous bosom. From ocean and sky, from bright ship and breathing machinery, from glistening bubbles and dark depths, glowing visions arise, and as if winged by them we pass

> "O'er the glad waters of the dark blue sea,
> Our thoughts as boundless and our soul as free."

SAMUEL P. PUTNAM.

April 9, 1888.

THE "FREETHOUGHT" ENTERPRISE.

Let none of our friends lose sight of Messrs. Stone and Schou's generous offers published in our last week's issue.

Mr. Stone's offer is this: That he will send in the names of ten yearly subscribers to FREETHOUGHT, together with $20, and he asks ninety-nine other Freethinkers to do the same. He recommends that those who join him pick out their ten subscribers, forward the names and money, and collect afterwards from those who receive the paper. It is more than probable that in nine cases out of ten the latter will be perfectly willing to pay after they have read the paper for a while and become interested in it. This method, carried out, adds one thousand to our list at once.

Mr. Schou's plan is equally large. He offers in fact, to add $100 to the funds of the paper, and fifty names to its list, provided that nine other Freethinkers will do likewise. His money is ready the day and the hour when the rest of his club are found.

These offers have come voluntarily and without solicitation or suggestion from the publishers of FREETHOUGHT, who have begun the work of opening up this field with the knowledge that a long and hard struggle is before them. They have simply matched their physical endurance, together with such ability as they possess, against established opinion on the one hand and indifference on the other. They have stood their ground, and thus far the odds are in their favor. The battle, however, is not won.

For those who enter the conflict for a great cause it is pleasant to look ahead and contemplate from a distance the laurels of victory. And when that victory has been achieved, it is said to be pleasant to look back upon the toil and endeavor, and note how obstacles have been made the stepping-stones to success. But success is none the less valuable if it be immediate, for every day it is delayed must count as so much lost time. If we would act at all it must be in the living present.

A word may be added. It is not understood that the propositions of Messrs. Stone and Schou are intended in any special sense to boom this paper. The object is, through the present medium, to advance the cause of Secularism, to resist ecclesiastical encroachment, to spread the light of mental liberty. FREETHOUGHT will stand, perhaps, as a sentinel, and it will never object to being relieved when a more vigilant one is ready to take its post.

A LECTURE IN SAN FRANCISCO.

Mr. S. P. Putnam will return to the city at an early day, and on the evening of May 27, the last Sunday in that month, will deliver a lecture in Irving Hall on "The American Republic." Tickets will be printed and can be procured at this office.

In conjunction with the lecture Mr. Putnam will endeavor to secure the organization of the Liberals in this locality into a San Francisco and Oakland Secular Union. He bespeaks the co-operation of all interested in that object.

SOME OF THE FIGURES.

There appear to be a few people unwise enough, timid enough, and mistaken enough to allow themselves to admit that there may be a foundation for the suspicions which Mr. Charles Eckhard is throwing upon the report of Secretary Putnam to the Congress of 1886. It seems to be the object of Mr. Eckhard to prove, first, that the report was not true; second, that the Auditing Committee did not accept it or sign it; and when driven from this position he insinuates, and leaves it to be understood, although he knows it to be false, that Mr. Putnam afterward by misrepresentation induced two of the committee to append their signatures. The fact is that the secretary's honesty was not questioned, that the chairman of the committee signed the report at once, and that he, not Mr. Putnam, afterward secured, without objection, the signatures of the others.

The records of the Union were spread before the public in the columns of the Truth Seeker of Dec. 4, 1886. We quote:

At four meetings of the Board of Directors of the American Secular Union Nov. 16, 23, 28, and 29, at which were present Charles Eckhard, Dr. E. B. Foote Jr., E. M. Macdonald, and S. P. Putnam, the following business was transacted:

CHARLES ECKHARD was chosen chairman of the meeting.

The report of the Auditing Committee appointed for the examination of the treasurer's and secretary's report of the finances was presented and *adopted by the Board.*

COPY OF REPORT OF THE AUDITING COMMITTEE.

NEW YORK, N. Y., Nov. 12, 1886.

Your Auditing Committee report the receipts and expenditures to date as follows, as per statements of the treasurer, Courtlandt Palmer, and secretary and acting treasurer, Samuel P. Putnam.

Courtlandt Palmer's statement from Oct. 27, 1885, to May 18, 1886.		
Receipts	$1,918.51	
Expenditures		$1,918.51
Samuel P. Putnam's statement from May 18, 1886 to Nov. 12, 1886.		
Receipts	$1,449.94	
Expenditures		$1,449.94
Total receipts	$3,368.45	
Total expenditures		$3,368.45
Balance necessary to raise to pay secretary's salary	$618.14	
Balance due secretary, Samuel P. Putnam, to Nov. 8, 1886, as per his Bill, Nov. 12, 1886		$618.14
	$3,986.59	$3,986.59

Vouchers and accounts examined, and account found correct as per the foregoing statement. DANIEL E. RYAN, Ch. Com.
William Thorp,
Geo. G. Grower.

Following was a list of disbursements since the treasurer's report to last Congress, amounting to $3,368.45, including $881.86 paid Secretary Putnam, and leaving $618.14 his due. "The above account of expenses," says the report, "*has been examined and approved by the Auditing Committee and Board of Directors.*"

Expenses of the Cleveland Congress received a similar examination and approval by the committee and the directors, Charles Eckhard among them. The report proceeds:

Samuel P. Putnam, the secretary, stated to the Board of Directors that in order to make the work of the Union in the future untrammeled by debt, he would forego his claim to the $618.14 due for services as secretary to Nov., 1886, as allowed by report of Auditing Committee.

Dr. E. B. Foote Jr., presented the following, which was adopted:

Resolved, That we recognize in Mr. S. P. Putnam an efficient secretary, and a man of unusual fitness for missionary work in the way of planting the seeds of Secularism in distant fields, hitherto unplowed with Liberal thought; that in so doing he is preparing the way for other Freethought lecturers to find profitable fields of employment; that his services are fully worth the sum of $1,500 per year as voted at the Cassadaga Congress; and, therefore, let it be further

Resolved, That we again appeal to the generous impulses, the public spirit, and the humanitarian zeal of the Liberal public to raise a fund for the coming year which shall make it possible to carry forward promptly and energetically this and other important work, and in so doing to adhere to the principle that the "laborer is worthy of his hire."

DR. E. B. FOOTE JR.,
CHAS. ECKHARD.
E. M. MACDONALD.

Thus it will be seen that Secretary Putnam began his year's labors indorsed by two honest and responsible men, and Mr. Eckhard.

To recur to the Auditing Committee's report, it has been incorporated into the records of the American Secular Union as correct, signed by three members of the Committee, and approved by the Board of Directors, including Mr. Eckhard, chairman. No document could receive a more unequivocal indorsement. There is no need of any further newspaper controversy. The matter will be referred to the next Congress of the American Secular Union.

CLUB RATES FOR "FREETHOUGHT."

For the purpose of extending the circulation of FREETHOUGHT among those who might not feel sufficiently interested to pay the full price of $2 per year, we will until further notice take subscriptions at these rates, to wit:

Two subscriptions one year	**$3.00**
Three subscriptions one year	**4.00**
Four subscriptions one year	**5.00**

Present subscribers are requested to consider themselves agents for the procuring of others.

A LARGE number of circulars have been printed containing the "Word to Liberals" by Messrs. Stone and Schou, and those gentlemen would like to have the names of others who might possibly join them sent to this office, so that the circulars may be distributed in the most effective manner. This plan of extending the scope of a Liberal paper is laid out for a successful issue. The projectors feel an interest in it which is not second to our own, and they do not desire the credit for a generous offer which they are not given an opportunity to fulfil.

A Poem of Three Epochs.

I.

Come join us in three rousing cheers,
'Twere better now than later,
For veteran bold, grown gray and old,
The staunch Investigator.
Born in a pious atmosphere,
Hard was the infant's lot there;
Opposed by hate, success came late,
But still, somehow, it got there.

II.

And later on another rose,
We hail it with a beaker,
Here's to our friend, world without end,
The good New York Truth Seeker.
Its home is the metropolis—
From Illinois 'twas brought there—
Far off from fame was Bennett's name,
But still, somehow, it got there.

III.

Now fill again up to the brim,
And drink the health eternal,
In hearty toast, of all this Coast
And its new FREETHOUGHT journal.
We plant our flag in Western soil,
And many a friend we've met there;
We build our hope on this green slope,
Subscribe, and we will get there.

SUBSCRIBERS living in the city received FREETHOUGHT one day late last week owing to an oversight through which the post-office authorities detained it twenty-four hours. It was mailed at the usual time.

THE "Truth Seeker Annual" and Ingersoll's argument in the Blasphemy case have been siezed by the Canadian customs authorities. The pretense is that they are immoral, and the dealer is liable to a fine of $200 for importing them. A few new words are needed in the languages of the world to characterize the idiocy of the Canadian customs officials.

A GREAT deal is being said about Madam Diss Debar, who has, it is alleged, extorted large sums of cash from Lawyer Marsh for her services as a medium, and she has been arrested for obtaining money under false pretenses. At the same time priests and ministers are allowed to go on extorting millions from their dupes under pretenses as false as those of spiritual mediums can possibly be if all that is charged against them is true. If the fees of frauds are to be cut down the reduction should be made horizontal.

HISTORY OF THE WEEK.

The American party records itself in favor of Abram S. Hewitt for president.——Hydraulic rams are to supply the Lick Observatory with motive power for its apparatus. These will complete the machinery of the structure.— -It is as might have been safely predicted. After considering the matter of raising a subscription for the widow of the late Chief Justice Waite, the legal gentlemen of Washinton have concluded to forego the opportunity to show their openhanded generosity, and will ask Congress to award her a sum equal to two years' salary.——The New York medium who obtained so much money from Lawyer Marsh in payment for spirit pictures of his dead relative which she painted to order, has retransferred some of the property to her dupe.——It is hinted that Emperor Frederick of Germany will remodel his ministry. The Bismarck organs speak slightingly of the new emperor.——Harriet Beecher Stowe is rapidly failing in health and is losing her memory even of acquaintances.——Mrs. Sophia Johnson, a young New York woman, becoming insane—that is to say, sincere—in religion, chopped off her finger the other day as a sacrifice to the Lord. She was placed in a lunatic asylum and given a padded cell.——The Hon. Ignatius Donnelly, who believes that Bacon wrote the works of Skakspere, is to have a reception tendered him by the Bacon Club of London. This club is an organization of people who, in the Bacon-Shakspere controversy, as Mr. B. Nye has said, take the side of Bacon.——Ex-Senator Conkling of New York died on the morning of the 18th., aged 60.——William O'Brien, editor of United Ireland, has got himself into jail again by attending a forbidden meeting of the Nationalists.——The proselyting overtures of Mormon missionaries in West Virginia are repulsed by the natives, who have burned the house of one and warned the whole of them out of the community.——The flint glass workers of Pittsburgh, Pa., have won a strike, and the manufacturers have resumed business on the workers' terms.——There was a lively fight under the window of FREETHOUGHT last Saturday. A big Italian scavenger yanked an offending car-driver off his car, laid open his head with a piece of iron, and then fell on him in the scuffle that ensued. An athletic citizen in a long linen duster grabbed the Italian by the collar, and after sweeping the pavement with his person, hoisted him to his feet and hustled him off to the station house, followed by a crowd of people who wanted to lynch the son of Italy. The car-driver went to the hospital to have his head doctored.——The Stanford boom for president has reached the East and is favorably received.——A colored man named Duplex has been elected mayor of Wheatland—the first case of the kind on the Coast.——A Rev. Mr. Hammond is working the revival "racket" in San Francisco. Is this the famous lunacy encourager of the East?——Out of an estimated population of 734,750, there were 1,066 deaths in California during the month of March, giving a percentage of 1.4 per thousand. Of these, 7 were victims of alcoholism, and 183 died of consumption. The latter were mainly strangers who came too late in search of health.——The New York Assembly has adopted a resolution providing for the submission of a prohibition amendment to the people of the state.——John L. Sullivan sailed for home on the 12th. A large crowd was present to speed the disappointed pugilist.——Superstitious people regard the falling on the heads of the workmen who were tearing it down of the roof of a building where the Thirteen Club formerly met as nothing more than was to be expected. The parochial school building that not long ago fell on the priest who planned it, and killed him, is overlooked and proves nothing.——Two thousand six hundred emigrants left Queenstown, Ireland, in one week just passed. There is no restriction, we believe, on this desirable sort of emigration.——There were some hot days last week, and in parts of the state the thermometer rose to 90 degrees.——S. M. Wilson, of San Francisco, is spoken of for the vacancy left by the death of Chief Justice Waite. Another rumor gives Mr. Wilson the mission to England in place of Phelps, who may get the chief justiceship.——The Rev. Father Powers, of Livermore, was recently fined $50 for caning a boy who went to see a base-ball game on Sunday.——Matthew Arnold, the noted English poet, scholar, critic, and theologian, died suddenly in Liverpool, the 16th, from heart disease. He was in his 66th year.——The German emperor had another relapse early in the week.——All the breweries in and around New York locked out their men on Monday, and refused longer to recognize the unions.

LITERARY NOTES.

R. FORDER, 28 Stonecutter street, London, E. C., is responsible for the publication of a pamphlet on "Bible Bestiality, and Filth from the Fathers." The collocator conceals his cognomen.

CHARLES SEARS publishes a historical and descriptive sketch of the North American Phalanx, a co-operative scheme tried and abandoned some forty years ago at Redbank, N. J. The sketch makes a 5-cent pamphlet.

WE are unable to understand what Mr. Oswald Dawson desires to make out in his pamphlet entitled "An Indictment of Darwin," published at 63 Fleet street, London, E. C., unless it be that Mr. Darwin was a hypocrite. But it will need stronger evidence than Mr. Dawson presents to make that proposition clear.

"THE New Departure," a pamphlet by William H. Muller, gives a great deal of information about the Sinaloa colony. In this way Mr. Muller is somewhat more successful than Mr. Owen himself in the larger work on "Integral Co-operation." By sending five cents to Mr. H. W. Faust, 307 Fourth street, San Francisco, a copy of this pamphlet may be obtained.

DR. W. H. BENSON, of Philadelphla, gives "Easy Lessons in Socialism" in a 31-page 6-cent pamphlet, a copy of which he has sent us. His lessons are plain and to the point, and his last ten pages, wherein he considers the religious question, will be read with joy by every Freethinker under whose eye they may fall. Dr. Benson's address is 1225 Filbert street, Philadelphia, Pa.

ONE of the most thoughtful and interesting articles lately published is that by Prof. T. H. Huxley in the Popular Science Monthly for April. It would make about eight pages of this paper. In the same Monthly for May the first of a series of articles on "Darwinism and the Christian Faith" will be printed. The publishers state that the author's name is concealed, but that he is supposed to be an Oxford tutor. Whatever he may say about Darwinism and the Christian faith it is a foregone conclusion that he will not reconcile them.

GEORGE CHAINEY has returned from Australia, and continues in this city the publication of his monthly, the Gnostic. We learn from announcements that the Gnostic is a "journal of Spiritual Science, devoted to Esoteric Religion, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the culture of all that is Divine in the Human Race." Anna Kimball-Chainey, George Chainey, and W. J. Colville are publishers and editors;

rates of subscription, $2 per year in advance; sample copies, 25 cents. Being far in the lead of the majority in religious thought and purpose, the Gnostic will depend for its patronage upon the most advanced and earnest Souls. In conjunction with the Gnostic Mr. Chainey and Mrs. Kimball-Chainey will conduct the "Delsarte Conservatory of Oratory, Elocution, and Dramatic Art, including the Gnostic School of Psychic and Physical Culture." The faculty of the conservatory is composed of Mrs. Anna Kimball-Chainey, Honorable President and Instructor in Mental Therapeutics, Psychometry, Medial and Soul Culture; and George Chainey, President, Professor of Esthetic Physical Culture, Physical Culture, Physiology and Voice Culture, Elocution, Oratorical and Dramatic Action. All these are for the development and expression of the Soul. This is a queer world.

Columbus; or, a Hero of the New World. A Historical Play by D. S. Preston. New York and London. G. P. Putnam's Sons, 1887.

This truly American drama, by a gentleman of advanced views, is dedicated to James Russell Lowell, who speaks of it highly, as does Edwin Booth. The introductory poem gives this beautiful description of Mr. Lowell's home at Cambridge:

"The elm, in autumn's broadest glow,
Transfigured all the tranquil scene,
From sun to dasied turf below,
And phantom-haunted porch between.
Through the sweet ocean of the air
The boughs dropped many a yellowing fleet;
In rivalry of plume, as fair,
Chirped the gold robins at their feet."

In the first act, Columbus appears before Ferdinand and Isabella in the Alhambra, which had but just been conquered from the Moors. His proposal to sail around the world is at first rejected; because Bishop Fonseca shows that, according to the Bible, the earth is flat, and bids the king embrace this opportunity,

To curb the soul from infidelity.

The queen pleads for Columbus successfully, and offers her jewels for the enterprise, but the bishop bids his fellow-voyagers to plot against him in the service of heaven. Accordingly a mutiny breaks out in the fleet, as is depicted in the second act, but is quelled by a vision of the future glory of America.

The third act shows King Ferdinand, still in the Alhambra, and speaking thus:

Month follows month. The crimson sun descends
Like an escutcheon stained with knightly blood,
Into the sea; and dark the waves extend,
Like folds of o'er-gorged monsters. Sea and sky
Alike are silent. From the west returns
No faintest shadow of the glorious shapes
It hath engulfed. No ghost in warrior's arms;
No vision of wrecked seamen, drenched with spray;
No monk in shrowding cowl; no son of toil,
White-lipped, with thews relaxed; no spectral craft
Against the low, weird moon. An argosy,
Snatched beyond rescue by the shifting sands,
Were not a loss more hopeless than this venture.

He has scarcely finished saying this to Isabella, when they are told that America had been discovered, but the news is brought by the conspirators with the bishop; and they hasten to assure the king that no gold has been found, and to tell the queen that Columbus is sending the natives to Spain to be sold as slaves. Both sovereigns are indignant, and a friend of the bishop is sent out with orders to investigate the charges against Columbus and depose him if guilty. The envoy deposes Columbus, without waiting to try him, and sends him home in chains. His appearance thus in Spain moves his sovereigns to pity; his innocence is brought to light; and the fifth and last act ends with a vision in which appear "the allegorical impersonations of the states composing the American Union," surmounted by "the glorious images of Columbus, Washington, and Lincoln." F. M. H.

MR. STEVENS'S PAMPHLET.

"God in the State," by E. A. Stevens, is an able document. Those who do not believe there is any union of church and state in this country would better read it, and carefully. Price 10 cents. Address Putnam and Macdonald, 504 Kearny street, San Francisco.—Foundation Principles.

THE BIBLE AS THE WORD OF GOD.

The sensible American of this day makes up his religious opinions from the best evidence at hand. He sums up the known facts of the universe, the world, man, the soul, God, and the future, and his conclusion is his religion. It is in harmony with the Declaration of Independence and the Constitution of the United States. In fact, they are a part of it. The work of our fathers is not second to that of any men on earth. They were infinitely more wise, more honorable, and better men than the bishops in the Council of Nice, or the fathers of the church.

The clergy derive their religion from Moses, Paul, Eusebius, the pope, Luther, Calvin, or Wesley; and perhaps Christ.

All these persons were and are ignorant of the most important truths in relation to man, his rights, his constitution, and his destiny. They are no more to the wise men of our day than a wheelbarrow to a locomotive.

Our clergy pretend to train young men in their colleges in the classics, the sciences, theology, and logic. But when their pupils emerge from the dark cloisters into the light of day, they find themselves pigmies in mind, who have been misled rather than instructed, and well informed in nothing.

Science has been diluted for them. History has been preverted. And the logic of the theological seminary is a mere burlesque of the rational process. The laws of evidence are suppressed, lest the neophyte should discover that the faith has no foundation in fact.

Dr. Scudder, of this city, is supposed to be a polished shaft of clerical proficiency. He is called D. D. because he is supposed to have imbibed the entire scheme of Christian doctrine. He is a man of years, of eminence, and of ability—so far as a clergyman can be able. He delivers a sermon on the Bible as the word of God, and we propose to follow his footsteps, and show how helpless, and even childish, his great mind becomes when it undertakes to reason out the monstrous absurdity that God could ever have had a hand in such a book.

He begins thus: "There is an intelligent, loving, and personal God, the maker and father of man." We grant that much without question.

"God would likely desire to instruct and guide his creatures." Let this also be accepted.

"Man needed such guidance and instruction." We do not doubt it. Man appears in all ages to have stood in great need of instruction, and does yet. There is still much that a revelation might improve.

"Many books pretend to be the revelation, and claim attention as such." The doctor is right again. Many, indeed, make that claim. The book of Mormon is one.

"The Bible is far the best of all those books." It may be so. We have not read them all. Such as we have read have not made a very brilliant impression on our mind. We are ready to admit that the Bible may be the best in spots and the worst in spots; but we will grant it to be the very best of the lot.

"Therefore the Bible must be the book of God." It does not follow at all. There is no sound logic here. They may all be counterfeits, and yet the Bible the best. The best of a nest of rotten eggs is not necessarily a good egg, any more than the best counterfeit is a good dollar. We object to this statement on the ground that it is not logical, and for the following further reasons:

The Bible is not such a book as a wise and good God would send. The Bible has not instructed mankind, but deluded, bewildered, and misled. The Bible sets out no well settled knowledge on any subject; no theory of the universe; no description of the world; no philosophy of man; no system of government, of marriage and divorce, of education of children; no means of living. Had it said as much about the rights of man and of government as the Declaration of Independence, it would indeed have been worthy to be called divine. But it is no guide on any question that agitates the human mind or concerns human welfare. Even on the matter of faith and practice, and salvation, its great purpose, as Doctor Scudder would say, it is vague, indefinite, and utterly misleading.

Christ is represented as saying, "He that believeth on me, and is baptized, shall be saved, and he that believeth not shall be damned." But when it is asked what shall you believe in or

about him, every sect has a different answer. You consult the book in vain to find one that you can rely upon. You are to believe something and be saved. If you disbelieve you are to be damned. Yet that something is not set out in plain terms. The men who pretend to follow the book cannot agree on a single point. You must be baptized or you must be damned. How shall it be done? Will a sprinkle do? Will the sign of the cross with a wet finger? Must you be plunged over head? At what age? Under what conditions? There is no answer. The book is silent. The believers are of all opinions.

The wisest men of this age are those who study nature and let that book alone. It is not a guide to anything we desire to know. It is a compound of history, poetry, stories, opinions, ceremonies, and laws, as diverse, contradictory, foolish, and impossible as any ancient book can well be. The man who reads it as a guide, and reads nothing else, will be a raving and dangerous fanatic, or an idiot. They do turn out both at times.

Do we reject the Bible, then, as an inspired book? We do, utterly and wholly. There are some good things in it, but they are few and far between, and in a great stack of folly, untruth, and indecency.

Do we take no account of its prophecies? It has no prophecies. It has nothing worthy of that name from end to end. If any clergyman thinks otherwise, we will meet him and argue the case.

Do we reject its miracles? We do, every one. Our modern Spiritualists can beat the best of them, and only deceive at last.

Indeed, our Revolutionary fathers rejected this book as neither guide nor authority. They rejected the churches founded upon it —all of them. They rejected Christ, the pope, the apostolic succession. They said, "It is all unproven. We reject it. It shall have no part in our government. All men shall think as they please." And our fathers did right. We hold with them; and will defend their decision against all the clergy in the state.

H. L. KNIGHT.

A STORY OF TWO BEARS.

For the Children.

There are two bears who live in the sky. One is larger than the other, and is called the Great Bear. The other, being smaller, is known as the Little Bear. For many millions of years, for aught we know, these two bears have lived right there in the blue sky. They have never been known to eat up dear little children, as the two bears are said to have done in the Bible bear story, but on the contrary, they have been very useful in shedding sparkling little rays of light and beauty upon the people who live on the planet Earth. More than that, they have been the means of guiding travelers on the land out of dangers and difficulties. Sailors, too, sailing o'er the trackless main, have been shown by them the right course to harbor and to safety. How? I'll tell you. There are seven stars in the northeastern sky, placed so as to look very much like a big dipper. Look up and find them. Two of these pretty stars are called pointers, and they point to a beautiful bright star midway between the northern horizon, and a point right over your head. This bright star is known as the North Star. You can easily find the big dipper in the sky, and from it trace the Great Bear and then the North Star. It is this star that sailors and travelers think so much of, for it never leads them astray, so they have reason to think highly of it.

When you are looking for the North Star, don't mistake that large red star near the end of the Bear's tail for it. That is *Arcturus*, and is the very brightest star in all the northern sky.

Quite near to the North Star is the Little Bear. In it, also, are seven stars, appearing, for all the world, like a cunning little dipper, hence, this seven-starred figure is called Little Dipper. As you look at it, you can easily trace the dimensions of the Little Bear. In the extreme end of the Little Bear's tail is the North Star. It is called, also, the Polar Star.

When it is dark, look up to the sky and find the Two Bears in their sky parlor, and then look for the North Star, which is better than the "Star of Bethlehem," because it is always in its own place where all can see it. It never disappears, and is a beacon of hope and promise, showing always the right course, following which, travelers o'er sea or land cannot mistake the way.

SUSAN H. WIXON.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book, or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

ANAHEIM ORGANIZED.

Mrs. K. Parker, secretary of the Anaheim Secular Union, in writing for a charter, informs us of the enthusiasm aroused and the organization formed at the conclusion of President Putnam's course of lectures, especially the one on the "Nine Demands," which was well attended by the best citizens and well received. Anaheim is the occidental Eden and stands a crowning glory of what in early days a band of German Freethinkers accomplished. It was the single, solitary exception in this country of successful colonization. While the city has outgrown its foundation phase, it has nevertheless attracted to it men and women of brain and courage, who, the secretary informs us, "will work for the Union and universal mental liberty," and she hopes "that no prejudice will be allowed to creep into our Union, no bickerings, no strife, but that we shall work together for the liberation of the state from the church, and support our glorious bulwark of freedom, the United States Constitution, entire and intact." This breathes the spirit which should animate every true Secularist. Frank Ey is president, and it is presumed that he will keep a vigilant outlook for the enemy. President Putnam's labors in Anaheim, San Jacinto, and Fresno prove what a loyal soldier in the cause of Secularism can accomplish. We wonder that in the midst of incessant labor, and the rush and whirl of travel, he can pen such poetic prose—such glittering dewdrops fresh from perfumed flowers, such word-paintings of an earthly, actual paradise. May his voice and pen find welcome responses in golden showers and well-earned appreciation.

In proof of the adage that "nothing succeeds like success," is the extended and favorable notice the Chicago press is giving the

meetings of our Union, while the same speakers have been unnoticed for years. The Herald speaks of our last lecture as follows:

The Forum, the large and handsome new hall of the Chicago Secular Union, was crowded last night, the occasion being a lecture by Judge E. R. Paige, his subject being: "How Worlds Grow." The hall was elaborately trimmed in the vicinity of the rostrum, the central feature being the United States flag hanging above the cross, the emblem of orthodox religion. The secularism which is typified by the flag above the cross is the silent protest of the society against ecclesiasticism before the state. All who visited the Forum last night were presented with a circular on which was set forth the "Nine demands of Secularism." The fourth "demand" in the list is a key to the others. It is thus phrased:

"We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited."

The exercises of the evening were commenced by the singing of a patriotic glee by the quartette. It was a spirited apostrophe to the flag of the nation. Stafford Bolton, secretary, read the minutes of the preceding meeting, which were approved. Another song by the quartette.

President Stevens then introduced Judge Paige, who was greeted with applause. [Here follows an extended report of the lecture.]

At the business meeting the following resolutions were unanimously adopted:

Resolved, That the sincere thanks of the Chicago Secular Union are hereby extended to Dr. W. H. and Mrs. Henry, not only for munificent generosity financially, but for the active interest and enthusiasm they have manifested for the society, and especially do we recognize the far-seeing executive ability by which the doctor prompted the procuring of a permanent home, his intelligent and successful direction in its preparation, and the prominent part he has taken in the up-building of Secularism in Chicago; and be it further

Resolved, That we tender our acknowledgments, esteem, and appreciation to Mrs. Dr. Henry for the beautiful and elaborate floral decorations which (even while absent from the city) she has so graciously donated, furnishing unmistakable evidence of her kindly remembrance and sympathy.

Had Dr. McLeod also been absent we should have tried to suitably express our deep obligations for years of labor and generous bounty for the good of the cause, but it would be of no use to attempt it when he was present.

Am just now busily engaged forwarding bundles of literature to contributors to the campaign fund of the American Secular Union and find the cost of transmission is going to be quite a serious item. I hope that all parties will remit enough postage to cover the cost of sending out further documents. Individually that would be a small outlay; to the Union, a serious expense. If sufficient postage is furnished we will forward them any other pamphlets or leaflets we may be able to issue.

About those leaflets? Do the Liberal readers realize how little is known about the American Secular Union? Ask your orthodox neighbors, and nine times out of ten they will tell you they never heard of it. If you are a Liberal, Freethinker, or Secularist; if you believe in the essence of American liberty, it is your duty to enlighten them on the fact that we do exist and what we exist for. Now let every one whose eye this meets commence to co-operate for the common cause. The majority of my correspondents deplore that orthodoxy has got the grip on their town. Two or three good Liberals can set orthodoxy out in the cold in any small community. My friends, you have not done your duty. Take pattern from the success of orthodoxy and organize. Become a part of the American Secular Union, and if there are none to organize with you, you can help the work along somewhere by sending in the sinews of war. Let us keep the guns well-shotted with literature, and give the battalions of God-in-the-State an effectual bombardment. We are marshalling the forces to break the manacles of fear and superstition from the human mind. Who will respond to the roll-call? not for bloody conquest, but to light the world with the Torch of Reason, and lift the race to higher and nobler conditions; to keep the watch-fires of Liberty burning in every village and hamlet. Have the lecturers visit you, and sustain the Freethought press. If Secularism does not thrive it is because you do not perform your duty. You profess to honor the Freethought heroes—for what? Doing just what most Secularists through fear singularly fail. The sustaining by their means of their opinions. Still, as sure as

"Ever the truth comes uppermost"

success is bound to be the benison of an association which, though weak in point of organization, gathers to the support of its principles such a noble host as year by year sustain the American Secular Union. Contrast the high purposes, the unselfish sacrifices, the chivalrous conduct of this brave band with the petty frauds and pious slanderers whom we recognize as our enemies—enemies to the Declaration of Independence, to the Constitution, and to natural rights.

We are confining ourselves to constitutional methods, and the constitution is the same with which we originally started out. It points like a lode-star of destiny to absolute divorce between church and state. We invite all who can rise above personal piques of the past to come into cordial union, and we will give them the right hand of good fellowship. E. A. STEVENS.

WHAT MIGHT HAVE BEEN.

To the Editors of Freethought:

I regret to say that there is great need of an Infidel or anti-church paper on this coast. And as long as our people are willing to support several hundred middle men, known as priests and clergymen, to expound and to compound a lot of senseless twaddle called theology, this need will exist.

To me it is a profound mystery how people of average intelligence will listen to and pay for the re-hashing of idle fables, silly stories, clumsy absurdities, and impossibilities which had their origin in the childhood of our race and which to accept we must throw away reason, science, and common sense.

Yes, so long as the people of this coast hug the delusion that the Bible, with all its obscenity, vulgarity, and immorality, is the word of God, we who look for truth and knowledge in the beautiful, unerring, and changeless book of nature must support FREETHOUGHT. There are other and older sacred books than the Bible which contain just as much evidence of divinity, just as good morals, and far less immorality and cruelty.

Though we have had the Bible for nearly two centuries, yet humanity the world over is suffering and oppressed by giant wrongs. Ignorance and licentiousness, drunkenness and starvation, are constantly before us as the result of these wrongs, yet most Bible advocates are indifferent to the most vital questions concerning our existence here and now. One day in seven they repair to some magnificent building devoted to the worship of God (mammon), from which all but the rich are practically excluded, to sing praises to him who, if living, would be imprisoned as a tramp and for not wearing the amount of clothing prescribed by the laws of his professed followers. The six other days are devoted to making money, or, in other words, trying to get something for nothing.

Many of our churches are most beautiful to behold. The dim, mellow light that comes through the many-colored panes, and falls on velvet pews; the melody of the organ's tones, the rites and ceremonies, are pleasant to the ear and beautiful to behold; but there are better sacraments and a truer worship.

There are certainly questions that ought to be settled, and that would have been settled, had not theology stood in the way. All over Christendom "God's children" are under the oppressor's heel—the young and beautiful forced to barter their beauty for bread, yet our preachers are talking about infant baptism, recognition in heaven, etc., etc.

How different would have been our condition to-day had the founder of our religion treated of the practical things of life instead of leading men and women to waste their energies on the unknowable. How glorious would have been the results had he, instead of making wine and commending its use, condemned it with the physiological reasons therefor. How much better it would have been had he taught the people that there is no need of poverty in this rich world; that the fact of living is proof of the right of every human being to the things necessary to sustain life; that holding more of nature's bounty than is necessary for a comfortable subsistence is a crime, instead of teaching that poverty is a virtue. Had Jesus taught for the good of this world, those who do the hardest work would not have the poorest food to eat and the meanest clothes to wear; their homes would not be in garrets, basements, and tenements; but, being the workers, they would have the best of everything. And they can have it yet if they will give up theology for sociology. GEO. T BRUCE.

RELIGION.

The professors of all religious creeds have in all ages pretended that their creed was the inspired word of God. But who or what God it is, has ever remained a mystery. The Bible is filled with what God said and did. Adam and Moses both heard God speak, if that book can be relied upon. But there is no record of God ever having been seen, and yet Christians insist that we must believe in their mythical God or eternal torture in a lake of burning brimstone will be the doom of our souls hereafter. This threat was first made in an age when the masses were too ignorant to know that the physical body only can be tortured with fire. Has anyone the right to make such threats? If attended with injurious results—and they have been—the person who made them would be indictable under a just code of laws. But instead, for many centuries, millions have been imprisoned, tortured, murdered, aye, burned at the stake, for refusing to believe a creed that justified these atrocities. In deference to the intelligence of this age they are now deferred to the time when we become the spiritual denizens of another world.

When the world was supposed to be flat, heaven, the supposed residence of God, was located above the stars, and even now Christianity teaches the same theory even though the telescope for nearly four centuries has explored the celestial firmament without discovering God's abode or that of the angels. But they have proved how limitless is the boundless universe, for that instrument has brought down to us the light of stars so distant that, though light travels with the speed of the lightning, more than a thousand years are required for the light of the stars revealed by the telescope to come to this earth.

Christian theology also teaches that this globe only 6000 years ago was created and prepared for the abode of the first man Adam in six days; untruths indorsed every day in the year by the press and the pulpit. Shall we believe these fabricators whose falsehoods are exposed by the investigations and deductions of science? these falsifiers who to enslave the bodies of men persist in enslaving their minds. From the earliest ages this has been the object and purpose of religion. Possibly it may have been the indispensable auxiliary of civilization, for during many centuries missionaries have been the *avant couriers* of traders. Take the Pacific Islands and Africa as examples. But what wrecks have they made of races that had existed throughout the barbaric ages. These facts, together with the conditions that exist among the nations most highly civilized, prove that the days of the usefulness of a theology are past that teaches men to bear the wrongs that are in the hope of future wrong hereafter. Is it not plain that under the present Christian civilization things are steadily growing worse and worse? Instead of improvements in science and art benefiting the masses, they are making their condition worse. But if we dare speak of tearing down the rotten social fabric, theologists everywhere with very few exceptions cry "Hands off," proving that theology or religion, if you please, is in league with hell instead of God or good. S.

A SOLOMON IN CHINA.

The aged Biblical chestnut illustrating the wisdom of Solomon will be recognized in a different dress in the following from the St. James Gazette:

Two women came before a mandarin in China, each of them protesting that she was the mother of a little child they had brought with them. They were so eager and so positive that the mandarin was sorely puzzled. He retired to consult with his wife, who was a wise and clever woman, and whose opinion was held in great repute in the neighborhood. She requested five minutes in which to deliberate. At the end of that time she spoke: "Let the servants catch me a large fish in the river, and let it be brought to me alive." This was done. "Bring me now the infant," she said, "but leave the women in the outer chamber." This was done too. Then the mandarin's wife caused the baby to be undressed and its clothes put on the large fish. "Carry the creature outside now and throw it into the river in sight of the women." The servant obeyed her orders, flinging the fish into the water, where it rolled about and struggled—disgusted, no doubt, by the wrapping in which it was swaddled. Without a moment's pause one of the mothers threw herself into the river with a shriek. She must save her drowning child. "Without doubt she is the true mother," the mandarin's wife declared, and commanded that she should be rescued and the child given to her; and the mandarin nodded his head and thought his wife the wisest woman in the flowery kingdom. Meantime the false mother crept away. She was found out in the imposture, and the mandarin's wife forgot all about her in the occupation of donning the little baby in the best silk she could find in her wardrobe.

A HEATHEN LAND.

At a preachers' meeting held in this city last month, one of the "relics of the barbarous past" told the rest that he was from Honolulu, and that that city on Sunday had a quiet Christian air to it as compared with San Francisco. Indeed the faith was alive there, and dead here, to all appearance.

Precisely! That is the actual fact of the case. What the churches call Christianity is dead and dying in all the great cities of civilization; and it lives where the people have no sense. In Honolulu, with an idiot for king, and hoodoo dancing girls, a Christian preacher passes for a great man, and is listened to with awe and wonder. But in San Francisco he is out of date, below par, behind the age, and attracts no attention.

We have sense and Honolulu has religion.

San Francisco has 300,000 free, sensible people, who do as they please, and do not mistake a solemn face or a solemn Sunday for true religion. K.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.	June	3	Pasco, Waverly, Colfax, and Spokane Falls, W. T.	Aug. 1–12
Talent	"	"	4	Walla Walla, W. T.	" 14
Jacksonville	"	"	5, 6	Union	Or. " 15
MyrtleCreek / Roseburg	"	"	7–10	Baker City	" " 16
Coos County	"	"	11–19	Boise City	Idaho " 19
Silverton	"	"	22–24	Ogden	Utah, " 21
Stayton	"	"	24, 25	Morgan	" " 22
Lebanon	"	"	26–28	Coalville	" " 23
Molalla	"	"	29–30	Park City	" " 26
Eagle Creek	"	July	4	Heber	" " 27, 28, 29
Sandy	"	"	5	Denver	Col. Sept. 2
New Era	"	"	6	Seward	Neb. " 5–6
McMinnville	"	"	7–9	Fremont	" " 9
McCoy and Ballston, Or.			10–11	Omaha	" " 10
Independence	Or.	July	12	Creston	" " 11
Forest Grove	"	"	15	Ottumwa	Iowa " 12
Hillsboro	"	"	16–17	Salem	" " 13
Portland	"	"	18	West Union	" " 16–17
Astoria	"	"	22	Dwight	Ill. " 19–20
Cathlamet	W. T.	"	24–26	Chicago	" " 23
				Pittsburgh	Pa. " 30

PROF. D. C. SEYMOUR is making a tour in Oregon and Washington Territory giving Liberal and scientific lectures, illustrated with a collection of oil paintings, anatomical and physiological plates, portraits, skulls, busts, etc. He will answer any call to lecture from Liberals who will provide a lecture room and circulate handbills. He says: "No pay is demanded. My audiences will recompense me. Let the friends all through the northwest get up grove and camp meetings, lasting two days or a week, giving me at least thirty days' notice with explicit directions where they are located and how to reach them, and I will be at their service. Address me at No. 100 S. First st., Portland, Or."

THE People Co-operative Publishing Company will have its first annual festival for the benefit of The People, the local Labor paper, on Sunday, April 22, at the Seaside Gardens, Presidio. Prizes, including a house worth $2000, are offered to the holders of the lucky numbers. Tickets admitting gentleman and ladies are $1.00 each, and may be found at this office.

C. B. REYNOLDS's lecture appointments are:

Los Angeles	April	14, 15		Monterey	May 4, 5, 6
Santa Ana		17, 18, 19		Salina	8, 9, 10
Orange		20, 21, 22		Boulder Creek	12, 13
San Pasqual		24–27		San Francisco and Oakland	15–29

DEATH OF MR. HUGHAN.

A. Wallace Hughan, a well-known and respected Liberal of Oakland, died suddenly of apoplexy, April 14, at his tobacco store at 860 Washington street. The St. Andrew's Society, of which he was a member, took charge of the funeral arrangements, but in deference to his wish Mr. A. H. Schou spoke a few words at the grave. He said:

By the will of our friend, and in the absence of Mr. Putnam, I am called upon to say a few words at our friend's grave—a task I have never, heretofore been called upon to perform; still I must not evade his last request. We are here not to praise our friend; we are here not to blame him: we are here to bury his body. His wish, as expressed in his will, was that his body should be cremated; but in the absence of a crematory in this city, or in San Francisco, his friends, the members of the St. Andrew's Society, believed it would be more in accordance with the other request stated in the will—viz., that the funeral should be of the simplest and most inexpensive kind—to bury the body at Mountain View Cemetery, than to go to the expense and trouble of sending the remains to Los Angeles to be cremated. And I, as one of his friends and companions in his Liberal and tolerant view of things, heartily concur in this belief. The opinion of our friend as to cremation being the best way to dispose of the body was not a sentiment, but a sincere conviction; and if his friends should contend for carrying out his wish in this respect, they believe they would err in the other extreme on account of sentiment.

Now as to our friend as we knew him. He was very humane; he had a kind heart and a conscientious mind; he was tolerant of other men's convictions, and was honest and truthful in his dealings. With regard to creeds he believed that they had an average fitness to the minds of those who professed to believe them, but that as these minds were ever in process of changing, the creeds were becoming unfit to represent the progress of the ages, and therefore should be cast off as an old suit of clothes whenever they became outworn, outgrown, or unseemly. With such a mind this man was always tolerant of the opinions of other men and demanded the same tolerance for his own.

Now, as our friend was always fond of flowers, and as my wife and I often carried him a bouquet, we will for the last time place these blossoms on his casket.

A PREACHER shows how dangerous it is for clerical wisdom to step out into the open air and into the bright light of publicity. One Rev. T. J. Curtis, of the Woodbridge church, speaks of Christ and his kingship. He says: "Humanity must have a chieftain. If a nation is not ruled by Christ's code, it is a pocket-borough of the evil one. I am glad that the American people are asked to put Christ in the Constitution as the great Lord and head of all nations." Here is a man who steps out of a clerical seminary and airs his ignorance by denouncing the republic and the Constitution of our fathers. He comes out of a dark cloister into the sunshine of a free people to spread ignorance and monarchy. He evidently does not know that our fathers, among the best and greatest men of all the world, more than a hundred years ago declared that all government must come from the people, and from no chief whatever. And he does not know that our people indorse these fathers, stand by them, their opinions and their laws, and only look down with pity on men who hunger and thirst after the ignorance of the barbarous past. Put him to school.

IT is estimated by Professor Kirchoff, of Halle, that the language most spoken on the globe, for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400,000,000 of the human race. The next language most in use, but at a very great distance behind Chinese, is Hindustani, spoken by over 100,000,000. Then follow English, spoken by about 100,000,000; Russian, over 70,000,000; German, over 57,000,000, and Spanish, over 47,000,000.

LEAVE the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate.—U. S. Grant.

The Divine Residence.

"Nearer, my God, to Thee," is popular in Pasadena. They are soon to have a railroad to the top of Wilson's Peak, 8000 feet above the town.—Pomona Times.

The Pasadenians will then be like the farmer who visited Chicago, and coming to an eleven-story brick block commenced to ascend the stairway, as he was not posted as to the elevator. On reaching the last story he stepped up to a door and rapped. On the door being opened he inquired: "Is God in?"—Riverside Press.

That might be the natural query in Chicago, perhaps in Riverside, but here in the San Gabriel valley that august personage lives on the ground floor.—Monrovia Leader.

The Compliment.

Miss Sawyer, who is poor, was introduced at a lunch party to Miss Taylor, who is rich, and was coldly received. Miss Sawyer is bright and knows her own antecedents and Miss Taylor's also. She was unabashed, and spoke cheerily: "I'm so glad to meet you. I've often wanted to. It's so funny—my name is Sawyer and my grandfather was a tailor, and your name is Taylor and your grandfather was a sawyer. Mine used to make clothes for yours and yours used to saw wood for mine."

The Sanctity of the Sabbath Preserved.

The reverence for the Sabbath in Scotland is illustrated by an old Highlander, who said to an English tourist:

"They're a God-fearin' set o' folks here, 'deed they are, an' I'll give ye an instance o't. Last Sabbath, just as the kirk was skailin' there was a drover chiel frae Dumfries along the road, whistlin' and lookin' as happy as if it was ta muddle o' ta week. Weel, sir, our laads is a God-fearin' set o' laads, an' they yokit upon him an' a'most killed him."

ONE thing must be said for Tennessee: They stick to their religion there. Now, only last Sunday a man going to church in Knoxville left his wife at the church door while he stepped across the street to shoot two or three men. He did shoot two of them, and would have shot the third had the third not run away. The man himself got one bullet through his arm and another ripped up his scalp, but he managed all right to get into meeting in time for the prayer, if not for the collection They never let anything interfere with their religion down in Tennessee.—Ex.

AN advertisement of the Independent Pulpit appears in another column. The Pulpit is a 24-page monthly magazine—pages about the size of those of FREETHOUGHT—with cover. It is ably edited by J. D. Shaw, and has many good writers among its contributors. By an arrangement with Mr. Shaw we will take subscriptions for the Pulpit in connection with this paper, sending the two—FREETHOUGHT and the Independent Pulpit—for $2.80. Separately the price of the Pulpit is $1.50, and it is well worth that sum. We hope many will take advantage

A BOOK of 99 octavo pages is "A Rigid Earth: Geology as Applied to Mining," by Stephen Barton. The contention of the writer is that the interior of this planet is not in a molten state, as generally taught by geology. Mr. Barton appears to thoroughly understand the different aspects of the subject, and gives evidence of being a mining expert. His book cannot fail to interest the student of geology. J. C. Ward is general agent, 64 Main street, Visalia, and the price is $2.

JOHN W. LOVELL, the New York publisher, is sufficiently enthusiastic about the Credit Foncier of Sinaloa to write a little book about it under the title of a "Co-operative City." It is condensed from an address before the Manhattan Liberal Club, New York, Nov. 19, 1886, but does not include the discussion which followed its delivery. Price 5 cents.

WE have photographs for sale of Thomas Paine, Robert G. Ingersoll, and Samuel P. Putnam; also the present writer. The price is 25 cents each, except that of Colonel Ingersoll, which is 40 cents.

CORRESPONDENCE.

Mr. Heston Doing Missionary Work.

To the Editors of Freethought:

DEAR COMRADES: Inclosed find $2 for your excellent paper for one year. I am distributing the numbers received after reading them to the poor benighted clergymen round about, with marked passages to call their attention to such articles as may be instrumental in saving their minds—I am not sure of their souls—from the wicked darkness of Christian superstition.

With the most sincere wishes for the success of FREETHOUGHT and its heretical editors, I am

Faithfully and fraternally yours,

WATSON HESTON.

Carthage, Mo., April 6, 1888.

A Suggestion Made.

To the Editors of Freethought:

I wish to make a novel suggestion. How it will work I cannot say, but nevertheless a fair trial should be given it. All men are selfish, and after the dollars. My suggestion is to make all Infidel meetings interesting to the masses. I propose that all Freethought lecturers, wherever their lectures are held, shall pay their listeners a sum of money, enough to induce them to be present. Then if the listeners sit quietly, and behave properly, when they retire the sum agreed upon shall be handed each individual. Such proceeding may convince some. Their time in listening is paid for, and time is money.

Yours, P. H. FOSTER.

Babylon, N. Y., April 8, 1888.

Prohibition Inconsistent with Liberalism.

To the Editors of Freethought:

Wishing to call the attention of some of the professed Liberals of this place to the ridiculous position they occupy in the eyes of the genuine Liberals and Freethinkers, I ask space in your columns for that purpose.

In the first place, I wish to call their attention to the platform adopted by the Prohibitionists at San Francisco on the 5th inst. recognizing God as the supreme ruler of the universe, and prohibiting the manufacture, import, export, and transport of intoxicating beverages within the United States.

Second, I wish to call their attention to the eighth article in the demands of Liberalism, viz: "We demand that all laws looking to the enforcement of Christian morality shall be abrogated; and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty."

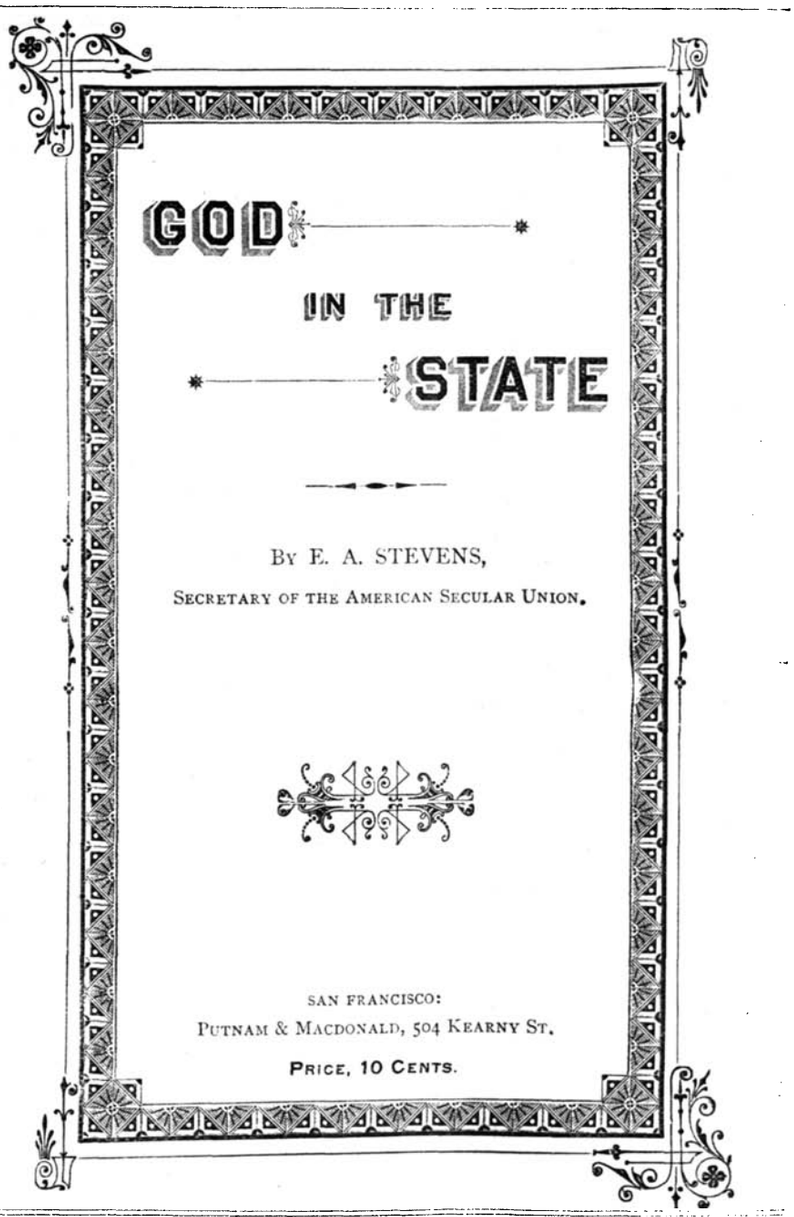
And as some of our loudest-talking professed Liberals are ardent supporters of the Prohibition movement, I ask them to explain their position and show their consistency. I am past fifty years of age, and have been a Liberal since boyhood, and the older I grow the stronger my belief. I can see no way to conform Prohibition with Liberalism. For instance, in the election which took place at Riverside last Monday, the issue was for and against licensing saloons; and out of a total vote of over eight hundred, the Prohibition element carried by the pitiful majority of forty-five! Where are the rights and liberty of the four hundred in the minority? This is liberty with a vengeance! All fair-minded men admire *temperance*, and, on the other hand, all genuine Liberals abhor Prohibition. Why? Because it is persecution, and there can be no compromise between the two. Hoping our erring brothers will explain through the columns of your paper, I will drop the subject for the present.

The lectures recently delivered at this place by S. P. Putnam and C. B. Reynolds were well received, and appreciated by all fortunate enough to hear them. They have started the ball in motion, and we must endeavor to keep it moving. We Liberals are very much in hopes that Helen Gardener will visit this coast. The women would turn out to hear her, and where women go, men will follow. The hardest task before us is to induce the public to listen to our lecturers.

You will find my name on your list of subscribers and I forward three additional names of those who wish to try FREETHOUGHT for one year. I shall try to get more subscribers in the future. Yours for Liberty,

ISAAC E. CRUM.

San Jacinto, April 13, 1888.



A Quick Response.

To the Editors of Freethought:

In the midst of very busy times I have picked up four subscribers to FREETHOUGHT from among my neighbors. As a particular inducement to take the "newest and best" paper of all, I have given them the benefit of your club rates. Thus they get it for the remarkably low price of $1.25 per year. I take my commission out in solid satisfaction in being able to help our Truth Seeker of the West just a little. Inclosed is money order for $5, for which please address FREETHOUGHT for a year as per list of names. There are others here who will subscribe on these

liberal terms as soon as I can get time to bring it to their notice.

A week from to-night I anticipate meeting Mr. Putnam for the first time, and listening to a lecture. I think we shall have a good attendance, as many are already interested.

W. S. RODGERS.

Boulder Creek, Cal., April 10, 1888.

A Good Word.

To the Editors of Freethought:

I am much delighted both with the appearance and tone of FREETHOUGHT. It is like a refreshing breeze from the delightful clime from which it hails. I shall try to extend the breadth of its mission. Send me one dozen copies Stevens's "God in the State," one dozen "Nameless" poems by Voltairine de Cleyre, one copy "False Teachings of the Christian Church" by Washburn, and the balance in copies of FREETHOUGHT of April 7. Two dollars inclosed.

Most truly, D. G. CROW.

Fort Bayard, N. M., April 10, 1888.

FREETHOUGHT BOOKS

ARGUMENT

....BY....

ROBERT G. INGERSOLL,

....IN THE....

TRIAL OF C. B. REYNOLDS,

....FOR....

"BLASPHEMY,"

AT MORRISTOWN, NEW JERSEY,

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The many calls for this argument in complete and accurate shape have led to this publication, as revised by Mr. Ingersoll himself. All other publications are the merest fictions—reprints from meager and misleading newspaper references.

Lawyers and advocates will find this the model of an address to a jury; statesmen and politicians a clear exposition of Constitutional rights and powers; and intelligent, patriotic, and free men and women everywhere, a Magna Charta of their rights.

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The New God. 10c. The New God was made by an artist hand, guided by a poet soul. It is as perfect as sculpture. The creator makes his "god" in his own image, and breathes into his nostrils the breath of his own life.—*L. A. Washburn.*

Golden Throne. A romance. Price, $1 00. "The author certainly has genius. The divine creative spark is within him. The book is filled with manly thoughts, expressed in manly words, the transcript of a manly mind. Every Liberal should read 'Golden Throne.'"—*Robert G. Ingersoll.*

Waifs and Wanderings. A new American story. Paper, 50 cents; cloth, $1 00. "A prose epic of the war; rich with incident and dramatic power; breezy from first page to last with the livng spirit of to-day."—*John Swinton's Paper.*

Prometheus: A Poem. Price, $1. "It is crammed with life, thought and pro ound emotion, poured forth, it seems to me, with extraordinary richness and beauty."—*Dr. Henry W. Bellows.*

Gottlieb: His Life; or, Love Triumphant. A Romance of Earth, Heaven and Hell. Price, 25 cents. "To describe all the beauties of this simple, yet touchingly told little tale, would be a work of which I confess myself utterly incapable. To realize what it is, you must read the book itself. I have never read anything so exquisitely beautiful and good in all my life before."—*Elmina Drake Slenker.*

Why Don't He Lend a Hand? And other Agnostic Poems. Price, 10 cents. "Mr. Putnam is a vigorous poet. His poetry rings like a bell, and stirs the reader like a trumpet."—*Bulgarius.*

Adami and Heva. Price, 10 cents. "A magnificent Agnostic poem, descriptive of the ever novel and ever mysterious legend of Adam and Eve in the Garden of Eden. The story is told with a wealth of imagination, a beauty of diction, and purity of thought which rank Mr. Putnam as a genuine poet."—*The Universe, San Francisco.*

The Problem of the Universe, and Its Scientific Solution. Price, 20 cents. "As a philosophical writer Mr. Putnam is always a success, and we delight to read him. His easy style and poetic expression make his productions very attractive."—*Dr. Foote's Health Monthly.*

Ingersoll and Jesus. A Poem. Price, 10 cents. "Written in a rather familiar style, but the sentiment is quite good, liberal, and sensible, and witty without being coarse. On the whole, it is a very clever dream, and very pleasantly related. It is well worth reading."—*Boston Investigator.*

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - APRIL 28, 1888

IT gives increased importance to Mr. Gladstone's remarks on Colonel Ingersoll's religious views to know that he gets $1,200 for writing them. It also removes, of course, all doubts as to their sincerity.

IT was Washington Irving who said that "with every exertion the best of men can do but a moderate amount of good, but it seems in the power of the most contemptible individual to do incalculable mischief."

THERE are in this state one hundred and twenty settled neighborhoods with populations of from one hundred to five hundred without regular religious services of any kind. The reason presumably is that the people don't want them.

THERE will be an exhibition in Paris next year intended to illustrate all the religions of the earth, past and present. Idols, manuscripts, and all tangible symbols of religions will be shown. Christianity should be stuffed and given a prominent position.

MADAM DISS DEBAR, the New York medium, has received among other communications from the spirits an epistle from St. Peter, the apostle, addressed to Lawyer Marsh. Mr. Marsh accepts it as canonical, but the general public is skeptical. It has the disadvantage of being produced in an age when all but distinctively orthodox frauds are regarded with suspicion.

SAN FRANCISCO has one institution that not every city can boast of. The same is a Russo-Greek church with a Russo-Greek bishop to conduct the services. The bishop is a new importation, and he will endeavor to extend Russo-Greek Catholicism among the residents of the Coast. As an experiment with the novel form of superstition he should be allowed first to try it on a Chinaman.

THE fact that the Rev. Mgr. Leon Bouland, of New York, honorary private chamberlain to the pope, is about to withdraw from the church is considered of sufficient importance to telegraph across the continent. Mr. Bouland's reasons for withdrawing are that he "cannot subscribe to the teachings of the syllabus and doctrines proclaimed by the last Vatican Council, and because he cannot admit the pretensions of ultramontanism, claiming as it does absolute authority, not only in matters religious, but also in matters scientific, philosophical, social, and political." These excuses do not go to the root of the matter. The reason why everybody should withdraw from the Catholic church is that the church is a system of fraud founded upon superstition, and its head, the pope of Rome, is the prince of impostors. This is the only tenable ground with reference to that church, and most others.

SENATOR INGALLS, of Kansas, has expressed the opinion that in twelve years more the public domain will be virtually exhausted, and that thereafter all kinds of land will increase enormously in value. Those who accept Senator Ingalls's view will make strenuous efforts to possess themselves of the corner lot in San Diego so temptingly held out by Mr. Worthing in this issue of FREETHOUGHT.

THE question arises whether or not a priest has the right to chastise one of his mental slaves. The Rev. T. Powers, of Livermore, thinks he has that right. Catching a lad named Michael Hartigan playing ball on Sunday instead of going to church, the Rev. Father Powers gave him a heavy beating with a cane to remind him of his duty. The courts fined the priest $100 and Hartigan has sued him for $5,000 damages. Something like an eye for an eye would be appropriate in this case.

THE uncertain tenure of human eminence is illustrated by the political career of Henry George. In 1886 the Central Labor Union of New York nominated him for mayor, secured thirty thousand signatures to a petition asking him to serve as candidate for that office, and then on election day gave him seventy thousand votes. Now, only two years later, the Central Labor Union meets and repudiates Mr. George and resolves to conduct its campaign wholly independent of him. It sometimes happens that men go out to sea again on the same wave that almost landed them high and dry on shore.

NEWS AND NOTES.

Early in the morning, after a heavy sea, the Santa Rosa anchors alongside the beautiful shores of Port Harford, and from dreamland and the rocking deep I come upon the shining morning banks, where the winding iron pathway leads into the bosom of the soft green hills. I seemed to be coming into a new country. It was not like what I had just traversed. The massive mountains were not present; the snowy peaks, the blue chasms, the broad-sweeping plains, and purple horizons. The eminences were gentle, the valleys narrow, and green flowed even to the tops of the sides, and all along were groves. We pursued a circuitous route on the slow freight train. We stopped for an hour at one station, but fortunately a minstrel troupe was hovering by, and regaled us with customary music, so our journey was a happy mingling of life and stupidity, and finally as the afternoon began to decline we reached Nipomo, and in this year-old hamlet—where the banners of metropolitan ambition float—we find our good and true friends of the Grand Army, Mr. and Mrs. Robinett,

Herman Fry, and others. Nipomo, meaning "foot-hills," is the name of an immense Spanish grant of forty-eight thousand acres, and this name is attached to the new city that has bloomed so suddenly in these pasture lands, where now the grain and fruit make glad the eye. The ranch belonged to the Danas, in the last generation of which are twenty-two children, located mostly in the neighborhood, and good citizens they are, and show what this climate can do in the way of humanity.

I had a miscellaneous audience the first evening. Dr. Armstrong gave a pleasant introduction. I think about half of my hearers were Christians. There were ministers, elders, and deacons. One of the ministers heartily applauded some of my utterances. He was good-natured and Liberal, and from reports I should judge he was doing something to enlighten the community. He guardedly refuses to commit himself on the Jonah story, and so far he is a little ahead of the majority of his brethren. He is of the Methodist persuasion, but puts as much Universalism into his sermons as he can with profit. He has full houses, and the work of the Lord progresses via good sense and humanity.

Nipomo is a pretty place, a few miles from the sea, and the fresh breezes always cool the summer's heat. The hills about its green plains are not lofty, only rising from one hundred to five hundred feet, and they are capable of cultivation, many of them to the very summit. The Fry Bros. are the leading spirits of this lively burg, and they have brought to it much of the growth and enterprise which have produced so quick a result.

Our first lecture was well received and we decided to give another on Friday evening. Meanwhile, on Thursday evening we made a beginning at Santa Maria, a town of several years' standing, about eight miles to the south of Nipomo.

Robinett is a magnificent campaigner. He never gives up, and has a heart for any fate. He was a soldier boy and went through many fortunes under the starry flag, and he has the same audacity and energy as when he tramped with the "hundred thousand strong." We knew hardly a soul in Santa Maria, but we hired the hall and distributed our circulars, and in the course of time found quite a number of friendly spirits. We struck Dr. Marsh, whom three years ago I met at Turner's Falls, Mass., where George Hartley, now of Florida, once made rattle the old bones of the orthodox camp. Since then the doctor and I, from the classic sod of New England, have become Californians through wide wanderings and changeful luck. I found also a San Franciscan, Mr. Robertson, and the McMillan Bros., all radical, and Dr. Lucas, and others. Judge Monroe, a comrade of the G. A. R., introduced me at the meeting, and everything went off quite cheerfully, and we did not find ourselves out of pocket in the moonlight ride homeward. I am sorry to say that some Christians came who were very much disappointed. They did not like the lecture at all, which was a "History of the Bible" and dealt only with facts. Some of them were so troubled that they went out, and I am afraid I shall never look upon their like again. One minister went rapidly forth in the middle of the discourse, but his wife stayed until the end, and then bought a Liberal book with an air of determined inquiry, as if she meant to get at the bottom facts. In this case "the gray mare was the better horse." I am quite satisfied that this woman will not ask her husband at home all that she wishes to know. I think he had better make a few inquiries of her.

Not a great many were present on Friday evening at Nipomo; for the elders and the deacons had decided to stay away on important business, but nevertheless our campfires blazed.

Saturday I left this bright and promising spot, where I have found some good allies and genial work. Mrs. Robinett is the gentle school-mistress of the village. She was born a Catholic, and was devoutly religious. Her nature was too earnest to accept anything by halves. She wanted the truth. She read the Bible through several times. Thence came skepticism, and finally what Science nobly teaches. With such women, the army of progress will never falter.

I could not do without Robinett. He was my body-guard to San Luis Obispo, where we made another pioneer effort. We didn't know anybody, but the theatre was secured and the advertisements put forth. In the afternoon there was a railroad meeting. Attending this, we struck up some acquaintances, and even found one or two familiar spirits who had heard me before at Los Angeles and San Diego, and the ball was set in motion.

San Luis Obispo county is one of the finest in the state. Its natural productions are great. It produces the best butter in the market. It is well timbered and watered. It is now somewhat isolated, its main traffic being by the sea. Its public spirited citizens are determined to have a railroad to the San Joaquin valley. Over seventy-five thousand dollars have been subscribed, and there is every prospect that the enterprise will be pushed to profit and success, and fruitful land be made available. San Luis Obispo will then become an important point. It is a beautiful town; the climate is excellent; it is a little way from the sea, with one of the finest beaches in the world; and its natural advantages, with the pluck of its people, will make it an attractive country both for the tourist and the settler.

The lectures were well attended on Saturday evening and on Sunday evening, and we found some staunch Liberals—Mr. and Mrs. Johnson, Mr. and Mrs. Simpson, Mr. Green, W. Gierisch, Mr. Pixley, and others—and we were not sorry that we had made a trial of our forces here. We look to something hereafter, now that fellowship is made.

We attended the religious lecture of Professor Tapp, the horse trainer, in his tent on Sunday afternoon. He gave a much better sermon than the average minister. He had some good sense mingled with his religion, and he judges the value of religion mainly by the dollars that it saves, which standard would eliminate a great deal of nonsense. He says cultivate the mind. The professor is the best posted man on horses in the whole country. He can train the wildest animal. He has a wonderful knack and courage. He conquered Cogniac that had eaten up four men in his fierce madness. It was the struggle of mind with matter, and mind conquered. The professor is a thorough original. He has his own way of saying things; and knowing the nature of a horse, he knows something of the nature of a man, for we are all alike.

I enjoyed my campaign at San Luis Obispo very much, but I couldn't have got along without my soldier-friend Robinett. He stuck right through and made things go in spite of everything. With such a supporter I think I could stand all sorts of weather. If we had a hundred like Robinett on the coast what a glorious success we would have; and we shall have. The choice spirits will come—the gallant frontiersmen, the forward brigade—who will carry the flag right on, and Freethought will be bright and high on all the winds of heaven.

Early Monday morning I am up. The heavy mists roll from the sea, the sun is not visible. The coach is ready to start, and with one good hand-shake off we speed, over the hills, through the groves, and along to pleasant fields, where quiet Templeton,

amid delightful scenes and morning's freshness, hails our six-horse coach with the whistle of the locomotive, and northward we journey to Boulder Creek.

April 16, 1888.

California has every variety of scenery. From the hills and vales of San Luis Obispo county we are plunged into the mighty forests of Santa Cruz county, where the trees rise two hundred and three hundred feet high, and are from five to ten and twenty feet in diameter. Boulder Creek is a lively lumber town in the heart of the wooded heights. Tall ranks of trees overshadow it. Three streams mingle and flow to the sea—Boulder Creek, Bear Creek, and San Lorenzo. A dozen mills are scattered and busily at work in the vicinity. It was a fresh, attractive scene; the dwelling-houses almost lost to view amid the vast trunks; huge stumps in the middle of the streets; the rivulets dashing along embowered and rocky banks, while as you glance upward the sky is almost shut in by the shaggy tops of the immense forest.

It didn't take long to feel at home in the hospitable cottage of C. C. Rodgers, who is a thorough Liberal. His father was a pioneer in this country, one of the first to cross the great plains, when it took six months to make the journey. Mr. Rodgers himself has been all over the state, plunging into the wilderness on surveying expeditions, with many an adventure on flood and field, where grizzly bears do congregate without any warning to the wayfarer. Mrs. Walser, the housekeeper of the mansion, Eugene Walser, her son, and the little girls helped to make merry music in this mountain hamlet.

On Tuesday night I gave a lecture to a well-filled house. The Salvation Army is here, consisting of two men and two torches which parade the streets nightly. The Army does not seem to have a large following. There is a church in the place—a Methodist—which is built and run by one man. The people are quite Liberal, as they generally are in lumber and mining towns. I I gave three lectures and there was an increased attendance from evening to evening. The prospect is favorable for good work in the future. There are quite a number of subscribers to FREETHOUGHT, and this makes a nucleus for organization and progress.

W. S. Rodgers is one of the splendid pioneers of humanity. Eleven years ago he was married to a bright little woman, daughter of Mr. and Mrs. R. E. Woods, now of Napa Valley, and went into the big forest to make a home. No roads were broken then, and he had to pack his furniture—what little he had, a stove, etc.—on mules to his "forest sanctuary." It seemed far out of the world at that time, but the railroad and civilization are drawing near. With his own hands he built a road two miles long, at a cost of thousands of dollars, and so formed a line of communication. On Wednesday I visited his pretty home, where the orchards flourish, where the roses bloom, and the green fields spread on the mountain-side. He has a family of six children, quite a little host for this garden spot of the wilderness. It is on an elevation about fifteen hundred feet above the sea. From some points the ocean is visible over a vast expanse of foliage, where not a house is to be seen. Here is the "great basin," miles and miles of forest land untouched by the axe and scarcely traveled by the foot of man, a "primeval forest" still, only sixty miles from San Francisco. But the saw-mill and the locomotive are coming, and these mighty ranks must bow to the earth. The soil is rich, and when cleared makes the best farming and fruit lands in the state.

W. S. Rodgers is a soldier of progress every way. He has secured several subscribers to FREETHOUGHT, and arranged for the lectures, hardly knowing what the fortune might be, whether many or few would come. The result has justified his hope and devotion. I met Mr. Creed, a subscriber of FREETHOUGHT, on this hilltop, and he is one of those who amid hard work do a good deal of thinking on their own account. I also made the acquaintance of Mr. Bloom and Mr. and Mrs. Pierce, who are not Freethinkers exactly, but very genial Christians and so close on to the line.

I also visited awhile at the home of Captain Brimblecom, an old sea captain of New England stock, from Worcester county, where I spent several years of my youth. He has sailed all over the world, and finally settled amid these woods that remind one of the Down East country. I realized the flavor of New England the moment I sat by his broad fireside, where the big logs were burning. The house is full of books, and intelligence is in the very atmosphere. His wife and the boys and girls have the New England neatness and steadfastness mingled with the out-door sprightliness of California life.

Wednesday evening I spent with Arthur Hageman, the schoolmaster of the place, a staunch Liberal, not afraid to show his colors. He introduced me at the lectures. He takes FREETHOUGHT and will visit our sanctum when he comes to the Teachers' Convention at San Francisco.

Thursday I went a-fishing with C. C. Rodgers—"Charley," as they call him all over the country—Mrs. Walser, and Eugene. It was a delightful day. We went two miles up the creek, and then began our day's sport. I have never yet been able to cultivate the acquaintance of mountain trout, and didn't expect to return with a big string. But there was plenty of fun among the green shadows, watching the play of the waters, the glistening tops of trees in the far sky, the green depths opening into wide arcades where the sunlight made rich the forest gloom. All was enchantment and dreamy splendor, and we didn't care much for the nibbling fish, which evidently didn't mind scraping acquaintance further than by eating off the bait and leaving the hook. I promised Mr. Hageman one-half my spoils of war. As a result he had a minnow about an inch in length for supper, while I had only a bite as my portion of what I caught, or didn't catch. But Mr. Hageman said he had only half a bite, so, on the whole, I was ahead. Mr. Rodgers, however, made up for all omissions on my part, as he had quite a basketful, and so there was a royal feast at the conclusion of our excursion. It will thus be seen that work and play are mingled in my pilgrimage, and even if I am in the pioneer corps, and forlorn hope, and picket line, it isn't all disappointment and labor and pulling against the stream. There are sunny hours, happy days, when weariness is forgotten in the simple enjoyment of nature's wealth.

Our campaign here has been pleasant indeed. We have not struck a nobler company of friends. David B. and Charles A. Michener are Liberals by birth, for the blood of the old reformer, Kersey Graves, is in their veins. J. D. Kauffman, Mr. Krebs, whom I met at Prescott, Arizona, last year, W. W. Rollins, Ed. Hesse, Herman Hesse and his wife and little baby, constant at all the lectures, William A. Day, Ellis Davis, Samuel Long, Arthur Applebee, A. J. Baldwin, W. O. Boyce, W. O. Porter, Darius A. Porter, Mr. and Mrs. West, Mrs. Hartman, and others are among the acquaintances made in this breezy and bustling settlement, where humanity has a good chance to show its real qualities, since fashion and orthodoxy have not yet come to kill the natural feeling.

Boulder Creek is quite a summer resort. Hundreds come from the city and camp amid the cool retreats of its forests. The ocean sends its healing breath along the radiant shades. It is comfortable all through the hot months. The scenery is magnificent and varied. The glimmering sea, the shining mists, the rocky heights, the many mountain streams, the wilderness of trees, the happy homes and busy life make this a bright Arcadia indeed, and in time to come elegance and culture will prevail, for there is no place along the coast where one can find a more lovely climate, or more beautiful views, amidst which tranquil leisure can alternate with ardent toil. SAMUEL P. PUTNAM.

April 20, 1888.

THE BIG CLUBS.

It is hardly time yet for the responses to Messrs. Schou and Stone's propositions to be very numerous. People want time to think the scheme over before acting upon it. Nevertheless, we have heard from the man who promises to be the last when the other 99 are secured, and another who is coming in if he can by any possibility.

The following is from the second man on the list:

MESSINA, CAL., April 16, 1888.

MESSRS. PUTNAM & MACDONALD: In response to Mr. Stone, I will say I am one of the 99, and will hurry up the names and the money as soon as possible. It has been said that the "first shall be last and the last first." Presto! I will be neither first nor last. I am content to be called if not chosen. I am glad sunlight and Freethought are free—not salvation. In the words of Dr. E. B. Foote, let it be proclaimed from the housetop, "The world do move," especially Liberals of California.

NATHAN WOOLSEY.

Thus it stands now: H. P. Stone, ten subscribers, $20; Nathan Woolsey, ten subscribers, $20; with others who hope to join them, but are not prepared to put their names down at present.

Mr. Schou is sanguine that he will not long stand alone on the list of ten who shall procure and pay for fifty subscribers each.

We trust that all understand the plan of clubbing. Mr. Stone, the originator of the suggestion, offers to join 99 others who shall furnish ten subscribers to FREETHOUGHT and $20. The object is to build up a strong Liberal journal and publishing center at this point. Messrs. Stone and Schou realize that alone their efforts would not accomplish the desired result. If, however, the rest will join with them, the success of this paper will be assured beyond all question.

Think of it.

EXIT THE LAMP-THROWER.

The people of the town of Ukiah, in Mendocino county, mourn the departure of a distinguished citizen. His name is Hamilton, and hereby hangs a reminiscence.

In May, 1887, S. P. Putnam delivered a lecture in Ukiah on the Nine Demands of Liberalism. As he was explaining the different points involved, this man Hamilton, who was present, arose and denounced the speaker as a scoundrel. To emphasize his remarks Mr. Hamilton seized a lighted kerosene lamp and threw it at the speaker's head with murderous intent. The lamp missed its mark, crashed through the window, and exploded outside. Hamilton was about to throw a second lamp, when some one caught his arm, and he rushed from the building, carrying the lamp with him. The speaker finished his argument and the next day went on his way rejoicing.

Hamilton was afterwards indicted for murderous assault, or something of that sort, but escaped punishment. Indeed, he was rewarded, for when the citizens of Ukiah got up a scheme to purchase the right of way for a railroad to North Cloverdale, Hamilton was made secretary of the organization formed to raise money for that purpose. They thought a man who would attempt murder on another for saying that Christians were not always honest would himself avoid doing anything to prove the truth of his opponent's words. They have now found out how easy it is to be mistaken. Mr. Hamilton accepted the position with alacrity, and collected money for all he was worth; but some two weeks ago, when the time came to report, he had sudden business in San Francisco. The citizens of Ukiah appointed the sheriff a committee of one to wait upon Mr. Hamilton at his hotel here and inquire why he thus held himself aloof. Upon reaching the city the sheriff found that the secretary's affairs had called him to Australia, and that he had inadvertently taken the funds of the Ukiah and North Cloverdale Railway Extension Company with him. Effort will be made to induce him to return Ukiah people do not care so much for the loss of the few thousand dollars Hamilton got away with, but they object to losing from among them a man who can arise to the necessities of all occasions and be a burning and a shining light to all the place.

A CORNER LOT.

We have received the following communication:

To the Editors of Freethought:

If you think it will assist materially in increasing the subscription list of your paper, I will make this proposition:

I will give a corner lot, 50x100 feet in size, in the city of San Diego, to the person who sends you the largest number of subscribers, at your own rates, accompanied by the cash, during the year commencing May 1, 1888.

Yours for the spread of a New Gospel. RANFORD WORTHING.

San Diego, Cal., April 19, 1888.

This is a proposition not by any means to be overlooked. It is attractive. The more it is contemplated the brighter it grows. Corner lots in San Diego are little scraps of geography that are not to be duplicated elsewhere. San Diego is the Mecca, generally, of the pilgrim from the East, and while he is waiting for something to turn up, he may sleep beneath the fruitful orange-tree at night and pick his breakfast from it in the morning. He is sure of a happy lot who gets a corner one in San Diego.

It seems as if this offer should awaken the interest of fifty Liberals, and we are sure that if fifty secure on an average ten names each, Mr. Worthing will regard his corner lot as well invested.

Our subscription rates are:

One subscription one year	$2.00
Two subscriptions one year	3.00
Three subscriptions one year	4.00
Four subscriptions one year	5.00

We are interested to know who will get the corner lot.

MR. PUTNAM'S LECTURE HERE.

On the evening of May 27, the last Sunday in the month, Mr. S. P. Putnam will deliver a lecture in Irving Hall; subject, "The American Republic." Tickets will be printed and can be obtained at this office.

In conjunction with the lecture Mr. Putnam will endeavor to secure the organization of the San Francisco and Oakland Secular Union, if the Liberals of the two cities feel inclined to unite in that way.

THE TUCKER "BRAND."

A copy of B. R. Tucker's paper, Liberty, has fallen into our hands. On its editorial page is an article beginning with the announcement that "the time has come to publicly brand S. P. Putnam, president of the American Secular Union, as the miserable coward, hypocrite, and wretch that he is."

These are fighting words, and it might reasonably be expected that their author would give some excuse for using them. Well, he does, or thinks he does. He says that S. P. Putnam was a subscriber to Liberty for several years; that in his private conversations he accepted Anarchism, and drew pictures of it in his romances; and that upon coming to San Francisco Mr. Putnam published an article showing that the God-in-the-Constitution party, who deny the validity of human law, place themselves upon the same ground as the Anarchists, who repudiate the state. Following this, complains Mr. Tucker, Mr. Putnam printed in FREETHOUGHT, without comment, a letter from O. S. Barrett, of Adrian, Mich., in which, speaking of Anarchy, Mr. Barrett was permitted to say:

"You certainly take the right view of that pernicious creed. . . There is only one way to deal with those who advocate Anarchy and those who try to practically carry it out, and that is to make an example of its agitators. Hang every one of them, and expose their carcasses to view as a warning to others who are so inclined."

We own that these are diabolical sentiments, but Mr. Putnam had nothing to do with admitting them to the columns of FREETHOUGHT. It may be doubted if he ever read the letter containing them. At the time it was printed, as the same issue of the paper showed, and as Mr. Tucker, therefore, could not help being aware, Mr. Putnam was hundreds of miles away from this office, and mails have often failed to reach him. It is further doubtful if he would have replied to the letter if he had seen it, for no one except the writer and Mr. Tucker could imagine that it had sufficient bearing upon the real question at issue to demand attention. If Mr. Barrett believes in hanging corpses of labor reformers up as a warning to others not to become labor reformers, he can injure no one more than himself by so expressing his opinions. But it is not always profitable to reply to unreasonable people. Silence is often the best answer, and Mr. Tucker's attack is noticed only because his opening sentence was republished by the Examiner, of this city, and excited some curiosity. We trust he feels better since freeing himself in the manner here commented upon. The squawk was in him, and had to come out.

WANTED.

We want the names of Freethinkers to whom sample copies of FREETHOUGHT may be sent. The reason why a great many Liberals have not subscribed to this paper is that they have never read it. It is a journal of such pleasing mien, that to be taken needs but to be seen. Names of probable subscribers are therefore respectfully solicited.

WE are indebted to our Spiritual contemporary, the Carrier Dove, for a candid reply to our observations concerning the wingless angels that adorn the cover of that journal. The editor explains that these angels are simply human beings who have doffed "the garments of materiality—swallow-tail coats, dude pants, bustles, corsets, trains, tight boots, and diseased or worn-out bodies—and return as natural, sensible people." We are of opinion that there are angels without wings that have not yet laid aside the garments of materiality. They wear bustles, boots not too loose, and, presumably, corsets. If the inhabitants of the future world are any more desirable persons than these, then the sooner we lay our armor by the better. Heaven is our home.

AT a meeting of the Congregational Club last Monday the question of Sunday Labor was considered. One brother said that a man who worked Sunday and had faith in God was as good a Christian as one who spent the day in church. Another brother denied that a man could be a Christian and work Sunday. If he had faith in God he "could support himself and family without Sunday labor." While the clergy are thus bothering about the question the people are settling it for themselves by doing as they please on Sunday, which is the true solution. The mistake of the ministers is in supposing that so soon as they reach an agreement they will have a right to force it by law upon everybody else.

ONE of FREETHOUGHT'S valued subscribers is Mr. P. H. Foster, the nurseryman, of Babylon, L. I. Thirty or thirty-five years ago Mr. Foster was an active member and officer of a society called the Independent Order of Liberals, which met at Military Hall in the Bowery, New York. Gilbert Vale was among its members. Mr. Foster is a shareholder in the old Thomas Paine farm at New Rochelle, and thinks he would like to locate in some of the country described by Mr. Putnam in his "News and Notes."

THE SPEAKER.

Serene as summer's cloudless sky,
Active as the busy bee,
Making converts all the while,
Untiring in the cause that's free,
Every word you speak for Freedom
Lights the path thro' error's night,
Places on a pedestal
Principles of eternal right.
Unnumbered minds you aid to see
That creeds like dreams must pass away;
Night, with all that's marvelous, fade;
Arrive the brilliant orb of day
Morning comes with reason's sway.

M. A. LELAND.

HISTORY OF THE WEEK.

The German-Americans of this city are preparing a fair to be held in behalf of the sufferers by the recent European floods. It is a great pity that Providence could not have had a trifle more forethought in the matter, and saved all this expense by withholding the flood.——The steamer San Pablo ran ashore on Turnabout Island, in the Formosa Channel, China Sea. Mails and passengers were got ashore, but the vessel, which is a remarkably fine one, is expected to be a total loss.——Mrs. James Brown Potter, the lady who gave Washington society the horrors by reciting "'Ostler Joe" at a swell reception, has just scored a dramatic success in this city.——The New York Senate Committee is investigating charges against Governor Hill. The charges imply corruption in the awarding of public contracts. The notorious Rollin M. Squire is concerned in the business.——The late Roscoe Conkling was not reputed to be a pious man, but they gave him a religious funeral. It is related of him that when he attended church he invariably stood erect, declining to bow to any power that did not first recognize and bow to him.——Dexter, the first horse to trot a mile in 2:17¼, died of old age last week in Robert Bonner's New York stables. He was thirty years old.——San Jose is soon to have a marvelous floral fair. ——Emperor Frederick of Germany is failing rapidly, and fears are entertained that he will die suddenly of suffocation.——There were the usual riots in Dublin last Sunday, the rioters stoning the police and getting clubbed in return.——The Rev. Mr. Heacock, of East Oakland, preached a sermon last Sunday on "Noah and

the Deluge." It is reported that the bell in the steeple rang up a "chestnut" on him of its own volition.——The Baptist Union, of London, is endeavoring in conference so settle on a definite creed.——Mr. Pendleton, minister to Germany, sustained a stroke of paralysis last week. He is recovering.——A woman and child died in West Medford, Mass., last Saturday, under the treatment of a faith curist.——In the trial at New York of Madam Diss Debar, the alleged fraudulent medium, a conjuror was introduced to show how she effected her marvelous performances, but he proved to be unable to duplicate her tricks, and left her triumphant.——The Chinese have in some localities what they call a "Go Home Club." Members pay $10 per month, and there is a monthly drawing. The member who gets the lucky number takes the pot and goes to China.——Judge Barrett, of New York, has issued a warrant for the arrest of Anthony Comstock, charged by John N. Stearns with false imprisonment. Damages of $30,000 are sued for.——The steamer Etruria ran across the Atlantic last week in six days four hours and forty minutes, beating the record.——Deaths reported in this city for the week ending April 20 numbered 126, against 96 for the corresponding week last year.——Henry Bergh jr. takes his father's place as president of the Society for the Prevention of Cruelty to Animals.——Immigrants to the number of 3,500 landed at New York on Saturday, the 21st.——Haying is in progress in the Contra Costa county foothills.——A committee of University regents are at Mount Hamilton inspecting the Lick Observatory. They will shortly report on the matter of its acceptance by the University. ——Edward Cossar, of Saradia, Miss., returned to his home one day last week and found the Rev. Sidney Hibler there. Not being satisfied with the reverend gentleman's explanation, he shot him dead.——Labouchere opened a subscription in the Commons to pay the damages awarded to Peters in the libel suit against Bradlaugh, and within an hour £5000 had been subscribed by over fifty members, that being the amount of damages and costs.——The case of Messrs. Harman and Walker, publishers of Lucifer at Valley Falls, Kan., charged with violating the Comstock law, came up at Topeka on the 12th inst. The indictment was quashed and the prisoners discharged.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.	June	3	Pasco, Waverly, Colfax, and Spokane Falls, W. T. Aug.	1–12
Talent	"	"	4	Walla Walla, W. T.	" 14
Jacksonville	"	"	5, 6	Union	Or. " 15
MyrtleCreek } Roseburg }	"	"	7–10	Baker City	" " 16
Coos County	"	"	11–19	Boise City	Idaho. " 19
Silverton	"	"	22–24	Ogden	Utah, " 21
Stayton	"	"	24, 25	Morgan	" " " 22
Lebanon	"	"	26–28	Coalville	" " " 23
Molalla	"	"	29–30	Park City	" " " 26
Eagle Creek	"	July	4	Heber	" " 27,28,29
Sandy	"	"	5	Denver	Col. Sept. 2
New Era	"	"	6	Seward	Neb. " 5–6
McMinnville	"	"	7–9	Fremont	" " " 9
McCoy and Ballston, Or.			10–11	Omaha	" " " 10
Independence. Or.		July	12	Creston	Iowa " " 11
Forest Grove	"	"	15	Ottumwa	" " " 12
Hillsboro	"	"	16–17	Salem	" " " 13
Portland	"	"	18	West Union	" " 16–17
Astoria	"	"	22	Dwight	Ill. " 19–20
Cathlamet. W. T.	"		24–26	Chicago	" " " 23
				Pittsburgh	Pa. " 30

Mr. Putnam lectured at San Jose April 22, and at Gilroy, 24 to 26. He will be at Livermore April 29 and 30; Sacramento May 6, and at Stockton May 13.

PROF. D. C. SEYMOUR is making a tour in Oregon and Washington Territory giving Liberal and scientific lectures, illustrated with a collection of oil paintings, anatomical and physiological plates, portraits, skulls, busts, etc. He will answer any call to lecture from Liberals who will provide a lecture room and circulate handbills. He says: "No pay is demanded. My audiences will recompense me. Let the friends all through the northwest get up grove and camp meetings, lasting two days or a week, giving me at least thirty days' notice with explicit directions where they are located and how to reach them, and I will be at their service. Address me at No. 100 S. First st., Portland, Or."

THE POPE AGAINST THE PEOPLE.

On the occasion of the recent jubilee of the pope, Leo XIII., he was repeatedly held up to the world as the redeemer of social order. This was the subject of an exhaustive address by the old Catholic (anti-Romanist) Bishop Herzog, of Switzerland, the head of those Catholics who, while within the pale of primitive Catholicism, reject the syllabus, the papal infallibility, and other doctrines contrary to the true faith of the fathers. In his able address, of which a synopsis is given in the "Volksblatt vom Jura," March 8, the reverend speaker set up for answer the following three questions:

1. By which evils is the social order of mankind afflicted according to the conception of said "redeemer?"
2. Whence those evils?
3. Which are the remedies to be employed?

The answer *in globo* is about as follows: If a preacher of repentance would arise he might take John the Baptist for a prototype and say: Because there is a lack of virtue, so much happiness is destroyed. Were we men better there would be less evil in the world. This, one would think, would be the language of a priest who claims to establish the kingdom of God on earth. But not so Leo XIII. He says that all truths are being undermined upon which is based the welfare of mankind. This he understands his temporal power to be. He complains that even the highest rulers are tainted with a contagion leading inevitably to revolution. There is, he says, too much liberty in the world; all are free to say everything, to print everything, while the good are persecuted.

Leo XIII. complains that there is scattered all over the world a "sect" aiming only at evil, that there is an irresistible grasping for earthly goods instead of heavenly ones; but that those who are principally striving in that direction are esteemed as the true champions for liberty and country. Were this really so the world would go out of joint. But the especial complaint of Leo XIII. is that there is great wrong and disorder in the family. A whole series of godless laws have been enacted, resulting, instead of in Christian marriage, in legalized concubinage, whence again ensue discord between the married, breach of faith, severance of the matrimonial tie, disobedience of children, destruction of family life, things lamentably deplored by all reasonable people in Germany. But no more satisfactory than the condition of the family is the situation of the church, but by no fault of the hierarchy. First there are the attacks on the pope, the bulwark of justice and virtue, who has been despoiled of the patrimony of Peter and thus deprived of the liberty necessary for the execution of his task. But as unfree as he are the bishops whose domains are administered by laymen and who have been essentially injured by some establishing the principle that religion be left to the good will of each individual, and who have been further injured by the withdrawal from them of the control of the school, whereby unrestrained license has been introduced. Thus lies and vice are reigning undisturbed, the foundation of human society is undermined, and the chief fault lies with the rulers.

Such is the picture which Leo XIII. draws of the existing human society. But which is the order he proposes? An answer to this is furnished by the bull of Nov. 1, 1887. The first principle there set down is that all power of government is primarily and directly derived from God. It is a fundamental error to assume that rulers derive their power from the people. But as the rulers derive their power from God, they must see to it that everywhere the true, *i. e.*, the papal religion, be revered and enforced. They must acknowledge that the church is a *Societas perfecta*, a society of inherent, proper authority, and in no wise dependent upon the state. If there arise conflicts in the state, the rulers must submit to the pope's arbitrament. Then he will enjoin obedience on the subjects and clothe the rulers with dignity. It would be absurd in the pope to take into cognizance the wishes of the people.

If such is the true order of things, it is easy to say whence comes the evil in the world. It comes from the democratic or-

ganization which has come into existence since the end of the last century. With that the masses (multitudo) rule, which recognize no duty to care for religion, leaving it to each individual conscience. This modern democratic tendency is the new pest with which society and her organs are infected.

But this democratic tendency has been established by the Freemasons, who know no other aim than to establish upon the ruins of the social order according to divine law, an order emanating from rationalism. Hence the arbitrariness in religion (religious liberty), the encroachments on the pope, the surrender of the schools to the laymen. But there is only one more little step from the people's sovereignity to the Socialists, Communists, and Anarchists. They really rule the world; but the essence of Freemasonry is sin and crime. Let them but enervate the people and they will have it in their grasp.

But how have the Freemasons obtained such a power? The answer is simple. There was a time when everything was plain sailing. Then came the deplorable sixteenth century. There arose the heresiarch and ungodly apostate, Martin Luther; there commenced a contest which still endures and the aim of which is to establish an order corresponding with the aberration of reason. Thus came the right of free investigation and with it the Infidel philosophy whence emanated the modern right and the godless state constitutions according to which all authority rests with the people. Thus heresy crept into civilization, wars ensued, family life was undermined. Everything beautifully leads back to one and the same source—the Reformation. Out of that confusion spring all the evils.

Therefore it is easy to answer the question how all this can be remedied. The answer simply is: Let the world return to the pope. The papacy requires only right and justice, the restoration of temporal government, the recognition of the *Societas perfecta*, then everything will be serene. If the states wish to escape the storms of Socialism there remains nothing for them but to steer the little ship into the safe harbor of the church. If they want to escape democracy, to restore the family, there is no other way. Obey God rather than man, the pope rather than earthly rulers.

Leo XIII. makes greater pretensions than his predecessor, Pius IX. He demands not only a dogma, such as the infallibility passed at the Vatican council, July, 1870; he is a realist in politics; he demands recognition of everything the popes have taught or may yet teach. Especially no conscientious Catholic can be a democrat or a republican (this is not meant in the American acceptation, but as antithesis to monarchist, etc.), his conscience forbids him. But it is right and incumbent upon him to accept office, devote his attention to schools and societies; but above all recognize as the highest the philosophy of St. Thomas Aquinas, who first taught infallibility and the papal omnipotence as the continuation of the ancient Roman imperialism, which Leo XIII. consistently claims for himself. "*Leo alter adest*," a second Leo the Great is here, he says in one of his poems; "*imperium tenet*," he holds in his power the authority of the ancient Roman Cæsar. Hence the philosophy of St. Thomas is to be taught as the highest in all educational institutions. As to the "common people," the "masses," the pope has another way to bind them to him. To that end he has the third order of St. Franciscus, whose duty is especial obedience to the ecclesiastical supervisors.

But the pope disposes of numerous other means, among them the rosary prayer, which is not to be said in the secret chamber, but openly before all the world, as a huge prayer machine, whereby all know that they depend upon the one who sets them in motion, for the restoration of the good old order, the right and liberty of the church and the annihilation of the hosts of Satan to which belong all who appeal to another right and rebel against the pope.

And let no one say, "This is far distant lightning; there's no danger in it." Thus they had been saying in 1870, when the Vatican council convened—and still the infallibility is taught in all churches and chapels. Emperors, kings, and other heads of states, negotiate with the pope as if he really held the imperium in his hands. For three powerful allies are at his side: Ignorance, fear of man, and perfidy. Remove these three allies of infallible papacy, and we can afford to let St. Thomas philosophize.

LEO HÆFELI.

Ogden, Utah, April, 1888.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
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Mattie P. Krekel,		

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book, or avowedly as a book of religious worship, shall beprohibited.

5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

"THE HOLY SABBATH."

The air of pious assurance with which this choice phrase is bandied about by Sabbatarians would almost deceive the very elect into believing that some kind of sanctity attaches to the particular day of the week which they choose to designate by that particular title.

The recent action of the church bigots in attempting to enforce their puritanical notions in Pittsburg and elsewhere is a case in point. The cool impudence of the assumption challenges our admiration and might provoke a smile but for the serious consequences which result from its practical application.

That the term "holy Sabbath" is not applied to the Jewish Sabbath—Saturday—but is applied to Sunday, the first day of the week, and its observance, as such, sought to be enforced by legal enactments, will not, we presume, be denied.

The Sunday law of Pennsylvania reads as follows:

If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or, in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county. Act of 1794.

Now the simple fact of the existence of such a law carries with it the idea of some authority competent to enact and sufficient to enforce it. As the terms "Lord's Day," "Sunday," and "Holy Sabbath" greet our ear so frequently, accompanied by threats of

pains and penalties if we fail to recognize their inherent holiness, we are just preverse enough to ask these pious people to produce their authority for their contemplated action.

Right here we desire to ask the Sabbatarian bigots a few plain questions, viz.:

1. What was the reason assigned for the institution of the Jewish Sabbath?

2. Did Jesus observe the Jewish Sabbath, or recognize its sanctity?

3. If the Jewish Sabbath was abrogated by Christ's coming, did he establish the Christian Sabbath in its stead?

4. If Christ did not establish a Sabbath of his own, did Paul or any of the apostles do so in his name?

5. If the apostles did not institute the Christian Sabbath, did the fathers of the church do so?

6. If the fathers did not, who did?

7. Has the Christian Sabbath any authority to bind the consciences of American citizens?

These questions ought to be easy of solution, and if the clergy have as much confidence in the sanctity and authority of the day as they would have their dupes believe, let them vindicate the same by answering these questions, or forever abandon their insolent pretensions.

We have, at various times, and in various forms, propounded the above interrogatories about the "holy" day to the "holy" clergy, but up to the present time our success in eliciting information has not been particularly brilliant. The reason of this appears to be that intelligent clergymen are too discreet to attempt to answer them, and the callow clerical chanticleers never succeed in doing so.

There are a few plain truths about this "Sabbath" question that need to be told, and which the innocent victims of puritanical persecution need to hear; and we propose to tell them.

1. Our first question was: "What was the reason assigned for the institution of the Jewish Sabbath?"

In Genesis ii, 3, we read: "And God blessed the seventh day and sanctified it, because in it he had rested from all his work which God created and made." Here man is commanded to refrain from labor on the seventh day, because God rested on that day. This is repeated in Exodus xx, 8, 11, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." This seems sufficiently explicit. Man must rest because God rested, and in Exodus xxxi, 16, we learn that it is to be a perpetual covenant. But in Deuteronomy v, 15, we read: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." This is repeated in chapter xvi—a different reason entirely from the one assigned in Genesis. Not because God got tired and rested, but because the Jews got tired of work and ran away from it. So it seems the Jewish Sabbath itself rests upon a very unstable foundation, with no consistent reason assigned for its institution.

2. "Did Jesus observe the Jewish Sabbath or recognize its sanctity?"

Let John v, 16, 17, 18, answer: "And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath. But Jesus answered them: My Father worketh even until now, and I work. For this cause the Jews sought the more to kill him because he not only brake the Sabbath, but also called God his father."

Again, as recorded in Mark, ii, 28, when accused by the Pharisees of breaking the Sabbath, he claimed immunity from its requirements and exemption from the penalty attached to its violation because he was "Lord of the Sabbath." Christians with characteristic effrontery claim that Christ meant by this to acknowledge that the Sabbath was a divine institution and claim its paternity. But the fallacy of that pretext is apparent on the face of the narrative; for Christ had just violated the commandment openly and permitted his diciples to do so, and his words were a justification of his action. This is evident from the reading in Matthew xii, 6–8, "But I say unto you that in this place is one greater than the temple. . . . For the son of man is Lord even of the Sabbath day," *i. e.* Lord of it to disregard it and nullify the penalty attached to its infraction. No other construction is consistent with his actions. This view is further emphasized by his healing the sick as narrated in Luke xiii, 10–14.

The Sermon on the Mount is justly celebrated, but in all the beatitudes there is not a blessing on the Sabbatarian—a serious omission in the opinion of many modern clergymen.

Again, when one asked Jesus, "What shall I do that I may inherit eternal life?" (Mark x, 17–21) Jesus replied: "Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honor thy father and mother." And when he said: "All these things have I observed from my youth," "Jesus looking upon him loved him." But Jesus had forgotten to mention the "holy Sabbath," and we are actually left to infer that Jesus loved a Sabbath-breaker.

Thus we see that Christ did not recognize the sanctity or binding force of the Jewish Sabbath; but,

3. "If the Jewish Sabbath was abrogated at Christ's coming, did he establish the Christian Sabbath in its stead?"

If he did so there would most assuredly be some mention of that fact. But not a word is to be found on that subject, in the New Testament. Had he done so, his disciples or the apostles would know something about it, and, doubtless, not only observe it themselves, but recommend others to do so. This leads to:

4. "If Christ did not establish a Sabbath of his own, did Paul or any of the apostles do so in his name?"

As Christianity is more Pauline than Christian, Paul may be permitted to speak for the apostles and disciples; and it is evident from his writings that he knew nothing of any Christian Sabbath, and had very little respect for those he did know of. Paul in writing to the Galatians calls them "foolish Galatians," and says: "Ye observe days and months, and times and years, I am afraid of you least I have bestowed labor on you in vain" (Galatians, iv, 10). And to the Romans he used this language: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans xiv, 5). And in Colossians ii, 16, he says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day."

Paul himself invariably labored or traveled on the first day of the week.

HARRY HOOVER.

Nothing Sure but Hope.

We range through the halls of confusion,
We recline on the clouds when we rest;
And we know there is nought but delusion,
And that right is all wrong at the best.

We know that the dreams of our childhood
Were all a delusion and snare;
That the violets we found in the wildwood
Have faded and vanished in air.

We fear that the future has nothing,
As the present is only a dream,
And that like the past it will mock us
With visions of things as they seem.

Knowing this, we still wait for the morrow,
Like Job in the mythical tale;
And we turn our back upon sorrow
While the present would bid us to wail.

Ah, Hope was the alchemist's secret—
This turns all our moments to gold,
And now that we've found it we'll keep it
Ever bright from the rust and the mould.

M. A. L.

Satisfied and Dissatisfied.

One, satisfied with what must be her lot—
'Twas not a corner lot—serenely meant
Never to wander from her humble cot,
Made beautiful by wise and sweet content.

And one, dissatisfied with all he had,
Roved from his place into the world's mad whirl.
What did he find? Well, it was not so bad—
The fellow found that cottage and that girl.

—A. W. R. in the Century.

JOSEPH COOK started in again yesterday, just as we were congratulating ourselves that the worst of the winter was over.—Boston Post.

AN UNPOPULAR VISITOR AT THE VATICAN.

At that time a man appeared at the great entrance to the Vatican. He was young, and his face, pale and thin, betrayed great sorrow and suffering. He wore a long mantle of white wool, the dress of the nomads of the desert, and from beneath the cape of the same his hair fell long and waving. It was plain that he was poor and tired, but his eyes sparkled, and a sorrowful smile played upon his lips.

As he was entering the great doorway the gorgeously uniformed guards of the pope, dressed in red and gold, looked at this strange individual, and one of them barred his way, saying in a gruff voice: "Hold on, stranger! This isn't the way to enter the palace of the great pontiff." The pilgrim halted, and answered him in a voice full of sweetness, "I only came to see the presents the great kings of the world have sent to the vicar of Jesus Christ."

"Well," said one of the guards, "as I see that you come from some far-away country, I'll let you in, so that you may tell your people of the greatness and glory of our master."

And they allowed him to pass.

The traveler stepped up the marble stairs, and came to the great halls paved with mosaic; rare marbles, frescoed ceilings; immense paintings covered the walls on all sides. In that palace, itself as great as a city, he beheld great rooms, filled with treasures of all kinds, so that it looked like a great bazaar, greater than those of Suza, Babylonia, Cairo, Damascus, or Jerusalem. There were gifts of great value sent from all parts of the wide world; presents from kings, emperors, queens, princes, and others; rare jewels, golden vases filled with precious stones, piles of silks, velvets, and costly embroidered stuffs of all kinds, gold and diamonds everywhere.

The pilgrim looked with eager curiosity at all these treasures for a long while; his eyes sparkled with joy, and his face appeared to beam with triumph. "At last," he exclaimed, "men have become good, and the great give to the poor!" and turning to one of the splendidly dressed guards, he added, "what great benefits will be done with those vast treasures! the hungry will be fed, the naked will have dresses, and the shivering poor will be warmed. Ah, blessed be those paternal hearts! Yes, those who have plenty do give to them who have not; fraternity has come at last upon the earth, and the blessings of heaven."

While the stranger was speaking in this manner, the guards near him, looking at each other, whispered: "The poor fellow, he must be crazy."

But the pilgrim continued with warmth and animation: "Glory be to God, and blessed be the holy man by whose hand all these riches will be given to the poor and unfortunate!"

Then turning and speaking to them he asked: "And when will the distribution of all these treasures take place? I'd like to be there and see the poor made happy and contented."

"Why, man, you are dreaming," answered one of the guards to him. "All those things belong to our great pontiff; to him alone, and he won't give any away."

"To him alone!" exclaimed the stranger excitedly; "for him all of those jewels, and gold, and precious stones; all of those robes of silk, gold, and rich stuffs? Go and tell the vicar of Jesus Christ that I am hungry and thirsty, and that my robes are all in rags, while he has here enough to feed and clothe hundreds of thousands of poor men like me."

The guardsman laughed loudly in his face.

The pilgrim folded his arms, and looking at one of the magnificent sacerdotal vestments of the pope, embroidered all in gold, with precious stones, he continued:

"The vicar of Jesus cannot but be the father of the humble, the benefactor of the poor, the apostle of fraternity. But, alas! I see he lives in a marble palace, dressed in golden mantles, and surrounded by a court and gorgeous valets, while I go barefooted." So saying, he tore the golden fringe from off the precious robes, and threw it on the ground, under his feet.

The guards fell upon him, and holding his sacrilegious hands, dragged him to a dungeon. And while they were taking him there, he kept on saying:

"They call themselves my disciples!" and his eyes gave forth sparks, as of lightning.

He was Jesus Christ.—Translated from the Italian.

LILIAN'S STORY.

It is not Lilian's fault that the Children's Department of this paper has been omitted to make room for less important matter. The following has been on hand for several weeks:

HARRY'S DOG; OR, WHAT DASH DID.

BY A. LILIAN ANDREWS, AGED 10.

Harry was looking out of the window. "Oh, dear," he said, "oh, dear, I wish Uncle Tom would come and then I would have my dog."

"Do keep still," said his sister Maude.

May was a younger sister. Maude was the older. She was twelve, and she had an older brother, Frank; he was twelve also. He and Maude were twins. May came in.

"Where have you been?" asked Harry.

"I went to Jennie Roberts's," said May.

"What for?"

"To see Jennie, of course."

"Did mamma say you could?"

"Yes."

"Maude, do you know what Katie Roberts said?" said May. "No." "She said that the party was to be had and that no boys were going because they made a noise. Uncle Tom is coming and Frank has gone to meet him. Here they are," shouted she; and away May ran to the door.

After dinner Uncle Tom began to unpack his trunk. He told Frank to go out to the barn and bring a dog in. Harry liked his dog and said, "I shall call him Carlo."

"His name is Dash," said Uncle Tom. He gave Maude a $10 gold piece and Frank the same. He gave Harry $1, and May a cat named Tab, with four kittens. The kittens' names were Snowdrop; that was a white cat; a maltese name was Frolic; and a black one was Erebus; a black cat with a white paw was Dina, and May had a dollar. Uncle Tom went away. Harry got very angry at Dash because he saved May's cats from drowning. He said that cats were a bother. He had thrown Tabby in the brook himself. He beat Dash, who staid in his house and would not come out. Harry said if he wanted anything to eat he could come out and get it, so May fed him. When Uncle Tom came again and heard it all he gave Dash to May and said to Harry, that is what happens to boys who act that way.

An All-round Sinner.

At a recent gathering of Unitarians one speaker recited an anecdote which admits of large and varied application. It was the story of a minister who, preaching on exchange, said some strong things about fast horses. He was told after the sermon that he had touched one of their best members on a tender spot. "Well," said the preacher, "I cannot change my sermon for him." In the evening the man was introduced to the minister, who said, "I understand that what I said this morning touched one of your weaknesses. I assure you that I was altogether unconscious of the weakness when I said it." "Oh, do not trouble yourself," said the man. "It is a very poor sermon that does not hit me somewhere."—Christian Intelligencer.

FREETHOUGHT, the Liberal journal begun at San Francisco the first of the year by Messrs. Putnam & Macdonald, continues to make its weekly appearance. It has evidently come to stay. It reports that California is a beautiful country for fleas—that the fleas of California are the most agile and talented to be found in the world; that one of them can keep an ordinary family in a state of excitement.—Dr. Foote's Health Monthly.

THEOLOGIAN LUM, of the Chicago Alarm, speaks as follows concerning a recent publication: "I have received a copy of a pamphlet named 'God in the State,' by the small god in the Secular Union—E. A. Stevens. As one who thinks himself a god is authority upon the subject of the bigger god he naturally antagonizes him."

WE have photographs for sale of Thomas Paine, Robert G. Ingersoll, and Samuel P. Putnam; also the present writer. The price is 25 cents each, except that of Colonel Ingersoll, which is 40 cents.

CORRESPONDENCE.

The Question of Spiritualism

To the Editors of Freethought:

If any representative of Spiritualism of respectability or moral character (which he must have to be such) wishes to debate the question upon an Ethical and Scientific basis, I extend an invitation to him to meet me in public discussion in Sacramento, Stockton, or San Francisco.

L. C. HILL.

Lecturer of the Society of Agnostic Moralists, Hannibal, Mo. P. O. Address 516 K. street, Sacramento City, Cal.

13!

To the Editors of Freethought:

Since Samuel P. Putnam delivered his lectures here on the 3d and 4th inst., there has been a demonstrated interest in the cause of the American Secular Union that has astonished the most sanguine. We expect a very prosperous organization and many successful clubs throughout the county.

Inclosed please find a list of names of thirteen members of a club, also a check for the amount of thirteen subscriptions. Please keep the present club open; will send you other names.

T. W. BROOKS, Sec'y.

Pomona, Cal., April 10, 1888.

Kind Acknowledgments.

To the Editors of Freethought:

Mr. Putnam had laid us, and the people of this valley, under many obligations for kind remembrance, and the grand panorama and descriptive view of "Highlands" as well as the future greatness of San Bernardino as a business and manufacturing centre. It may be well said of Samuel P. Putnam, "He came, he saw, and is conquering." His brave words for liberty, humanity, and impartial justice and the dawning of a better day, the realization of an ideal republic, the real New Heaven and Earth; have won for him a warm corner in the hearts of those fortunate ones who had the courage to listen to his eloquence. Should Mr. Putnam return to this vicinage, many who now regret not having heard him will gladly welcome him.

N. WOOLSEY.

Messina, Cal., April 16, 1888.

A New Lecturer Announced.

To the Editors of Freethought:

The last number of your paper came with the Truth Seeker. "Well," I says, to myself, "I wonder who the old Truth Seeker has got for company to-night;" and lo and behold! they were brothers—brothers who had come from opposite sides of the continent. I thought to myself how glad I would be to see the boys themselves.

Last fall I had the great pleasure of meeting with our noble worker, C. B. Reynolds, and of hearing him give four lectures, the first I ever heard.

I wish to announce to the readers of your paper that we have another lecturer in the field. His name is B. F. Boyd, author of "An Open Letter to the Clergy." He is a man about 35 years old, with a brain full of splendid thoughts. I think he will be a power for good to the grand cause of mental liberty. I have been acquainted with Mr. Boyd for about a year. I know him to be of good character and ability. He is a man of good standing in society among honest people. Of course the Christians denounce him, as they do every other honest man who differs with them on the subject of damnation. I wish to say to all of the Liberals who may see this that I heard his first lecture, and I call it a success. Now, brothers, let us all stand by him. We need all the good workers we can get, and there is no place where work is more effectual than in the lecture field. Address him at Lockwood, Dade Co., Mo. I am yours with an eye to the great star of hope.

S. P. WOOD.

Red Oak, Mo., April 10, 1888.

Love to God or Humanity, Which?

To the Editors of Freethought:

It used to be repeated in the prayers of church members: "Let the love of God run and be glorified, and let it be shed abroad in our hearts." Now if we pray this prayer to humanity, we are told to "hush up, and keep quiet." We are informed that to ask for sympathy or charity is all wrong.

It would be better for the sufferer, then, to utter his prayer to the unknown God, in the faith that he will be heard, than to make his desires known to a world which has no feelings of pity for him, or a wish to be of help to him. In great calamities there is a display of charity, and in quite a different way than has been advised by a wise teacher, "not to let the right hand know what the left hand doeth," but with flourish of trumpets and names of the donors.

Without the love of God, or the good, this life is a blank, a world without a sun! Human hearts wither and die, deprived of this life-giving power.

It is the fire and moving force of the mind, the living waves of the emotions, and, when not needed in any other direction, seeks the intellect with its overabounding life.

The religious emotions, or desire to worship some being higher than ourselves—"this homesickness of the soul" and longing for its native heaven, or the higher life—cannot be suppressed by reason or logic; and could they be, all ideas and thoughts would be but as glittering icebergs, cold and forbidding, with no warmth or glow of feeling or poetic imagery; hate and discord would take possession of every heart, and the world become a mere pandemonium.

Let love then be cultivated without dissimulation, or hate and malice will soon rule the world.

LUNA.

Lectures at San Diego.

To the Editors of Freethought:

The lecture by C. B. Reynolds at San Diego on the 8th was greatly enjoyed by all fortunate enough to listen to him. It is not surprising that Colonel Ingersoll came to his rescue at Boonton. The attendance at his lecture was not as large as it would have been, but for the fact that two of the daily papers, the Union and the Bee, refused to publish notices of the lecture. They wear the church collar. The Sun is more liberal, and gave notice of the lecture.

There are many Freethinkers in San Diego, some quite wealthy, but they lack vertebra. When they do give expression to their thoughts they survey the field, lest some follower of the meek and lowly should be in hearing and annihilate them with one of those holy frowns that are ever ready to play over the countenance of those heaven-bound "images of their maker." Why should science bow to superstition? Why should any thinking man give up that which he knows for that which no man knoweth? Until Freethinkers get more backbone, our cause will linger. Let us all advocate that which we know to be right, and maintain it with a vigor that the puniest as well as the more pondrous advocate of the popular superstition, commonly called Christianity, may know our position; then and not until then will they have any respect for us. Let our example compel their admiration. Honesty does and will pay.

I like Reynolds because he is aggressive; at the same time he penetrates deep into our humanity, arousing love and sympathy. There was not, in my opinion, one of his audience who listened to his lecture, "Why I Left the Pulpit," but felt a kindlier feeling toward himself and his fellow-beings. The lectures give courage to the strong as well as to the weak, and stimulate a new growth in the right direction. He is full of the "milk of human kindness," and has the ability to impart his goodness with a feeling that bears fruit. Such lectures will strengthen human ties, and make us better citizens of this, the only world of which we have any knowledge whatever, and cause us to erect mansions on earth instead of in the skies. Our God will be a reality; our worship will be acts, not faith. We will not crave a home in the New Jerusalem, with its harp, hallelujahs, crowns, and nauseating diet of milk and honey, but will be content with the good things of this world, with little or no desire for the companionship of the Gods of the skies. Their record is bad, and should they get us in their hands we would be at their disposal, for he is a God of vengeance; and some donkey of a Christian might spring the Garden of Eden episode upon us, and the trio might get on their ear, and kick us out. To be kicked out of nowhere, by nobody, into nothing would be terrible; for we would not even have the opportunity of going to hell, as we had lost our chance while on earth. Better be kicked out than not be worth a damn. Hypocrisy does not come up to the standard of "worth a damn" in this world, though it is at a premium up there.

This supposed "creator," boss of the universe, started in at the wrong time and at the wrong place to manufacture the human race; got hold of wrong kind of mud. If he had waited until now, and come West and grown up with the country, he could have done better, at least would have missed a great amount of the trouble he has had, and avoided the punishment he inflicts upon the human race, to say nothing of the vast expense that might have been saved; but the course he saw fit to pursue is as clear as mud, and no one can see clear through the whole business, except those who view it through spiritual

goggles, manufactured by the clergy expressly for hypocrites or fools, principally for the hypocrites. H. L. SHAUG.

Del Mar, Cal., April 15, 1888.

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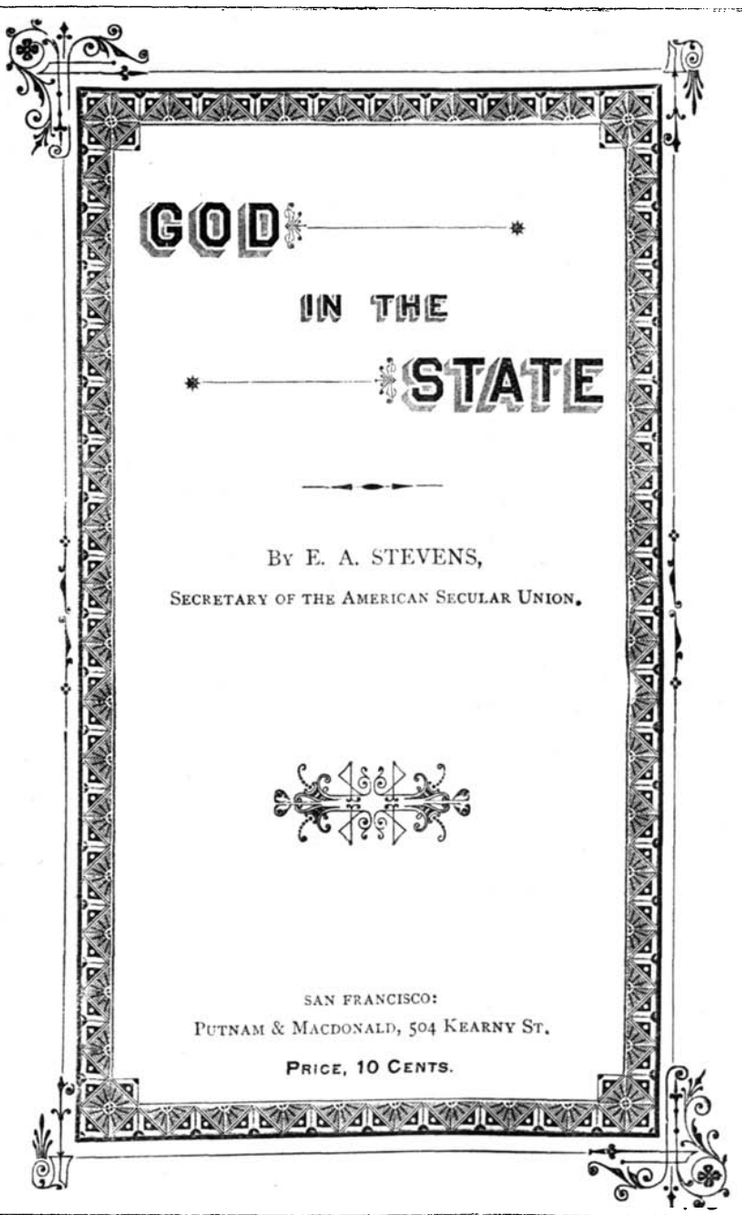

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SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - - MAY 5, 1888

SIMULTANEOUS news from Germany and Cuba of floods in one place and droughts in the other, indicate that supply and demand and production and distribution are yet undeveloped sciences with the ruler of this universe.

THE custom officials have come to the conclusion that Christianized Chinamen are frauds invariably, and that they pretend to conversion that they may have better opportunities to profit by duplicity. There is reason in this. Why should a man change his character simply by professing to change his superstition?

THE pope's recent decree condemning the present methods of conducting the Irish Home Rule campaign is regarded as evidence of a deal between the English government and the Vatican. Some of the Irish leaders say the decree will be resisted, but it is safe to say it will not. A Catholic will obey the pope though he knows him to be a fraud and a tyrant.

BY sending fifty cents to the Very Rev. Father Prior, convent of St. Louis Bertrand, Louisville, Ky., any one can get a certificate entitling him to the benefit of Catholic masses for one year. Mr. Pixley, of the Argonaut, sent for such a certificate, received it, and published it in last week's Argonaut. It is astonishing that so vile an imposition as the Roman Catholic church can exist in this century and escape universal condemnation.

THE Prohibitionists at their state convention passed a resolution in favor of a "rational and intelligent Sunday law." In 1653–1655 the New Haven colony of pious rascals had a law reading as follows: "Whoever shall profane the Lord's day or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether wilfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sin and offense. But if the court upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH, that all others may fear and shun such provoking, rebellious courses. (Num. xv, 30–36.)" The Prohibitionists might object that this law is a trifle stronger than the necessities of the present crisis seem to demand, but it is the "law of God," and no doubt its framers regarded it as eminently "rational and intelligent."

THE Christian Advocate tells of a flowery young preacher who prayed by the abbreviated method as follows: "O Lord! we ask that thou wilt bless the Y. M. C. A.;" and of a colored brother who ascribed thanks to the deity for what he had done for the world "both B.C. and A.D." Again, a woman at a Prohibition convention prayed for the divine blessing upon the W. C. T. U. If this style gains prevalence, a Dictionary of Abbreviations in Current Use will become a necessity to the party addressed.

THE citizens of New York called a public meeting for May 4, the object of which was to express their admiration of Mayor Hewitt for his conduct in refusing to allow the raising of the Catholic flag on the city hall, and in refusing to recognize Good Friday as a holiday. The following resolution received many signatures.

"*Resolved*, That we are firmly opposed to the spirit which defends the hoisting of foreign flags on public buildings, and we earnestly protest against the impudent bigotry that would fasten upon our nation sectarian holidays, invade our schools, and denationalize the asylum for the oppressed of all nations."

The question may possibly became a national one, and the people who do not believe in having all the public buildings painted green on St. Patrick's day may want a candidate to represent their sentiment. In that case the finger of destiny will point unmistakably at Mr. Hewitt.

NEWS AND NOTES.

The loveliness of other parts of California does not dim the glory of Santa Clara valley. Like a parlor it stretches between the shining walls of the mountains. The flowers are all in bloom among the orchards and green fields. San Jose is the Garden City. It needeth not the tintinnabulation of the boom. Its future is assured without the voice of the auctioneer.

We are at The Willows, one of the most elegant suburbs of the city, in the home of our generous friend, Mr. Vostrovsky, where everything is as charming as Nature and Humanity can make it. Out of doors the trees and flowers attract in the warm golden atmosphere. Within is the cordial intelligence of Freethought. The darkness of orthodoxy has disappeared forever. No particle of superstition is in this happy home. Reason's light is as beautiful as the brightness of a sunny sky. Mr. Vostrovsky is from Bohemia, the land of Huss, where the fire of Freedom will not die; and in America this glorious spirit makes loyalty for the flag of our Union. There are now about three hundred thousand Bohemians in this country, an intelligent and Liberal people, in sympathy with the principles of the republic, while cherishing memories of the fatherland enshrined in poetry

and romance. Twenty-three Bohemian newspapers are published in this country; three of them dailies. These are well supported and represent the remarkable intellectual activity of this gifted race.

My friend Vostrovsky has the genuine American enterprise. At West Point, Neb., Livermore, this state, as well as at San Jose he has been a prominent and successful business man; always an able defender of Freethought. The clergymen have endeavored to boycott him, but he has been held in honor and respect by his fellow-citizens, and the persecutions of the church have not availed. His family are equally frank and ardent in their devotion to Freethought. His wife and daughters, Miss Anna and Miss Clara, and son Romie have been born under that happy star that shines upon "the forehead of the dawn," and the mists and gloom of night have not troubled their way.

With the inspirations of this fortunate fireside, and other friends of this "happy valley," our labors have been made fruitful. We lectured on Sunday afternoon and evening to good audiences, larger than before, and a Secular Union was formed, and the Liberal element of San Jose is now organized for victory. It is a most important point. The following are our pioneer band: J. Vostrovsky, Anna Vostrovsky, Jacob Polak, Lewis Rothermal, L. Magenheimer, R. H. Schwartz, Emma L. Harrison, August Erbsen, M. Lendorff, I. Wallace, Emil Bihn, A. R. Woodhams, Karl Pobritz, Harry Zuk, C. M. Friedrick, S. R. Titus, Cecelia Titus, Mrs. R. H. Schwartz, E. Schnabel, Wm. F. Levering, Geo. P. Meinhardt, Max B. Schunemann, Louis Hemming, Mrs. L. M. Woodbury, and John Miller. This is an excellent beginning. These names represent intellectual and social life. They mean work. They mean progress. A. R. Woodhams was chosen president of the temporary organization, and Mrs. R. H. Schwartz, secretary. L. Magenheimer, L. R. Titus, Karl Pobritz, and Mr. and Mrs. R. H. Schwartz were appointed committee on by-laws. The Union will meet again next Sunday evening to complete the organization. Thus our ranks are gaining. All that is needed is hearty co-operation. The vast importance of united effort is recognized.

Monday morning I had a pleasant call upon Mr. and Mrs. Jacob Polak. Mr. Polak has long been in the service of Freethought. At Cedar Rapids, Iowa, he was a prominent citizen, and with Mr. Vostrovsky was almost the only one for years to openly oppose the church. Spite of all, good fortune has favored him, and he has the sinews of war to battle right bravely for humanity.

I had a pleasant visit also with Mr. and Mrs. R. H. Schwartz, and Mr. and Mrs. L. Magenheimer. With such friends to lighten our way, the future glows with hope. They are not afraid to cast their fortunes with the forward ranks. Among these genial spirits we learn to "labor and to wait."

Mr. and Mrs. Woodhams and daughter, of Santa Clara, Mr. and Mrs. Titus and daughter, Mr. E. Schnabel, Professor Cottinger, and others are among those who give promise to our labor with cordial support.

Friend Baumgartner, with Mr. Vostrovsky, took me over the big Fredericksburg Brewery, whose beer is like the wine of the Bible. It cheereth the heart of man, and is known all over the state, except by my Prohibition friend Bruce. I suppose he hasn't the slightest idea how good this beer tastes, and that it is no more hurtful than a cup of coffee. The brewery is almost as large as a small village, and Mr. Baumgartner is the manager. Everything goes on like clock-work, and Art and Nature make a very delightful beverage. Freethought is so universal that it doesn't object to a moderate use of all the good things of this world. I can assure my friend Bruce that he has an immense contract to constrain humanity from these gentle stimulants that "cheer but not inebriate." I don't think that Jesus at Cana of Galilee did much better work than the Fredericksburg Brewery; and the German race certainly has a magnificent record on the world's most splendid pages, and yet it has not confined itself altogether to soda water or weak tea. When temperance is identified with prohibition, and prohibition with the church, it is about time to utter a protest. When people say we shan't drink, our human nature is very much inclined to say we shall, and with Byron our toast goes forth:

"Here's a health to those that love me,
Here's a smile for those that hate,
And whatever skies above me
Here's a heart for any fate."

San Jose is one of the most brilliant cities of the coast. It is being rapidly improved. The new City Hall will cost $125,000; the Vendome Hotel $150,000; $100,000 is being put into street work and pavements. Patent cement sidewalks can be seen in every direction. The number of new buildings this year will not fall short of one hundred and fifty. The average cost of each house is about $1,300. In architecture they are pretty and attractive, and are mainly the homes of those of small means. Many are built by the aid of building and loan societies, of which there are two in the city. Some of the new residences cost from $10,000 to $20,000.

It must be admitted that San Jose is one of the finest stations this side of the New Jerusalem, and the Christians who stop over have not the slightest desire to continue their journey. This will make harder work, of course, for the Secular Union.

April 24, 1888.

Gilroy is one of the most arduous fields for Freethought I have yet found. There is a mass of indifference which is quite astonishing, and more discouraging than the most bitter assaults of orthodoxy. Our audiences were small and showed no signs of increase. As, however, there are no roses without thorns, so there are no thorns without some signals of a better time. Always there are some good and true friends, and I found these at Gilroy: Mr. George Dunlap, who introduced me at the lectures, Mr. James T. Dunlap, R. H. Nason, Jas. Howarth, and others; generous comrades, and with them the campfires of the forlorn hope blaze brightly and we look forward. With only a few there is promise of great result, for

"The thoughts of men are widened with the process of the suns."

Gilroy has hardly come into the boom yet, but it is a beautiful land, and in the shining glory of these April days delightful landscapes meet the eye. The fields are flowing with green, where vast herds revel in luxuriant grass. Groves adorn the valleys and the hillsides that sparkle with picturesque views.

Friend Nason took me out to his ranch, "The Owl's Retreat," a place for wisdom in the quiet air, where one can dream and not be disturbed. Mr. Nason is the fortunate owner of "Nutwood Jr." and "Woodbine" that do indeed delight the eye of the lover of horseflesh. They are magnificent animals, and it makes one more hopeful of man to see such superb creatures. If horses are so grand, what will not humanity be when the science of life prevails? Mr. Nason in early life had the ministry in view, but soon preferred the gallant steed to the dull deacon, and the swift

foot to the slow pulpit, and so he has become one of the famous horsemen of the country, and has put on the road some of the fleetest racers; and, while he can't describe an "angel with wings," he understands the build of the equine and knows the good points at a glance, which is vastly better than theology. To drive a fast horse is nobler than playing on a harp. Behind "The Grasshopper" we sped our way, and this nimble-footed traveler will sometime win the stakes.

Thursday we went to Sargent's Station, a most charming picnic retreat, where the river winds through dense foliage, and swings and hammocks are amid the gleaming shadows. Mr. Sargent is an old-timer, owning several thousand acres, and in his stables are the celebrated "John Sevenoaks" and "The Brown Jug." Thus in the genial company of our friend Nason, "philosopher and guide," our labors have been lightened by a contemplation of the evolution of life; for if there is anything that is wonderful and attractive in the panorama of nature's forces it is the horse, whose symmetry, beauty, strength, speed, and intelligence are oftentimes so marvelous. I have no doubt that the Eve-horse ate the apple with the same avidity as our own grandmother, only our ancestor took a bigger bite, and hence the greater progress and power. But the horses have one advantage. There are no clergymen among them.

So I have had pleasant days at Gilroy in spite of disappointments; and the warm grasp of friendly hands assures me that when I come again to this thriving town I shall be greeted with brighter signs of advancement. A further acquaintance, more organized effort, will undoubtedly stir the inert masses, and with movement there will be enthusiasm. The Liberals of California —many of them—do not realize what powers are at work for retrogression and that the glory of civilization is not won by mere evolution, but by the wise, intelligent, concerted, and determined action of the moral and intellectual forces of man himself. Things are not right, and will not be right until Freethinkers take hold with earnest heart and brain and make them right.

SAMUEL P. PUTNAM.

April 28, 1888.

THE SECULAR UNION.

The Twelfth Annual Congress of the American Secular Union will be held at Pittsburgh, Pa., in October. Considering the subject, the Pittsburgh Truth says:

"In FREETHOUGHT, a new Liberal paper, of which President Putnam is one of the editors, there appeared on March 24 a significant editorial in reference to the American Secular Union and what ought to be done at the next Congress. 'There is no question,' says the editor, 'that the great body of Liberals throughout these States desire a union of some kind through which they can, as it were, touch hands, and which will bring them together in national fraternity.'

"We firmly believe the prominent and influential Liberals of this country would heartily support such a union. But why is it that the American Secular Union does not receive a hearty support from the great body of Liberals, of every shade of opinion? That it does not, no one will deny."

The question, "Why is it that the American Secular Union does not receive a hearty support from the great body of Liberals, of every shade of opinion?" is one that is easily answered. It was answered substantially in the article from which Truth quotes. The Union is not heartily supported because it has so many supposed-to-be friends who are in fact its enemies. By these persons every device for injuring the organization is resorted to. The public and private character of its officers is attacked in open charges and by innuendo. There are promulgators of confidential circulars. There are schemers and plotters and whisperers who by underhanded methods reach the working Liberals of the country and instill into their minds the poison of suspicion and distrust. These schemers and whisperers cannot be reformed; the nature of them cannot be changed; their malady is chronic or constitutional. If they cannot be induced to make their attacks openly, or to put themsleves in a position to be attacked, the only hope for the Secular Union is that they may pay the debt of nature soon and their deeds die with them. No one can wish for the prolongation of the lives of men who live only for the injury they can do to others. It is because such men exist, and make the Secular Union the object of their malignity, that the organization does not receive the full confidence of the great body of Liberals, which it deserves, and is not generously supported by them.

We second the motion of Truth that the other Liberal papers take a stand in the matter, but we cannot agree that the Union needs fixing up by the Pittsburgh Congress or any other. The Union has a platform—the Nine Demands of Liberalism—that needs no tinkering. Its methods are the most effective that can be carried out with small means, and its executive officers are among the best men in the ranks.

The Congress may possibly find means for furthering the work and giving the Union a new impetus. That will be its chief object. It promises to be a lively gathering, and it is hoped that the whisperers or their representatives will there find the lungs to express themselves in a voice audible to the public ear.

A CORNER LOT.

Last week we published the following proposition:

To the Editors of Freethought:

I will give a Corner Lot, 50x100 feet in size. in the city of San Diego, to the person who sends you the largest number of subscribers, at your own rates, accompanied by the cash, during the year commencing May 1, 1888.

Yours for the spread of a New Gospel. RANFORD WORTHING.

San Diego, Cal., April 19, 1888.

The offer is still open, and we believe it is the first one of the kind ever made. Some papers give chromos, and some offer sewing machines, Flobert rifles, and lottery tickets as premiums; but it is evident that the day of chromos and premiums is drawing to a close when corner lots in San Diego take the field. Subscriptions may be sent in at the following rates:

One subscription one year	$2.00
Two subscriptions one year	3.00
Three subscriptions one year	4.00
Four subscriptions one year	5.00

THE CLUBBING BUSINESS.

No subscriber to this paper whose means will permit of his joining the club of one hundred, headed by Mr. Stone, can reasonably expect us to allow him to enjoy a peaceful conscience until he has sent in his pledge. The sooner he gets his name on the list the sooner will he know that satisfaction which comes from a sense of duty well performed. There are now on the $20 roll Mr. Stone, of Oakland, and Mr. Woolsey, of Messina.

Mr. W. H. Pepper, of Petaluma, has started a $10 roll by sending a check for that amount with instructions to open an account with him. He will send the names of subscribers later.

There are, too, the requisite number of sufficiently opulent

Freethinkers within the sound of these words to make up Mr. Schou's $100 club.

Procrastination is the thief of time. By grasping time by the forelock the theft may be prevented. One-half the merit of a good deed comes from doing it promptly, and delays are dangerous at best; for when a man goes to his final rest, it will be no consolation to him to recollect, between his last dose of medicine and his last breath, that he has been a Freethinker all his life, and that it hasn't cost him a cent.

THE people of the East have a legend that somewhere out west of the Rocky Mountains there is a liar who wears the champion belt of the country. He is not definitely located, but the following extract from the Daily Republic indicates that he is at present in San Luis Obispo county. The Republic, as quoted by the Santa Maria Times, says:

"On Thursday night there was lively times in the town of Santa Maria. A member of the Salvation Army made his appearance on the street in the early part of the evening, warning the people of the city of the plains that hell was not far off and advising them to prepare to meet their fate. While he was talking a lecturer on Infidelity was holding forth in the hall. In the mean time the citizens became rattled and having laid in a supply of stale eggs, they went vigorously to work and ran the two cranks out of town."

The "lecturer on Infidelity" referred to was S. P. Putnam, and it is unnecessary to say that there is no truth whatever in the foregoing quotation. The next issue of the Times contained this:

"MR. EDITORS: A quotation from the S. L. O. Daily Republic in the last issue of the Times, purporting to give the result of a Liberal lecture delivered in Santa Maria by Samuel P. Putnam, editor of the San Francisco FREETHOUGHT journal, must have been wilfully or sadly misinformed of the treatment of the above-named gentleman by the citizens of this place, who are not given over to acts of hoodlumism. The audience that greeted Mr. Putnam was a large and intelligent one, nearly all of whom remained attentive and respectful listeners of his sledge-hammer arguments to the end. SANTA MARIAN."

So it seems that Truth has its boots on in San Luis Obispo county.

MARY BAIRD FINCH writes to the Truth Seeker as follows: "The Truth Seeker should claim the honor of being father or sponsor to FREETHOUGHT. What a paper it is!—"a perfect gem!" we hear on all sides. Long may they wave, one on the eastern, the other on our western shore. They are the beacon lights to the orient and to the occident." The relation of FREETHOUGHT to its older contemporary is somewhat like that of the third person of the trinity to the rest of the godhead—"of the father and of the son; neither made, nor created, nor begotten, but proceeding."

JUDGE GREEN, of Oakland, has recently delivered an opinion on the subject of Spiritualism. It was the case of Hannah Traver, who claims to be a "sensitive" medium, examined as to her sanity. The judge said:

"The physicians upon their oath decide that Mrs. Traver is not insane, and that she is entitled to her discharge. In this I concur with them. I am not a believer in Spiritualism, so called; I do know, however, that there are a great many people who do believe in it, and many who are considered level-headed. If we were to consider this belief an evidence of insanity, and people were to be committed for it, we would have to enlarge the insane asylums. In this case I believe that while this person may be off on this subject, she is not insane."

If only the legal distinction between offness and insanity were clearly defined, Judge Green's decision might stand as a monument of judicial wisdom.

No English writer touching upon American customs has excited more amusement than the woman who says in the Nineteenth Century magazine that in San Francisco murder and divorce are of daily occurrence, and that religion and morality are unknown. The statements that the natives of the city wear pigtails, and that the street cars go up and down hill at the same speed without propulsion, would serve equally well to illustrate the accuracy of the author's observing powers. San Francisco lacks prudishness, but the "maiden tribute" business has not yet, as in some centers of English population, attained the distinction of a local industry.

MR. STONE'S FRATERNAL GREETING.

OAKLAND, April 29, 1888.

MESSRS. PUTNAM & MACDONALD: Allow me to send greeting through FREETHOUGHT to Brother Woolsey and say, "Give us a shake." I also want the name of the 100th man, and of the man who will join us if he possibly can, so I can shake hands with them too. If Ranford Worthing is a real estate man, that offer of a corner lot in San Diego to the one who will send in the most subscribers to FREETHOUGHT should send every Freethinker who visits San Diego in search of investments to his office first of all. I know he is the first man I should call on. I suggest that he put it up and let us all raffle for it, making the tickets $1 each, the one who wins it to have the privilege of naming as many subscribers as the money obtained will pay for at your club rates. If this suggestion is approved by him, you may put me down for one ticket.

You say right. Mr. Schou and I talked the matter over before making the offer. We felt that singly or both together we could do almost nothing; but we fully believed there were one hundred and fifty men on the Pacific slope who would willingly give from twenty to one hundred dollars each if they knew that by so doing they could place FREETHOUGHT in such a position as to make it an assured success, if we could only find out who they were.

I still believe, as you say Mr. Schou does, that we shall find them. The paper would probably live without our help, but what good can it do with only a few subscribers? If its subscription list is 2500 the first year it will be 5000 the second, and simply as a business proposition you could not afford to do otherwise than make it better and better with the money all the time. Truly, H. P. STONE.

MR. PUTNAM'S LECTURE HERE.

On the evening of May 27, the last Sunday in the month, Mr. S. P. Putman will deliver a lecture in Irving Hall; subject, "The American Republic." Tickets will be printed and can be obtained at this office.

In conjunction with the lecture Mr. Putnam will endeavor to secure the organization of the San Francisco and Oakland Secular Union, if the Liberals of the two cities feel inclined to unite in that way.

MR. PUTNAM lectures at Sacramento May 6, and at Stockton May 13.

C. B. REYNOLDS has returned to Phœnix, Arizona, to meet a clergyman in debate.

ALFRED BRADLAUGH TOMSON, corresponding secretary of the Utah Secular Union, has forwarded to FREETHOUGHT an extended report of the work of Dr. J. L. York in that section. A long series of meetings have been held, ending with a sociable at which resolutions were passed and a gold-headed cane presented to Dr. York in recognition of his valuable services.

HISTORY OF THE WEEK.

There are droughts in Cuba that will lessen the sugar product from twelve to twenty per cent.——The Alarm, the Chicago Anarchist paper of which Albert R. Parsons was the former editor, and Dyer D. Lum his successor, has suspended publication.——Dr. Clemence S. Lozier, the woman suffrage advocate, died suddenly at her home in New York on the 27th of April.——Fred Gebhardt, Mrs. Langtry's "Freddy," has purchased three thousand acres of land in Lake county, in this state. He will make it a breeding farm for horses.——This news comes late: Miss Easterday, an Ohio lass, was reprimanded for unbecoming conduct in Sunday-school, on Easter Sunday, whereupon her mother rose up and thrashed the superintendent.——The New York aldermen have taken the matter of raising the flag on the City Hall out of the hands of the mayor, where it formerly resided, and placed it in their own.——Mr. Caine, the Utah delegate in Congress, declares there is no further disposition among the Mormons to violate the anti-polygamy statute.——The Prohibitionists of Iowa have nominated a state ticket. The platform adopted at their convention last week favors woman suffrage and advocates a stringent Sunday law.——Concerning the union of the Northern and Southern Presbyterian churches the Louisville presbytery has passed a resolution to the effect that until the Northern brethren are ready to organize the colored people into separate churches the agitation of the question of uniting had better be dropped.——At the President's reception on the 27th there were present delegates of a religious convention, the Boston baseball team, many of the ballet of a theatrical troupe, and the chorus of an opera company. A religious crank, who informed the ushers that he was "owned by God and the Bible," was shut out.——Mortality statistics show that there were 127 deaths in San Francisco last week against 109 for the corresponding week last year.——An English brewer has willed $150,000 to the United Presbyterian church.——The governors of the thirteen original states, with the exception of Massachusetts, met in Philadelphia last week to take steps toward preparing a fitting memorial of the one hundredth anniversary of the United States constitution. The governor of North Carolina and the governor of South Carolina were in attendance, but their conversation is not reported.——Cincinnati is in the throes of a new Sunday law, and the people have not yet made up their minds whether they will pay any attention to it or not.——Senator Stanford is reported to have said in an interview that the talk of his candidacy for the presidency is all nonsense, and that he does not wish to be considered as such.——The San Jose floral fair opened magnificently last Saturday evening.——Several severe earthquake shocks frightened the inhabitants of the interior on the 28th ult. They were felt at Stockton, Nevada City, Truckee, and other places. ——The emperor of Germany survived the recent crisis in his health, and is on the mend and in excellent spirits.——The steamer Belgic came in Saturday last with 623 Chinese on board. ——It is estimated that 65,000 teachers will be represented at the coming educational convention in San Francisco.——A Roman Catholic college is in process of erection at Petaluma, and has reached the third story. The claim is made for it that it will be an "imposing" structure. Imposition is the most prominent feature of all Catholic institutions.——Gladstone has an article in the Nineteenth Century magazine in defense of orthodoxy. ——The Jewish Times denounces the statement of the Central Baptist that ten thousand Jews have been converted to Christianity in the present century as "false, wilful and malicious." ——The Rev. Edgar L. Hermance, of White Plains, N. Y., committed suicide in the pulpit last Sunday by shooting himself in the head. He was in trouble over the matter of his salary. ——The Chicago Times will send a party of hunters into the southwestern part of Texas to discover and round up the last of the wild buffaloes.——Melville W. Fuller, of Illinois, has been named by the president to the Senate for chief justice of the United States.——A meeting, composed of Irishmen and Englishmen, held at Aldershot, England, on Monday, condemned the pope's decree, and resolved to found a branch of the Home Rule organization, and to cease contributions to Peter's pence.——The fine ocean steamer, Queen of the Pacific, plying between San Francisco and Southern ports, sprung a leak last Sunday and sank at the wharf at Port Harford. No lives were lost.——Madam Diss De Bar, the alleged fraudulent medium, is held for trial in $5,000 bonds.——There have been great freshets along the Connecticut river, in New Hampshire and Vermont.——In the forty-eight hours ending at noon last Monday 10,000 immigrants landed at Castle Garden, New York.

A LETTER FROM SAN JOSE.

On the 22d instant S. P. Putnam, president of the Secular Union, gave two lectures in this city. The following notice, which appeared in the Mercury of the 23d, will show what was done:

ED. MERCURY: I take it upon myself to give you a brief outline of the lectures of Mr. Putnam at Turnverein Hall, Sunday. The afternoon lecture, on "Dangers Ahead," was ably handled. I wish every citizen in San Jose could have heard it. He proved that as a nation we are not acting in accordance with the Constitution of the United States, and gave numberless reasons for the necessity of organizing auxiliaries to the American Secular Union, whose fundamental basis is the Nine Demands of Liberalism, which demand a total separation of church and state. He quoted from Franklin, who said, "We hold that the only guarantee of religious or civil liberty is the absolute divorce of church and state;" from James A. Garfield, who said, "The divorce between church and state ought to be absolute;" from George Washington, who said, "The government is in no sense founded on the Christian religion;" from Grant, who said, "Keep church and state forever separate." He proved that danger threatens our government, and that we should be up and doing. The evening lecture, on the "Glory of Infidelity," was a masterly effort. I will not attempt to give you a synopsis, as it would occupy too much space. I will merely say that he stated that "the title of Infidel is one that has been bestowed upon us by the Christian world. We do not call ourselves Infidels; we call ourselves Freethinkers, but we are willing to accept the title they have given us," etc. At the close an organization was effected, and the following temporary officers were elected; President, Mr. Woodhams, of Santa Clara; secretary, Mrs. R. H. Schwartz; committee on by-laws, Messrs. Magenheimer, Titus, Pobritz, and Mr. and Mrs. R. H. Swartz. All felt that they had spent a profitable day.

MRS. R. H. SWARTZ.

The committee appointed a meeting for Sunday evening, April 29, and that evening found them in their places, with the exception of Mr. Woodhams, who was unavoidably detained at home. R. H. Schwartz was appointed in his place. The constitution and by-laws presented were satisfactory, but some additions were found necessary. A committee of three was appointed to draw these up. Mr. Vostrovsky, Miss Anna Vostrovsky, and Mr. Scheneman compose this committee. The money was raised to send for the charter, and the secretary was authorized to attend to the matter at once. It was decided to call this organization the Secular Union of San Jose. The dues were fixed at fifty cents the first month, and twenty-five cents per month thereafter. Adjournment was taken to Wednesday, May 9.

MRS. R. H. SCHWARTZ, Sec'y.

San Jose, April 30, 1888.

Left Desolate.

A little while you tell me, but a little while,
And I shall be where my beloved are;
And with your eyes all large with faith, you say,
"Thy dear ones have not journeyed very far."

"Not very far." I say it o'er and o'er,
Till on mine ear mine own voice strangely falls,
Like some mechanic utterance that repeats
A meaningless refrain to empty walls.

"Not very far." But measured by my grief,
A distance measureless as my despair,
When, from the dreams that give them back to me,
I wake to find that they have journeyed there!

"Not very far." Ah me! the spirit has
Had its conjectures since the first man slept;
But oh the heart, it knoweth its own loss,
And death is death, as 'twas when Rachel wept!

—Chambers's Journal.

"Is Mr. Anthony Comstock present?" inquired the speaker, pausing a moment. "No," came from the audience. "Then, friends and fellow citizens," went on the orator, raising his voice until the rafters rang, "the sentiment I have just uttered is the naked truth."—New York Sun.

SERVETUS.

Among the historical associations of the places a tourist visits those are most thoroughly vivified in which he previously had the deepest interest. And so, among all the memories that cluster around Geneva, those of Calvin, Voltaire, Rousseau, and Servetus are apt to stand forth in boldest prominence. The careers of the first named have been amply set forth, but poor Servetus has hardly had his share of notoriety. Be it my privilege to pay a tribute to this pure-minded Spaniard—scholar, physician, geographer, and proto-martyr at the hands of the reformed religionists.

Servetus quitted his student life to take service with the confessor of the Emperor Charles V., with him visited Bologna and Augsburg, and thus not only saw the great world, but came into contact with distinguished thinkers. Leaving the employment of the confessor, he had some intercourse with the Swiss reformers, and wrote his book on "Trinitarian Errors." He did not take his stand as a Unitarian pure and simple, but held to the divinity of Christ and the Holy Ghost. It is in attempting to define this Trinity in other terms or from another point of view than that expressed in the Athanasian or Nicene creeds that men became befogged. While Servetus would not assent to a Godhead in three persons, going so far as to term such a God a three-headed Cerberus, he yet conceived Christ and the Holy Ghost as modes, forms, or manifestations of deity. In fact, while attempting rigorous and hair-splitting definitions, he wanders off into the realm of Pantheism and vague, nebulous statement. This difficulty of defining God in terms of human speech is like undertaking to measure the ocean by cupfuls. The only wonder is that any one should attempt it, seeing that the scriptures themselves say, "Who, by searching, can find out God?" The Quakers were both reverent and wise, perhaps, in this respect, the wisest of the sects, as they refused to define the Godhead in other than scripture terms.

Returning from Augsburg to Paris, Servetus met Calvin there and discussed these matters, but did not convert him to his misty views on the Trinity. Hard and fast definitions are perhaps more congenial to the Calvinistic mind than such as those of Servetus, which reverently leave God, so to speak, undifferentiated.

Leaving Paris, Servetus went to Lyons, and, taking the name of Villinovanus, he edited, with credit to himself and profit for the distinguished printer for whom he worked, a fine edition of Ptolemy's geography. Here he formed the friendship of an able physician, who recognized his ability and persuaded him to study medicine. To do this he returned to Paris, and, being an apt scholar, he soon himself became a lecturer on this subject.

About this time he formed the conviction that the baptism of children was an error, his views on this subject telling heavily against him, at his fatal trial in Geneva, in the minds of his judges, who could more readily discern this heresy than disentangle fine-spun controversies about the Trinity. Driven from Paris by the jealous antagonism of other medical teachers, he took service with the archbishop of Vienne, France. About this time he edited a second edition of Ptolemy for the same printer, which was an improvement even on the former, and an edition of the Bible with notes. It was at this period that he made the discovery of the circulation of the blood, for which he must be forever famous, at least in the annals of medicine. He distinctly states the passage of the blood from the heart to the lungs, and its return to the heart, and hints at its flow from the heart again through the arteries and its return by the veins.

It was at Vienne that he secretly printed his great book, "The Restitution of Christianity," which possibly he fondly hoped would put him in the front rank of the Reformers, or at least bring them to his views of the Godhead. The whole edition was cautiously shipped to Germany to be sold there, and a copy reached Calvin at Geneva. Calvin, having an antipathy for this author of a rival doctrine, found means to surreptitiously denounce Servetus to the Catholic authorities at Vienne, desiring thus to demonstrate the abhorrence of the Reformers for Unitarianism. The inquisitor pounced upon Servetus, though sheltered in the employ of the archbishop, and he was tried and condemned. Knowing the punishment was the terrible death by fire, Servetus adroitly effected his escape, and went to Geneva, expecting safety in secrecy if not open toleration there. But his presence became known to Calvin, at whose instance he was arrested and put on trial. His cause was taken up by those who were opposed to the harsh rule of the French reformer, and, buoyed up by these partisans, Servetus defied Calvin in as bitter and contumelious terms as Calvin used towards him. This kind of vilification was the usage of the era, the arsenal of the fathers being drawn upon for opprobrious epithets. The grounds of accusation were several times changed at Calvin's dictation, who was tempted by every motive, perhaps personal vindictiveness included, to insure Servetus's condemnation. If he was eager to clear his skirts of the taint of Unitarianism by informing on him to the Romanists in France, it was still more incumbent upon him to secure his conviction when in his own territory. Again, for the perpetuation of his own power, it was necessary to crush Servetus, because the cause of the latter was championed by the party seeking to dethrone Calvin in Geneva. One of the Italian reformers at this juncture happened to write to Calvin of the appearance of Unitarian doctrine among the convents; and the Swiss Protestants of the other cantons also urged his condemnation as essential. Thus every consideration peculiarly conspired to embitter Calvin and impel him to that fiery sacrifice of his theological and personal antagonist which is the burning brand on his character. That Servetus could have supported himself intellectually so admirably during this trial is most remarkable, for not only was he horribly maltreated while in prison, but he was deprived of those advantages of meeting his opponent—such as counsel, books, time for preparing answers, etc.—which were essential to his defense. These were particularly necessary seeing, as mentioned above, Calvin several times changed the grounds of his accusations. Not only did Servetus bear up most wonderfully under the hardships of his prison life, but he replied with surprising courage and ability to the attacks and contumely of Calvin. In fact he was so able that he almost slipped through Calvin's fingers, and would have done so but for his Anabaptist views and the pressure Calvin was able to bring to bear upon his judges.

At last Calvin succeeded in forcing the court to pronounce his condemnation, and it would constitute a grand theme for some painter to depict Servetus, a physical wreck, brought up one morning, all unconscious of his fate, before the judges, gathered at the door of the Hotel de Ville, to hear his awful doom. Stunned and agonized by this sudden and unlooked for ending of his trial, and knowing full well the exquisite agony he was to endure, Servetus for awhile broke down. But, returned to prison for an hour, his nobility returned to him, and he sent for Calvin, who came rejoicing in the hope that he might give in his recantation before he endured the stake. It was not, however, to recant his well matured opinions, but that he might before he died apologize for the harsh words that he had hurled at him, that Servetus called for Calvin. Disappointed of his triumph and unmoved by his opponent's affecting apology, Calvin left him to his fate, but sent some of his preachers to embitter his last moments by reproaches as he went on the road to Champel. To add to his torment green wood was placed on the funeral pyre. Servetus was chained to the stake and the torch applied. Let us draw a veil over the sickening scene, thanking our fate that such an execution cannot be inflicted upon us. That such punishments were congenial to this gloomy era is shown by the fact that the waters of some of the springs of Europe were recommended as beneficial to persons who had been tortured on the rack. Think what a distance, greater than that of time, separates us from the possibility of such torture inflicted for religious opinions conscientiously and devoutly held.

It was under the influence of such feelings of gratitude that I walked out with an intelligent physician from India, one fine afternoon, to Champel, which is on the edge of the built up portions of Geneva, in the same month that Servetus met his fate for giving voice to convictions similar to those now extensively held in Christendom. It was October 27, 1553, that Servetus died at the hands of men whose tenets (viz., that a vindictive God pursues the predestinated soul through æons with unmitigated torture, each moment of which is to be worse than those

last ones of Servetus) now seem horrible and blasphemous. But always men have personified God according to their own ideals. As we walked out in the clear bracing atmosphere of the lovely Alpine scene I imagined Servetus as gazing at almost the identical view that met our eyes: the beautiful Lake Leman to the east, the Jura mountains to the north, the Mount Blanc range to south, and the rolling landscape to the west. Who can realize the agony of this lonely man, hounded to the last by his persecutors, going to a bitter death in the vigor of his intellect, and yet courageous to the end and spurning the invocations to recant. He died! but shall we not put up some memorial to witness to the respectful sympathy of an age that resents the cruel doctrine and persecuting spirit of Calvin? Yes! Though the exact spot is not identified where his cruel taking off was effected, yet the vicinity is known. Not far from where his spirit took its flight is a hospital, fit type of his humane nature. Here, in these grounds, let the memory of the martyr and distinguished physiologist be commemorated by a simple tablet to be erected by the unsolicited subscriptions of his admirers and sympathizers. H. J. S.

Montreux, Switzerland.

NOTE.—An excellent book on this subject has been published by Dr. R. Willis, of London, entitled "Calvin and Servetus." Dr. Willis was attracted to study the career of Servetus from having been called upon to edit the literary remains of Harvey, and while engaged in this work found that Harvey had been substantially preceded in his discovery of the circulation of the blood by Servetus. Dr. Willis's book is based on the exhaustive labors of H. Tollin (pastor of the Huguenot church of Magdeburg), who has for thirty years made Servetus's life a study, and has published about forty studies on him, after having traveled in his footsteps over Europe. "Servetus's system of Doctrine," in three volumes, "Luther and Servetus," "Melancthon and Servetus," "Bucher and Servetus," "The Discovery of the Circulation of the Blood," "Harvey and his Predecessors," "The Character of M. Servetus," (which has been translated into English, French, Hungarian, Italian and Spanish) indicate the thoroughness and industry with which Mr. Tollin has executed his work. The following inscription has been suggested for the memorial, and it would seem as if Calvinists, Catholics, Jews, Pantheists, Unitarians, and even Atheists (if indeed such exist) could unite in erecting a monument to bear such a simple inscription as is proposed:

A LA MEMOIRE
de
MICHEL SERVET,
MORT SUR CETTE PLACE,
Victime de l'intolerance religieuse,
a monument a ete elevee
au nom de
le liberte de conscience du xix siecle.

[Translation.]

To the memory of Michael Servetus, who died on this spot, a victim to religious intolerance, this monument has been erected in the name of the liberty of conscience of the 19th century.

WHAT THE DEVIL HAS DONE.

All the progress of the world, all the development from barbarism to civilization, from fig-leaves to broadcloth and velvet, from oxcarts to railroads and steamboats, from tents to palaces, came from the knowledge man gained through the fall, and the need which at the same time came upon him "to earn his bread by the sweat of his brow." For is it not work that brings out the powers of mind and body, as it is evil resisted that makes the character grow strong? Without the devil there would have been no fall; without the fall there would have been no knowledge of good and evil, no necessity to work, no evil to be resisted; and without this knowledge, without this necessity to work, without evil to be resisted, there would have been no progress, no civilization, no development of man's own mind or soul. And is there any intelligent man in our modern world who would exchange his knowledge, his freedom of will, his power of self-development and progression—signs that tell him he may reach yet higher; that he is neither an animal nor a puppet, but a being akin to God—for the inane and childish delights of the Garden of Eden?

Is there any man who would give up the comforts of his own house, the comfort of his hotel, his traveling accommodations, his telegraph by which he can communicate with the uttermost parts of the earth, his telephone that enables him to converse with an acquaintance miles distant, his warm furs in winter and cool linen in summer, his books, his pictures, his newspapers, his wonderful discoveries in the great world of art and science—is there any intelligent man who would exchange these earthly goods, these tokens of his progress, these evidences of his freedom of action and creative brain, for the ignorance and uncivilized life of the Garden of Eden and the delight of living without work, in harmony with lions and lambs?

And if we look at the matter rightly, should we not give the devil his due and feel greatly indebted to him—power of evil though he be—for the part he has played in man's development? For if he had not tempted Eve what would man be now? If he did not still tempt us, how could we ever grow strong? And surely a strong and beautiful character, though it be developed only through trial, temptation, and suffering, is more to be desired than a life of aimless ease, in which there is no progression, no development, and only such pleasures as are common to bird and beast?—Louisville Courier-Journal.

THE MODERN CHRISTIAN RELIGION.

All history must be accepted with a great deal of allowance and uncertainty. Even the most recent is full of error. The history of our late war is given by many authors, and by all in different terms and colors. There is no one great event but each has his own version.

Ancient history if still further from reliable truth. Its dawn is full of fables, ghosts, demons, gods and demi-gods, miracles and prophecies without end. The further you go back the more they abound, but even at this day history is not accepted as demonstration for any great truth. Science refuses merely historic statements. Law will not listen to them. They demand something more; the sworn testimony of those who were there, of what they saw and heard. They must be well informed, impartial, and have no motive or purpose for misstatement.

They do not accept the testimony of Mormons as to the life and character of Joseph Smith. They are not content with the evidence of Spiritualists as to the work of their mediums. Indeed, we find men of all sects and parties ready to mislead, to distort, and invent facts to draw other men over to their opinions and interests.

Ghosts, miracles, and prophecies have vanished into thin air. In the light of modern science, newspapers, and general intelligence they have no existence. Italy and Ireland are full of holy places—wells, churches, images, and locations memorable for miraculous appearances and effects. America has none. Discovered, located, and named by a practical and sensible people, we have not one foot of holy ground in this vast republic.

The Christian religion began with Jesus Christ, almost nineteen centuries past. The first records of his life, the four gospels, are the only evidence we have of his existence. Accepting them as narratives of an actual life, and casting out all that modern science rejects, because it is not proven, it is improbable, it is impossible, as we think, and incapable of proof, we find these facts remaining:

That he was of very poor parentage; was without rank, learning, or property; about thirty years of age he began to preach; he was wise, eloquent, and loving; he attracted crowds to hear him; he was the friend of the poor. He taught these things: "God is your father and mine; we are all brethren; call no man master; there is none good but God; love ye one another; do as ye would be done by; forgive as you would be forgiven; sell that ye have and give to the poor; lay not up treasures on earth; suffer little children to come unto me, for of such is the kingdom of heaven; it is not God's will that one should perish; who denieth one of them bread or water, denieth it to the Father in heaven; unless you believe and do these things, ye cannot be my disciples; lay not heavy burdens on men's shoulders; make no long prayers; blessed are the meek, the peacemakers, and all those who hunger and thirst after righteousness, for theirs is the kingdom of heaven."

These words are truly sublime and beautiful. As a message from God they would be worthy of their origin. Coming from a man they lift the author to the very pinnacle of human greatness. Christ is worthy to sit with the foremost of mankind. In moral excellence he has no superior. But he is not alone in his

glory. Before him the same things were taught; and since, they have been elaborated, refined, and more accurately and practically explained and enforced.

Yet his character was not without fault. His wine exploit at the marriage feast is not defensible. His conduct to the fig-tree is not that of a philosopher, and his standing dumb before Pilate is scarcely becoming in a brave man.

As a man he commands our love and admiration, and makes us wish with Desdemona "that heaven had made us such a man." As a God, or the Son of God, or in any manner allied to the Eternal Mind of the Universe, he fails utterly. We cannot conceive of such a relationship. But be he what he may, his word and actions called around him many zealous followers. They proclaimed his greatness and his doctrines. They understood him to preach communism. They had all things in common, and no man called that his own which was his own. They had love feasts, and clung to each other with great affection.

As time rolled on we find two things appear in their ranks. They began to magnify the character of Christ and to worship him, and in the same degree to neglect the practice of his precepts. As the church grew, deacons and bishops appeared. The commune was laid aside. Christ was gradually exalted into a prophet, an evangel, the son of God, and God; and all the while his precepts were disregarded, and gradually dropped out of sight.

Organization brought rank, the bishop. Strife ensued. The love was lost. And as early as the second century we find Christians murdering each other about the rank of Christ, whether he were a prophet or God, and at the same time neglecting all that he commanded them to do.

Three hundred years after his death, the bishops were called father. They had seized a supreme power in the church. Christians were no longer brethren, they called the bishops pastors and masters, and forms and ceremonies, long prayers, and fees for the bishops took the place of brotherhood, common property, and good works.

Then the emperor of Rome, Constantine, in great trouble, pretended to become a Christian, and made his throne secure by an alliance with the bishops. We do not learn that the brethren were consulted; the bishops carried the church over to the side of the emperor.

Thus secured on the throne, he desired to make the alliance more perfect. He called the Council of Nice. The delegates were not elected by the brethern. The emperor called the bishops and of them only such as he chose. The bishops presumed to represent the church, and to give it away to the emperor.

The Council of Nice met soon after the year 300. The bishops composing it were neither good, wise, just, nor peaceable men. As compared to this council the convention that framed the Constitution of the United States were saints and angels. These last deliberated wisely and kindly. We are not aware that any offensive words were spoken; and surely no serious quarrels arose. The Constitution they produced will command the admiration of mankind to the end of time.

On the contrary, in this Council of Nice they quarreled, fought, beat, and assassinated each other in their disputes about the sacred books and the creed to be established. There was no freedom there. The obstinate minority were put out of the way by violence. Their history will tell you so much

This council, thus constituted, declared what the Christian religion should be. It selected the books of the Bible. It fixed the creed. It made the trinity. It declared Christ the son of God. It made the bishops lord bishops and entire masters of the church. They swore to support the emperor, and he swore to support them. When their work was finished the emperor made proclamation "that the council had declared the true and only Christian faith; that all Christians were commanded to receive it without question; that all who should question it should die the death, and their books be burned with fire."

Thus was the religion of Jesus changed into the religion of Rome. Christ was nominally exalted, and made God; while all his teachings were trampled under foot and forever put aside. The sham took the name, the shadow, and rejected the substance.

The bishops have risen all the time from that day forth, into archbishops, cardinals, and popes, and the people, the brethren, have sunk into children, servants, slaves, without a voice in the church, or the right to think for themselves. The bishops are everybody, and everybody else is nobody.

The Protestant churches have undone some of this clerical aggrandizement. But they have never gone behind this Council of Nice, and questioned its decisions. The Bible as the word of God, has no support except this corrupt council. The dogma of the Trinity came from the same source. The whole scheme of church organization and clerical supremacy began here.

The imperative duty of belief was in the spirit of the imperial proclamation. All speak of the empire, despotism, dictation, and death and hell for unbelief and Freethought. The religion of Christ was set aside, and the religion of Rome took its place. Every precept was reversed:

The bishops became pastors and masters; the disciples were no longer brethren; the pope became holy father; the church piled up wealth; the poor starved; the children were neglected; they said long prayers; they invented useless ceremonies; they preached salvation for belief and for vain and empty ceremonies; they ceased to be doers of the word; they became allies of kings, and enemies of the poor.

The Roman Catholic church was organized like a great army, with lay brothers, priests, deacons, archdeacons, bishops, archbishops, cardinals, and pope. They taught this religion of Rome as the religion of Christ, and they succeeded in converting the ignorant multitudes by their persistent reiteration.

Other religions have done the same, and with about the same results. The numbers attached to each indicate pretty well the time they have been at work, and the perfection of their organization; but by no means the amount of truth attached to each. Thus we find:

Name.	*Time at work.*	*Numbers.*
Bhuddists,	3,000 years,	500,000,000
Christians,	1,900 "	400,000,000
Mohammedans,	1,200 "	200,000,000
Protestants,	300 "	150,000,000
Methodists,	100 "	20,000,000
Mormons,	50 "	200,000

It will be seen here that Christianity, as it is called, has made no miraculous progress. Buddhism and Mohammedanism have kept pace with it for the time they have been at work. The minor branches of Christians have numbers proportioned to their age and Mormonism and the Salvation Army have achieved a success equal to their age.

But each and all of them are at war with the Republic, its freedom of thought, its government by the people, and its no punishment for honest opinions. They all have clergy by the grace of God; they all command belief; they all punish unbelief; they are all on the imperial pattern. The great republic cannot accept the decision of the imperial Council of Nice as to the character and religion of Christ. It has no good reason to reject them all. It has no confidence in the emperor; none in the bishops called by him; none in the conduct of the majority; none in the method of enforcement.

We call for a new trial of all the issues. We deny that that council had any right to decide for us. Our fathers, our scientists, our jurists all declare that it committed the gravest errors, which we hold to be irrational, unjust, and destructive of all liberty and manhood. The learned world calls for a new trial, and is reiecting the whole scheme in all the great centers of intelligence. Were a council of learned and representative men of Europe and the United States to meet now to do over all the work of the Council of Nice, they would not sustain that council on a single point. They would break down the whole system and with one voice declare:

That the mind is and must be free, as the only guarantee of freedom, virtue, and happiness; that no opinion can be a crime; that it would be utterly unjust for either God or man to punish mere opinions; that all religion is error that teaches any of these things.

H. L. KNIGHT.

The Sublime Height.

If you want prohibition in all its purity and grandeur, let liquor alone, and it will never molest you or make you afraid.—Santa Ana Standard.

"THE HOLY SABBATH."

In the fifteenth chapter of Acts we read of a council of Apostles and Elders convened especially to determine what should be required of Gentile converts, and the decision was that they should "abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." But Sabbath-breaking is not mentioned, and apparently never thought of.

So the fourth question must receive a decided negative.

If Christ had intimated that a new Sabbath was to replace the old one, the evangelists would probably have heard something of it, and mentioned it in their narratives. Let us see. Matthew says: "In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. xxviii, 1). This was written, according to Christian chronology, six years after Christ's ministry, and he says the Sabbath was the seventh day of the week, ended before "the first day of the week" began. Mark xvi, 1, reads: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had brought sweet spices that they might come to anoint him, and very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun."

It seems they had waited till the Sabbath was past, and then came to perform the rites on the first day of the week, a thing they could not do on the Sabbath. This was written twelve years after Christ's crucifixion, yet Mark speaks of the Jewish Sabbath as being the only Sabbath known.

Luke, writing twenty-three years after Christ, says: "And they returned and prepared spices and ointments, and rested on the Sabbath day according to the commandment."

What commandment? Undoubtedly the Mosaic commandment, as there was no other on record (Luke xxiv, 1).

John, the disciple whom Jesus loved, writing more than sixty years after the death of his master, speaks of "the first day of the week," but says not one word about any sacredness attaching to it, and John would have known if Christ ever intimated anything of the kind.

Sunday Sabbatarians try to torture the language of John (Revelation i, 10) into a recognition of the sacredness of the first day of the week, and foolishly assert that the words "Lord's day" refer to Sunday, or the first day of the week. By turning to Exodus xx, 10, 11, and Mark ii, 28, you will see how much truth there is in the assumption. They read: "But the seventh day is the Sabbath of the Lord thy God." "Therefore the Son of Man is Lord also of the Sabbath." A desperate case with unscrupulous men always insures desperate measures.

Having shown that the apostles and evangelists did not institute the Christian Sabbath, and knew nothing of anyone else having done so, we now proceed to the consideration of:

5. "If the apostles did not institute the Christian Sabbath, did the fathers of the church do so?"

Justin Martyr (A. D. 140) said to some learned and zealous Jews: "You Jews think when you have passed a day in idleness, you are very religious. Our God is not pleased with such things. There was no need of Sabbaths before Moses, so there is no need of them since Jesus Christ."

Ireneus, Tertullian, and Eusebius held similar views, and taught that the Sabbath, as mentioned by Moses, signified only the appointment of a day to be observed afterwards by the Jews, but by none others.

And they say that there is no evidence that the patriarchs in all their 2,500 years ever observed it, or were required or expected to do so. Ireneus said: "Abraham had faith and was called the friend of God, yet neither was circumcised nor observed the Sabbath."

St. Cyril, bishop of Jerusalem, A. D. 345, forbids his converts to observe the Sabbath and says: "Henceforth reject all observance of the Sabbath." Athanasius says: "We keep no Sabbath." Epiphanius says: "The Jews have their little Sabbath, but we our great Sabbath, which is, rest from our sins." According to St. Jerome, all days are alike to a Christian. St. Augustine plainly declares that there is no obligation on a Christian to keep any Sabbath and says: "The observance of that kind of a Sabbath which consists in the observance of a single day is no longer a duty for the faithful." St. Chrysostom also says: "For what purpose then did he add the reason respecting the Sabbath, but not in regard to murder? Because this commandment was not one of the leading ones, but a kind of a partial and temporary one. And for this reason it was abolished afterwards." Here the "silvermouthed saint" speaks positively of the Jewish Sabbath being abolished, but no word escapes him of the establishment of a Christian Sabbath in its stead.

The apostles wrangled over the observance of the Sabbath, but it was always the Jewish institution they referred to. The phrase, "the first day of the week," occurs in the New Testament eight times, but a holy character is never attributed to it. The word "Sabbath" occurs about thirty times in the New Testament but it never once refers to the first day of the week.

You may search the Bible from the words, "In the beginning," to the "Amen" of Revelations, and you will not find the word Sunday in it.

The evidence is voluminous and all-conclusive that the fathers of the church regarded the Jewish Sabbath as no longer binding, but did not regard the first day of the week as a substitute for it.

That this is true is evident from the official utterance of the holy Catholic church, as set forth in the eighth canon of the second Council of Nice—the only authoritative dictum of the church on the subject. It reads as follows: "Whereas, some deceived persons, coming from the religion of the Hebrews, have appeared to deride Christ, our God, feigning to become Christians, but denying him in secret, and secretly observing the Sabbath, and doing other Judaic action," etc.

So the "Universal Christian Church" is not responsible for the Protestant Sabbath.

This brings us to inquire whether the Reformers may not be responsible for our present Puritanical Christian Sabbath.

Colonel Ingersoll once said that "Calvin was as near like his God as he could be, and enjoy good health," yet in Book 2, Chapter 8, of Calvin's "Institutes" occurs this passage: "The fathers frequently call the commandment for the Sabbath a shadowy commandment, because is contains the external observance of a day which was abolished with the rest of the figures at the advent of Christ. * * * Christians, therefore, should have nothing to do with a superstitious observance of days." He further wrote, "Neither do I regard the septenary number that I would bind the church to its observance. And truly we see what such a doctrine has profited, for those who adopt it far exceed the Jews in gross, carnal, and superstitious observances of the Sabbath."

That was Calvin in 1550, but to-day he could not win a fourth-class prize in a Presbyterian Sunday-school.

Martin Luther—once considered pretty good Protestant authority—said: "As regards the Sabbath or Sunday, there is no necessity for keeping it. If anywhere the day is made holy for the mere day's sake; if any set up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, and to do anything that shall reprove this encroachment on the Christian spirit of Liberty."

Philip Melancthon embodied in the "Augsburg Confession" the following: "They who think that the observance of the Lord's day was appointed by authority of the church, instead of the Sabbath as necessary, are greatly deceived, * * its observance, nor any other day is of necessity. There are extant monstrous disputations respecting a change of Sabbath, which have sprung up from a false notion that there should be worship in the church like to the Levitical worship. They dispute about holy days, and how far it is lawful to work on them. What else are disputations but snares for men's consciences?"

Archbishop Cranmer said: "The Jews were commanded to keep the Sabbath day, but we Christians are not bound by such commandments of Moses' law."

William Tyndale, who translated the Bible, and suffered martyrdom, says: "As for the Sabbath, we are lords over it, and may yet change it to Monday, or any other day of the week as we see need, or may make every tenth day a holy day. Neither need we any holy day at all, if the people might be taught without it."

John Milton writes: "If on the plea of divine command they impose upon us the observance of a particular day, how do they presume without the authority of a divine command to substitute another day in its place?"

HARRY HOOVER.

CORRESPONDENCE.

A Friend Promised.

To the Editors of Freethought:

Inclosed I hand you $2, which you will please pass to my credit for one year's subscription to FREETHOUGHT.

I am real proud to see that you are meeting with good favor, and trust that your journal may grow and prosper.

I shall render you all the assistance possible, and in case you get in a "tight" let me know and I will come to the rescue.

Yours very truly, LOUIS C. GILMORE.

Sherman, Texas, April 18, 1888.

Inconsistent.

[Refused publication at the Union Record office, Sacramento.]

If it is right for the church to allow migratory lecturers to lecture and exhibit in their churches for the purpose of advertising their business, why will she not allow ethical, liberal, and scientific lecturers there without any restrictions or qualifications?

A cause must be weak if it must seek protection from the church in order to impose upon the credulity of the people. At the same time it can give the church no credit or strength. In this age of the world charlatanism, or anything else that is not pure and good, can no longer be imposed upon enlightened people, notwithstanding it seeks shelter under the wings of the church.

The unwary, the uninformed, should not be imposed upon by the sanction of the church.

L. C. HILL.

Large for its Size.

To the Editors of Freethought:

I have received two or three copies of FREETHOUGHT, and to say that I appreciate it is stating it very mildly.

It is just the kind of a young rooster one might have expected, being hatched from a Truth Seeker egg. I think FREETHOUGHT is just as good for its age and just as big for its size as any of the Liberal papers—and they are the best in the world. When I commence lecturing this fall, which will be about September 1, I will try to secure subscribers for you, and all the Liberal papers, giving subscribers their choice, as I am friendly towards all of them.

I inclose 10 cents for Mr. Stevens's pamphlet, "God in the State." May you meet with the success you deserve.

Fraternally yours, GEO. H. DAWES.

Pittsville, Wis., April 12, 1888.

Mr. Woolsey's Word to Liberals.

To the Editors of Freethought:

I hand you three additional names which I wish you to send sample copies of FREETHOUGHT to.

And I wish here to say a word to all friends of humanity, and especially those who receive sample copies of FREETHOUGHT, founded and established at San Francisco in the month of January, 1888, for the purpose of free discussion and education to such as will heed its voice and unstop their intellects and thus welcome the new gospel—newer now than when first uttered, because of the blindness and unwillingness of those held by old customs and preconceived notions to unloose the bonds that bound them.

It is much easier to go along with the current than to stem the tide or row up stream, and it is only those that brave the flood who are the rescuers of those unable to save themselves. Christ was a bold reformer and struck blows right and left against rigid traditions in his day. The true Christ of to-day is one who loves the race and is swift to see the signs of the times giving warning; who advocate science and nature's morality as against so-called Christian morality; equal taxation, and secularization of all public offices and trusts, and a government "of the people, by the people, and for the people," and not for any god or ruler in the skies; who believes in inalienable and individual rights, among them "life, liberty and the pursuit of happiness," which in these later days are sought to be preverted to the glory of mammon and not man, and woe be to those by whom the offense cometh. So say I, and so should all the people say anew.

Now, a word to the wise is said to be sufficient. Will the friends who receive these sample copies ponder a moment and see if they can afford to be without this Freethought paper from one of the great marts of the world; news of the week, both religious and secular, and the "News and Notes" written by the editor, Samuel P. Putnam, who, as the apostle of liberty and humanity, gives such a glowing description of all places visited, and not only the places but the principal and leading people of each place, and leaving nothing untold peculiar to it. Thus you get a weekly history of everything stirring and important connected with this wonderful land, and all for the meagre sum of 3 cents each week. So please forward the ducats and make glad the hearts and hands interested.

NATHAN WOOLSEY.

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The following are the names of some of the distinguished Liberals who will, from month to month, contribute to the columns of this magazine: Robert G. Ingersoll, T. B. Wakeman, Thomas Davidson, Wm. Emmette Colman, James M. McCann, Frederick May Holland, Helen H. Gardener, Prof. A. L. Rawson, Allen Pringle, J. M. Peebles, Elizabeth Cady Stanton, A. B. Bradford, S. H. Preston, Courtlandt Palmer, Harry Hoover, Lyman C. Howe.

TESTIMONIALS.

I am greatly pleased with the Freethinkers' Magazine, and wish it the greatest success.—Robert G. Ingersoll.

Without doubt the Freethinkers' Magazine, as now published, is by far the handsomest journal in the Liberal field. No matter how many Liberal papers a Freethinker may be taking, he cannot afford to be without the magazine.—C. P. Farrell, Colonel Ingersoll's publisher.

I beg to congratulate you and your readers on the splendid appearance of the Freethinkers' Magazine. Nor is the mental part behind the mechanical. It must surely prosper, as it certainly deserves to.—Allen Pringle.

I think the magazine grows better and better with age. I like its Liberal spirit. I believe it will live. I shall do all I can to help it.—Judge G. W. Lewis.

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The Freethinkers' Magazine is a clean Liberal journal, whose edtior does not trim his sails to the breeze of any crank who makes war upon society.—John W. Truesdell.

I like the spirit manifested by the editor of the Freethinkers' Magazine, in allowing all sides a hearing through its columns.—Clara Watson.

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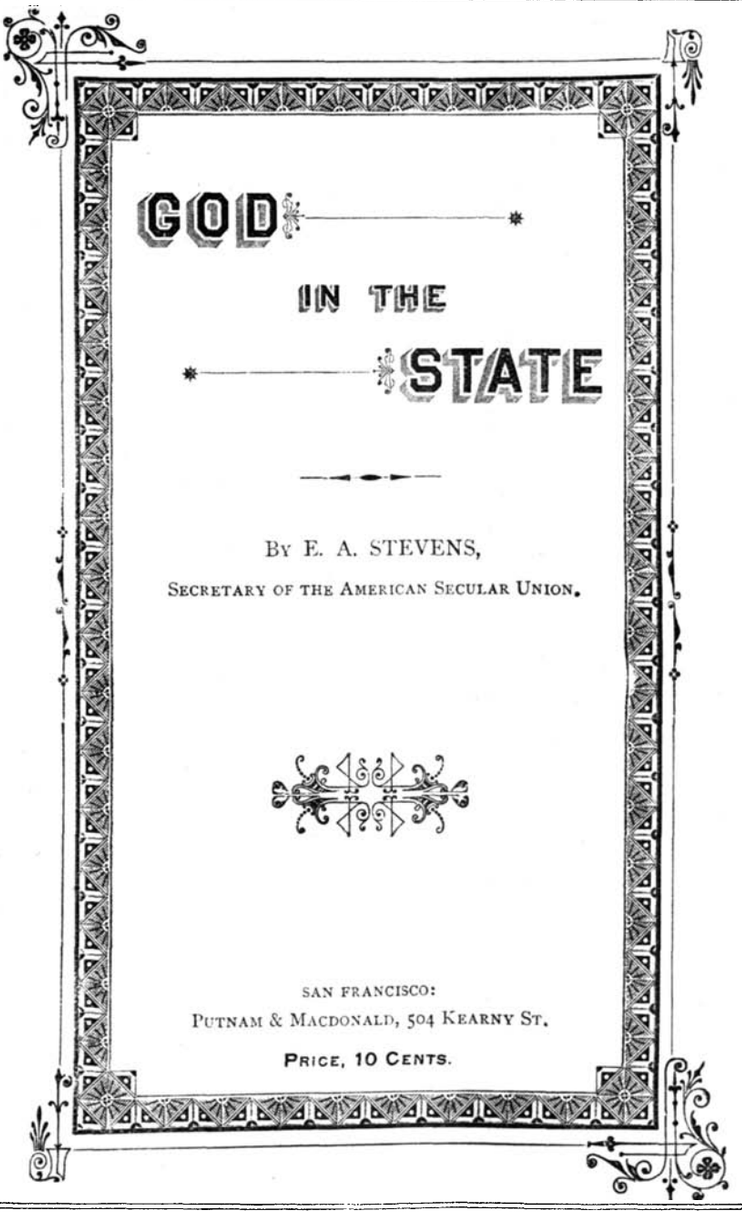

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A LIBERAL JOURNAL.

VOL. I—No. 19. SAN FRANCISCO, SATURDAY, MAY 12, 1888. PRICE, FIVE CENTS

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

PUBLISHED WEEKLY AT TWO DOLLARS PER YEAR.

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SAN FRANCISCO, - - - - - MAY 12, 1888

THE selection of Col. R. G. Ingersoll by the New York legislature as the eulogist of Roscoe Conkling was a fitting choice. A great speech was demanded, and none could have delivered a greater one than Ingersoll's.

THE Rev. Dr. Scudder cleared up the mysteries of spirit phenomena last Sunday by explaining that one-half of them are produced by sleight-of-hand, and the other half by diabolical agencies. It is believed that the former half is more frequently met with.

THE California Spiritualists' Campmeeting Association holds its fourth annual gathering at Lake Merritt Park, Oakland, from June 3 to July 1. The remark concerning the comparative number of souls saved at campmeetings is believed not to apply to the Spiritualist variety.

THE Adventist paper, the Signs of the Times, comes out flat-footed like this: "In an article in an Oakland daily paper, a Catholic priest has the unblushing effrontery to claim that the Catholic church wrote the Bible! And he actually expects that sober people will give him credence. The next thing we know, some of the priests will be claiming that the pope of Rome made the world."

THE Catholic Monitor thinks that the parties who allowed the Freemasons to lay the cornerstone of the new court house at Los Angeles are deserving of public censure. The Monitor may be right, but to be consistent it should condemn also the officiating of Catholic priests at public ceremonies. The *hocus-pocus* of Masonry is as appropriate on such occasions as the *hoc est corpus* of Romanism.

DR. MACFARLANE, in a paper read before the State Medical Society, following Maudsley, made the statement that Catholic saints were often insane rather than inspired. He said: "During the dark ages many religious lunatics were canonized. The material for manufacturing saints was abundant for several centuries. St. Simon, for example, lived for thirty years on the top of a tower only three feet in diameter, and stood for a whole year on one leg, the other being covered with ulcers. Had he lived during our time, he would have been sent to an asylum for the chronic insane." Beyond doubt this is so, and the time will come when any man claiming to be the spiritual guide and dictator of his fellow-men will be set down as the impostor that he is. The pope of Rome, for instance.

SINCE the sinking of the Queen of the Pacific, it has transpired that the disaster was predicted by Medium Slater, of this city, whose words are now recalled in full and their significance understood. Like other truthful prophecies, this one lacks the merit of having been made public previous to the event which it foretells.

THE Greek Catholics have just celebrated Easter Sunday. Among the ceremonies incident to the occasion was the "triple kiss." The bishop kissed the clergy, once on each cheek and then on the mouth, and saluted members of the congregation in the same style, after which the kissing became general. Roman Catholics regard the Greek Catholic's Easter Sunday as a bogus celebration of the Lord's resurrection, which it probably is; and the Greek Catholics return the compliment with an equal chance of being right.

THE simultaneous suspension of three Labor papers is chronicled. The Press, of Winsted, Conn., may not have belonged strictly to this class, but it was unorthodox in politics and religion, and almost everything else. The Alarm, of Chicago, was Anarchistic, and died from lack of support, coupled with opposition in its own ranks. The People, of San Francisco, was not upheld by the workingmen of this city, and could not live. It is a noteworthy fact that Labor papers are invariably shortlived. Is there an "old established" Labor journal in the country?

NEWS AND NOTES.

The beautiful valley of Livermore, with its wide-spreading fertile fields and vineyards, is an open place for Liberalism. The churches linger like shadows, and do not seem to have a great deal of power in the community. They have to depend on the unbelievers to run their finances, and while the ministers attend to the praying business, the sinners have to take up the collection and rent the pews. The churches to-day are run on the combination plan, and "pool issues" with those upon the "broad way." The "narrow way" is lacking in funds.

There is always a good welcome at the Livermore House, and if it should entertain "angels unawares" the angels could not complain. They would be well taken care of, and we, not being angels, enjoyed the same experience. Our comrade and "mine host," Mr. F. Gambs, knows how to give the true soldier grip; Mrs. Gambs makes the grace of hospitality that banishes homesickness from the stranger's path.

James Beazell, mayor of the city, introduced me at the lectures. He is a herculean representative of Liberalism. All the children

like him, and he is the most popular man in town, for he has a bright good-morning for everybody, and believes with Ingersoll that "the time to be happy is now, and the place to be happy is here."

Theodore Gorner is one of the bravest officers in the Freethought army. He has not the slightest hesitation in speaking his mind, and he is thoroughly respected in the community. He knows how to do business, and the Christians understand this, and the value of integrity. Church members like to trade where they get a dollar's worth for a dollar. It will be a good thing when every Freethinker takes a bold stand. This boycott of honest independence should be declared off. Mr. Gorner's example is a bracing one. "Who would be free, themselves must strike the blow."

Our good old friend M. S. Palmer keeps the fire of youth still. He gave excellent recitations at all our lectures. He still looks forward. With the snows of age are the flowers of youth.

George Bastian, from the old country, brings to the republic the earnest devotion of one whose freedom is the result of his own toil. We had a delightful visit at his home. His wife, once in the ecclesiastical fold, is now a dweller with him in nature's temple.

Mrs. S. Berry, of San Francisco, daugher of Mr. Gambs, aided our lectures with charming music; and our thanks are due to her and our veteran friend Palmer for adding the beauty of art and romance to the discussions of truth and labors for justice.

Mrs. Kate Gorner, T. W. Cone, Herman Keiner, Hans Mathissen, W. Jordan, Mrs. G. E. Jordan, Chris Schmidt, I. C. Van Horn, A. A. Fargo, I. F. Meyers, Jos. Wilkenson, Henry Lots, John Damas, Joseph Damas, C. W. Moton, John Bouquet, Thos. Potivine and Thos. S. Golehan, with names already given, are of the Secular Union of Livermore, which was organized on Monday evening, April 30. Thus the ranks are forming, the promise grows, and we go marching on.

After the preliminary meeting on Sunday afternoon, friend Gorner with his family took me over to the grove where a Sunday picnic was going on with music and dancing. This I quite enjoyed, and hope that the dark shadow of ecclesiasticism will not drive away these festive occasions, where men, women, and children, on the bosom of the sparkling earth, have more of heaven than it is possible to have on the "golden streets." It is a bright phase of California life, these free out-door joyous gathings. But as "eternal vigilance is the price of liberty," so also it is the price of happiness. The churches hate these picnics; they hate these simple human joys, where fathers and mothers, brothers and sisters, lovers and sweethearts, can be happy without the prayers of the priest, and they will try, whenever the power comes to them, to banish these blossoms and music from the pathway of toil.

Our lectures were well attended Sunday and Monday evenings. There is a splendid element of Freethought in Livermore. Mr. I. F. Meyers was elected president of the temporary organization and Mr. Theodore Gorner, secretary.

Without doubt, in this valley where nature is so bountiful; where the vineyards glitter with fruit, and flowers make sweet the air, and purple hills adorn the glowing horizon, and the warm sun brings the summer's smile; here I think humanity will have its happy homes and social joys,

> "When truth shall be the monarch of the world,
> Its stainless banners o'er fair lands unfurled."

May 1, 1888. SAMUEL P. PUTNAM.

INGERSOLL AND GLADSTONE.

People who hoped with any degree of confidence tha the Right Hon. W. E. Gladstone's reply to Colonel Ingersoll's objections to Christianity would be a crushing one are by this time eating a diet of disappointment. Mr. Gladstone's effort is in print. It appears in the North American Review for May, and occupies twenty pages of that magazine. The distinguished writer takes unnecessary pains, it would seem, to dissociate himself from his opponent. He wants it distinctly understood that he is not replying to the man, but to the matter. Of the man he denies any knowledge; of the matter he says it is divested "of that calmness and sobriety of movement which are essential to the just exercise of the reasoning power in subject matter not only grave but solemn."

It is because he deems the subject of momentous importance that Mr. Gladstone is induced to criticise the matter. And such a criticism! It may be called fair and candid, but it is heavy, wearisome, and befogging. Its points, if it has any, are buried beneath a mass of cumbersome phraseology, parenthetical references, and quotations from foreign languages. It is difficult to follow, and the reader must read and reread in order to grasp its meaning. Were it an overwhelming answer to all the colonel has ever written, it would lack effectiveness for the reason that it lacks clearness. One of its sentences is a dose for an adult.

In the June number of the Review Colonel Ingersoll is expected to reply. This will be the most profitable result of Mr. Gladstone's intervention in the Ingersoll-Field discussion.

THE CLUBBING LIST.

This list does not hasten to take to itself the impetus characteristic of a boom, but it grows. We have the following pledges:

A. H. Schou	**pledges**	**50**	**names and**	**- - -**	**$100.00**
H. P. Stone	**"**	**10**	**"**	**" - - - -**	**20.00**
N. Woolsey	**"**	**10**	**"**	**" - - - -**	**20.00**
N. D. Goodell	**"**	**10**	**"**	**" - - -**	**20.00**
W. H. Pepper	**"**	**5**	**"**	**" pays - - -**	**10.00**

Mr. Schou, of Oakland, is well known to all connected with the Liberal movement in this vicinity. He has already brought FREETHOUGHT about twenty-five subscribers. His pledge is like the dollar with a gold basis, that can look the world in the face and say, "I know that my redeemer liveth." He will furnish the names and the money so soon as nine others take upon themselves a like responsibility.

Mr. Stone everybody knows who has read this paper. He lives in Oakland and takes occasional excursions into the surrounding country for the purpose of making sundry wise and judicious investments in real estate with a rising inflection as to value. He desires that his list shall reach one hundred, but thinks he will fulfil his pledge whether ninety-nine others do or not. That the ninety and nine will materalize while the present year is yet young, he has never ceased for a moment to confidently maintain.

Mr. Woolsey is a solid man of San Bernardino county, and writes a stirring letter. He took time by the forelock and bought land. It is now worth a thousand dollars an acre. He wants to do something for the cause and has seized this opportunity.

Mr. Goodell, of Sacramento, has just celebrated his golden wedding, and all the best people of the capital were there to congratulate him. He is the architect of numerous handsome structures, and of his own fortune as well. A pioneer in the

state, he is likewise a pioneer of Freethought. He is widely known and as widely respected.

Mr. W. H. Pepper resides in Petaluma, a place with churches enough for a town of many times its size. A ten-dollar check voices his sentiments more eloquently than our gifts would permit us to do.

It is certain that those who join this club will find themselves in the best of company and highly connected. They will at the same time give a grand impetus to a good cause. FREETHOUGHT has an uphill journey before it, over an unpopular and neglected road, at the entrance of which the church has erected the sign, 'No thoroughfare." We shall see.

We hope that those who think of coming into this list will make their intention known at an early date. Every name added now has the effect of half a dozen later on. There will be no rest given anybody who reads this paper until this list is full.

HOW TO GET A CORNER LOT.

Mr. Ranford Worthing, of San Diego, has generously offered a corner lot, 50x100 feet, in that city to the person procuring the largest number of subscribers to FREETHOUGHT between May 1, 1888, and May 1, 1889. The premium is a valuable one. Subscriptions will be taken at the following rates:

One subscription one year	$2.00
Two subscriptions one year	3.00
Three subscriptions one year	4.00
Four subscriptions one year	5.00

MR. PUTNAM'S LECTURE HERE.

On the evening of May 27, the last Sunday in the month, Mr. S. P. Putman will deliver a lecture in Irving Hall; subject, "The American Republic."

In conjunction with the lecture Mr. Putnam will endeavor to secure the organization of the San Francisco and Oakland Secular Union, if the Liberals of the two cities feel inclined to unite in that way.

Tickets at 25 cents each are printed, and can be obtained at this office.

A YEAR ago a spasm of piety struck New York city; the saloons were all closed on Sunday, and thirsty people went to New Jersey for beer. Now New Jersey has an attack of Sunday-closing, and last Sunday the residents crossed over to New York to irrigate. Thus what is a crime on one side of the Hudson, may be committed with impunity on the other. There is an absurdity about these Sunday laws which attaches to no other form of legislation.

OITO WETTSTEIN'S name as a dealer in jewelery has been before the Liberals of this country for a number of years. A good many have patronized him, and have found his goods as represented, and his prices low. We can recommend him to the patronage of our readers with the utmost confidence.

MESSRS. HARMAN AND WALKER, of Valley Falls, Kan., have been reindicted. The defects in the quashed indictment having been remedied, the prosecution will now endeavor to try the case on its merits. The trial ought to result in a speedy, decisive, and everlasting acquittal.

THE Boston Herald announces solemnly that Ingersoll has reached the honor of having Mr. Gladstone for an opponent. As though Gladstone were a greater man than Ingersoll. Nevertheless the honor was not sought by the colonel. It was thrust upon him.

IN connection with the various plans to extend the circulation of FREETHOUGHT we would be pleased to hear from all who are willing to be one of a thousand to send in their subscriptions at the regular rates.

Mr. Putnam lectures at Stockton May 13; Bakersfield May 20, and San Francisco May 27.

WANTED.

We want the names of Freethinkers to whom sample copies of FREETHOUGHT may be sent. The reason why a great many Liberals have not subscribed to this paper is that they have never read it. Names of probable subscribers are therefore respectfully solicited.

A GOLDEN WEDDING.

Wednesday, May 2, was altogether a memorable day. It saw the office of this paper closed at 4 P. M., and the writer, with Mr. Putnam, going to Sacramento to attend the golden wedding of Mr. and Mrs. N. D. Goodell. The journey was a pleasant one. Anybody accustomed to exclusively Eastern scenery will find sufficient novelty in the landscape of this country. The hills here are not necessarily covered with rocks or trees. They are great knolls, smooth and rounded and rolling away voluptuously like the curves of a well-turned human body. While I was engaged in preparing this description of the hills the night closed down and limited my vision to the inside of the car.

At Sacramento a little bobtailed street car was kindly held in waiting for us, and we bowled off uptown, taking in many well-dressed people on the way. At O street the car was emptied, as everybody was going to the golden wedding. Mr. Goodell lives in a large house, which had a light in every window, and Japanese lanterns illuminated the surrounding grounds. We drifted into the house with the crowd, launched our hats in a sea of other hats with a vague wonder how we were ever to find them again, and joined the stream of people who were swaying and surging through the parlors. Flowers were everywhere scattered about. They hung from every peg and decorated every doorway. In the front parlor, under a golden satin canopy festooned with smilax, stood the bride and groom of a half century, smiling and greeting the hundreds who filed past them. It would not be appropriate to call them an aged couple. Mr. Goodell stands straight and sturdy. Seventy-four years have fallen from him as they have fallen from the mountains; they have left him gray but rugged. Mrs. Goodell seems to have forgotten to grow old. Time has been good to her. He has not chilled or weakened the warm, firm grip of her hand or taken the brightness from her eyes. So they made a radiant couple standing there in the light under the canopy of gold.

Behind them was a bank of marigolds and orange blossoms. A basket of flowers bore the following:

The night is fair:
The storm of grief, the clouds of care,
The wind, the rain, have passed away;
The lamp is lit, the fires burn bright,
The house is full of life and light,
It is the golden wedding day.

All California's capitol was gathered there. The bench, the bar, and even the pulpit, were represented—the latter by a meek and spectacled parson, who looked as if he would like to be happy if it were not sinful to do so.

A presentation took place shortly after our arrival. Mr. Goodell is more than a "Forty-niner," having lived in the state for over forty years. He belongs to the Society of California Pioneers, and scores of his brother pioneers were there to celebrate the occasion and to present him with twelve spoons of solid gold and a pair of napkin rings of the same precious metal. The president of the Pioneers made the presentation speech.

He said that it was fitting on an occasion like this to congratulate Mr. and Mrs. Goodell on their long and happy married life in the state of California. He told them that it was fifty years to-day since Mr. Goodell took the lady by his side for a partner and promised to love, honor, and obey her. He believed that Mr. Goodell had fulfilled that obligation. Hence his old comrades of '49 came there to congratulate them both and to present this souvenir of the occasion. Saying which he placed the velvet case containing the gold spoons and gold napkin rings in Mr. Goodell's hand.

There was a trifling tremor, perhaps, in the hand and voice of the recipient as he took the costly gifts and returned his acknowledgments. He spoke as follows:

MR. PRESIDENT AND BROTHER PIONEERS: Where can I find language to express to you our gratitude in a becoming manner for this magnificent present? Should I say that we did not expect any present from you I should say what is not true, for we did expect some slight token of your regard, but such a beautiful and costly present as this we never dreamed of nor expected; but let me assure you we most sincerely thank you with our full hearts. We also thank all others who have brought presents here to-night, all of which are costly and beautiful. Be assured, my friends, that you have taken us entirely by surprise, and we most sincerely thank you one and all, and more particularly we thank you for coming here to-night to help us celebrate our golden wedding. Fifty years ago to-night I took this young lady to be my wedded wife. I took her for better or for worse, and be assured I have found her better all through fifty years. I have never found her worse, and, what may appear strange to some, we have never had a quarrel, although our religious ideas are as opposite as the poles. She enjoys going to church and prayer meeting, and I like to have her do so because it is her pleasure, and it is her pleasure to know and see me happy in my Freethought views. Fifty years, I said, we have lived together, almost forty of which we have lived in this city. There was not a wooden house in it when I arrived here, all cloth houses and tents. There were no more than a dozen or twenty women, perhaps half a dozen children and five or six thousand men. Having lived in Sacramento through its good and evil fortunes—through fire and flood—I mean to spend my closing days where I have witnessed such eventful changes, and I do not believe a happier spot can be found on earth.

Judge Curtis was called upon for some remarks, and delivered an eminent opinion upon marriage as an ordinance of Almighty God. Mr. Goodell received the judge's admonitions quiescently, and called for a few words from Brother Putnam. Mr. Putnam made a speech that wove itself in with the wreaths and flowers quite harmoniously.

After the speeches came refreshments. The Pioneers presided over the department of good cheer. There was plenty of fresh cold water for those who preferred that beverage to lemonaed. "The clustered spheres of wit and mirth" also gave of their juice, and the wine of Kentucky was not witheld. A long table bore all the solid refreshments that could be asked for, and twice as much as even the five hundred present could consume. No one was allowed to go away unfilled.

The departure of the guests at a late hour gave opportunity for an inspection of the presents. There were many hundred dollars' worth of them, and they might tempt almost any one to start in for a fifty years' race in double harness with the prospect of gaining them at the end of that time. The dozen gold spoons, made to order in San Francisco and presented by the Pioneers, shone luminously from their satin-lined case. A gold watch from the ladies of the Congregational society was ticking away merrily as though it knew it was starting in to measure off the second half century of the hosts' union. The Women's Christian Temperance Union left a handsome gold pin, enameled, with the letters W. C. T. U. on a badge of white ribbon. This was regarded with much curiosity by the Pioneers.

Among the floral gifts, of which there was no end, appeared a ship built of flowers, with gold and satin sails bearing the names of the family in gilt letters. Hundreds of congratulatory letters and telegrams came. Two letters were from as far away as Massachusetts. One read as follows:

BELCHERTOWN, MASS., April 20, 1888.

BROTHER DUDLEY: Your card informing me and my wife that your golden wedding reception will occur May 2, is received. Be assured that it would give us the greatest satisfaction and pleasure to be there and participate with you in that glorious occasion, that happens only once in a life time. This pleasure we must forego, as it will be impossible for us to be present. But our warmest greetings and hearts' best affections will go out towards you and your noble and accomplished wife who has shared your joys and sorrows, prosperity and happiness, for half a century. Your children may well rise up and call you blessed.

Fraternally yours, ASAHEL GOODELL.

The second said:

HOLYOKE, MASS., April 27, 1888.

MY DEAR AUNT SARAH AND UNCLE DUDLEY: My greeting to you on this fiftieth anniversary is not as from sister, brother, or friend of the so long gone time, but from the son of a much loved elder sister who first learned to love and respect you as the friends of the orphaned children of that sister. I shall never forget the kindness of the reception or the parental affection we met at your hands. To the three children who were not strangers to privation and want you opened your generous hearts and homes. We may together rejoice that your kindness brought no regrets and that the bread then cast upon the waters has ever returned to you full measure in the consciousness of worthy deeds bestowed on the needy. The lapse of so near a half century of busy life has only served to strengthen the feeling of gratitude, unexpressed, perhaps, and which we trust was excused in thoughtless childhood. I would most gladly accept your kind invitation now if practicable and hope to meet you again sometime, but if not in *time* will surely strive to do so where partings never come. From your affectionate nephew,

J. SANFORD WEBBER.

It was nearly one o'clock when the hospitality of the house relaxed sufficiently to allow of our departure. Then, in the best of spirits, and moistened outwardly by a copious rain, we made hurried steps to the station. Mr. Putnam remained in Sacramento to lecture, and I returned to this city by the 4:30 Oregon train, which arrives here at half past seven in the morning. I shall invite all the Pioneers, and the Congregational Society, and the Sacramento W. C. T. U. to my golden wedding. M.

HISTORY OF THE WEEK.

A petition is in circulation and is being numerously signed for the pardon of the Chicago Anarchists.——The authorities of Quebec have suppressed the Salvation Army as a nuisance.——The Rev. Geo. Tompkins, of Niagara Falls, tried to shoot Mr. Jack Lundy the other day. Family troubles were the cause.——Six hundred of Mr. Claus Spreckles's employees assembled at the Mission Turn Verein Hall last Saturday night to say goodbye to him on his departure to the East. The set of resolutions presented were of such an appreciative nature that upon receiving them the Sugar King broke down and wept.——Julia Ward Howe lectures in Oakland this week.——There were 105 deaths in the city last week against 127 for the corresponding week last year.——Editor Shigeyasu Suyehiro of the Choya Shinbun is in town. He is from Japan, and Choya Shinbun is an independent paper which he published there. The government exiled him for too frank expression of opinion on public matters.——Congress during the past week has been discussing the tariff question. When it is remembered how much trouble the tariff causes it is almost a wonder that Congress does not abolish it, and so settle the matter at once.——In the city of New York, reports the Alta California, there are 300,000 men who do not read, write, nor understand the English language. They can vote, though, and are American sovereigns.——The Methodist Conference at New York rejected women as delegates.——The Steamer Queen of the Pacific, sunk at Port Harford last week, has been raised and towed to this port. The cause of her sinking is said to have been a coal port opened by accident or design.——Late news from the Emperor Frederick of Germany says that he is easier but weak, and fears of a relapse are entertained.——The English African Association has sent out an expedition to look for Stanley.——At a meeting of Dublin Catholics May 5 resolutions were passed expressing unalterable spiritual attachment to the pope, but denying his right to interfere in Irish politics.——Ex-champion oarsman Hanlan, of Canada, was badly defeated by Peter Kemp in a race over the Pamaratta course at Sidney, Australia, on the 5th.——An epidemic of cholera prevails at Madrid, Spain.——Powderly, of the Knights of Labor, refuses to become a candidate for president or anything else. The Labor nomination this year seems to be going begging, as several to whom it is said to have been offered reject it.——The contract for burying the indigent dead of San Francisco has been awarded to an undertaker named Mallady at $4.99 each.——San Diego has had a $200,000 fire, and Los Angeles one the losses from which foot up $70,000.——The Progressive Labor

party has dissolved with the declaration that its object was accomplished with the withdrawal of Henry George from his party. The Progressive party was made up of the rejected portion of the United Labor party formed on George's platform.——On May 4, 6,000 emigrants landed at Castle Garden, New York, which beats the record for any previous single day.——Archbishop Alemany died in a monastery at Valencia, Spain, April 14. He was the former archbishop of San Francisco.——The Seventh Day Adventists have decided to establish parochial schools for the teaching of their peculiar tenets. Unlike the Catholics, they will not ask for public school funds to support them.——Mormon delegates were excluded from the Utah territorial Democratic convention.——Several persons have been driven insane at Menominee, Mich., through religious excitement.——A big fair will shortly be held in New York to raise money for the Grant monument fund.——Russia has put a stopper on the operations of the American Bible Society in the Baltic provinces, and will allow the circulation of no more Bibles. ——Ingalls and Voorhees have been fighting the war over again in the United States Senate.——Socialism is said to be rising "grim and threatening" in Germany.——Carl Schurtz has been entertained by Bismarck. The best of spirits prevailed.—— There was a lynching at St. Helena, Neb., last Friday night. John Wright had shot and killed Budd Vann in front of a disreputable house, and the mob took him from the jail and hanged him. Wright was only eighteen years of age.——The failure of Wm. T. Coleman & Co., an old and reliable firm, caused great excitement in this city the first part of the week. Liabilities, $2,000,000; assets, $4,000,000.——A new Chinese treaty was ratified by the Senate last Monday. It will restrict Chinese emigration.——Charles Dickens's son Charles is in town.——The River and Harbor bill passed the House last Monday. It appropriates $125,000 for Humboldt harbor and $200,000 for Oakland.

I ATTEND A SEANCE.

Since Mr. George Chainey returned from Australia he has visited this office several times, and the conversation on each occasion has turned upon the subject of the occult. Mr. Chainey has explained that the person occupying my clothes, sitting in my chair, and eating the meals that I pay for, is not the undersigned, but an astral person who uses this poor weak body as an instrument. He points out that I do not think; I only think I think. He also says a great deal more which I have not the flow of language to repeat, and one of his suggestions was that I should visit a medium, see proofs of psychic power, cultivate my solar plexus, and put myself generally in the way of receiving a subjective illumination. He named Mr. Fred Evans, of this city, as a medium through whom some remarkable manifestations had occurred, and my interest was thereby excited to such a pitch that I at once offered myself as a subject for a free sitting. I communicated with Mr. Evans, and he very kindly replied that he would be pleased to afford me an opportunity to witness such phenomena as showed themselves through his presence.

It was May 1, at 10 A. M., that I called at the residence of Mr. Evans, 133 Octavia street. He was engaged at the time, and I had an opportunity to sit in the parlor and look at spirit pictures and read excerpts from a work by A. J. Davis in relation to the Beyond. When Mr. Evans came to conduct me to the seance room, I observed that he was a slight young man of one hundred and forty pounds or thereabouts, not over twenty-five years old, I should say, with hair nicely combed, and an uncertain moustache. He is altogether unpretentious and puts on no unnecessary agony for the purpose of showing that the spirits are working. We went into a small room. The curtain was up and the blinds open, so it was as light as any room. With the end to the wall on one side of the room was a table, covered with green cloth that reached to the floor on the side I saw of it, and at which Mr. Evans seated me. He sat at the other side. I could not look under the table. When I was composed Mr. Evans took two slates from beneath the table, spat upon them profusely, and wiped them off with a sponge or cloth. Then he placed one standing up edgewise on the table before me with the request that I should put my hands on each side of it, to hold it in that position and impart magnetism to it. He touched one corner with one finger. When the first slate had become sufficiently charged with my powerful magnetic force, another was treated in the same way. The two were then placed together, with small particles of slate-pencil between them, and a strong rubber band snapped around them by Mr. Evans. To the best of my knowledge the slates at this time contained no writing upon their surfaces. To the best of my belief they did, as Mr. Evans did not touch them again, and when they were opened later on they were covered with writing. But I am getting ahead of events.

Mr. Evans next handed me a lead-pencil, and placing a small piece of white paper on the cover of a magazine which occupied the table, asked me to write three names of dead friends who might be supposed to take an interest in me. I did according to directions. Mr. Evans could not see me write the names, as he was at the time reading about "Robert the Devil" in FREETHOUGHT, and had his eyes turned another way.

Following further directions, I folded the paper bearing the names, and slipped it beneath the rubber band round the slates. To keep the magnetic flow uninterrupted I put my hand on the slate and held it down. Mr. Evans kept his seat opposite. His hands were below the table, and his eyes looked toward them the greater part of the time. Soon some slight taps came from under the slates, and Mr. Evans said this indicated that the spirits were present. Shortly after this he picked up a pencil and wrote, bottom upward, on a paper pad, the words "Jennie Wallace." This was one of the names I had written on the paper. Mr. Evans's next move was to write "sister," bottom upward as before, on the pad. I should have been surprised to see the word "sister" if I had not recollected that when writing the names I wrote first Jennie Macdonald as far as "Macdon" and then drew my pencil through the last word and wrote Wallace.

Mr. Evans soon apprised me that one William Pierce was there in spirit. I did not recognize William, though he was further described as having a lame leg. But it seems Mr. Pierce came only through courtesy, as he was accompanied by another spirit named Leland, the initial of whose first name was T. This was correct, and to give Mr. Leland an opportunity to communicate, Mr. Evans tossed a bit of pencil upon the carpet and laid a slate over it. Another spirit named T. Grattan soon appeared and was similarly afforded writing materials. Three slates were thus laid upon the carpet. If when they were laid there I had been asked if they contained writing, I should have declared that they did not. At the end of twenty minutes the two slates that I had been holding down were taken apart. They were covered with a letter reading as follows:

DEAR GEORGE: I cannot express my joy in seeing you here this morning. I know you often doubt the possibility of spirit return. But it is true or I would not be here to say it. I have met many loved ones here who you knew when on earth, and they all join with me in sending love and best wishes to you. Always do to others as you would be done unto. Remember according to your character and disposition on the Earth, so shall you build your home in the spirit-world. As you sow so shall you reap. Do the best your circumstances will allow, angels cannot do more. I can see a bright future before you, and will do all I can to make your stay on earth happy. I feel happy in knowing we shall all meet again. With love to all loved ones left behind, I subscribe myself the happy spirit of your loving and waiting sister-in-Law. JENNIE WALLACE M.

I do not understand why the words "in-law" follow "sister" at the close of the above communication. I was holding the slate down at the time I mentioned the relationship, and Mr. Evans had no way of knowing it before I told him. The message is in no sense what I should expect one to be from the person it is credited to, and I do not recognize the handwriting as hers. I told Mr. Evans it was my sister-in-law, but I did not give him that information until after the slates were in my possession.

The first slate on the floor opened cordially:

God bless you.

I am glad you have come here this morning to investigate this grand truth of spirit return. I have found an happy home in the spirit world, and my only regret is in leaving loved ones behind. Give my love to all at home. I will give you further Proof of my identity soon.

T. C. LELAND.

Except the name at the end, nothing in this communication suggests T. C. Leland. He would know that any communication he chose to make to me would be treated with confidence, and there are matters about which I should be pleased to learn his opinion. He would never say "an happy home." The communication is not in his handwriting.

Upon the fourth slate was this:

I am so glad to see you here to-day, and with the assistance of other kind spirit friends I am enabled to give you these few lines as a test of spirit Power. I wish to assure you that you will receive Pleasant news in a few days that will benefit you love to all from the happy spirit of

T. GRATTAN.

The peculiarity of this communication is that it is written in colors. It occupies twelve lines running across the slate, no two lines of which are of the same hue. Mr. Evans assured me that only ordinary slate-pencils were furnished the spirits to write with.

T. Grattan, or Tom Grattan, was a compositor on the Truth Seeker, and died of consumption four or five years ago. I think if he had written that communication, he would have said something about the days when he and I used to row a pair-oared gig on the Harlem, and beat all the scrubs; or he would have mentioned the scrapping matches we had with gloves in the Truth Seeker office. He was a six-foot Irishman, and one of the best compositors I ever knew. The communication is written in backhand, a style Tom never affected. He was a remarkably fine penman, and took a prize for penmanship at a school in Brooklyn.

The fifth and last slate said:

George, my boy, I am with you in spirit, and will try and bring other members of our family here to communicate with you.

JAMES MACDONALD.

This was extra. The other names were those I had written on the slip of paper, but I never heard of James Macdonald. One of my paternal ancestors would have signed his name Mc Donald. I introduced the *Mac* and small *d* some fifteen years ago. I had two "middle" names and wished to get rid of some of the five capital letters, and began with the D. There may have been a James Macdonald back in Scotland somewhere, but I never heard him spoken of.

When I had read all these, Mr. Evans gave me his consent to bring away the slates, which I did, and they are now to be seen at FREETHOUGHT office.

If anyone were to ask me who wrote these communications, I should have to say I do not know. If asked for an honest expression of belief, I would be obliged to say I think Mr. Evans wrote them. The handwriting of each differs from all the others at first sight, but there are characteristics running through them all. For instance, in that signed by Mr. Leland, the word Proof has a capital P. In Grattan's letter Power and Pleasant are capitalized. These are the only words in the four communications having an initial P. In Mr. Evans's letter accepting my application for a sitting the words "Pleased," "Phenomena," and "Presence" (the only words in his letter having an initial P) are capitalized. The handwriting of the communication signed by James Macdonald is identical with Mr. Evans's in his letter to me. The capital *I* is exactly the same through the four communications and in the letter.

The mysterious thing about the affair is how the medium got between the slates to do the writing. At the time the slates were put in my possession I had written no names and had thought of no names. I did not know I was expected to write them. But the truth is that one of the names written by me appeared on a slate which no one but myself touched between the time I wrote the name on the paper and the time the slates were opened. I do not know how it was done, yet I state but the facts. M.

AN advertisement of the Independent Pulpit appears in another column. The Pulpit is a 24-page monthly magazine—pages about the size of those of FREETHOUGHT—with cover. It is ably edited by J. O. Shaw, and has many good writers among its contributors. By an arrangement with Mr. Shaw we will take subscriptions for the Pulpit in connection with this paper, sending the two—FREETHOUGHT and the Independent Pulpit—for $2.80. Separately the price of the Pulpit is $1.50, and it is well worth that sum. We hope many will take advantage of this offer.

THE ABOLITION OF RUM.

To the Editors of Freethought:

I have for some time been threatening to make a descent upon your readers, and at length the letter of Mr. Crum, in your issue of April 21, has moved me to begin depredations.

I am perhaps the only Liberal lecturer on the platform who is an advocate of the complete abolition of the liquor traffic, and yet I think there is not a more bitter opponent to the Prohibition party in the United States than myself. This declaration may sound "inconsistent" to Mr. Crum; it may place me among the ranks of the "non-genuine" in his estimation. However that may be, I reiterate that is my position, and yet I claim to be as genuine a Liberal as Mr. Crum himself.

Now let us examine his statements. He says: "All genuine Liberals abhor prohibition. Why? Because it is persecution, and there can be no compromise between the two." Presumably the "two" means liberty and persecution. This is an argument against the principle of prohibition, not only in the liquor traffic but in everything. It is precisely the ground taken by the philosophical Anarchists, who claim that there can be no compromise between liberty and authority; that majority rule is quite as oppressive and unfair as minority rule; that society has no more right to force one man to be good than that one man has to force society to be bad. To quote from one of its prominent lights:

Nor does the Anarchistic scheme furnish any code of morals to be imposed upon the individual. "Mind your own business" is the only moral law. Interference with another's business is a crime, and the only crime, and as such may be properly resisted. In accordance with this view Anarchists look upon attempts to arbitrarily suppress vice as in themselves crimes. They believe liberty and the resultant social well-being to be a sure cure for all the vices. But they recognize the right of the drunkard, the gambler, the rake, and the harlot to live their lives until they shall freely choose to abandon them.

How Mr. Crum may look upon the three last classes I am unable to say, but it is plain that he recognizes interference with the right of the drunkard to live his life, as a piece of "persecution." Viewed in this light Mr. Tucker is right and all law is persecution, since all law is prohibitory. To discriminate in favor of one vice over another is to endeavor to make "a compromise between the two."

But is Mr. Crum prepared to occupy that ground? Let us see. He has referred us to the eighth demand of Liberalism; I now refer him to the fourth:

We demand that all religious services now sustained by the government shall be abolished; and especially the use of the Bible in the public schools, whether ostensibly as a text book, or avowedly as a book of religious worship, shall be prohibited.

Why was this demand for prohibition made? Because the religious people have no right to read their Bibles? Not at all. Because it is a crying-out infringement of the liberties of others. That is the rock on which I ground my claim for the prohibition of the liquor traffic. I agree with Mr. Tucker that every man or woman has a natural right to sink himself or herself into the blackest mire of brutality and bestiality if it be his or her own free will; that every human being has a natural right to benumb his faculties, deaden his conscience, belie his better nature, bedaub his mind with filthy and impure thoughts and acts, so long as in the exercise of this right he does not infringe upon the rights of others. But the fact remains that the moment this individual brings his degrading practices in contact with society he begins a steady encroachment upon the liberties of others. The saloon system is a standing encroachment upon the rights of a very large majority of the people. Having lived neighbor to a saloon, through necessity, for several months, I can "speak by the card" when I say that however trivial it may sound it was a very decided infringement upon my rights to be kept awake until eleven, twelve, and two o'clock in the morning by banjo-thrumming, hiccoughed songs, drunken jangles and half-tipsy arbitration, week in and week out. It is a very decided offense against the good nature of society to be met at every turn by the sickening sight of besotted, blear-eyed, staggering, carousing, peace-disturbing men and women. And it is excessively aggravating to be told that the majority of the people must not interfere with the machine which keeps turning out these imbeciles, idiots, and possessed demons, because it will be interfering with the "personal liberty"

of some "temperate" individual who "merely takes a glass now and then." I am at a loss to undertand what the "temperate" use of an unadulterated poison is; I fail to comprehend how any one can use strychnine or prussic acid temperately. And I think if everyone understood the nature of alcohol, really as deadly a poison as either of these, there could be no longer this nonsensical talk about the beneficial results of "moderate drinking." You talk about the rights of the individual; pray has the unborn child no rights? Have those who take upon themselves the responsibility of procreation no obligation towards the future being to fulfil? Has the mother who "takes a little wine in the morning for the sake of her health," as ordered by the doctor, a right to force an abnormal appetite upon her child? Yet it is done—even as I write a dozen instances of that very nature, which without any of my seeking have fallen under my notice, spring into my mind. To speak of the instances where this terrible inheritance has come from a drinking father would open up a much wider question, involving still greater problems.

But let the opinion of Mr. Crum and others regarding the right of man or woman to perpetuate their destroying appetites rest where it may, and their opinions concerning the "temperate" use of intoxicating beverages be what they may, it is a vain endeavor to side-track the issue to instance the invasion of the personal liberty of the "temperate drinker" as an argument against the prohibition of the liquor traffic. That is where the opponents of our principle continually dodge the question. We are not fighting individuals, we are fighting a system—the saloon system. It is a national curse, a public nuisance. And if in the endeavor to abolish this nuisance—this machine which keeps grinding out imbeciles, inebriates, and lunatics—the public makes it hard for the "moderate drinker" to obtain his morning dram, that is not the concern of the public.

I am well aware that there is too much legislation in this country; there is too much "compromise" between rascality and helplessness upon our statute books. No one would be more glad than I to hail a condition of society so perfect that it "would need no fetters of tyrannic law." I look upon a state of absolute liberty as the highest possible ultimatum. But I look about me and see the cumbrous machinery of the government turning its crushing power on thieves, "gamblers, drunkards, rakes, and harlots," filling our almshouses, prisons, reform-schools, houses of correction, and other public institutions of like nature, the while the great seal of the state is being affixed to the license of the damning cause of much of this large misery, and I think it is a pretty rotten state, a very feeble and imbecile state, which imposes these wrecks upon the public which is to be taxed for their support, yet dares not turn its engines against the cause for fear some one will cry out, "Our town won't receive any more benefit from the liquor tax, and you are invading my personal liberty;" and I see plainly that so long as this nation spends $900,000,000 for throat baths, and the rate of inebriation is increasing twice as fast as the rate of population, the privilege of uncurtailed natural liberty would be "pearls cast before swine." It would not work.

It is useless to say "a great many are driven to drink by other and greater social villainies." That doesn't help the matter; keep on pegging away at the other villainies all you like, but don't excuse the liquor curse on that ground. Don't do it; the liquor resort never helped the greater evils—never.

As for natural and Christian morality, I am quite sure nature never made it moral for a man to put poison in his stomach, while, on the contrary, Christianity does—in the Lord's supper.

I presume I have called down upon myself a perfect hailstorm of personal liberty resentment; but I will try to bear up bravely and do my best to support my position until convinced that I am wrong, by impartial argument, or some abler champion takes up the cause. Very respectfully, VOLTAIRINE DE CLEYRE.

MESSRS. PUTNAM & MACDONALD'S FREETHOUGHT comes regularly and promptly from San Francisco every week, and we would advise those of our friends who say they miss in the Truth Seeker Mr. Putnam's poetic "News and Notes," and George Macdonald's enjoyable articles, to add the paper to their list of Liberal journals. The paper is worth four dollars a year, but can be had for two.—The Truth Seeker.

THEOLOGY IN THE PUBLIC SCHOOLS

To the use of the Bible as a text book merely, on a par with other text books, and subject to the same free handling as other text books, I have never objected, nor had occasion to object, for the simple reason that no one has ever proposed such a use of it. Those who demand its use in the schools demand that it shall be used *as the word of God*, and in no other character. But how is its use in that character exclusively to be secured? By making it compulsory upon teachers to introduce it to their scholars in that character, and punishing those teachers who present it in any other light. Therefore, I say the question is whether the state should enjoin the use of the Bible in the schools and authoritatively declare it to be the word of God. I have tried to show cause why the state should not do this. I have impugned the competency of the state to decide any such question. I have maintained that it is not the business of the state—under our system of government at least—to decide such questions.

No one has ever told me by what authority, or by virtue of what illumination, the state in this province is able to certify that the Bible which it prescribes for use in the public schools is the word of God. One of my former opponents said he did not wish the state to certify or dogmatically assert any such thing. But if the state does not do it then we have this situation: Every teacher may present his own view of the Bible to his scholars, and may, if he likes, express the opinion that it is a purely human work and one abounding in errors. If a teacher who advanced these views would be liable to lose his place, then we have the flagrant injustice of a certain standard of opinion being tacitly set up which the authorities have not the courage openly to proclaim. If it be said that the people generally are of opinion that the Bible is the word of God, I ask, as I have asked before, should the *vox populi* be decisive in a question of this nature? If the *vox populi* undertakes to decide questions of science and criticism, and not only to prescribe text books for the schools, but to prescribe the opinions that teachers are to hold in regard to those text books, our educational system will soon be in queer shape.

My able opponent assumes that I object to all religious teaching in the schools, and he joins issue with me, therefore, upon that point. He says, in an eloquent passage, that "the best moral results cannot be attained without the distinct recognition of the living God, in whom we live and move and have our being, without whom not a sparrow shall fall to the ground, . . . who so loved the world that he gave his only-begotten son," etc. This language comes home to us, doubtless, with all the force of long familiarity and of many blended associations; but when we come to consider it calmly and dispassionately as the language in which teachers are to address their pupils in our public schools, does it seem altogether suitable? It is certainly the language of sentiment, of emotion, but is it language that represents demonstrable truth? What we *know* about sparrows and many other tribes of animals—not excluding man—is that, as a matter of fact, they die from time to time by thousands and tens of thousands of cold and starvation. It may have a soothing effect upon some minds to picture to themselves an infinite father quiescently surveying the horrors of an Irish, an Indian, or a Chinese famine; and, if so, I should be the last to wish to deprive them of such a satisfaction. I only think that, before we expatiate upon God's care for sparrows, the great facts and laws of animal life should be faithfully presented; otherwise there may be a shock to faith when, at a later period, those facts and laws become known. The study of nature reveals no special care for sparrows any more than for sparrow-hawks. It shows us that there is no cessation in the struggle for existence, and that those who survive do so at the expense of weaker competitors. To speak candidly, I do not see how, in teaching children, we can make anything of the conception of the divine interest in sparrows unless we make our appeal exclusively to emotion, and discourage to the utmost all reflection upon the facts of the case. Then with regard to God giving his son, I would ask with all seriousness to what order of truth this belongs? Is it a truth of history? If so, what degree of certainty attaches to it as such? Is it as certain as that Cæsar was assassinated, or that Alexander overthrew the Persian empire?

Supposing it to be a tolerably well attested fact of history, what blame will be incurred by one who, being a little more exacting on the score of evidence than the majority of people, finds himself unable to believe it on the evidence offered? The Rev. Mr. Macdonnell says that the teacher who ignores this truth in his teaching "makes a grievous mistake." If the teacher is to teach it, how are the scholars to receive it? In silence and submission or in a spirit of reflection and inquiry? Will the teacher be prepared to explain just what believing on the son means, and how such belief saves people from perishing, and what perishing means, and what eternal life means? I do not see why a thoughtful pupil should not be at liberty to ask, in a respectful manner, any questions whatever bearing on the subject; nor do I see why, in the event of his asking such questions, he should be obliged to be satisfied with any answers that did not come home to his intelligence. If the teacher were explaining the movements of the earth, a scholar would be highly approved for showing his interest in the subject by asking questions. Nothing, indeed, is more helpful to a teacher who has any real knowledge to convey to his scholars than to have questions asked in regard to those points which his explanations have not made quite clear. Why should it be otherwise in the case supposed? But if we imagine a conversation opened such as continually takes place in school upon other topics of study, what view of "belief on the son" is the teacher going to take? To believe *on* a person is not a usual phrase in English outside of the Bible, and a teacher might be asked in the first place to explain the use of the preposition.

I know that faith in incantations is not altogether a thing of the past, and I quite believe that there are some, perhaps many, who simply want the teacher to utter some pious words at the opening of the school, leaving the scholars to take them—so far as they listen at all—in whatever conventional sense they may be accustomed to apply to them. The effects, I may remark, of the incantation plan are visible on every hand—visible in the shocking ignorance of Biblical phraseology, Biblical history, Biblical everything on the part of people who hear the Bible read, if not daily, at least once or twice a week their lives through. To my mind it is little short of miraculous how amazingly small a tincture of Biblical knowledge is to-day possessed by thousands who, if they followed with the least shade of interest the Bible readings given in their hearing, would necessarily have a most extensive acquaintance with the sacred writings. My critic himself speaks of "the ignorance of the contents of the Bible which is now so lamentable." He might have said phenomenal as well as "lamentable," for it is phenomenal; and the only explanation I can offer is that to a vast number of people, old and young, Bible readings are regarded as mere incantations—the utterance of words which by some intrinsic virtue quite independent of their meaning, are expected to work good results, and the mere listening to which—quite independently of any effort to catch the sense—is in itself a meritorious act. I have thought of the matter a good deal, and I know of no theory except the incantation theory that will explain the facts.

It is a great satisfaction to have to deal with a candid opponent. Had the Rev. Mr. Macdonnell not been a candid man, and a brave man too, he would not have admitted, as frankly as he has done, the truth of my statement that many persons have little idea how repugnant much that is contained in the Bible is to the instinctive morality of children. The explanation he gives of the fact has the merit of familiarity, but I fail to see that it has any other. Christ himself, he observes, has told us that many things were suffered in earlier times on account of the hardness of men's hearts. Alas, alas! that won't do. It is not the hardness of men's hearts that troubles us in the Bible history; it is the distinct attribution to the deity of the worst deeds that the book records. Who hardened Pharaoh's heart? What had the hardness of men's hearts to do with the punishment inflicted at an earlier period upon the unfortunate Egyptians on account of an act into which their king was directly led by the duplicity and cowardice of the Father of the Faithful? What had the hardness of men's hearts to do with the smiting to death of well-meaning Uzzah? What had the hardness of men's hearts to do with the express commands given by Jehovah to the Israelites to wage a war of utter extermination against the unhappy inhabitants of Palestine? When Saul was not hard-hearted enough to cut the trembling Agag down in the place where he stood, who was it that rushed forward and hewed the wretched captive in pieces before the Lord in Gilgal? It was Samuel the priest of the Lord and utterer of his counsel. What had the hardness of men's hearts to do with the slaughter of some scores of thousands of King David's subjects for the offense committed by the king in numbering the people? If it be said that God was not the author of these things, but that the hardness of men's hearts was such that they required to have these deeds of cruelty and caprice attributed to their God in order that they might fear him at all, it becomes a serious question how far a book which records such enormities and represents God as having either wrought them himself or enjoined them on others is profitable reading for the children of to-day.

Let me first answer one question put by my respected opponent, and I have done. He wants to know whether I would approve of any religious element in the education given in the public schools. My answer shall be brief: I don't believe that one human being can instruct another human being about God. The man who undertakes to demonstrate God, in any sense of the verb "demonstrate," undertakes more than he can accomplish. We recognize physical laws as operative in the universe of matter, and moral laws as operative in human society; and it is doubtless natural to the great majority of minds to refer such laws to God as their author. But all that is open to our study is the orderly succession of cause and effect in the universe. In this direction we can make unceasing progress; and my idea is that the most religious education of all would be one in which a constant effort would be made to unfold the laws of the universe, and to deduce therefrom the highest lessons they are adapted to teach, with a view to keeping alive and vigorous the correspondence between outward law and inward obligation. Under such an education I believe that whatever thoughts of God were of a nature to elevate the mind and purify the heart would spontaneously suggest themselves. We should then have done with incantations, and all progress in knowledge would be progress towards the perfecting of human nature.—W. D. Lesueur, in the Canada Educational Monthly.

WHAT IS OUR NATIONAL RELIGION?

Does this question astonish you, reader? If it does, you may know something of the writer's feelings when, with all sincerity, it came from the lips of a guileless son of old Britannia.

A young Englishman of Irish extraction called at my sanctum a few evenings since, and after listening to questions of English politics—including church disestablishment—discussed according to American ideas by the company present, proposed the above query, and looked toward me for an answer.

With equal simplicity, and much less perception than my guest, I answered, "My dear sir, we have no national religion in the United States. Our Constitution prohibits such an alliance. Our government is Secular."

Seeming as much astonished at my answer as was I at his question, the young observer explained: "I have observed that in the appointment of army chaplains the authorities favor the Episcopal church; indeed, I do not know of a single instance where any other sect is thus favored. You are aware too," he continued, "that the Episcopal ceremony is used as a burial service at the graves of soldiers buried with military honors. Besides which, in official circles I have seen much preference shown to that church, while little attention was paid to others."

After catching my breath, my first thought was that the young man, being so recently a subject of her majesty and not yet being initiated into an understanding of our peculiar American institutions, had unconsciously tortured our policy of toleration into a rudimentary establishment; but, as the more serious facts of the case began to dawn upon the horizon of my dull comprehension, I reflected for a moment, gathered my energies, and replied: "Alas! too true, my friend. Your premises are correct, and your conclusion, if not literally warranted, is practically true. We have, it seems, a state religion."

Now, my dear friends, this is the impression we make upon observing foreigners who come to this country expecting to find

a government free from church rule. This is the manner in which we are permitting our Constitution to be outraged to please the pious. We have been giving silent consent to a fraud we despise; and have suffered it to continue through fear of that ghastly old skeleton—orthodoxy. It is a shame, and a stain upon the fair names of the "fathers of our republic," that such desecration of our "charter of liberty" is suffered. Only think of such a squandering of the public money as the following: "Thirteen superannuated army chaplains were on the retired list in 1887," according to a report given in Gen. John A. Logan's "Volunteer Soldier," "who draw from the government an aggregate salary of $23,040 per annum."

If the truth was known how utterly useless, and really injurious these hypocritical drones are to the army and navy, Secularism would certainly become the popular watchword. I have questioned many old soldiers, who have served at posts where chaplains were stationed, about the moral influence they exerted. Invariably the answer would be, "Supremely degrading." With scarcely an exception these divinity dispensers, I find, rank lower morally than the most dissipated officers with whom they associate, and are not at all troubled with crowded halls where they discourse on the beauties of heaven.

The Liberal press, including the very politic but plucky little American Sentinel, has done much to stir the people to a sense of these unwarranted religious encroachments upon their civil rights. Our lecturers are doing noble work, yet there is much still to be done before we can expect to reap beneficial results.

The American Secular Union, with its allied societies, offers the best means of successfully counteracting these monstrous frauds imposed by the church. Let us see rivalry, selfishness, and jealousy given back to the church, where they belong; and let all true Liberals join in a vigorous campaign against the arch-enemy of liberty. D. G. Crow.

Fort Bayard, N. M., April 30, 1888.

ROBERT THE DEVIL.

THE CREATION OF MAN.

Ackordin' to the holy Munchausen, God made the heaven and the earth, includin' the oceans, and the sun, moon, and stars, of which there is said to be billions of 'em, some of 'em ten times larger'n the sun, in six days by the clock, and then took a rest; and I think he had a rite to, it bein' no fool of a job to work off in six days.

Where God got the stuff to make all these things of the H. M. don't say, not bein' posted, I s'pose; but it seems to me it was wuth tellin' of, where the rubbish yard was located that he got the material from.

After God got the earth into the shape that suited him, which it did, 'cos he said it was good, he made the critters and birds and fishes, each after his kind, which considerin' there wasn't no kind for a model, rather nonplusses me, as the editor of Gabe's Horn says when he's bothered. But no matter, after he got 'em all done, and the snakes, fleas, bed-bugs, etc., he tho't of something, as he looked the job over—something to make the whole thing perfect.

And what was that something? Well, it was something in his own image, only of different stuff, you know. Well, he went to work and made something in his own image—the H. M. says—and called it man. And he made it out of dirt, and said it was good, and of course he ought to know. And he made him male and female, so the first chapter of the book says; but the second chapter, takin' up the thread of the narrative, goes on to say it over agen, only more so.

The second chapter says he formed man of the dust of the ground, and breathed into his nostrils the breath of life, which he forgot to do in the first chapter; no triflin' omishen, as any one may see, 'cos man wouldn't amount to much without the breath of life into him. Thinkin' his image would have too soft a thing of it alone, God made him a helpmeet, to make it interestin' for him, and then the circus commenced, and has been growin' more extensive ever since, and varigated, so to speak.

And this helpmeet he made out of one of the man's ribs—why not out of dust, I dunno. It was done when the man was asleep—so the book says—but I think he must a been dosed,'cos men, 'less they're offle tuff, don't sleep sound enuff to have a rib cut out and know nuthin' about it. And when the man seen her he called her wo-man. Profetick soul! he knowed she would bring wo to his kind, but he cottoned to her all the same; and all men from that time on has; many on 'em wishin', too late, that they hadn't, I gess; what she thinks I dunno.

Now this is all history, sacrid history, to be sure; but for all that to be treated with more or less respeck, the less the better, p'raps, but still with respeck, you know, if you've got any to spare. If you can't treat it respectful, treat it as respectful as yer can, 'cos sacrid history has got some feeble rites which we are bound to respeck, seemingly if not more so.

As God knowed what man would pan out to be, 'specially old Skinner, editor of Gabe's horn, I've allus wondered what he made him for. Makin' him in his own image would seem to look 'sif he made him for company like, but barrin' a preshus few that he traveled with, in sacrid history times, man didn't appear to be no company for God, 'specially the Sodomers and other tuffs, which he fired and brimstoned, and knocked out through Joshua, and other generals of blood and iron, which he was in with.

Lions, tigers, and fast hosses and things, and clams, oysters, and turkeys, &c., and all other animals and birds and fishes, seem to be a success as far as I know, but I'm blest 'f I think man is, as far as heard from, which God must a known, if he's the God he's cracked up to be; and so, what did he want to make man for? Sacrid history says of them early days, that there wasn't a man to till the ground, and we mite think that was the reason God made man. But what was the need of tillin' the ground, when critters and birds could git their livin' by walkin' or flyin' for it? If the ground had got to be tilled—what for I can't see—and man had to be made to till it, then that knocks in the head the talk that the cuss of labor, and earnin' our bread by the sweat of our brows, was bro't onto us by the fall of man from grace in the Garden of Eden, don't it? Besides, it makes it out that man wasn't tho't of until it bust on the Lord that the ground must be tilled, which wasn't tho't of in the fust place, which makes out that God didn't have the plan for the whole job in his head when he started in, which shows he wasn't omnishence, which is all-knowin'.

In readin' the sacred histry of the creashen, I fale to see where the need of man comes in. The lions and tigers didn't yearn for him, 'cos they'd never knowed the joys of man meat, and other critters, birds, and fishes had no use for him. It must a been that it struck God—it's plain God in the fust chapter of the fust book of sacred histry, but Lord God in the second and third chapters, and simply Lord in the fourth chapter—after he'd made all the critters, that something in his image would be the cheese, bossin' the critters round, and so he made man; and how thund'rin' sick and tired of him he got by the time Moses turned up!

To come down fine, it seems, from all that the parsons say, that all man was made for was to work in this world to save himself for the next, when, if he hadn't been made, he'd a had no need of savin' himself, bein' all hunkidori as it was. And when you come to think that only about ten in a million will save themselves, and reside with God in the fucher, the 999,990 failin' to ketch on to the salvation train and takin' up their quarters with the devil hereafter, it seems that the makin' of man was a blunder and a crime, don't it? That's about the size of it in my eyes.

Mr. Freetho't editor: I didn't show this pece to the editor of Gabe's Horn, but send it to you as straight's the blizzards 'll let it go. I'll bet the rooster 'll say, when he sees it, "Robert, that pece would have just suited the columns of Gabriel's Horn." But he's a snide and a chump, and n. g.

Robert the Devil, of Gabe's Horn.

Senator Berry, of Arkansas, tells his friends of a trial for assault in his state, in the course of which a club, a rail, an axe-handle, a knife, and a shot-gun were exhibited as "the instruments with which the deed was done." But it was also shown that the assaulted man defended himself with a revolver, a scythe, a pitchfork, a chisel, a hand-saw, and a dog. The jury, Mr. Berry says, came to the conclusion that they would have given a dollar apiece to have seen the fight.

CORRESPONDENCE.

Business.

To the Editors of Freethought:

Having noticed in your issue of April 21st your club rates for FREETHOUGHT, I send you the names of five subscribers. Inclosed please find $6.25 in payment for the same for one year.

Yours respectfully, J. E. HAMMOND.

Silverton, Oregon.

Profitable for Instruction.

To the Editors of Freethought:

I am more than pleased with your ably edited paper. I never peruse it without feeling profited and instructed by so doing, and will do all in my power to increase its circulation. Wishing you all manner of success, and that FREETHOUGHT may find its way into and gladden many a home as it does mine, Fraternally yours,

Currinsville, Or. B. C. HERRING.

Good Luck!

To the Editors of Freethought:

Inclosed find postal note for my year's subscription to FREETHOUGHT. I wish I could send you a hundred subscribers instead of one, but I have been so busy that I have not had time to read my paper, much less get subscribers. As soon as I get over my rush of business I will see if I can get you a few new subscribers. Success to your enterprise. Your friend,

A. K. COWARD.

Artesia, Cal., April 28, 1888.

A Good Judge of Literature.

To the Editors of Freethought:

I have received several copies of your Freethought journal. I like them. They are splendid, and I think I will become a subscriber. I read them and hand them to my neighbors. I will do all I can to get names for your valuable paper. I take the Truth Seeker and think it is splendid. Those illustrations by Heston are worth more than the price of the paper.

Long life to FREETHOUGHT. Yours for truth and liberty, W. N. PUTNAM.

Fossil, Or., April 22, 1888.

Mr. Dungan in Clover.

To the Editors of Freethought:

From my delightfully romantic and luxurious forest retreat in the Sonoma mountains, on the charmed banks of the Russian river, where the sweet carols of birds and the perpetual blooming of flowers fill the air with perfume and melody, I write for that radiant sunburst—FREETHOUGHT. I did not have time to make arrangements for its weekly visits, but now I am settled for a time and have sufficient leisure to read its bright pages.

Best wishes for you and all connected with the good work. S. D. DUNGAN.

Guerneville, Cal.

From Clackamas County, Or.

To the Editors of Freethought:

Inclosed find $2. I prize FREETHOUGHT more than any other reading we get, and we take several papers.

Myself and family had the pleasure of listening to Mr. Putnam at Eagle Creek last summer, and we are looking forward to and expecting a treat on the coming Fourth of July.

I have tried in years past to be a consistent church member, but failed, because I could not believe the teachings of the Bible; still I was afraid to own even to myself that I doubted it, but a friend loaned me "Exeter Hall," and when I had read it, off dropped the scales which had partially blinded my eyes, and since that time I have been steadily advancing into the light of reason.

We purchased several books of Mr. Putnam, which, after reading, we kept in circulation, among others Miss Gardener's "Men, Women, and Gods."

Now, hoping that you may prosper, and make a grand success of FREETHOUGHT, and that you are both well and happy, Truly,

MRS. L. A. LACY.

Springwater, Or., April 23, 1888.

On the Economic Question.

To the Editors of Freethought:

I m not an extreme Henry George man, any more than an admirer of Fourier, Cabot, St. Simon, and other would-be organizers of social Utopias. But I am for the "under dog." I am for the weak who are mercilessly crowded to the wall; for the poor, whose sweat is curiously enough distilled into the rich man's champagne.

It is—as my late and ever lamented teacher in Freethought, Professor Johannes Scherr, says in his "1848"—undoubtedly a convenient arrangement to belong to the class of biggest taxpayers. It may, under certain circumstances, even become meritorious. Of course, "disquieted and turbulent" heads who have no earthly show ever to take up a residence on Murray or Nob hill, may harbor the heresy that the really biggest—that means the heaviest— taxpayer is ever and everywhere the poor man, the populace. But such financial-political heterodoxies are once for all to be relegated to the tabooed region of "destructive tendencies," and to be "corrected" if need be. Yet however convenient and meritorious citizens the leading members of the tax-roll may be—and sometimes prove themselves to be, as in the cases of Stephen Girard, Peter Cooper, and a few more white ravens among the black flock of the wealthy—it will hardly be disputed that, were there no light tax-payers, or even none who were not tax-payers at all, we would, instead of riding in sumptuous Pullman coaches, be compelled to indulge in the primitive sylvan pleasure of quadruped locomotion and miscengenation with our cousins, the apes. (That's rather strong, but it's Darwin and Du-Chaillu.)

Everything good, beautiful, great; everything that rendered man-beasts, man-men; everything that built and preserves, honors and adorns human society came from the poor man; only from the poor man, always and everywhere. No palace ever gave birth to a redeeming idea; a liberating thought; an invention ameliorating human existence; a discovery influencing the world's destinies, or a jubilant lightning flash of genius. The prophets, saviors, and messiahs have always and everywhere been "poor devils." We only know of one prince who was touched by mankind's misery—Sakyamuni Buddha—and he felt that he had to become a poor man before he could become a savior. Even the illustrious carpenter of Nazareth, the great revolutionist and emancipator of slaves, belonged neither to the heaviest nor even to the moderate taxpayers—what a shocking example for the worthy bank presidents who superintend the Sunday-schools of his alleged churches!

Every projector, architect, and builder on the structure of the future is a sworn enemy of the present, and must be such. But inasmuch as this building work is a painful and a laborious undertaking; inasmuch as the business of humanizing and enlightening your fellow-men is by no means as easy and remunerative as the coupon-cutting trade, no reasonable person would expect those heaviest taxed idolaters of comfort to participate in the former. St. Augustine and St. Calvin say that some are predestined to salvation, the others to damnation. To these are allotted labor, trouble, and hardships; to those idleness, joy, and luxuries—thus says the experience of thousands of years.

This is the "divine order of things." Only fools run their heads against the granite of this fact; wise men take it as they take the facts that fire burns and snow feels cold—as something "of course," something there can be no question about.

Summa summarum: He who possesses a long, wide, and warm blanket has an easy thing of it to be comfortable; and he who is snugly covered need not kick out with his feet or fight with his arms to get a little warmed. LEO HÆFELI.

Ogden, Utah, May 4, 1888.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - - MAY 19, 1888

COLONEL INGERSOLL is always his own successor as the greatest of living orators. His eulogy of Conkling will be surpassed only by some future utterance of the man who pronounced it.

THERE is perpetual talk of war between the European powers, and predictions of immediate hostilities alternate with reported signs of the permanent establishment of peace. The probabilities, doubtless, are against war. The nations do but murmur, snarling at each other's heels.

A GRATIFYING interest is felt in the coming meeting of the National Educational Association, when thousands of teachers from all over the country will be in this city and compare notes. After all, education is the savior that is best redeeming this world. Education makes Freethinkers.

IT is noticed that all the Irish orators, in condemning the pope's rescript and declaring that Irishmen will resist it, are careful to add that in spiritual matters they still acknowledge his authority. In this the Irish spokesmen are the blind leading the blind. The pope has as much right to interfere in politics as in religion. Spiritual despotism is as bad as any other, and political freedom that does not carry mental liberty with it is half-slavery at best.

A PAPER published in Oakland called Echoes desires to have the God question settled. It says that whereas the existence of God is not definitely known, nor his habit, personality, or even sex, therefore it invites "this silent God to speak; this invisible God to become apparent; this lonely God to take up his abode among humans; this wealthy God to be generous." Echoes will reverberate a long time before its request will be answered by the great echo that men call God.

DELIBERATIONS are said to be proceeding between the railroad men of this vicinity looking to the abolition of the Sunday picnic train. These gentlemen have discovered that the Sabbath excursion is immoral in its tendency, as it carries a large hoodlum element into the suburban resorts, to the great discomfort and disgust of residents. It is generally charged that the railroad managers are hypocritical in this pretext of serving morality by ceasing to serve the public. When the enterprising hoodlum isn't hoodling at the surburban resorts he is doing worse in the city, and the city rejoices to have one day measurably free from him. Besides, if the Sunday picnic train did not run he would take some other. What the public demands of the railroads is not that they should discuss moral measures, but that they should fulfil their obligations and reduce their rates of fare so that the train-robber will have an even chance with them of getting something out of the passengers.

THE Rev. J. F. Hannon, of the Centenary Methodist church, is vaulting into public notice. Last Sunday he preached on "Reading." He found fault with the human tendency to attend more strictly to bodily than to spiritual wants. He dared to say that there are mothers and daughters in San Francisco who "pay more attention to fat, yelping poodles than to their immortal souls." "Without books," said the Rev. Mr. Hannon, "we become an intellectual China, with its sealed ports and walled boundaries, doomed to decay and rot with the dry-rot of stupidity and ignorance—doomed to become the pity of heaven and the mockery of hell." To avoid such a fate the reverend gentleman would have us read moral magazines and reviews, and he would not object to good novels. As an ensample of the latter he recommended Bible stories—that of the Prodigal Son, for instance. It is fortunate that Mr. Hannon thus particularized, as about nine out of ten of the Bible writers would be under indictment if they should put their "novels" upon the market the present season.

NEWS AND NOTES.

The golden wedding bells were making melody when I came to Sacramento; age was again like dreaming youth; fairy land was gleaming and roses and orange blossoms adorned the palace of joy. My good friends Mr. and Mrs. N. D. Goodell were young again and love was as bright as when fifty years ago it breathed its happy song. The pages of FREETHOUGHT have already been illuminated with the golden wedding, and its readers have congratulated our noble veteran and pioneer that a life of usefulness, independence, and energy has passed the golden gateway, and with unbowed head and still lovely bride, among flowers and happy faces, sees the diamond portals of the continued journey.

The hours are always pleasant at the Goodell mansion, especially in this most charming season of the year, when spring is on its radiant throne, when the grass is green, the blossoms countless, and winds musical. The shadow of theology is not here, and Christianity becomes the golden rule.

Sacramento grows steadily along. It is a quiet city. It seems to abhor the boom or anything of an exciting nature. It sticks to business. It has only two daily newspapers, and they pursue the even tenor of their way with scarcely a head-line. The world moves on in an easy, happy, dignified manner, and there is very little to disturb an after-dinner nap. Sacramento is one

of those places where it always seems afternoon. Even the earthquake passes by with scarcely a recognition.

The capitol building is one of the finest in the country. It is a harmonious structure and greets the eye like a picture. It is imposing in its simple magnificence. The grounds about it are handsomely ornamented, and in the moonlight and electric light the white walls and columns and domes and trees and grass and level walks make an attractive scene.

I lectured on Sunday evening at Pioneer Hall. The audience was not large. I did not expect it to be. In Sacramento the work is slow. The Liberal element is largely indifferent. It allows the "stream of tendency" to take the place of personal effort. The necessity of organized action is not yet realized.

However, good friends were present, and I am not discouraged at the outlook. If only a few are gathered together the fire burns, and hope grows and the to-morrow becomes brighter.

Sunday morning I attended the Unitarian church. The prayers and hymns were not according to my mind, but the discourse by Mr. Massey was excellent. It was an eloquent exposition of the gospel of evolution—that things somehow tend to the better, and man, struggling with innumerable forces, can "hope on, hope ever." This sentiment is universal and belongs to no religion. Even the pessimist has hope. If this is the worst possible universe, then we have the consolation that we are at the bottom of the ladder and can't go any lower, and if we move at all it must be a climb. If there were a God there would be no need of any hope. We should be so happy in the present that there would not be the slightest care for the future. I believe in the gospel of hope simply because I don't believe in any other. To look on the bright side of things is philosophy and common sense. It is theology which cultivates the dark side.

I was pleased to meet with my co-worker, L. C. Hill, of Myrtle Creek, Oregon, who purposes to make California his home. Also Mr. L. C. Wood and A. D. Oakley, of Folsom, who came twenty miles to attend the lecture; Mr. and Mrs. Felker and daughters, and others, who, whether few or many, are for Freethought.

Monday was a delightful day, a May day indeed, such as the poets of New England dream of and sing of, but never realize until the month of June. In California we have the May time in the month of May—all the glory, all the beauty that is so resplendent in the pages of romance.

This day was a perfect day. The sky was soft Italian. The atmosphere was brilliant after the rain, like an ethereal diamond. The broad green fields rolled away spangled here and there with groves, while the remote horizon glittered with the snowy range of the Nevadas. Through this enchanting scenery I went the pilgrim's way behind a good horse, which is an improvement upon the old way of traveling afoot and alone. The point of destination was the big ranch of Owen Thomas Davis, where he is monarch of five hundred acres and more, and wields the sceptre of the strong arm and inventive brain. Hidden in a grove and orchards of peach-trees, his house was found after various windings through the highways and lanes. Towering over the roof was a vast cottonwood which Mr. Davis himself planted in 1856, when he first settled in this country, and built his fireside with scarcely another dwelling to be seen. The railroad now passes by his door, with a hundred cars a day coming and going. We were warmly greeted by his wife, a staunch Freethinker too, and never was a day more cheerily passed than amid this rural felicity. After dinner we took a sleigh-ride to the strawberry patch, which includes about thirty acres. Runners instead of wheels are used for the transportation of the fruit boxes, and hence our sleigh-ride in the May time. The strawberries were luscious, the largest I have ever seen. To pluck them red ripe from the bosom of the green leaves is the enviable way to eat the strawberry. All the exhilarating flavor is thus preserved. We seem to be eating the sunshine itself.

Mr. Davis has his own inventions for ditching, watering, etc., and he keeps his farm in a high state of cultivation. He is one of the pioneers of this country, has made his own fortune, and although an unflinching Freethinker who rattles the clergymen terrifically and breaks them all to pieces; still, like the Biblical patriarch, "Father Abraham," he can look upon his own broad lands, herds of cattle, bands of horses, full barns, fruit, and grain, all of which he owes to his own genius and perseverance. So it isn't the saints, after all, who inherit the earth. The good Infidel has his portion, and if he does as well in the next world as in this, he won't fret at having lost the opportunity to play on a harp.

So with golden wedding, work and play, with the wealth of springtime in sky and earth, meeting many friends, our visit to Sacramento and vicinity makes memory and hope the allies of joyful progress.

SAMUEL P. PUTNAM.

May 7, 1888.

THE CLUBBING LIST.

The opportunity is still afforded those who are able to join the clubbing list that we have been laying before the readers of FREETHOUGHT for the past few weeks. Why not go ahead at once and make up the one hundred names? Almost every Freethinker knows of ten persons who would read the paper if sent to them. Those who cannot recall that number of names know that the price of ten subscriptions, or less, if applied to this paper would go toward the spread of Freethought, and so do good.

We do not know of a single valid excuse that any Liberal with $20 to spare can offer for not joining this club.

A ROYAL PREMIUM.

As will be seen from Mr. Ranford Worthing's letter, the premium he offers to the person procuring the largest number of subscribers for FREETHOUGHT within the next year is one worth working for. It is nothing less than a corner lot, size 50x100 feet, in the city of San Diego; value, $300.

All who propose to work for this premium should notify us at once, so that an account may be kept of the number of subscribers each sends in. Our rates are as follows:

One subscription one year	**$2.00**
Two subscriptions one year	**3.00**
Three subscriptions one year	**4.00**
Four subscriptions one year	**5.00**

Getters up of clubs may make their own arrangements with subscribers. They can charge them the full price of $2, and thus realize a commission of 75 cents on each one; or they may make their commission smaller by charging the subscriber less. Our offer is to send the paper in clubs of four and upward for $1.25 each per year.

We hope there will be one hundred starters in this race for the corner lot, and that the one meeting with the poorest success will get at least a dozen subscribers. The one who succeeds best will receive a triple reward. He will get the commissions, he will win the lot, and he will have the satisfaction which comes from the performance of a noble work.

THE COMING LECTURE IN SAN FRANCISCO.

As has been previously announced, Mr. Putman will lecture at Irving Hall, 139 Post street, this city, on the evening of Sunday, May 27. His subject will be "The American Republic."

In conjunction with the lecture Mr. Putnam will endeavor to secure the organization of the San Francisco and Oakland Secular Union, if there appears to be a disposition on the part of the Liberals of the two cities to unite in such a way.

Tickets at 25 cents each may be obtained at this office.

MR. WORTHING'S WORD.

To the Editors of Freethought:

Allow me to send a hearty "shake" to Brother Stone, of Oakland, and say that I am not a real estate agent, dealer, or speculator, only a real estate owner with an earnest desire for the promulgation of freedom from the enslaving thralldom of the church; for the broadening of men's minds to a condition where they can comprehend the operations of nature, and thereby be lifted out of the degradation that a belief in God necessarily produces; for the elevation of the race above the low plane that a belief in the forgiveness of sins naturally places it in; and for the substitution of humanity to man for the curse of a brutal and fiendish imaginary system of future rewards and punishments.

FREETHOUGHT seems to me to be the best exponent of my ideas that I have ever read, and without any expectation of gain, or hope of reward, I stand ready to give the lot, which is worth $300 to-day, in any way that will furnish the largest number of readers of FREETHOUGHT for the next year.

In my letter I gave a hint to the editors to suggest some other way, if they could, by which the desired result (the increase of their readers) might be reached; but I see the novelty of my proposition so completely astonished them that they are not quite sure whether or not they are dreaming yet. This is not strange to me, as I have before shocked people with propositions that made them wonder if I was sane, and being an original inventor and a thorough investigator of everything from the ground up it is not strange that I should do some things a little different from the great majority.

In deciding how this lot shall be given, let us take into consideration the question whether or not a man who subscribes and pays for a paper will be more likely to read it than if it is sent to him gratuitously.

There are plenty of Freethinkers in California and the other states to support a very strong organ, if their lukewarmness and timidity can be overcome, and it is my desire to offer an inducement in the best possible way to accomplish this end. I am open to conviction, and solicit criticism and discussion on the question.

RANFORD WORTHING.

San Diego, Cal., May 7, 1888.

THE press dispatches report that a committee headed by Sergius Schevitch, "the Anarchist," waited on Mayor Hewitt, of New York, last Monday and asked for his intervention in the brewers' strike. The description of Schevitch as an "Anarchist" shows how reliable press definitions are. Schevitch is a Socialist—as far from an Anarchist as an Atheist is from a polytheist. But that is not the point. Mayor Hewitt advised the men to go back to work, and they demurred on the ground that they would be called "scabs." Thereupon the mayor expressed his opinion that a "scab" is a moral hero who refuses to surrender his individual liberty. This is a bold proposition, and will win Mr. Hewitt no votes from the trades unions. It will, however, serve to awaken thought. The ideal state of freedom would be that condition in which each man should possess an acknowledged right to put a price upon his own service, and should, if he so choses, sell that service for one cent per diem. And all the powers, civil and military, should protect him in the exercise of his rights.

THE following narrative, from the Kansas City Times, is necessarily either true or false:

"SENECA, KAN., May 5.—Two well-to-do farmers named Primley, who live about thirteen miles north of this place, rode into town this morning with the details of a terrible visitation of divine wrath upon the head of a farm hand employed by them. The story is positively asserted to be true in every particular and runs thus: The Primleys and the farm hand, Althaus, on Thursday afternoon became involved in a violent discussion concerning the taking of the sacrament, when Althaus exclaimed in a loud voice accompanied by an oath: 'You fellows think when you take the sacrament that you are swallowing Jesus, feathers and all.' No sooner had he uttered the words than he became madly insane, rushed about with frightful groans, and despite the efforts of the Primley brothers escaped, and is supposed to be hiding in the woods along the Nemaha river."

Many sensational stories of the foregoing kind have been published from time to time, and in no instance has one of them, upon investigation, been discovered to have the slightest foundation in fact. They belong to the family of the Pious Lie.

IT is not our fault that patrons do not receive the Field-Ingersoll Discussion. Our order for a hundred copies has been in the hands of the publisher for the past six weeks, and the bill for them has reached us, but the express companies, or whoever has the work in charge, have failed to deliver the order. The delay is most annoying.

NEXT to the names of subscribers we desire the names of those likely to become such upon receipt of a sample copy of this paper and a persuasive invitation by letter. This is our only way of introducing FREETHOUGHT to the people of the country, and the co-operation of subscribers will be of great assistance to us. We are already under a debt of gratitude to friends for favors of this sort, and they will please accept our thanks.

LITERARY NOTES.

SECULAR THOUGHT of May 5 is the first issue printed by the Secular Publishing Company, 38 Adelaide street East, Toronto, Ont. The type is new and handsome and the press-work superior. We take great interest in Mr. Watts's remark that he will shortly express his opinion as to what the American Secular Union should be.

JOSIAH P. MENDUM, of the Investigator, has issued a new edition of "A few Days in Athens." It is printed in excellent workmanship on heavy paper. The book is the translation of a Greek manuscript discovered in Herculaneum, translated into English by Frances Wright. It is in the form of a philosophical, but entertaining, narrative. Price 75 cents.

"A SUPPOSED Colloquy between the Pope of Osceola and that Person Designated by him, Heathen High Priest," is the title of a neatly-printed pamphlet written by somebody and sent to this office from somewhere. More definite information as to its authorship is not given. Nevertheless it makes lively reading, and the pope is left where Dr. Field was when Ingersoll got through with him.

THE Freethinkers' Magazine, issued by H. L. Green, is a monthly publication of much merit. It contains contributions from some of the best Liberal writers, and is illustrated with likenesses of prominent Freethinkers. Well printed on good paper, and with a tasteful if sober cover, the magazine will be sent to

new subscribers the remainder of the year for $1. The regular price is $2 per annum.

Of the four leading articles announced to appear in the Popular Science Monthly for June it is difficult to decide which will be most valuable. Edward Atkinson will talk about the "Surplus Revenue;" George Harley, M. D., will tell of the effect of alcoholic liquids on moderate drinkers; Alfred C. Lane will appear as a "Geological Tourist in Europe," and M. L. Gutode will write on "Whistles, Ancient and Modern."

One of the most vigorous writers who contributed to the New York Truth Seeker in its young days, a dozen years ago, was "Sam" Preston. By way of a new magazine called Thought of the Times, S. H. Preston editor, we observe that Sam is still at it and as vigorous as ever. Then he was an iconoclast; now, having, as he believes, knocked out the gods, he is advocating the improvement of the human stock. His magazine is clean and bright. Monthly, $1 per annum; address S. H. Preston, 1398 Broadway, New York.

J. G. Hertwig is the author and publisher of three pamphlets we have just received. "Sunday Laws," price 10 cents, shows that all such laws in this country are null and void, as they violate the Constitution granting religious freedom and liberty of conscience. "Woman Suffrage," price 10 cents, asserts that woman suffrage, endangering the happiness of family life, is impracticable and not demanded by the majority of the women of this country. In all other respects it advocates equal rights of man and woman under the law. "American Money," price 15 cents, suggests a paper currency for this country consisting of gold and silver certificates secured by deposits of gold and silver coin to be made by the people with the government. It also advocates the coinage of an honest silver dollar, equal in its bullion value to the gold dollar. Price of the three pamphlets sent to one address, 30 cents.

James H. West, of Duluth, Minn., the first of the year announced a journal to be published by him entitled The Progressive Pulpit, which was to be, if we recollect accurately, an Independent Religious Journal. The publication has appeared with regularity, but its name is the much better one of The New Ideal, a Journal of Independent Modern Thought. Mr. West is best known as a poet and religious meditator—somewhat of a Buddha. His "Uplifts of Heart and Will" are the best religious reading we have ever seen. The New Ideal gives ten pages of sober and thoughtful discourse, among which we find the following:

Freethought, a weekly of 12 pages, hails from the Pacific Coast—published by Putnam & Macdonald, San Francisco, at $2.00 per year. Both the editors are men of ability, and at the present time Mr. Putnam, who is a poet and lecturer of no mean order, spends much of his time here and there through his state, speaking to appreciative audiences the new and nobler thought of the age. This is the activity of Liberalism—for which the world waits. And in the paper's prospectus the editors say in substance, "We mean to deal with realities; yet we wish to express hopes and aspirations as well. The glorious side of life we would emphasize so that every hearthstone may be brighter and better."

"God in the State." By E. A. Stevens, Secretary of the American Secular Union. pp. 22. This pamphlet would be a surprise to many, for it contains a surprising bill of particulars. Every one interested in preserving in the United States the absolute separation of church and state, as designed by Washington, Jefferson, Paine, and Franklin when these four "fathers of their country" wrote their bill of rights and outlined the Constitution, will here find much of fact setting forth the need for an outspoken position to-day in the matter. The growing attempts of late, on the part of certain formalists, through national societies, newspaper organs, and petty persecutions, to enforce an "established religion" on the government—attempts becoming more and more powerful of late, because not yet in receipt of the practical rebuke which the mass of the population has quietly in store for the movement when the necessity arises—these frequent and increasing attempts, as in this pamphlet concisely set forth, need, to say the least, to be intelligently understood by all; and the present essay will do much towards bringing light to many. Published by Putnam & Macdonald, 504 Kearny st., San Francisco. 10 cents.

HISTORY OF THE WEEK.

Ex-Mayor Andrew J. Bryant fell from a ferry boat last week Friday, and was drowned. It is not known whether his death was intentional or accidental. His recent conduct had caused remark and he was not in prosperous circumstances.——A fire on Berry and King streets, this city, did $100,000 damage in a few minutes on the 11th.——The Rev. George McDuffy, colored, was hanged in Greensboro, Ga., May 11. He had a wife, but shot his rival in the affections of another woman.——Wiggins, the Canadian weather prophet, predicts that California will have a severe earthquake before October.——Archbishop Lynch of Toronto, Can., is dead.——On the 21st of August next there will be a national contest between stenographers at Caldwell, on Lake George, N. Y. The prize will be $500 for the stenographer who will write the greatest number of words per minute over 250. San Francisco will be represented in the contest.——Julia Ward Howe lectured in Irving Hall this city, May 10, on Longfellow and Emerson. She was pleased to speak highly of both.——M. E. Billings, of Waverly, Iowa, the man who collocated the "Crimes of Preachers," has been sentenced to life imprisonment for murder.——It said that in 1880 there were only five thousand Jews in Jerusalem, and now there are thirty thousand. Thousands have fled to that city from Russian persecution, and Jerusalem is becoming a brisk business place in consequence.——The coroner at Los Angeles has been called upon to investigate the death of a child of a member of the Holiness Band, which recently died under the faith cure treatment, the parents having refused to call a physician.——The new coaches of the Mount Hamilton Stage Company arrived in San Jose May 10, and a grand drive through the city and suburbs was had. Thirty ladies filled the coaches. The new service to the Lick Observatory began next day. Plans for a new hotel by the Mount Hamilton Stage Company on top of the mountain are in the hands of an architect.——Gladstone has received a memorial signed by 3,730 dissenting clergymen, expressing their sympathy with him. ——The pope's condemnation of the boycott in Ireland is causing a good deal of trouble. The priests do not know whether it may be safely enforced on the congregations or not, and it has not been generally promulgated.——The Democratic state convention assembled at Los Angeles on Tuesday.——The Rev. Father Facinetti insisted on calling upon Mrs. Miller, of this city, and Mr. Miller struck him. The priest had his assailant arrested.——Dillon, the Irish "patriot," has been sent to jail for six months. He was convicted of inciting tenants not to pay rent. ——The Rev. Mr. Ulsh, preaching at Westcliff, Col., is involved in a scandal, and one woman has horsewhipped another on his account.——The Senate has passed the International Copyright bill. The act takes effect July 1, 1888.——Dr. Lyman Abbott will probably become permanent pastor of Plymouth church, in Brooklyn, in which Beecher formerly preached.—— The will of Roscoe Conkling, which has been probated, bequeaths all his property to his wife and her heirs, and leaves her sole executrix.——The secretary of the treasury accepted bonds to the amount of $691,900 on the 12th.——Floods on the Mississippi are spreading destruction along the banks.——Michael Davitt says that the Irish people will resist the pope's decree condemning the "plan of campaign."——The emperor of Germany is one day reported much worse and another day much better. Meanwhile he is growing weaker, and the hope of his ultimate recovery is given up.——There were 104 deaths in the city last week, against ninety-three for the corresponding week of last year. Seventy-one of the deaths were males; twenty-one infants. Sixteen died of consumption and eight of pneumonia; two were homicides and twenty-four deaths occurred at public institutions.——Littlewood won the six-days' walking match at New York last week. He made 611 miles, and Guerrero, the Mexican, made 589.——At Nogales, A. T., May 12, six train-robbers attacked and robbed the south-bound train on the Sonora Railway, about 10 o'clock at night. They killed the

fireman and fatally wounded the conductor and one passenger. The robbers got only $139.65 Mexican silver. The way bills and letters were saved.——Headed by their pastor, the members of a Holland Reform church in Grand Rapids, Mich., last week mobbed the workmen on a railroad track being laid past their meetinghouse and tore up the rails. The police dispersed the mob, and the rails were relaid under police protection. When the first dummy was run over the road the church-members assailed it with a volley of stones. A deacon was arrested and lodged in jail.——Mrs. Ida A. Gordon, wife of Thomas Gordon, a grain dealer of Indianapolis, administered a fatal dose of poison to their child last Saturday; then cut her own throat with a razor. The woman was partially demented, and her infirmity was intensified by excitement over "Christian science," of which she was an ardent student.——The new Chinese treaty, which prevents emigrating Chinamen from returning to this country, has had the effect of stopping almost completely the outgoing of Mongolians.

INSTRUCTIVE CORRESPONDENCE.

From the Truth Seeker.

My Dear Brother: One object I have in writing this letter to you is to draw a little information from the fountain of your experience. You are two years older than myself and have been an editor much longer, and I presume you have met many people of diverse views and have found it necessary to agree mainly with them all. I think I am doing pretty well in that direction myself, but I would like to inquire what course you pursue when your harmonious communings with an anti-smoker have brought him almost to the subscribing point, and a jovial patron enters and offers you a fifteen-cent cigar. Supposing you have just agreed with a Prohibitionist that the saloons must go, and a jolly German interrupts the proceedings by inviting you to join him in a glass of beer, "steam oder lager?" You may communicate the information here sought in a letter marked personal, and I will not publish it. George E. Macdonald.

San Francisco, Cal.

THE SECRET IMPARTED.

Dear Brother: Trusting to your promise not to print the information I give you, I will tell you how we manage things here when the dilemma you describe falls upon us. You know that the tendency of industry in this century is toward a division of labor. Formerly, a shoemaker took a hide from the tannery and made a pair of shoes complete, all by himself. Now, some score of workmen are employed on a pair of shoes, each making a part. In the newspaper office, too, where I learned how to wash rollers, set type, and, when the proprietor was out, take subscriptions gracefully, as though I were doing the man a favor by receiving his money, the editor was his own foreman, clerk, stone-hand, proofreader, reporter, cashier, business manager, and occasionally his own typesetter and pressman. You remember Julius Morse, don't you, with his limber knees, large, round spectacles, and piety of the Episcopalian stripe? But times have changed since then, and, conforming to the stern law of evolution, the printing of even a great moral paper, the biggest and best Liberal journal in the world, is accomplished by a division of labor. Lurking somewhere in the gray matter of your young editorial brain there is doubtless a vision of that printing-office up in New Hampshire, where one of the partners is a heretic, takes the Truth Seeker and Freethought, holds office among the Odd Fellows and a commission as lieutenant of the militia company, while the other one belongs to the most popular church, teaches a class in Sunday-school, attends church picnics and agrees with the ministers of all denominations. The first gets all the printing of the worldly and wicked ones, while the latter gathers in the patronage of the saints. The scheme works well; I have admired it often, though the wicked partner, who is your and my friend, assures me that the pious work doesn't pay—the church folks are such professional beggars, he says, that they expect to get their work done below cost. I have known them to get a whole edition of a pamphlet for less than the Truth Seeker pays the compositor. But this partner expects to get his reward above, and as the articles of co-partnership call for an equal division of profit, I don't see but that the heretic has got to be saved anyway. The treasures these two young men are laying up in unpaid-for job printing for the churches will amount to an enormous sum. Well, that's the way Mr. Somerby and I work it between the Prohibitionists and the anti-tobacco folks, and the jolly souls who follow the example of Old King Cole. I believe there are no two points of political or social economy upon which the editor and business manager of the Truth Seeker agree. But you know how harmoniously we get along, illustrating the ecumenical council motto, In diversity there is unity, or words to that effect. When a Prohibitionist comes in and wants to subscribe on condition that we make the paper an annex to the Voice, he is got into a corner by the B. M., who agrees thoroughly with all he says, and then he takes his subscription without a wink. I keep out of sight. But if that intending supporter comes in shouting high license, denouncing all sumptuary laws, and swearing he will drink "ein lager" when he pleases, and resist to the death any attempt to circumscribe his personal liberty, he is directed to the editorial sanctum, where he meets a warm welcome, but gets water to drink. The non-smoker, too, tarries below, buys books, and finds a ready response to all his condemnation of the vile weed which picks your pocket, burns your clothes, and makes a chimney of your nose. Parenthetically, I may remark that the poet who penned that must have meant cigarette-smokers. Who ever knew a cigar-smoker to inhale powdered hydrocarbon gas and exhale it through his nose? But when some merry companion like McArthur sends to this office a bundle of manuscript, laid flat, and express paid, accompanied by a box of Perfectos, Cuban made, the whole *tout ensemblage*, as it were, gets up to the editorial rooms with no hindrance to speak of. The manuscript is carefully laid on a broad window-sill. If you search the inner recesses of your mind you can guess what becomes of the Perfectos.

I advise you to likewise divide your labor with Mr. Putnam. Let him sign the pledge not to use any of the wine so plentiful in California, and solemnly swear not to smoke cigars. Then you can be happy, for all the naughty but good things will fall to you, and you can use them with a clear conscience, knowing how much you are contributing to Mr. Putnam's welfare. The cigars you smoke will not hurt him, and the wine you drink will not make his nose red, while, perhaps, if it is good, it will save you from an attack of dyspepsia. The scheme is a great one, and to put it in successful operation it is only necessary to get the consent of Mr. Putnam. Try it.

Return, please, my thanks to all the Truth Seeker subscribers you meet who send their compliments here. Tell them that if they will come to New York I will take them up to Central Park and show them the obelisk. Yours always,

Your Elder Brother.

God in the State. By E. A. Stevens, Secretary of the American Secular Union. San Francisco, Putnam & Macdonald, 504 Kearny st. Price 10 cents.

This is the first pamphlet issued by the firm mentioned above. If they do all their work as well as they have done this they are pretty sure of success.

Much has been written on the subject of this pamphlet, but nothing more able than this. Every Spiritualist and Liberal, in fact, everybody who believes in keeping our government secular, should read and circulate this pamphlet.—New Thought.

One of the most useful propagandist pamphlets published of late is God in the State, by E. A. Stevens, the earnest secretary of the American Secular Union. It contains 22 pages of solid and, particularly at the present time, valuable information which every Freethinker should possess. Friend Stevens has done his work thoroughly, and we hope that he will be rewarded by knowing that his brochure has an extensive circulation. On the first page he quotes the amendment adopted at a convention of the National Reform Association, held at Pittsburgh in 1874: "We propose such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God as author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible the supreme rule of its conduct, and thus indicate that this is a Christian nation,

and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental laws of the land." In a masterly manner Mr. Stevens shows the folly and errors contained in the above orthodox effusion. We cannot too strongly recommend this pamphlet, which is published by Putnam & Macdonald, San Francisco. Price 10 cents.—Secular Thought.

INGERSOLL'S TRIBUTE TO CONKLING.

On the evening of May 9, thirty-five hundred people crowded the Academy of Music at Albany, N. Y., to listen to the oration of Col. Robert G. Ingersoll in memory of ex-Senator Roscoe Conkling. More than a thousand persons were turned away from the doors. The ceremonies were under the auspices of the New York Senate and Assembly. Colonel Ingersoll said:

Roscoe Conkling, the great man, orator, statesman, lawyer, and distinguished citizen of the republic, in the zenith of his fame and power, has reached his journey's end; and we are met here in the city of his birth to pay our tribute to his worth and work. He earned and held a proud position in public thought. He stood for independence, for courage, and, above all, for absolute integrity, and his name was known and honored by many millions of his fellow-men. In the presence of death a good man judges as he would be judged. He knows that men are only fragments; that the greatest walk in shadow, and that faults and failures mingle with the lives of all. In the grave should be buried the prejudices and passions born of conflict. Charity should hold the scales in which are weighed the deeds of men. The peculiarities, traits born of locality and surroundings—these are but the dust of the race; these are the accidents, drapery, clothes and fashions, that have nothing to do with the man except to hide his character. They are the clouds that cling to the mountains. Time gives us a clearer vision; that which was merely local fades away, words of envy are forgotten, and all there is of sterling worth remains.

Roscoe Conkling was a man of superb courage. He not only acted without fear, but he had that fortitude of soul that bears the consequences of the course pursued without complaint. He was charged with being proud. The charge was true. He was proud! His knees were as inflexible as the "unwedgable and gnarled oak;" but he was not vain. Vanity is a vane that turns, a willow that bends with every breeze; pride is an oak that defies the storm. The one is weakness, the other strength. This imperious man entered public life in the dawn of the reformation, at a time when the country needed men of pride, of principle and courage. The institution of slavery had poisoned all the springs of power. Before this, ambition fell upon its knees; politicians, judges, clergymen, and merchant princes bowed low and humbly. Slavery was a bond and pledge of peace, of union, and of national greatness. The temple of American liberty was finished, but the auction-block was its corner-stone.

At last the conflict came. The hosts of light and darkness prepared to meet upon the fields of war. The question was presented: Shall the republic be slave or free? The Republican party, which had triumphed at the polls, quailed in the presence of rebellion. Hoping to avoid war, they were willing that slavery should become immortal. An amendment to the Constitution was proposed, in effect that no subsequent amendment should ever be made that in any way should interfere with the right of man to steal his fellow-man. This, the most marvelous proposition ever submitted to a congress of civilized men, received in the House an overwhelming majority and the necessary two-thirds vote in the Senate. The Republican party, in the moment of its triumph, deserted every principle for which it had so gallantly contended, and, with trembling hands of fear, laid its convictions on the altar of compromise. The old guard, numbering but sixty-five in the house, stood firm as the three hundred at Thermopylæ. Thaddeus Stevens refused to kneel; Owen Lovejoy refused to surrender; and on the edge of disunion, in the shadow of civil war, with the air filled with sounds of dreadful preparation, while the Republican party was retracing its steps Roscoe Conkling voted No. This puts the wreath of glory on his tomb. From that vote to the last moment of his life he was the champion of rights. Staunch and stalwart from that moment he stood in the front rank. He never wavered and never swerved. He battled for life, for the rights of slaves, the dignity of labor, and the liberty of all. He guarded with a father's care the rights of the hunted, hated, and despised. He attacked the savage statutes of the reconstructed states with a torrent of invective, scorn, and execration. He was not satisfied until the freedman was an American citizen, clothed with every civil right; until the Constitution was his shield; until the ballot was his sword. Others wavered, but he stood firm; some were false, but he was proudly true, fearlessly faithful until death.

Roscoe Conkling was an absolutely honest man. He uttered the splendid truth that "the higher obligations among men are not set down in writing signed and sealed, but reside in honor." He was an ideal representative, faithful and incorruptible. He believed his constituents and his country were entitled to the fruits of his experience: to his best and highest thoughts. No man ever held the standard of responsibility higher than he. He voted according to his judgment, his conscience. He made no bargains; he neither bought nor sold. To correct evils, abolish abuses, and inaugurate reforms, he believed, was not only the duty but the privilege of a legislator. He neither sold nor mortgaged himself. He was in Congress during the years of vast expenditure, of war and waste. When the credit of the nation was loaned to individuals; when claims were thick as leaves in June; when the amendment of a statute by the change of a single word meant millions, and when empires were given to corporations, he stood at the summit of his power, the peer of the greatest, a leader tried and trusted.

He had the tastes of a prince, the fortune of a peasant; yet he never swerved. No corporation was great enough or rich enough to purchase him. His vote could not be bought "for all the sun sees or close earth wombs," or "profound sea hides." His hand was never touched by any bribe, and on his soul there never was a sordid stain. Poverty was his priceless crown. Above his marvelous intellectual gifts, above all place he ever reached, above the ermine he refused, rises his integrity, like some great mountain peak, and there it stands firm as the earth beneath, pure as the stars above. He was a great lawyer. He understood the framework, the anatomy, the foundations of law; he was familiar with the great streams and currents and tides of authority. He knew the history of legislation, the principles that had been settled on the fields of war. He knew their maxims, those crystallizations of common sense, those hand grenades of argument. He was not a case lawyer, a decision index, or an echo; he was original, thoughtful, and profound. He had breadth and scope, resource, learning, logic, and, above all, the sense of justice. He was painstaking and conscientious, anxious to know facts, preparing for every attack, ready for every defense. He rested only when the end was reached. During the contest, he neither sent nor received a flag of truce. He was true to his clients, making their case his. Feeling his responsibility, he listened patiently to details, and to his industry there were only the limits of time and strength. He was a student of the Constitution. He knew the boundaries of federal jurisdiction, and no man was more familiar with those great decisions that are the peaks and promontories, headlands and beacons of the law. He was an orator, earnest, logical, intense, and picturesque. He laid his foundation with care, with accuracy and skill, and rose by "cold gradation and well-balanced form" from the corner stone of statement to the domed conclusion. He filled the stage; his audience was his. He had that indefinable thing called presence. Tall, commanding, erect, ample in speech, graceful in compliment, Titanic in denunciation, rich in illustration, prodigal of comparison and metaphor, his sentences, measured and rhythmical, fell like music on the enraptured throng. He abhorred the Pharisee and loathed all fraud. He had a profound aversion for those who insist on putting base motives back of the good deeds of others. He wore no mask, he knew his friends; his enemies knew him. He had no patience with pretense, with patriotic reasons for unmanly acts. He did his work well, and bravely spoke his thought. Sensitive to the last degree, he keenly felt the blows and stabs of the envious and obscure—the small blow of the weakest; but the greatest could not drive him from his convictions. He would not stop

to ask or give explanation; he left his words and deeds to justify themselves. He held in light esteem the friend who heard with half-believing ear the slander of a foe. He walked a highway of his own, and kept the company of his self-respect. He would not turn aside to avoid a foe, or to greet or gain a friend. In his nature there was no compromise. To him there were but two paths—the right and the wrong. He was maligned, misrepresented, and misunderstood, but he would not answer. He knew that character spoke louder far than any word. He was as silent then as he is now; and his silence, better than any form of speech, refuted every charge. He was an American, proud of his country, that was and ever will be proud of him. He did not find perfection only in other lands; he did not grow small and shrunken, withered and apologetic, in the presence of those upon whom greatness had been thrust by chance. He could not be overawed by dukes or lords, or flattered into vertebræless subserviency by the patronizing smiles of kings. In the midst of conventionalities he had the feeling of suffocation. He believed in the royalty of man, in the sovereignty of the citizen, and in the matchless greatness of this republic. He was of classic mould, a figure from the antique world. He had the pose of the great statues; the pride and bearing of the intellectual Greek, of the conquering Roman; and he stood in the free air as though in his veins there flowed the blood of a hundred kings. And as he lived he died. Proudly he entered darkness or the dawn that we call death. Unshrinking he passed beyond the horizon; beyond the twilight of the purple hills; beyond the utmost reach of human harm or help, to that vast realm of silence or of joy, where the innumerable dwell; and he has left with us his wealth of thought and deed—the memory of a brave, imperious, honest man, who bowed alone to death.

RELIGIOUS TOLERANCE IN EUROPE.

A residence abroad gives an observant and thoughtful American a more just estimate of the progress of rationalistic thought than he can gain at home: he appreciates how dense has been the barbarism in which, in so many respects, the human mind has been and is lying. He learns the truth of the saying that "man is a warlike animal," but comes to know that even war has had its uses, as well as priestcraft. But more than ever he learns how hard it is to peel off these and many other things, which, though once helps to infant social condition, are now terrible hindrances. Through war, the most vigorous types of man were selected to propagate themselves and to rule. Through forms of religion, better morals were inculcated and the people lifted to higher creeds. The very conservatism that has preserved these things has been helpful to humanity; for there are very few races of men even yet capable of self-government.

The union of church and state, which to our eyes has produced such hideous evils, has conserved the measure of liberty which had been attained, by giving solidarity to the state. The optimist will say that on the whole there has been not only progress, but wonderful, astounding progress; and that progress is still the direction the world is taking. While no intelligent man should become a reactionist, he may yet well pause before he would pull down the scaffolding (by which I mean the forms of religion) which yet is necessary to uphold the feeble morals of humanity; and the strong rule of a central government, the losing of whose hold might permit horrible anarchy to have sway. Given the conviction that the people are not competent for self-government, the inevitable conclusion is that a strong government of a monarchical form is essential to prevent rapine and the dissolution of the social bond. Only last month Bradlaugh's bill for the abolition of oaths passed the House of Commons, but it is a question whether these delegates of the people are not in advance of their constituents on this subject. Here is an advertisement taken from a London paper this year, which is notorious evidence that the advanced English nation thinks it quite the proper thing for such a one as a licentious Lord Lonsdale to have at his disposal the power to sell the right to an Anglican priest (we would call him a Protestant Episcopal clergyman) to perform the religious functions of certain congregations—the presentation of the pastorship, or advowson, being within his gift.

FOR SALE, ADVOWSON, in Suffolk. Diocese of Norwich. Population 330. Large rectory house, in good order, glebe house and 32 acres. Net income £356. Endowments for charitable purposes £120 per annum. Photographs may be inspected, and further particulars obtained from Clark, Woodcock, and Ryland, No. 11 Lincoln's-inn-fields, W. C.

Now if the British people are not shocked by such an advertisement, whereby is offered to the highest bidder the religious ministry of a church—a parish whose total population is glowingly set forth to be only 330 souls, so that it is evident the incumbent can have a jolly lazy time—if, I say, the British are not ready to pull down an established church in which such things are permitted, we must not be surprised at the slavish adherence of Catholics to the faults of their system.

A drunken Irishman in my employ who could not even read was yet a bitter Protestant. John was caught up by a Methodist excitement, and joined class. Under a good deal of feeling and with great interest in this fine fellow (which he was, barring his drinking habits), I went to his class leader and said, "I hope John will make an intelligent profession of his faith." "Oh, well," said Mr. McGuire, "you mustn't expect too much intelligence of people who ain't intelligent."

Well, now, that is what is the matter with too many people over here. John would not perhaps have burnt a Catholic to death, but I think he and others like him in a time of excitement would have been quite ready to beat one to death, and this statement is proved by the treatment of the Catholics a year or so ago in Belfast by the Orangmen; by the treatment of the Jews in Germany and of the Salvationists in England. These things prove that religious tolerance is by no means understood over here; much less is the reasonable rule of the majority in politics understood. Even the intensity of partisan politics of fifty years ago in the United States would be perhaps incomprehensible to the young people of to-day. I say nothing of the bitterness of feeling which crushed out all Union men in the South, and which was felt toward Copperheads in the North, because then we were embittered by war. But I do say that that bitterness and attempts to crush out adversaries by lawful and unlawful means, would perhaps render Europe a scene of internecine warfare, if the strong hand of monarchical government did not hold the people in check. The Swiss are competent for self-government, and the British also, for they have been trained to it for centuries; perhaps the French and the Scandinavians are, but I much doubt if any other nationality in Europe is. We must not expect too much political intelligence from people who are not intelligent on political matters. But progress is being made everywhere and with great rapidity; therefore without being reactionary one may be wisely conservative, and always hopeful of the best.

H. J. S.

Montreux, Switzerland, April 1888.

EXAMPLES TO AVOID.

In the words of the poet, "the lives of great men all remind us we can make our lives sublime," but of late we are reminded by the doings of great men that they may as carelessly trifle with their lease of life as ordinary folk. In the early part of April, ex-Senator Conkling was for many days making a close fight with death and finally succumbed to inflammation of the ear resulting from exposure to a blizzard of March 12. He was a robust man, rather beyond the prime of life, who doubtless exulted in the vigorous long walk he took in the face of the storm, but it was a very incautious and impolitic thing for him to do, putting him on a par with those people who are not credited with sense enough to go in when it rains. From across the sea the cable brings the news of the death of Matthew Arnold, an English poet, at the age of sixty-six from disease of the heart. He was aware of his weak heart, having been cautioned by his physician not to indulge in any sudden or severe exertion, but in a too happy mood and feeling his oats, as it were, he ran and jumped a fence and soon after fell dead. It is quite probable that had he been content to hold himself to the pace of an old man, he might have lived ten years longer. Very few are built on the one-horse chaise principle, and those of us who would live long and prosper would do well to learn our limitations and live within them

Another recent ill-fated example of recklessness was that ex-

hibited by ex-Governor Dorsheimer, who, tempted by the balmy weather of Savannah, Ga., about the first of April, went driving without an overcoat, was taken with pneumonia, and died in a few days. Thus quickly was the life snuffed out of a man of robust body, large frame, and vigorous constitution, though at the time a little below par from overwork.—Dr. Foote's Health Monthly.

"THE HOLY SABBATH."

Dr. Paley says: "The opinion that Christ and his apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to the first, seems to prevail without sufficient reason, nor does any evidence remain in the scriptures that the first day of the week was thus distinguished in commemoration of our Lord's death."

Erasmus, Zuingle, Bucer, Knox, Beza, Grotius, Jeremy Taylor, Barclay, Penn, and a host of other lights of the church, were of the same opinion; the testimony being limited only by lack of time to take it.

We will put but one more witness on the stand:—

Archbishop Whately thus testifies: "There is no injunction to sanctify one day in seven throughout the whole of the Old Testament."

"We never hear of keeping holy some one day in seven, but the seventh day, the day on which God rested from his labor. Surely if we allow that the tradition of the church is sufficient to change the express command of God, we are falling into one of the most dangerous errors of the Romanists. But in the present case there is not even any tradition to the purpose. It is not merely that the Apostles left us no command perpetuating the observance of the Sabbath, and transferring the day from the seventh to the first.

"Such a change certainly would have been authorized by their express injunction, and by nothing short of that; since an express divine command can be changed or altered only by the same power, and the same distinct revelation, by which it was delivered.

"But not only is there no apostolic injunction—than which nothing else would be sufficient—there is not even a tradition of their having made such a change. Nay more. It is abundantly plain that no such change was ever made by them."

If, then, it be demonstrated that there is not a particle of authority in the Christian scriptures, the example or teaching of Christ, his apostles, the church fathers, the reformers or divines, the question may arise: "How came we to have a Christian Sabbath at all, and an arbitrary law enforcing its observance?"

6. Its origin. From the time of Christ forward, the institution of the Sabbath—so far as observed at all for three hundred years—was only held sacred by those mongrel saints, half Jewish, the other half Pauline, Apollonian or Christian as chance or caprice dictated, but it was the seventh day of the week and not the first that was observed.

Neander says: "They know little about religion who do not know that the seventh day of the week did remain and was observed as the Sabbath for three hundred years this side of our Savior's passion." Constantine the Great (A. D. 321) becoming the head of the church—by murdering all his relatives that stood in his way—added a heathen title to it, borrowed from the pagan calendar, and changed the time from the seventh to the first day of the week. He decreed: "That on the venerable day of the Sun all judges, all towns people, and all trades people should rest, while those in the country, including all agricultural people, could continue their work as on other days." And from that date it has been called Sunday, not in commemoration of Christ crucified, but in idolatrous observance of the day of the sun, as it had been for ages before in the Roman empire.

From Constantine to Martin Luther, the institution had but little history. The holy Catholic church had but little use for it, and less consideration. The Reformation had no respect for it; nor was it until the fiery zeal of Puritanism in the 16th century resurrected its dry bones and clothed them with the flesh of bigotry and fanaticism that it had any consideration as a Christian institution.

The first English statute imposing any restraint or duty upon the obsevance of the day was passed in 1558 during the reign of Queen Elizabeth, and that law required all persons, who had not a reasonable excuse, to resort every Sunday and other holiday to the church for divine service and worship.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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A FREETHOUGHT MAYOR.

I ran up to Racine some weeks ago to see my friend M. M. Secor, mayor of that extensive and beautiful manufacturing centre, widely known as an outspoken Liberal, and for many years a subscriber to the Boston Investigator and a vice-president of the American Secular Union. Mr. Secor served as the executive of Racine some years ago, but the burden of his enormous trunk business compelled him to retire. Its citizens do not forget that during his former term Racine laid its first street-car track, paved its first streets, and built its beautiful city hall; and when the work was liable to stand uncompleted for lack of funds, Mayor Secor drew his check for about $20,000 and pushed the work to speedy completion, trusting entirely to the honor of the city for his pay. The beautiful illuminated clock which adorns the city hall tower is the gift of Mayor Secor to the city of Racine. It is little wonder that he has lately been re-elected under peculiarly gratifying circumstances, more as a popular and unsought expression of the honor and esteem in which he is held and as a condemnation of his cowardly would-be assassins, than from any political aspirations on his part.

Mr. Secor is the very embodiment of nervous energy—an immense battery of electric and intellectual force, as any one who sat in his office would see from his manner of disposing of his money and mail and conducting his vast business. It is evident that he taxes his mentality to its utmost, and I am pleased to learn that his business will soon be transferred into a corporation, when Mr. Wifel, his brother-in-law, and others will divide his burden by taking upon themselves the care and control of separate departments. In addition to present duties he is building a fourth large factory. I had the pleasure of meeting in the office his daughter, Miss Louise Secor, a most charming young lady—the possessor of both beauty and intelligence, and a thorough-going Freethinker, who in time past made telling retorts to her Christian teacher's invitation to attend church.

A pilgrimage through the various factories and store-houses revealed such a labyrinth of trunks of all sizes, colors, quality, and in every stage of the process of evolution, that it was simply bewildering—tons of hardware and trimmings, acres of leather and lumber and other supplies representing a vast amount of invested capital. To the writer, the most cheering circumstance was the cordial greeting Mr. Secor had for any of his two hundred workmen with whom we came in contact. There was something truly democratic about it. Mr. Secor's business motto is "what is worth doing is worth doing well," and his trunks are justly celebrated for the thoroughness of their construction. Some years ago he took in his employ as bookkeeper a countryman who, when he left the house of his benefactor, had an unusual amount of money for a man of moderate salary, and started in business as a rival of Mr. Secor, to which the latter paid little or no attention. Failing to perceptibly injure his former employer, he concocted a fiendish attempt to assassinate Mr. Secor. It will be remembered that about the time of the Haymarket trag-

edy in Chicago, Mr. Secor's life was attempted by a dynamite bomb placed so as to explode when he would drive his carriage into his lawn. This dangerous bomb fortunately, by some means, exploded and injured the would-be assassin, who, it was pretty clearly proven, was the hired instrument of his rascally rival, and who is now serving a term in state prison. The chief culprit is still at large, through some legal technicality, but the people or Racine have just passed their vote of condemnation on him and that of confidence in the energy and honesty of the city's benefactor, M. M. Secor. E. A. STEVENS.

PERFECTLY CONSISTENT.

"I think you will at once admit that the Bible is a good book; that it has exerted a moral influence on the race, and that it is unlike any other book, in that it is perfectly consistent in all its parts, never contradicting in one place a statement made in another."

Thus writes a "state evangelist," and asks a reply.

Now I do not admit that the Bible is a "good book," though I acknowledge that the good woven in with its sayings, by the aid of millions of teachers and preachers and of law and popular opinion, has probably caused it, in the past, to exert a moral influence far above that with which its own intrinsic merits would endow it.

But one could take its immoral, base, and cruel sentiments, and continually inveigh against them for age upon age and make it out one of the worst of books, far easier than it has been made to play the role of the best of books.

It is simply a conglomerate medley of fables, legends, poems, history, and theology, gathered up here and there and massed into one volume and voted by a corrupt priesthood to be called a holy and divine book. Could the masses have it in its original form it would be at once condemned as immoral, vulgar, and horridly obscene. Even as it now is, with all the doctoring which has been dared to be done to it, no person can be found who has enough reverence for it to enable him to read certain passages of it aloud to a mixed audience of men and women.

As to contradictions, if you call black white and ice boiling water, probably you may see consistency and unity in all its parts. Take, for instance, the following passages and make them harmonize:

"Whosoever hateth his brother is a murderer," and "If any man come to me and hate not his father . . and brethren."

"All they that take the sword shall perish with the sword." "He that hath no sword let him sell his garment and buy one."

"Resist not evil. Bless them that curse you." "Whosoever shall not receive you nor hear your words, when ye depart out of that house or that city shake off the dust of your feet."

"But those mine enemies, which would not that I should reign over them, bring hither and slay them before me" (Luke xix. 27).

These are only a few of hundreds of palpable contradictions and inconsistencies. Take Christ, your great boss hero of the old Jew book, and what is his real character? I think any unbiased reader would call him a ranting fanatic who cursed all who did not believe in him and accept him as guide, ruler, and king. That he did not love his enemies or do good to them is proved by innumerable passages. He not only wanted them murdered but desired to see it done right at his feet, that he might gloat over their dying agonies. When he was in a tight place he could be a very Uriah Heep for humbleness, but it was only an outward semblance whereby he could gain the better his own ends. He strolled about like a tramp, living on the honest industry of others. This is the true Bible picture of him when divested of the false glamour a false priesthood has invested it with.

Despite the millions of money, the tireless efforts of millions of its worshippers, and of law and public patronage, the old book is now nearing its end as a divine record, rule, or guide. As a relic of the past it will always have its value. But as the people's book it is past its prime and is fast losing its prestige. If a scholar, a naturalist, or a scientist should refer to it as proof of some disputed point in art, nature, or philosophy, he would be considered almost ridiculous by any modern thinker.

It is a useless labor to try longer to prop up the old mythology or the book that built it. Cast it all away and work for human welfare and human progress. Work for the good of the race, here and now. Work with tongue and pen, and thy whole self, for good work is the life and light of the world.

Not in indolence shall man advance,
But by his own endeavor, power, and glance,
By character, by labor's changeful zest,
By all his being struggling for the best;
And he shall work in sacrifice and love;
Like serpent wise but harmless as the dove;
Seeking with skilful hands for all things good;
Yet not for self but for the multitude;
So shall the rich reward o'er-bloom the whole,
And every home be jeweled bountiful;
While each one shall be free in wise control,
The voice of all shall in one mandate roll,
Of noble government and serene desire.

—*Putnam's Prometheus.*

ELMINA D. SLENKER.

Snowville, Pulaski Co., Va.

FREETHOUGHT, published by our friends, Putnam & Macdonald, in San Francisco, comes regularly to hand. Until this week our lecturing and other engagements have prevented our reading the paper as attentively as we would desire. However, we have just gone through several numbers, and the result is that we sincerely congratulate the editors on producing a good Freethought journal. It is, of course, well edited and its "get up" is "correct." It ought to, and no doubt will, do good work in the West. The poetical fervor of Putnam and the solid practical ability of Macdonald are just the alliance required in the management of a Secular paper. We wish our hearty co-workers every success.—Secular Thought.

AFTER the lecture at Irving Hall, on the 27th, a fine oil painting 22x28 inches in size, painted by Mrs. K. Faust, will be disposed of for the benefit of Uncle John Dukenfield, 78 years of age, who is still suffering from an accident sustained some two years ago. Tickets will be sold on the picture at 25 cents each, the drawing to be held on the above date. The painting hangs in FREETHOUGHT office.

THERE is a town in Mississippi where the law is enforced in a rather peculiar manner. A man who ran a blind tiger under the nostrils of the law, reformed suddenly and announced that he had become an evangelist. The next day he was arrested for preaching without license.—Arkansaw Traveler.

HAS the New York Independent been taking lessons of the Truth Seeker? It now spells *though* "tho," and drops the final *e* from domicile.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.	June	3	Pasco, Waverly, Colfax, and Spokane Falls, W. T.	Aug.	1–12
Talent	"	"	4			
Jacksonville	"	"	5, 6	Walla Walla, W. T.	"	14
MyrtleCreek / Roseburg	"	"	7–10	Union	Or.	"	15
				Baker City	"	"	16
Coos County	"	"	11–19	Boise City	Idaho	"	19
Silverton	"	"	22–24	Ogden	Utah,	"	21
Stayton	"	"	24, 25	Morgan	"	"	22
Lebanon	"	"	26–28	Coalville	"	"	23
Molalla	"	"	29–30	Park City	"	"	26
Eagle Creek	"	July	4	Heber	"	"	27, 28, 29
Sandy	"	"	5	Denver	Col.	Sept.	2
New Era	"	"	6	Seward	Neb.	"	5–6
McMinnville	"	"	7–9	Fremont	"	"	9
McCoy and Ballston, Or.			10–11	Omaha	"	"	10
Independence	Or.	July	12	Creston	Iowa	"	11
Forest Grove	"	"	15	Ottumwa	"	"	12
Hillsboro	"	"	16–17	Salem	"	"	13
Portland	"	"	18	West Union	"	"	16–17
Astoria	"	"	22, 29	Dwight	Ill.	"	19–20
Cathlamet	W. T.	"	24–26	Chicago	"	"	23
				Pittsburgh	Pa.	"	30

Mr. Putnam lectures at Fresno May 18; at Bakersfield 20 and 21; and at Raymond 22 and 23.

Liberty.

O Liberty, so great, so grand!
Thy meaning hath no bound
Except in infinite command,
The same wherever found.

To do what's right in every case
To every one around,
At any time in every place,
Let liberty abound.

The creeds of parties have been read,
But they do not supply
The many millions to be fed,
Who on their strength rely.

Then write for them another creed,
The creed of Liberty,
Which will supply their urgent need
In their adversity.

Let senseless tyrants bend the knee
To those the true and brave,
Who raise the cry of liberty
And dig the tyrant's grave.

Let men do right in every case,
Co-operate with good,
Then all may have a happy place
And be supplied with food.

Let blessed hope and good design
Drive crime into the sea,
Let kings and tyrants all resign,
And hail our jubilee!

L. C. HILL.

CORRESPONDENCE.

On the Trail.

To the Editors of Freethought:

April 11 I took the steamer for Astoria, where I arrived without mishap and proceeded to make arrangements for some Liberal lectures, but found I would have to pay $5 per night for giving illustrated, scientific, and Freethought lectures (who ever heard of such a thing before in free and intelligent America?); besides, I was asked $7.50 per night for the use of "Liberty Hall," built and owned by Spiritualists. Well, after traveling from the Atlantic to the Pacific, I found out that "liberty" did not mean liberty, and that you cannot speak in "Liberty Hall" unless you take out license just the same as the sixty-one saloons that fill up over half of the business places of this city at the mouth of one of the biggest rivers of our country. Verily this city of "Salmon" by the sea needs more "spirit communications," more educative lectures, and Freethought culture to uncap the skulls of these city officials and let in a few shimmering rays of light from the sun of wisdom upon their gelatinous brains. St. John, the apostle of the Prohibitionists, came to Astoria while I was here, receiving $50 for his lecture, delivered in saintly, orthodox style, but it cost just 50 cents at the door to hear him. Another new thing under the sun! Great is St. John the Second! By invitation I went up into upper Astoria and gave two lectures in a hall over a saloon, to good audiences, which were well received, and seed was sown for a harvest for future gathering.

Here at Astoria, I met Wm. Chance and wife, who were all that the name Liberal indicates. Comrade Chance has been either city marshal or postmaster for twenty-one years, and has sold and given away thousands of dollars' worth of Ingersoll's and other Freethought literature. Our brother may have "come by chance," and truly is chance, and takes his chance of a through ticket to the everglades of the Infidel's paradise, never expecting to get a harp or a crown for the deeds done while here in the body. A more friendly greeting or genial welcome I never met than at the home of these two whole-souled, contented, and happy Liberals.

I went by steamer up the river to the lumbering and salmon fishing town of Skamockawa, where I labored a week leveling up the brains and warming up the hearts of its rough but jolly, whole-souled, non-orthodox, hardworking pioneers, who are liberal to a fault, both with money and in religion. They all took hold and helped seat and fix up a hall over the sleeping room where the mill men "bunked."

I found comrades Thornburg & Brooks, of the Skamockawa Hotel, and owners of the principal store, meat market, etc., Ingersoll men to the core, with no use for the "blood of the lamb," fat cows, steers, pigs, etc., for it was all allowed to go off in the turbid waters of Skamockawa creek, where its atoning powers were all lost, judging by the cuss words I heard from the boat of some angry fishermen a little further down the stream.

I met a goodly number of our ungodly folks here, all noble and true—the Brookses, father and son, Thornburg, the Browns, Bowmans, and others whose names I fail to recall.

Skamockawa is a queer town with a queer name. The main street is a creek or slough twenty feet deep, and the farmers and loggers come and go in their boats to do their trading. It looks strange to an "inland man" to see the farmers' wives and buxom daughters coming, rowing a boat to bring in their butter and eggs and take back their groceries, calicos, ribbons, and "sich," evidently not afraid of the "rolling deep" or the flowing tide.

The lands here along the Columbia river and this creek are overflowed twice a day when the tide from old Pacific comes this way, so that the business houses, residences, etc., are all built up on stilts or piling, and the dash of the waves underneath shakes and jars the building. I was well remunerated for my labor here. I again took boat for Cathlamet, in a rainstorm, amid the many good-byes of the Skamockawaites. Long may they live. D. C. SEYMOUR.

A Contribution to the Cause.

To the Editors of Freethought:

I suppose I am one of the delinquent subscribers to your valuable Freethought journal, but I have been away from home since last fall, and did not learn of your new enterprise until quite recently. Inclosed herein find $5, for which please place my name on your list of subscribers for two years. The other dollar give to the poor, and as I have never witnessed a single case where men started a newspaper in a strange place with one dollar ahead, I feel that you are no exception to the general rule; so this money is sent for the success of FREETHOUGHT.

Yesterday I read the Gospel of Nicodemus, on the Infancy of Jesus, as laid down by Voltaire. How we have been humbugged by those Biblical writers! To me the "Arabian Nights" are far more beautiful, and a thousand times more reasonable. Still I feel that those ancient writers are not to blame. They wrote to suit the place and time wherein they moved. But it is the believers in divine inspiration in the nineteenth century that I blame. If I had the power I would kick them all into heaven, just where they want to go. But I am satisfied if there is a hell, God would send them there to learn, since Adam learned more by his fall than by anything else. AMEDE BESSETTE.

Red Rock, Montana Ter.

A Letter from Topolobampo.

H. W. Faust:

DEAR FRIEND—We have the finest crop of barley I ever saw. Our crops are looking very well. We have all the vegetables we want, and will soon have green corn. We are now threshing beans. We had bad luck with our potatoes. I took a ton last August. They were mostly planted, but a rain came and flooded the ground, and so we lost most of them. Another difficulty we had to encounter was the imperfect seed sent to us. Some of our crops we had to plant over two or three times. But we have done very well.

I am glad to learn of the efforts being made by you in San Francisco in the move for a vessel. I think it will come by and by.

We have not purchased any land yet, that we certainly know of, though the word has come of the purchase of 15,000 acres about ten or fifteen miles above Vegaton. We shall know soon. We have as much as we can do at present, in preparing shelter and saving our crops here. We had a visit from Canedo, governor of Sinaloa. He was much pleased with us and took quite an interest in our movement. After his return, he sent us Spanish school-books, slates and other supplies for our school, which were very desirable.

Our colonist are all well and much pleased with the country. The young people are to have a picnic to-day under a large and magnificent banyan tree, and have invited me to go with them. Fraternally, E. J. SCHELLHOUS.

La Logia, Sinaloa, Mexico, May 4, 1888.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - - MAY 26, 1888

A WRITER in a Los Angeles paper says he is "told that Colonel Ingersoll is the subject of ecclesiastical criticism." We are prepared to say that the information is reliable.

IT is learned from Rome that the Irish manifesto condemning the pope's interference with politics causes no apprehension at the Vatican. Why should it? The pope knows his hold upon the superstitions of the Irish people, and he knows that so long as his spiritual authority is conceded his political power will be undiminished. He is a foxy old impostor.

THE conventional Sunday-school angel has received a shot from Art. Dan Beard, the artist and critic, in a lecture before the Art Students' League of New York, a week or so ago, the Sun says, "dwelt upon the absurdity of giving to the artistic angel the wings of a bird, showing by drawings the impossibility anatomically, and the absurdity artistically, of the conventional angel." Let the winged angel go. The angel without wings will still hold its place against all adverse criticism.

LAST winter the Chronicle printed an article on the Lick Observatory with the following head: "A Lick Trust Toy—Blundering Work on the Observatory—In Charge of Amateurs—Some of the Errors in Construction—A Shaking Pier and Useless Floor." We observed at the time that the shakiness in the matter was probably confined mainly to the Chronicle's sensational yarn; and now that paper volunteers the statement that "the buildings are the most thorough and complete that engineering skill, profiting by all the great observatories of the world hitherto built, could devise." The Chronicle is late in telling what everybody was convinced of all the time.

ONCE in a while, and even more frequently, something occurs to indicate that the aim of providence is not always to point a moral or adorn a tale of divine wrath. A case in hand is that of Elder James Quinter, for twenty years editor of the Gospel Messenger at Huntington, Pa., and president of the Normal College of that place. Elder Quinter attended a conference at Harter's Grove, North Manchester, Ind., and last Sunday he led in prayer. While upon his knees on the rostrum, in the center of a large tent, surrounded by an audience of three thousand people, his voice suddenly died away, and he fell forward lifeless. In his case it was apoplexy. If he had been an Infidel, divine providence would be accredited with the honor of being his assassin.

SALADIN, editor of the London Secular Review, in commenting upon the degraded condition of the families of boatmen along the English canals, says: "I do not wish to drag ethics down to depend absolutely upon how many cubic feet are devoted to its action; but I say truthfully and mournfully, there is no accommodation for morals." There is a chance for a broad application of this remark. Given a world in which want should be as hard to attain as plenty now is—a world in which no penalty should be attached to pleasure, where the following of the natural inclinations should lead to the greatest amount of happiness—and depravity could not exist. The fact is that now it is extremely difficult to be as good as you know how to be, and the reward, except an ideal one, is meager. "Honesty wears a rag; rascality a robe. The loving, the tender, eat a crust; the infamous sit at the banquets." The rooms are all filled when virtue asks for lodging.

NEWS AND NOTES.

For a change I went by river to Stockton. Leaving San Francisco at six o'clock, the steamer swept into the broad harbor, with its many islands, and winding shores adorned with farm houses, villas, and villages; and, as amid the rolling clouds the golden sunset glistened on the tall heights of the city, the waters, and the encircling shores that could be seen for twenty miles away, a gorgeous picture was presented to the view. As the boat sped up the bay and river, one could watch for hours the ever-varying scene, until the starlight took the place of sunlight and the faint moon, a silvery ribbon, was shining in the infinite dome.

Just as the sun rose over the horizon we landed at Stockton, the outlet of the vast San Joaquin valley, with fine residences and an air of steady industry that indicates a substantial growth and a brightening future. It is the county seat of San Joaquin county, which is in the heart of central California. The great San Joaquin river flows through it from north to south.

The county contains about 900,000 acres of tillable land. The soil is varied, consisting of sandy loam, black adobe, sandy red clay, and alluvial swamp land capable of the highest cultivation. There is no better section of California for the production of the choicest varieties of grapes. The bottom lands raise, without irrigation, alfalfa, potatoes, hops, corn, peanuts, flax, hemp, jute, chicory, vegetables, and all kinds of small fruits. The wheat lands can be made to produce almonds, apricots, pears, prunes, peaches, figs, etc. Two hundred and fifty thousand dollars has been raised for the courthouse, and it will be one of the most imposing structures in the state. The San Joaquin Valley Agricultural Society has just completed a superb pavilion.

Stockton is the natural distributing point for a large territory.

The Southern Pacific railroad passes through the center of the county. A narrow gauge runs to the foot-hills of the Nevadas from Lodi, fourteen miles north of the city.

The San Joaquin river is navigable at all seasons for large steamboats. During the winter and spring months it is navigable for 150 miles south of Stockton. The tide rises and falls two feet at Stockton, and the waters of the channel are constantly in motion. Water for domestic purposes is procured from a depth of sixty to ninety feet.

Stockton is a city of 18,000 inhabitants, and is a manufacturing center. It is the principal grain storing point of the state, having a warehouse capacity of 150,000 tons. There is promise of natural gas for fuel. Coal from the celebrated Mount Diablo mines can be landed at $4 per ton. It will be seen that Stockton and the vicinity has many advantages, and in the race for prosperity will not be behindhand.

The Liberals of Stockton are always at the front. Their Paine celebration was one of the biggest of the year. The Avon Theatre was crowded, and hundreds turned away who could not gain admission. As it happened on Sunday evening the clergy were dreadfully rattled, and one young preacher got up an anti-Paine meeting for the occasion. But all the same he adjourned at 8:30 and with his whole flock went over to the Infidel gathering. It was too much for them. They wanted to know what was really going on.

W. F. Freeman, having traveled the world over, finds nothing better in all religions than the declaration of Paine: "The world is my country, to do good my religion." He is cosmopolitan in his ideas, but earnest in devotion to Freethought. Again I enjoyed the hospitality of his delightful family, where there is not a particle of superstition nor bigotry, even in favor of Freethought, but that generous Liberalism which embodies all that is of human interest.

My friend Gage met me first of all, but not early enough, as one year ago, to attend church, and so we had to forego that privilege and, instead, attend the baseball match, where the crowd goes every Sunday afternoon, much to the displeasure of the clergymen, who have preached against it and prayed against it, but to no avail. Their own church-members go and have a good time and cheer the combatants, and are not one bit afraid of the bonfires of the hereafter. This is the second baseball match I have seen. The first was in Chicago when my friend O'Neil won the colors. I don't get much time to see these brilliant sports, but evidently they make people happy. They stir the blood, and are quite a relief to the solemnity of the ecclesiastical games, which are played solely for the "benefit of the clergy."

Mr. Charles Haas gave me a glimpse of the beautiful country about Stockton. He has a ranch of two hundred acres, in the cultivation of which he finds recreation from the routine of business. He has planted this season twenty acres to grapes, and some of the cuttings of this year are bearing fruit—an extraordinary yield. Hitherto most of the land about Stockton has been devoted to wheat and barley, but it is now being rapidly transformed into vineyards and orchards.

Returning from my Sunday excursion I enjoyed the hospitality of Mr. and Mrs. Haas and friends, and Mr. and Mrs. Gage, and so the time for lecture came on with every moment filled with pleasure.

The Avon Theatre was quite well filled. The audience was appreciative. At any rate, it stayed until I was through, and many friends remained to bid welcome—Mr. and Mrs. Loomis, who dip deep into Platonic thought, but forget not that the flower of philosophy is action; Mr. and Mrs. Pope, who came nearly twenty miles to attend the lecture; Mr. Fowler, the Chess brothers, R. M. Conley, Wm. Shine, W. G. Barr, I. W. Smith, H. T. Mozur, Geo. W. Blazo, and others.

Fourteen miles from Stockton is Lodi, in the midst of the great watermelon patch and rapidly improving fruit lands. Since I was here last year a great fire has burnt almost all the houses on the main street, mostly wooden structures. Fine brick blocks are now being built, and in every respect Lodi has a go-ahead appearance. Dr. Gordon, Mr. George Hogan, Geo. F. Cluff and sons, Mrs. Cluff, formerly of The Cyclone, one of the brightest reform papers in the state, now the Lodi Weekly News; her sister Mrs. Laura DeForce Gordon, whose eminent legal ability is well known; these make Lodi a very attractive spot for the Liberal pilgrim. A fair audience was present in the evening, and it only needs continued work to put Freethought at the front in this community. My friend Gordon is always busy, but he is ever ready to generously advance the cause. Mr. Geo. F. Cluff took me over a wide circuit of country on Tuesday morning, and I had an opportunity to see its abundant resources and promise. There is plenty of water, but even without irrigation the land produces well. Some of the wheat fields, even this dry season, with half crops all over the state, will yield about thirty bushels per acre. This is the result of deep plowing. Another dawning industry of this place is silk culture. Mrs. Cluff and sons are making experiments. I saw hundreds of worms at work weaving the cocoon, and there is no reason to doubt the success of the enterprise.

So Stockton and Lodi have many of the advantages of this world, and one need not travel across the Jordan to find a better country. The charming scenery, the equable and healthful climate, the productive soil, and central location make San Joaquin county one of the most desirable portions of California.

SAMUEL P. PUTNAM.

May 16, 1888.

THAT CORNER LOT PREMIUM.

Those who desire to possess themselves of an inner angle of Mr. Worthing's real estate in San Diego have an opportunity to do so by gathering in subscribers to FREETHOUGHT. The offer of a $300 premium, which is the largest premium we ever heard of, is naturally a trifle staggering, and we are just beginning to regain sufficient composure to treat the subject with ordinary calmness. These large plans require mature deliberation in order to appreciate their magnitude. Suppose from one hundred to five hundred persons should make the experiment to see what they can do toward winning this prize. Suppose some found they could obtain but two or three subscribers each; nothing would be lost, and considerable would be gained. Others could get ten, fifteen, twenty, or twenty-five; and perhaps twenty-five would win it—perhaps a smaller number. No doubt the person who gets the lot will be surprised when he realizes how cheaply it has been won.

The aggregate of all these individual endeavors would be something startling. It would particularly startle the church power to realize that a Freethought journal had the largest circulation of any weekly on this coast. And that is what we are here for.

Let all who can do so make a bid for this prize.

MR. WENDLING, CHRISTIAN CHAMPION.

Geo. R. Wendling has been lecturing at Los Angeles on religious subjects, and on a recent evening he spoke of the life and labors of Voltaire. The lecture, as reported, doubtless by Mr. Wendlind himself, in a local paper, oppresses the reader with a deep sense of fatigue. At one juncture he startled his hearers with the proposition: "And did it ever occur to you that all of the great Infidels were homeless, restless, vagrant men?" The thought is a striking one, and of course there is a meaning behind it or Mr. Wendling would not have put it forth. It means that Infidelity gives a man a disposition to wander, but we do not recall any conspicuous examples to illustrate it—save one. We do remember reading of a man said to have lived some eighteen hundred and fifty years ago. He had no permanent address, not even a boarding house. He had no father, and he repudiated his mother. He strolled over the hills of Palestine calling upon people to leave their homes and follow him, saying that those who refused to do so were unworthy to be his disciples. Mr. Wendling will recognize this description as applying to a person called Jesus Christ; and we would like to inquire what inference he draws from the fact that Christ was a vagrant.

Another of Wendling's assertions is this, that Infidelity destroys reverence, which he illustrates as follows:

"The Liberal League of Chicago were intending to place a statue in one of the parks of that city to Paine, but let them write the word Thomas in letters so large that they would span the city, and yet to the succeeding generations the man would be known as simply Tom Paine. In after years a few followers might say Robert, but the great majority would always say Bob Ingersoll."

Here is another case in which Mr. Wendling by his illustration proves exactly the opposite of his proposition. Freethinkers venerate the memory of Thomas Paine. *They* do not speak of him as "Tom" Paine. No Freethinker who respects himself and respects the great champion of Freethought will allow himself to habitually refer to Ingersoll as "Bob" Ingersoll. The fact that Christians use these terms merely shows, not that Freethinkers are deficient in reverence, but that Christians are lacking in common politeness. Thomas Paine's services to this country placed every patriot under obligation to him. Colonel Ingersoll's gifts of eloquence and genius, and his example as a man and an American, make him the pride of the nation, the ideal public and private citizen. Both men are above attack and above pious insult. They dignify the names they bear. A meaningless nickname does not hurt them: it simply gives us the measure of the one who uses it.

Something more than small, mean slurs upon Freethinkers is needed to raise the humbug called Christianity into any near relation to truth.

THE CLUBBING LIST.

When we next publish the names of those who have enrolled themselves in Mr. Stone's list, we shall put that of Mr. John Riggin, of Los Angeles, among them if he does not object. He has more than paid for the distinction.

Mr. Nathan Woolsey, of Messina, has made his first payment and forwarded the names.

Mr. Stone has his word of encouragement in another column. He announces his intention of winning Mr. Ranford Worthing's $300 corner lot in San Diego. The fact that others have expressed the same determination gives the matter an aspect of nteresting uncertainty.

Concerning the Clubbing List we will say, as we have said before, that there are one hundred Liberals in our mind who could join it with no further inconvenience than would be involved in writing us to that effect, and appending their signatures to the necessary slip of paper. They will ultimately do this, of course, for the sake of repose if for no other reason; because until they do so, we shall continue to rasp their consciences as with a file.

FREETHOUGHT LECTURE IN OAKLAND.

We go to press in season to apprise our Oakland friends that Mr. S. P. Putnam lectures at the Medical College Hall, Clay street, Oakland, on the evening of Friday, May 25, at 7:30 o'clock, subject, "Science and Theology." The Zither Club of Oakland will afford entertaining music.

Mr. Putnam goes to Oakland upon this occasion, at the invitation of Mr. Schou, to fill the lecture engagement left vacant by the unexplained absence of Mr. Reynolds.

NEXT SUNDAY EVENING'S LECTURE.

At Irving Hall, 139 Post street, next Sunday evening, the 27th, Mr. S. P. Putnam will deliver a lecture on "The American Republic." It is hoped that every reader of FREETHOUGHT in the city will be present, and as many more as can be persuaded to attend.

Tickets at 25 cents each may be obtained at this office or at the door of the hall. The lecture will begin at 8 o'clock.

MR. STONE'S EARNESTNESS.

To the Editors of Freethought:

I am very much pleased with the letter of Brother Worthing in your last issue, for it seems to me he feels just as I do in regard to this matter, and exactly voices my sentiments when he says he has "an earnest desire for the promulgation of freedom from the enslaving thraldom of the church," and it has the true Liberal ring when he says, "Without any expectation of gain, or hope of reward, I stand ready to give the lot, which is worth $300 to-day, in any way that will furnish the largest number of readers of FREETHOUGHT for the next year."

My $20 club list does not seem to grow very fast, and whether I succeed in getting it up or not, I now give you and your subscribers notice that I am going for that corner lot in real earnest, and if I don't win it, it will be because I can't find Liberals enough who will read the paper and take sufficient interest in it to pay the whole or a part of the subscription price. I believe, as Mr. Worthing suggests, that those who pay something for it will be more likely to read it.

With me the case stands just this way. I have never yet done anything for the promulgation of Liberal ideas, nor am I capable of doing much. I can neither write nor speak in a manner to instruct Liberals or convert bigots, and, to tell you the truth, I have no ambition or desire to try to do either; and yet I have an intense desire that the one class should be instructed and the other converted. I know of no other way to accomplish this so successfully as by helping to build up a strong Liberal journal on this coast, that shall have an audience of thousands listening to its teachings every week, and one that shall command the respect even of its enemies; one that will be a great, though silent, educator, continually doing the work of many lecturers, and one whose work will continue when its present proprietors and readers shall have no further personal interest in it.

The temptation is terribly strong to say more, but I will resist it, for I believe those who would be influenced by what I would say will understand my thought without its being further expressed. This will be the last your readers will hear from me until you can inform me that the club of one hundred has been worked up by you, or until they are informed that I have won the corner lot in San Diego. H. P. STONE.

Oakland, May 19, 1888.

C. SEVERANCE, of Los Angeles, writes to the Times of that place to say: "The histories of the world may be searched for records of oratory, and the present may bring forward its greatest orators, but Ingersoll stands pre-eminent among the dead and the living. There has been but one Shakespere, there is but one Ingersoll; and, though most of this generation, with eyes blinded by bigotry and prejudice, refuse to recognize his genius and greatness because of his enmity to popular creeds and mind-enslaving superstitions, the future will do him full justice, and millions who are yet to wake from the silence of a past eternity, and come upon the scene of action, will find the world better and more humane because of his having lived. In his eulogy of Conkling is found one of the grandest tributes ever given a worthy and deserving brother man; and all he uttered in his peerless and unapproachable manner being stamped with truth and heartfelt sincerity, it stirs and thrills the reader, though thousands of miles from the sound of his voice. It was a master effort, and adds another increase to his growing fame, which has spread the circuit of the world and made his name immortal. Long live Colonel Ingersoll! whose words once applied to another are fully merited by himself: 'He is the grandest combination of heart and brain beneath the flag.'" These are our sentiments eloquently expressed.

WE should have taken pleasure in being with our subscribers W. S. Ray and Captain Jenks on board their new steamer, the Julia H. Ray, when she was launched last Saturday morning. Only failure to receive the card of invitation in season prevented it. Everything, we are glad to learn, passed off successfully, and the Julia H. showed herself to be an able boat. She will make trips from Noyo to San Diego, from there to Hueneme, and thence to this port, under the command of Captain Jenks. Good luck to her!

WATSON HESTON'S cartoon in the Truth Seeker of May 12 is a good one. It illustrates the text (Ex. xxiv, 10, 11), "And they saw the God of Israel. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." The picture gives a tent marked "Greatest Show on Earth!" into which the children of Israel are passing. A prophet plays the grinding organ at the door, and the ubiquitous monkey does the tight-rope act from the top of the centre-pole to the ground. It is great.

THIS remark from a private letter of one of the best known Liberal writers in the country is encouraging: "FREETHOUGHT is making friends at a more rapid rate than has any new paper I know of for the last thirty years, and I have had a chance to know."

THE American Idea, published at Liberal, Mo., promises to give its readers, in forthcoming numbers, a history of the Bouton spiritual manifestations which converted so many residents of Liberal, including Mr. Walser. The history will be written by the fraud Bouton himself.

THE Sacramento Daily Bee republishes in full the account of the Goodell golden wedding which appeared in FREETHOUGHT for May 12.

HISTORY OF THE WEEK.

Louise Michel, the woman Anarchist of Paris, who was shot at and wounded while delivering an address, appeared in court the other day and asked that her assailant might be acquitted, which was done.——A dispatch from Rome says: A party of anti-clericals came into collision with a religious procession at Bancina Wednesday, May 16. A fight arising, the military was called out and the soldiers were compelled to fire upon the mob. Several persons were killed.——The lady managers of the Children's Hospital and Training School for Nurses have footed up their accounts and found that the three readings given in this city by Charles Dickens, Jr., netted the hospital $550. The ladies paid Mr. Dickens $750 and half his expenses.——The London police report the discovery of a Clan-na-Gael conspiracy to assassinate somebody. Further details and early arrests are promised.——The floods on the Mississippi are abating, but many people are left destitute.——The emperor of Germany is improving. Dr. McKenzie says there is a possibility of his recovery.——Frank Marsden, the well known dramatic author, committed suicide at New York last Saturday. Family troubles caused the act.——A great charitable and educational institution is soon to be founded in San Diego. One hundred acres of the public park in that city have been donated as a site for the projected establishment, $750,000 having been pledged. Work has already been commenced, and it will not be long before an institute will be completed, comprising a gymnasium, lecture room, concert hall, parlors, library, employment bureau, debating clubs, class rooms, and ultimately a manual training school, kindergarten, domestic training school, and a higher technological department.——Nearly a million slaves are liberated by the new emancipation law in Brazil. All the slaves now on coffee plantations are required to remain there until the next coffee crop is gathered, but in the meantime they are to receive a small rate of wages from their former owners, and shall not be locked up in their quarters as formerly. The owners receive no compensation for their liberated slave.——There were 118 deaths in San Francisco last week.——The Sunday-school of the First Presbyterian church picnicked last Saturday on Angel Island. Goat Island, of course, would have been less appropriate for the Presbyterian lambs.——The fund for the national monument to General Grant at New York grows very slowly. At least $120,000 will need to be added to the $130,000 already raised before the projected memorial can be erected.——The war scare in Europe is made the basis of a demand on the part of the chiefs of the war and navy departments of England for an appropriation of $60,000,000 to be used in providing national defenses.——Senator Stanford will go to Europe for his health.——Benjamin M. Lawrence and his son, Franklin, mixed in the Diss de Bar investigation as "Dr. Lawrence & Son," have decided to sue the New York papers for libel, placing the damages at $800,000.——Josie Mansfield, the woman whose relations with James Fisk brought him to his death at the hand of Stokes, died in Beverly, N. J., last week.——Religious services at the Congregational church in Knoxville, Tenn., were diversified last Saturday by one of the members being fatally shot by another, whose wife the victim had slandered.——A Hartford, Conn., Sunday-school teacher named Ida Spaulding is to marry her Chinese pupil, Wah Lee. Mr. Wah has cut off his pigtail and dresses like a human being.——Owing to the new law, last Sunday was a dry day in St. Louis, and many people left the city to enjoy the privilege of drinking beer.——The question whether or not Mr. Blaine is a presidential candidate remains unsettled. The last report says he has withdrawn his name, but does not decline to run. This makes the matter interesting to those who like to study the indefinite.——Immigration to this country from Europe continues to be large. More than 1,000 landed at New York last Saturday.——San Francisco sports are jubilant over the defeat of Bruiser Glover, of Chicago, by Slugger McAuliffe, of this city.

OBSERVATIONS ON AFFAIRS IN NEW YORK.

Mayor Hewitt's "simple Christian," District Attorney Fellows, is not quite so popular as last November. Since January, not a criminal has been convicted as indicted. The courts have reprimanded the district attorney office for its stupidity and for its neglect. On the 7th not a case on the calendar in the recorder's court was ready. It has failed to subpœna witnesses. It has sent brainless clerks into the courtroom to argue law points with our most astute lawyers.

No attention is paid to the trial of Kerr, as no one expects a conviction. For carelessness, indifference, and criminal neglect the like was only seen in the days of Oakey Hall. The removal of Fellows is already hinted at. He has not a single qualification for the office—in intellect, or legal attainment, or moral responsibility.

It is generally thought that ex-Mayor Grace is the original Jacobs in this aqueduct investigation. It is a Democratic melee. It is Democratic dirty linen that is being washed *On dit* the president is behind Grace, and that both are interested in Governor Hill's political death. Grace wants the nomination for governor, and Hill wants, no one knows just what—the governorship, or perhaps Cleveland's scalp. Smart as he is, he has doubtless overreached the mark this time. The factions are in for a "monkey and parrot picnic." The leaders are almost to a man opposed to the president, but they have got to eat crow this fall.

The agriculture department places the condition of winter wheat at 73, against 86 last year. The spring wheat in the Northwest is not all sown. The wheat crop for '88 is going to be a short one, and if any accident happens to the spring crop, we will not have out of this crop a bushel for export, east of the Rocky Mountains. The farmers are going to get better prices for their labor this year.

The public is just waking up to the fact that Ingersoll's eulogium on Conkling was a masterly production. On this occasion the public was stupidly indifferent to the words of a great orator on a great man. It took time for the beauty and potency of this oration to percolate and captivate. It has done both. It is generally thought Ingersoll had Blaine in his mind. There was nothing in common between the great senator and the "statesman from Maine." Conkling may have been arrogant, but he was honest.

Our legislature has adjourned after an almost useless session. The governor has vetoed the high-license bill. The Democratic members made it a party measure, and forced Hill to stand in with the rum party. Of course the Prohibitionists will run their own ticket this fall, thereby increasing the strength of the rum power. Just at this moment Hill is a thorn in the side of the administration. His power is an unknown quantity. Is he friendly to Cleveland? Is he ambitious for a renomination? If he was less a sphinx and more of a prattler, Washington would be delighted. But David keeps his counsel and worries his enemies. The governor was educated in the Tweed school, and does know something about the boys and their methods. There is no hypocrisy about him. He does not prate about civil service, and violate its spirit while talking, as Cleveland is doing. He is a politician, but an avowed one.

The administration is not meeting with great success in its attempt to infuse a speculative mania into Wall street by its bond purchases. The occupant of the White House is anxious for a revival of business, knowing full well that dull times will work against his re-election. But while threatening the manufacturer with bankruptcy by his free trade heresy, the speculator will not nibble at his worm. There is nothing in the situation to buy stocks on. Money is cheap and may be cheaper still, but we have seen Wall street go to the "bow-wows" on cheap money. At the present moment, the situation of the wheat crop does not indicate any surplus for export. If we have not the wheat to settle the balance due Europe, why, gold must go, and what would happen if we should ship $75,000,000. People are inclined to hug the shore, instead of spreading the canvas, but they may be tempted by temptation. The administration will warble sweet songs, will spread snares, to lure on and entrap the unwary. The exigencies of the Democratic party demand it.

The death of young Hatch is a solemn warning to men poaching on other men's property. Here was a man with a beautiful wife and four young children, not satisfied with his own. It seems the Pacific Coast has had some experience with this same woman as Libbie Stowell. There is nothing sweet about her reputation. Hatch we had known for years. In business a more honorable man never breathed, but he was an opinionated man and vain of his personal beauty. His house stands high in Wall street.

The Schofields and Ferris are objects of suspicion. The Hatch tragedy is still uppermost in the public mind, and will be thoroughly investigated. There is a mystery here. The testimony of the detective of the Coleman House has caused the arrest of Ferris. Why did he want this detective to see Hatch and Mrs. Schofield together? Was it to blackmail Hatch?

The weather is unusually cold, and spring backward.

EUDORUS.

New York, May 15, 1888.

PROHIBITION ESSENTIALLY ECCLESIASTICAL.

The discussion of Prohibition has been carried on somewhat extensively in the pages of FREETHOUGHT. It has been called the "burning question." It certainly needs to be thoroughly understood.

There is no question that the National Prohibition party is a church party. It is in favor of the authority of Almighty God in the Constitution of the United States. There is no question that the majority of Freethinkers are against Prohibition. A few earnest Liberals are Prohibitionists, but they do not represent the general conviction of the Freethought party. Why is this? There must be some logical and natural reason why these tendencies exist—why Prohibition becomes ecclesiasticism, and why Freethought becomes anti-Prohibition.

It is not because Freethinkers are in favor of intemperance or immorality. No one for a moment will make any such assumption as this. The reason lies in the very nature of Prohibition. It is essentially ecclesiastical. It is moral legislation and not municipal. No Freethinker can consistently be a Prohibitionist.

This is not a question of sentiment. It is a question of logic—of the "pure mathematics" of reform. A fair examination will show beyond a doubt the irreconcilability of Prohibition with the principles of universal liberty. It is not simply an infringement of personal privilege. It is a deadly assault on essential rights.

The first question to be settled is in regard to the function of the state. What is the state?

George Washington answers this: "The state is not persuasion, it is force." That is, the state is the organized physical force of society. It is not therefore a moral instrumentality, but a physical instrumentality. Its function therefore is purely physical. It can operate only in the domain of force. All moral legislation is therefore utterly wrong. The state is not organized for the moral welfare of the community. A paternal government is a despotism.

The state is simply a piece of machinery for a purely negative purpose; namely, the repression of crime. The state exists radically for no other reason. The existence of crime is its sole justification. If there were no crime there would be no state—no compulsion. All would be free and voluntary. The existence of a state under such circumstances would be a tyranny. It would be thoroughly unjust.

The state is a municipal, a police power—that, and that only. It is a necessary evil for the repression of a far greater evil.

What is crime? The forcible invasion of individual rights. Nothing else is crime. A violation of morality is not necessarily a crime. Immoral conduct is not always criminal conduct.

That conduct only is criminal which is a sheer physical invasion of individual rights.

This, then, is the function of the organized physical force of human society; to resist the physical or forcible invasion of rights. It is force against force; orderly, social force against disorderly criminal force. But the action of force must always be of its own kind. Physical force cannot by any possible transfor-

mation become a moral power. The state is force—physical force, and it can only be used against force. This is an undeniable principle of Freethought.

The further question now to be discussed is this: Is liquor selling a crime; that is, is it a forcible invasion of individual rights? The answer is simple and decisive. It is not a crime. There is no physical force used in the matter at all. The selling is voluntary, the buying is voluntary, the drinking is voluntary. There is not the slightest possible ground, therefore, for the state to interfere.

The only possible way that the Freethought Prohibitionist can justify state interference is to show that liquor selling is a crime.

It is averred that alcohol is a poison. On this point there is a profound difference of opinion among the highest authorities. It is a question that never can be settled, except by a vote of the majority. But if the majority vote can make alcohol a poison, it can as easily make Atheism a poison. Such questions must be decided by absolute knowledge, and not by opinions, however positive. Opinion should not be the foundation of a law, but fact.

Even if alcohol is a poison its sale cannot be prohibited. The state cannot prohibit the sale of any poison; it can only regulate the sale. But regulation is one thing and prohibition is another. To absolutely prohibit he sale of any unadulterated article, poison or anything else, is an act of tyranny.

Again, even if alcohol is a poison, that does not make wine, beer, or other liquors poisons. Alcohol is only one element with many. It is in almost all we eat and drink. There would be mighty poor living in this world if everything that contained alcohol was prohibited. Pure alcohol is not sold in saloons, and is not used as a beverage. So even if alcohol were a poison and its sale could be prohibited, that would not justify the prohibition of the sale of wine, beer, etc.; for these are not purely alcohol. Therefore it is impossible to show that the selling of wine, beer, etc., is a crime. It is absurd to maintain that it is a crime. Well, then, let us make it a crime, says the Prohibitionist.

Here is the gist of the whole question: Can a crime be made? It *cannot*. No law can make a crime any more than it can create a truth of mathematics. Crime is natural. It is made by the circumstances of the case, and not by statute. The statute can simply express law, the natural law; it cannot make it. If it is asserted that the majority can make law—create crime—then liberty is dead. If the majority can make one thing a crime, it can make another a crime. The minority is at the mercy of its dictation. If it can make the selling of liquor a crime, it can make the giving of liquor and the drinking of liquor a crime. If it can do this, it can make opinion a crime; it can make Atheism a crime. If legislation can create crime, it can make blasphemy a crime; Sabbath-breaking a crime; non-church going a crime; kissing one's wife on Sunday a crime. There is no logical stop anywhere, if it is granted that legislation can constitute an act a crime which in the nature of things is not a crime. Liquor selling is not a crime and cannot be made a crime except by the arbitrary voice of the majority. But to make by legislation artificial crimes of acts which are not naturally crimes, is contrary to every principle of Freethought. Liquor selling is not therefore a natural crime; it cannot be made an artificial crime. What, then, is the last resort of the Liberal Prohibitionist? It is the affirmation that liquor selling is the cause of crime.

This is not so. The distinction between *cause* and *occasion* of crime must be noticed. Liquor drinking never was the cause of crime; it is only the occasion. The match is not the cause of the explosion of gunpowder, but the occasion. Matches are lighted, but there is no explosion until the gunpowder is touched. But the cause is in the nature of the gunpowder. Millions of glasses of wine and beer are drank without any act of crime whatsoever, or any desire for crime. Sometimes, however, the intoxicating liquid comes in contact with a nature previously bad or diseased, and so occasions an explosion; but the real cause existed before a particle of liquor was touched. Only a small part of the crime of this world is occasioned by liquor. That which makes most crime is slavery, ignorance, and superstition. It is said that the percentage of crime among clergymen is greater than in other classes, and yet they are not addicted to drink. But even if liquor drinking were a cause of crime the state could not deal with it. The state can deal with the crime—not with the cause. If the state is granted one inch of authority beyond that of repressing crime, the fatal seed of despotism is planted in legislation. The state must stick to its business. If the drinker becomes a nuisance, restrain him as a nuisance, not as a drinker. If the noise of a saloon disturbs, the noise must be stopped, not the saloon. The state must keep strictly to its function. It must not do evil that good may come. The organized physical force of human society is such a tremendous factor that not even the slightest deviation from its original function should be allowed.

Intemperance is a fearful evil. So is the despotism of the state. In the anxiety to destroy the one, let not the other be made more powerful.

What makes intemperance? It is the misery of life—the struggle of life; the lack of joy; the lack of ideas, of thought. It is the emptiness of mind, the weariness of body. It is the intellectual slavery of the world; false social conditions; the degradation of labor.

Freethought is the noblest ally of temperance—temperance based on ideas; on knowledge; on liberty; on the exercise of all the faculties; the cultivation of the whole man. The state cannot deal with the disease. It cannot penetrate to the root of the matter. The infinite variety of human conduct and motive is beyond its reach. The state is negative, not constructive. It is for repression, not education. It is not the instrumentality of Freethought. There should be no application of force except when absolutely necessary. Prohibition is force—force used for moral purposes—and therefore it becomes by its very nature an ecclesiastical despotism.

JEFFERSON.

ROBERT THE DEVIL.

THAT PILLER OF SALT AFFARE.

I've allus wondered why the Lord didn't want Lot and his wife to look back when he sent 'em flyin' out of Sodom, which city he dosed with fire and brimstone, 'cos he didn't like the way the Sodomers whooped it up on their stampin' ground.

It don't seem to me that it was 'cos he didn't want 'em to see the horrors of the conflagrashun, but wished to spare 'em the orfle site of people rithin' in the flames, 'cos the party that was bilt so he cood rain fire onto a city and burn up all the peeple, men, women, and children, and cattle and poultry, not lettin' a nussin' goslin' escape, shakin' brimstone over 'em while they was burnin', to make it more interestin' for 'em, doin' this without any pangs and compunkshuns, wasn't the party that was bilt for considerin' the feelin's of two people, when he didn't care for the bodily torment of thousands which he was puttin' through a course of fiery sprouts seasoned with brimstone; not much, he wasn't!

Then what was it he corshuned 'em not to look back on the flamin' city for? What did he wanter rob 'em of the grand but orfle site for? It coodn't a been that he tho't they mite, like hosses will, run back into the flames, 'cos he'd orter knowed that mankind ain't bilt that way, and besides he cood a stopped 'em. Then what was the p'remptry order given for? I'm blest 'f ever I cood make it out, and it's allus been a puzzler for me. Sometimes, for a minit, I have tho't that the Lord did wanter spare 'em the horrors of the site, but I give it up the next minit, when I come to think how reckless he allus was with fire and brimstone, and fluds and famines, and uther perogatives of a god, includin' plegs of lice and locusts and things. I gess we've got to set it down to a sudden freak of the Lord's, and let it go at that. He seemed to be fond of givin' strange orders at times, seemingly only for the sake of bein' obayed, with red hot penalties if he wasn't.

Well, anyhow, they got the order and moseyed off, presumably on the dubble quick, but hadn't got far 'fore the old woman felt a hankerin' for a site of the burnin' city behind her, which got to be so strong, finally, that she coodn't resist the temptashun and looked, takin' the chances of what mite happen to her. Alas! the chances was orfle, as you all know, she bein' turned into a colum of salt! Poor old woman! What an orfle punishment

that was, jest for disobayin' an order which was only a noshun, the disobayin' of which coodn't a hurt nobody!

There's one redeemin' feecher about that transformation scene, it was done presto, change! quick as litenin,' prob'ly the old lady never knowin' whether she was struck by litenin', or run over by a frate train! She was snuft out like a candle is; like a wurm when you tread on it, and the fust thing she knowed she didn't know nuthin'!

It was a paneless deth, and beat dyin' with the hydrofoby higher'n a kite, but it was deth all the same, and she wood rather lived, it's dollars to cents! Then agen it was ruff on the old gentlemen, robbin' him of his side pard so sudden; but as there's no account of his takin' on over the affliction--p'r'aps, after all, he didn't care much—I don't know why we shood.

It allus was a wonder to me that, as the old folks took their two dorters along with 'em, the gals didn't look round rether than the old lady. She'd oughter knowed the brash ways of the Lord, when he was disobayed, better'n the gals, and gone on, eyes front, if she'd had to bite her tung till it bled, to keep 'em so. I think she was very indiscreet, to say the leest. But then agen, if she didn't have will enuff to kurb her curiosity, was she to blame for it? God made her will and curiosity, makin' the latter the strongest, and knowed—well, of course he knowed that this thing was to come off from the start, and how cood it be otherwise? It seems to me if God knows everything ahead, that it can't be different, and everybody's got to do what's lade out for 'em, and ain't to be blamed or prased for what they do!

I'd like to know how long old lady Lot lasted as a piller of salt, exposed, as she must a been—no God-ridden cuss wood a dared to put a shed over her, for fear of God's rath, and no uthers wood, of course—to all sorts of weather, 'spesh'ly rain. And I'd like to know if she kept her shape in salt, same's in the flesh, or if she was simply a round piller of salt? And I'd like to know if the old gentleman ever went and put flowers and reaths onto her? I don't s'pose he did, 'cos he was so stuft with God wurship that he tho't it was all rite that she shood be made into a moniment of salt, the only instance on reckord, I gess, where a person stood up after deth as his own moniment—if some cood they'd last longer'n Mrs. Lot did, I'll bet, there bein' so much brass into 'em!

Poor Mrs. Lot! How I have weeped over her untimely end as a live woman! How many salt teers I've shed, and she vithout a shed to cover her salt! It makes me sick to the stummuck now, to think of it? For her there's no *rest quiet cat in pece*, which meens pece to her ashes, 'cos she drizzled away to brine, and didn't make no ashes! There's more'n the rain that wood a kept her from lastin' very long, and that was cattle, which every one of 'em that come along wood a had a lick at her —they're orful fond of salt, you know! What a sad end of human womanhood, to be licked up by cows and camels and things!

Alas! Alas!

It seems when 'Squire Lot got away from Sodom he went to a small place near by, the Lord givin' him his word that he woodn't trouble the place for his (Lot's) sake; but the old man, God-fearin', as he was, feared to trust his God, and skipped with his dorters for the mountains, where he lived in a cave, and thereby hangs a tale told only in the sacred book, see Genesis xix, 31, 36. Suffis to say that the proceedin's was beastly in the extreme, and enuff to make a dog sick to think of 'em! Only in the sacred book is sech story's permitted to be circulated in respecktable circles; and fortunit it is, said book bein' more for show than use, the readin' more honored in the breech than in the observance!

It is only fare to say that 'Squire Lot was lush at the time of these extraordinary proceedin's, and didn't know what was goin' on, his oldest dorter puttin' up the job; but, in the eye of the law, nowadays, his bein' lush ain't no excuse for him; so he must suffer in the estimashun of some folks, pertiklerly the probishunists. After this Lot vanishes, the Lord appearin' to have no further use for him.

I didn't show this pece to the ed. of Gabe's Horn, 'cos he's a blowin' chump, and send it on to FREETHOUGHT.

ROBERT THE DEVIL, of Gabe's Horn.

LILIAN'S STORY.

The criticism may be raised by Lilian's contribution this week that it is not the customary time of year for Christmas stories. We may remark, however, that great works are never postponed on account of the weather, being not for the season but for all time. The title of the present narrative is

POOR MAY'S CHRISTMAS.

BY A. LILIAN ANDREWS, AGED 10.

"Oh! Oh!! Oh!!!" said Mary Mathew as she looked in her little purse. Her father had promised to fill her purse with money to spend for Christmas. The Mathews' were very rich. They lived in a large house.

Mary looked again. She found fifty dollars in her purse. "I shall go shopping to-day." She ran to the window and said, "Yes, it is a fine day." Just then she saw poor little May Mason.

Mrs. Mason washed Mary's clothes. Little May was bringing some clothes. Mary ran to the door. "Come up to the nursery, May."

"I can't, I have to go right home."

That afternoon Mary went out. She bought a lot of things. Just as they were going home Mary said, "Mama, I am going to buy something for May. She never gets any toys."

"All right," said her mother.

So May got two dolls—twin dollys; the only difference was one had light hair and the other brown. She got a bed for them; a set of chairs and a sofa; a set of dishes with colored putty for food; a kitchen, and a lot of dresses and hats for the dolls.

May went to bed and cried because she thought she wouldn't get any toys, but when she awoke she saw her dresses. She was glad; found a velvet dress and a nice velvet coat and cap, and a nice warm dress for every day. But when she looked at the alcove of the window, she cried, Oh! Oh! Oh! Oh! Oh! Oh! O—h!! and she hugged each doll tight in each arm and ran to show them, and found her mother had a new silk dress and a nice bonnet and cloak; her father had a dress suit, and best of all an invitation to go to the theatre, and turkey and lots of nice things for dinner. And so May did have a nice Christmas after all.

SOME time this week the trustees of the James Lick estate will convey to the Board of Regents of the State University the Mount Hamilton Observatory. The buildings are all completed, the magnificent telescope is in position, and everything ready for immediate occupancy. The instruments in the observatory alone cost upwards of $200,000, while $590,000 have been expended for the erection and equipment of the observatory. The ground on which the observatory stands, most of which was granted by the government, comprises 1,900 acres. The new hydraulic ram, used as an additional power to raise the movable floor of the dome, is found to work without the least noise or jar. Owing to the intense dryness of the atmosphere the slate roofs on the buildings are beginning to crumble. Workmen will soon be engaged to replace the slates with copper, which is expected to prove more durable. The sum of $20,000 a year has been set apart by the Regents for the maintenance of the observatory.

AFTER the lecture at Irving Hall, on the 27th, a fine oil painting 22x28 inches in size, painted by Mrs. K. Faust, will be disposed of for the benefit of Uncle John Dukenfield, 78 years of age, who is still suffering from an accident sustained some two years ago. Tickets will be sold on the picture at 25 cents each, the drawing to be held on the above date. The painting hangs in FREETHOUGHT office.

A RECENT statement in a magazine article in regard to the Indian doctor was: "He kills oftener than he cures, but his faith is strong." Developments of every day occurrences would seem to indicate the appropriateness of applying this assertion to the modern Christian scientist.

ON nurse's lap, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled.
So live that, sinking to thy last long sleep,
Calm thou may'st smile while all around thee weep.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

E. A. STEVENS, Secretary.....241 Wash. Boulevard, Chicago
CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
MRS. M. A .FREEMAN, Chair. Fin. Com.....27 Arcade, Cincinnati

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Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

IMPORTANT.

As it is necessary for the secretary to possess the most accurate data of all Liberal Leagues or auxiliary Secular Unions which have been granted charters within the past three years, whether those organizations are now in working order or have through any cause discontinued, I therefore urge upon the secretary or president (or any member in the absence of the proper officers) to forward me at the earliest possible moment (and not later than July) the fullest possible answers—consistent with brevity—to the following questions:

1. When were you organized?
2. How often do you meet, if at all?
3. What is the character of your programme?
4. Who are, or who were, your best officers? If your organization has discontinued, what was the principal cause of your disruption—indifference, financial embarrassment, or orthodox persecution?
6. Have any steps been taken to revive your organization?
7. Would you like to be represented in the next annual congress, either directly or by proxy?
8. Will you call a meeting for that purpose?
9. How many of your members subscribed for Liberal papers?
10. Send me names and present address of your members?

To those where no organization has ever been effected:

1. What Freethought lecturers have been among you?
2. Have they urged your people to organize, or asked your financial assistance in behalf of the American Secular Union?
3. Have they antagonized the organization, officers or its work?
4. Do you believe in maintaining the most priceless heritage of American liberty—religious freedom—as expressed in the Nine Demands?
5. Can you assist in the advancement of this movement better than by either contributing for the diffusion of its literature or by organizing your neighborhood?
6. Will you take steps to call your Freethought friends together?

Send to me for leaflets. E. A. STEVENS.
241 Washington Boulevard, Chicago, Ill.

"THE HOLY SABBATH."

In the year 1594 Dr. Nicholas Bound, an English Puritan divine, wrote a book claiming that the Sabbath was of divine origin, and that at the resurrection of Christ all laws regulating it were miraculously transferred to the first day of the week, and made obligatory forever.

Dr. Bound taught that to do any servile work, or throw a quoit, on the first day of the week, was as great a sin as to kill a man, and to attend a feast was as great a crime as for a father to murder his littte child. "It behooveth," he says, "all kings, princes, and rulers that profess the true religion, to enact such laws and to see them diligently executed, whereby the honor of God in hallowing these laws may be maintained. And, indeed, this is the chiefest end of all government, that men might not profess what religion they list, and serve God after what manner it pleaseth them best, but that the parts of God's true worship might be set up everywhere, and all men compelled to stoop unto it."

This meek and lowly follower of the Prince of Peace, it is said, was as mild mannered a man as ever cut a throat or scuttled a ship; and to his influence may, in a great measure, be attributed the severity of the Sunday laws passed during the reigns of Charles II. and William III.

But it was in Scotland during the latter part of the 16th century and the first quarter of the 17th that his baleful influence took deepest root. At this time the clergy were supreme masters of Scotland, and punished violation of Sunday—now called "the holy Sawbath"—with great severity. Whipping and branding with red-hot irons were not only inflicted on men, but on delicate women, and both on the same woman at the same time.

This fanatical bigotry had its reflux influence in England, and our Pilgrim fathers, thoroughly imbued with it, brought over the deadly plant in the "Mayflower," when, taking root in virgin soil, it flourished, watered and nurtured by Puritan piety, and attained its full efflorescence.

By referring to the "Records of the Governor and Company of the Massachusetts Bay in New England," we find the first Sunday law passed April 17, 1629: "And to the end the Saboth may be celebrated in a religious manner, we appoint that all that inhabite the plantacon, both for the gen'l and ppculer imployments, may surcease their labor every Satterday at three of the clock in the afternoone, throughout the yeare, and that they spend the rest of the day in catichising and pparacon for the Saboth, as the minister shall direct."

This, you will observe, had reference to "Satterday," but when they came to legislate on the "the holy Sawbath" itself, they did not fail to out-do their Scotch predecessors. It was a crime for a man to kiss his wife, or a woman to kiss her child. The more miserable people could make themselves, the more pious they were esteemed, and the better God felt over it.

Having traced the history of this horrible nightmare of society, we now come to inquire: Who are responsible for it and interested in its perpetuity?

Fortunately that question is easily answered. Jesus is reported as having said: "The Sabbath was made for man." But is that true? Napoleon I. said: "Religions are invented, not in the interests of the many—the people—but in the interests of the few—the priests." So with Sabbaths—Sundays included. They were made by the priesthood, for the priesthood; for the aggrandizement of the sacerdotal class, and not in the interests of the people at all.

The history of ecclesiasticism shows that the priesthood was the real governing power, and that they never scrupled to use any means that would secure their ends. That the Sabbath was regarded by them as a potent means of maintaining their supremacy, is seen at a glance.

In order to control the masses it was necessary to teach their superstitious dogmas, and in order to do this an opportunity must be manufactured, and this was most easily accomplished by forbidding people to work or amuse themselves one day in seven. So that, having nothing else to do, the people might "voluntarily" attend church and listen to homilies on obedience to God's anointed messengers—the priests.

In Scotland during "the kirk's" supremacy, it was made the duty of the roundsman to visit every house in the parish, and every person who could not furnish a valid excuse for non-attendance at church was fined.

In Massachusetts in 1629 everything was conducted "as the ministers shall direct," and in 1635 a law was passed imposing "ffyne and imprisonmit on dyvers psons who absent themselves from church meetings upon the Lord's day."

In the year 1644 the clergy recommended that, "any sin committed with a high hand, as gathering sticks on the Sabbath day, be punished with death," and young girls were publicly whipped for walking in the streets or fields on Sunday. Innocent women were stripped to the waist, and, thus exposed to public gaze, were beaten with stripes until the blood ran down their backs and bosoms; the ears of men were cut off and their bodies beaten to a

jelly, and the law specifically declared that "every Quaker, he, or she, that shall herein a third time offend, they shall have their tongues bored through with a hot iron."

But why continue these citations. Enough has been quoted to show that the clergy were the power behind the throne, and the magistrates were simply their tools. So it is to-day. It is the clergy who stand behind the scenes, pull the wires, and make the silly, jack-in-the-box legislators dance at their will.

Under the specious pretext of a pious interest in the temporal welfare of the poor laboring man the wily priesthood would enforce a day of idleness and prevent a day of recreation, so that the flock may be driven into the fold and sheared.

The dishonest clergy, like a lying nurse, continue to tell their bugaboo stories of an angry God, and their silly dupes, like scared children, are afraid to uncover their heads, or they would at once see that nature nowhere "esteemeth one day above another," and the Sunday Sabbath of the priesthood is an unmitigated fraud and lie. HARRY HOOVER.

RELIGION.

What is it? To quote Webster's definition entire would only muddle the question. This word seems to have been derived from the Latin word *ligo*, to bind, or *religo*, to rebind, and signifying a vow to the gods. Those familiar with the poems of Homer will remember how common were these vows in ancient times, when dangers threatened. The following sentence from Webster's definition is significant: "The practice of moral duties without a belief in a divine lawgiver and without reference to his will or commands is not religion." The legitimate inference of this sentence is that morality and religion are two very different things, and the same inference may be taken from the conduct of religious professors; for they certainly practice as few of the moral virtues, especially those inculcated in the scriptures, as almost any other class in the community. They do not hesitate to take usury and increase, so emphatically forbidden in the book that professors of the Christian religion insist is the inspired word of God.

This book is the foundation of the Christian religion, beginning with the first chapter. We hear it asserted from the pulpit week after week, and reiterated almost daily by the press, that this world was made in six days and only six thousand years ago. Those who make these statements now know that they are not true. Then why do they make them? We might as well ask why the religious teachers of Galileo's time insisted that the world was flat, when he proved it to be a globe. What faith can we put in the teachings of religious professors who knowingly falsify the truth as they do when they say this world was created in less than a week? This assertion is not the result of ignorance, as it might have been in Galileo's time, for Christian teachers of these days know enough of the science of geology to be able to satisfy themselves of the truth of what the creator has written upon the rocks, and that requires no interpretation. Geology proves that millions of years were required to prepare this earth for man's abode; and yet Christian teachers threaten us with eternal damnation if we refuse to believe their infernal dogmas and senseless nonsense, the object of which is to enable the few to hold the many in servile bondage.

It may be said, however, if falsehood can be justified, that religion has probably been the *avant courier* of civilization. This was the case in the islands of the Pacific Ocean. First the missionary came, and soon the trader followed him, and the same process of civilization is now taking place on the African continent.

Quantrefages, in his natural history of man, says: "In primitive ages, savages lived by hunting and fishing. The first step was the domestication of animals, the next the cultivation of the soil; and then wars that hitherto had been merciless became more merciful when prisoners could be utilized to till the soil;" and he significantly adds, "Thus slavery began." But this never could have been, at least it could not now be continued, unless men were converted to believe that God would reward the obedient slave in another world for the injustice and wrong he had been compelled to suffer in this world. But for this superstition, which we call religion, there never would have been, neither would there be now, a slave on the earth. And here the question arises, Has not this deception been practiced long enough? Is it not indeed time to free the souls and bodies of mankind from the thralldom in which they have been held for untold ages? S.

A GOOD WORD.

From the lovely Santa Clara valley resound echoes of President Putnam's grand labors of universal mental liberty, and San Jose marshals another gallant host under the banner of the American Secular Union in response to his rousing lecture on "Dangers Ahead." He is the only Richmond in the field, the only one who, in the West, works everywhere for something more than himself—the cause. From Mrs. R. H. Schwartz, the secretary of the new organization, we have received a charter fee, and the document is forwarded. May the Secularists of San Jose wage relentless war against orthodox tyranny, unjust taxation, and ever maintain "privileges for none, justice for all." Those who believe in the Nine Demands, who realize there is something for every Freethinker to do, should bend their energies to make President Putnam's tour, commencing June 3, one continuous triumphal march over Oregon's mountains and fertile valleys, following the Cascade range to the Olympian hights and beautiful bays of fair Washington territory, through Idaho, Utah, Colorado, Nebraska, and Iowa, till we shake the sturdy Secular soldier's hand in Chicago, where hosts of friends realize the labor he performs purely for the principles he espouses. If there is a date unfilled, or an appointment that can yet be made in addition to those herewith announced, do not fail to write him immediately.

Ashland	Or.	June	3	Pasco, Waverly, Colfax, and Spokane Falls, W. T.	Aug.	1–12
Talent	"	"	4	Walla Walla, W. T.	"	14
Jacksonville	"	"	5, 6	Union	Or.	"	15
MyrtleCreek } Roseburg }	"	"	7–10	Baker City	"	"	16
Coos County	"	"	11–19	Boise City	Idaho	"	19
Silverton	"	"	22–24	Ogden	Utah,	"	21
Stayton	"	"	24, 25	Morgan	"	"	22
Lebanon	"	"	26–28	Coalville	"	"	23
Molalla	"	"	29–30	Park City	"	"	26
Eagle Creek	"	July	4	Heber	"	"	27, 28, 29
Sandy	"	"	5	Denver	Col.	Sept	2
New Era	"	"	6	Seward	Neb.	"	5–6
McMinnville	"	"	7–9	Fremont	"	"	9
McCoy and Ballston, Or.			10–11	Omaha	"	"	10
Independence.	Or.	July	12	Creston	Iowa	"	11
Forest Grove	"	"	15	Ottumwa	"	"	12
Hillsboro	"	"	16–17	Salem	"	"	13
Portland	"	"	18	West Union	"	"	16–17
Astoria	"	"	22, 29	Dwight	Ill.	"	19–20
Cathlamet	W. T.	"	24–26	Chicago	"	"	23
				Pittsburgh	Pa.	"	30

Those who are anticipating a visit from the poet, philosopher, and orator of the American Secular Uuion, who is performing heroic work for the present and future, should see to it that his reception is commensurate with his labors and his worth.—E. A. Stevens in the Truth Seeker of May 19.

A Cowboy Receives a Lesson.

A cowboy from Texas pointed a pistol at the head of a Georgia preacher and thus induced him to take a drink of whisky out of a bottle. "I fear, young man," said the divine, solemnly, as he wiped his lips with his handkerchief, "that your liquor is even more deadly than your firearm. I trust that I may now return good for evil by convincing you of the sin of drinking bad whisky. I have here," continued the good man, drawing a flask from his coat-tail pocket, "some copper-distilled, rare old moonshine, which would make the bees desert their honey, sir. Take a nip of it, and remember to always ask a man to take a drink with you instead of forcing him to drink alone."—Atlanta Constitution.

WE acknowledge the receipt of a copy of FREETHOUGHT, a Liberal journal published at San Francisco by Samuel P. Putnam and George E. Macdonald. Both these gentlemen have been connected with the N. Y. Truth Seeker and are thoroughly competent to give the Pacific coast a Liberal organ. Their platform is the "Nine Demands" and we wish them abundant success. —Worthington Advance.

CORRESPONDENCE.

"Our Country is the World."

To the Editors of Freethought:

I really hope that the movement started by Messrs. Schou and Stone to place FREETHOUGHT on a firm basis will succeed. No two better men could have undertaken the task. Their reputation for liberality and earnest Freethought work is well known by many on this side of the mountains. Although the Freethinkers of California will naturally take a special interest in the establishment of a Liberal journal on the Pacific Coast, your friends and the friends of the movement in the Eastern states are in fact really as much interested. For as Freethinkers "Our country is the world," at least the whole of the United States. So I hope every man East who can afford it will join the proposed 100 band.

Fraternally yours, H. L. GREEN.

Buffalo, N. Y., May 9, 288.

Our Only Hope.

To the Editors of Freethought:

I send you by to-day's mail one dozen of our Medical Lake toilet soap, made from the water of the wonderful Medical lake mineral spring of Spokane county, Wash. Ter. What FREETHOUGHT is doing for the minds of its readers, brushing away the cobwebs and mildew of superstition, brightening and invigorating the intellect, this soap will do for the cuticle. It cleanses, purifies, invigorates. When you return from a trip through the sage brush and sand, and have been rubbing against ministers, orthodox superstition, horned toads, lizards, and the rotten dogmas of obsolescent Christianity, put your trust in man and use Medical Lake Soap, and you will be cleansed. I am yours very truly,

E. S. MCCOMAS.

Chicago, May 10, 1888.

"A Few Days in Athens."

To the Editors of Freethought:

I notice FREETHOUGHT publishers keep for sale "A Few Days in Athens," and I wish to call attention to this little volume as one well worth its cost. I had it when a girl and never read a more fascinating work. I fell directly in love with its grand old philosopher, Epicurus, copying many of his wise sayings in my note book and preserving them all these years.

It is a vivid picture of the two contrasting schools of Zeno and Epicurus, the stoic and the humanitarian. No man, save perhaps Thomas Paine, has been more vilified and misrepresented than has Epicurus, and few men lived more truly beautiful and useful lives than he did.

It is impossible for any one to read the course taken by this good man and not admire and love him. I remember one sentiment that especially struck me as I came upon it. Regarding the fear of death and what might come after it he says, "Death is never our foe. When not a friend, he cannot be worse than indifferent. For while we are, death is not; and while death is, we are not. To the wise, then, death is nothing." This is the true Materialistic faith, and it is admirable philosophy.

Epicurianism has been a name for all the excesses and intemperance of life—for reckless pleasures regardless of consequences, for sensual delights without thought of what may follow in their train—while Epicurus himself was one of the most temperate and chaste of men, and an admirer and teacher of all the virtues. He says:

"Perfect pleasure, which is happiness, you will have attained when you have brought your bodies and souls [minds] to a state of satisfied tranquillity. To arrive at this, much previous exertion is requisite; yet exertion not violent, only constant and even. And first the body, with its passions and appetites, demands gratification and indulgence. But beware! for here are the hidden rocks which may shipwreck your bark on its passage, and shut you out forever from the haven of repose. Provide yourselves, then, with a skilful pilot, who may steer you through the Scylla and Charybdis of your carnal affections and point the steady helm through the deep waters of your passions. Behold her! It is Prudence, the mother of the virtues and the handmaid of wisdom. Ask, and she will tell you that gratification will give new edge to the hunger of your appetites, and that the storm of the passions shall kindle with indulgence. Ask, and she will tell you that sensual pleasure is pain covered with the mask of happiness. Behold, she strips it from her face, and reveals the features of disease, disquietude, and remorse. Ask, and she will tell you that happiness is not found in tumult, but tranquillity, and that, not the tranquillity of indolence and inaction, but a healthy contentment of soul and body. Ask, and she will tell you that a happy life is like neither to a roaring torrent nor a stagnant pool, but to a placid and crystal stream; * * walk, in short, through life innocently and tranquilly and look upon death as its innocent termination, which it becomes us to meet with easy minds, neither regretting the past nor anxious for the future."

The book is in story form and will not fail to captivate and interest almost any reader, and there are few of us who will not be made wiser and better by reading it.

ELMINA D. SLENKER.

Snowville, Pulaski Co., Va., May 9, 288.

Miss Gardener Invited to the Coast.

To the Editors of Freethought:

Some time ago I wrote to Helen H. Gardener, inquiring her terms for a course of lectures on this coast, and in due time received a reply which you will find inclosed with this letter.

The chief obstacle to her coming is, of course, the expense, and the distance being great this will necessarily be heavy; and Miss Gardener cannot be expected to lecture for less than $25 or $50 per night, and hotel and railroad bills.

Wishing to get the sentiment of the different Freethought organizations throughout California, Oregon, and Nevada, I have arrived at the conclusion that the quickest and best way to reach them is through your paper. Our little band of Liberals will raise between $50 and $100, and I would suggest that each organization should report to you the amount they are willing to contribute. ISAAC E. CRUM.

San Jacinto, Cal.

A Poem Without Poetry.

A brief outline of the evolution and reciprocal action of the united yet infinitely diversified forms of life which constitute the one infinite element, from their minimum stage to the maximum thereof.

I asked the hoary granite, with its stolid adamantine face,
If it with man had aught in common, or if it could trace
Its source of being; or if it was inanimate, devoid of soul;
Or if it was a live integral part of the stupendous whole?
It answered thus: All that the earth or air contains, or briny ocean,
Have ever been, are now, and ever shall be, modes of motion.
All atoms are correlated, moons, planets, stars, and glowing suns
Differ but in structure; in element the infinite is one.
The relationship of elemental forms in every structure,
Constitute environments that changed relationship of elemental forms alone can rupture.
Thus I, the solid granite, on this towering mountain's side,
Through changed relationship of elemental forms, do downward glide
Until I reach the valley—environed still, though now alluvial soil
Rich in the power to bless with golden grain the farmer's patient toil.
Thus, by degrees, I'm moved along till I man's structure reach,
Become of him a structural part, of him I'm taught and teach
That man and granite must obey the law of reciprocity,
And both must ever give and take according to their inherent capacity.
Man thinks he has the power to choose the good, eschew the ill;
Till growth in knowledge doth him disabuse, despite his will,
And teach him his relationship to life's infinite forces.
Then he shall know that man and granite are ever moved in least resistant courses,
Nor can they e'er be more or less than they are now, and here;
They have now with them all they can have in this, or any sphere.
'Mong all the countless atoms, man only counts as number one;
A mode of motion he, and they, ever doing yet never done.

VINDEX.

Sierra Nevadas.

Men, Women, and Gods.

By Helen H. Gardener. Introduction by Robert G. Ingersoll. Price, 50 cents.

The Radical Remedy in Social Science.

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SAN FRANCISCO, - - - - - JUNE 2, 1888

COLONEL INGERSOLL was chosen as the Decoration Day orator at the Metropolitan Opera House, New York, and Mrs. Cleveland and ladies of the cabinet announced their intention to be present.

THE Post and Alta are in error when they say that Clark Braden, at the meeting in Oakland the other night, denounced Mr. Putnam as a liar. Braden would not be likely to transfer to another the title of which he himself is the undisputed possessor.

IT is evident that the revised version of the Bible is not a success. Since public curiosity concerning it has become satisfied, its sale has practically stopped. The ministers reject it and stick to the old text, and now the Presbyterian General Assembly at Philadelphia has voted it out of the sanctuary.

THE police of this city might find worse nuisances to deal with than the few Salvation Army cranks who parade the streets with their banners and drums. The disturbance they make is not very serious, but the matter becomes serious when the liberty of the weakest person to conduct any kind of religious services he prefers is interfered with.

THE office of bishop in the Methodist church must be one desirable to obtain. At the conference the other day somebody got sufficiently enthusiastic over the matter to stuff the ballot box when a bishop was being voted for. Probably it is not of great moment who is bishop, but it is shocking to our confidence in Methodist integrity to know that such things can be, and overcome us to some extent, without marked expressions of wonder.

THE cornerstone of the Catholic University at Washington is laid. Bishop Spaulding made the address. Miss Caldwell, who gave $300,000 to found the institution, received a gold medal from the pope. The Catholic University will be a manufactory for papists—practically a church. How much it will ultimately cost is not stated, but if no more than the $300,000 is expended on it we fail to see how, under the law which confiscates Mormon church property, the institution can be allowed to exist. If no church may hold more than $50,000 worth of property in a territory, how can property in excess of that amount be held by a church in the District of Columbia, where the same laws are supposed to obtain? It is noticed that President Cleveland was present on the occasion in question and sat between Cardinal Gibbons and Bishop Ireland. It will be worth many Catholic votes to him in the event of his renomination; and it is the custom nowadays to bid for the Catholic vote, which is known to be always in the market in exchange for privileges and appropriations.

WE have before us a copy of the New York Star, containing a sermon by the Rev. T. De Witt Talmage on Atheism. Mr. Talmage, in his sermon, affirms that if men did not believe in a hell and retribution they would be dishonest. He also asserts that Freethought leads to the degradation of women. The latter is of course a falsehood, and yet Mr. Talmage puts it forth in the fear of hellfire, knowing that all liars shall have their part therein. We would like to know how big a lie he would have the assurance to tell if the consolation of everlasting punishment were taken away from him.

NEWS AND NOTES.

The Fresno Secular Union finds that the course of Liberalism does not always run smooth, any more than that of true love. There are difficulties in the way of what is best, and no good and grand thing is attained without labor. But our allies of Fresno are sailing into the open sea of bright fortune, and the scattered forces are gathering into power. It was with hope and pleasure that I again met these strenuous workers on Friday evening, May 18. A good audience greeted me, and evidently there will be no backward movement. Mr. J. F. Waterhouse, the president of the Union, is a most earnest supporter of Liberalism and does not believe in any half-way measures. Judge J. W. North, Geo. E. Church, and H. S. Dixon have assisted with able lectures.

Fresno is beginning to have a kind of metropolitan aspect. It is rapidly growing, and with many diverse elements Freethought is gaining ground. Certainly with such noble intellectual representatives as it has in Fresno, it must eventually take the lead and command the respect of all. When Freethought can have a home of its own, its hall, library, reading room, social life, and splendid fellowship of liberal and cultured minds, it will no longer be a glorious possibility, but an inspiring reality for labor and improvement. I think Fresno will be one of our shining stars in this onward way of the world. At any rate our motto is "Hope on, hope ever."

I felt as if I were back again in the New York Liberal Club, where the "Badgepin" was wont to flash its orient rays ere it circled to the occident, when I met the Washburns who have come to this far country with the spirit of reform as devoted as ever. The cordial hospitality of Mr. Waterhouse and family, and the greeting of many friends—among them Joseph Lee, Mr. W. T. Riggs, L. Fournier, Chas L. North, etc.—made our

short sojourn a kind of holiday among the camp-fires. I was sorry not to meet Judge J. W. North, detained on account of sickness, who in his grand old age is doing such vigorous work, as if it were the morning and not the evening of life.

I found also in Mr. H. S. Dixon, one of the leading lawyers of the place, the true soldier spirit. He was on the other side, but somehow or other those who fought "under the two flags" can't help a sort of friendly feeling as they strike hands on the soil of one vast country, and realize that through the storm of war has come the sunshine of noble fraternity.

So Fresno "goes marching on," and I know we shall hear good news from this lively camp.

On to Bakersfield, where I lectured on Sunday and Monday, and with varying fortunes. I find much encouragement and good cheer. Of course one can't give up with such splendid comrades as the McCords to stand by through thick and thin. W. P. McCord, the father, is one of the old settlers of California, whose enterprising spirit has always put things ahead, and made the desert bloom like the garden. Years ago he built the first ditch on the north side of the Kern river—a ditch thirty-five miles in length, irrigating thousands of acres—and which has helped wonderfully to develop the resources of this land. A few years ago land was sold for about three dollars per acre, and now it is worth from forty to one hundred dollars per acre. When Mr. McCord first came here, it was a kind of barren wilderness; no trees, no grass. Now there are beautiful alfalfa fields, orchards and groves. Thousands of cattle roam over the fertile pastures.

Beside the McCord ditch are the Calloway ditch, Kern Island ditch, and McCaffry ditch, rushing like rivers almost, and watering hundreds of thousands of acres. Mr. McCord invented the McCord scraper, or "buck scraper" as it is now called, by which the cost of ditching was reduced from fifteen cents per yard to three and four cents, an immense gain, and which made possible all this rapid development.

A promising industry of this country is the "ramie," a kind of grass whose fibre is exceedingly fine and strong, and from which cloth and laces can be manufactured.

So Bakersfield and the country round about it has a bright look ahead, and wheels into line with the rest of California for the front of the world's column.

Dallas McCord is sheriff of the county, elected by his merits, although he does not belong to the reigning political party. He has made a brilliant record, and the office seeks the man, not the man the office.

Burnside McCord, deputy sheriff, is an ardent worker, and with a few like him it wouldn't take long to put Freethought where it belongs, and make it the leader in the heart and brain of the community.

Among other friends are Judge N. R. Wilkerson and wife, who are Liberals in every sense of the word, not afraid to stand with the minority for truth and right. Judge Wilkerson might have won almost any eminent position had he been less frank in the expression of his honest thought. But he is a true soldier of science, of independent mind, with loyalty to justice, and wins respect, although he is not upon the side of fashionable belief. His wife is equally brave and devoted, and such allies give hope, no matter how hard the campaign.

Among others are E. N. Jacobs—formerly of Oakland—a generous supporter; J. S. Ellis, who came twenty miles to the Sunday evening lecture, and enrolls himself in the ranks of Freethought; C. H. Emery, C. A. Nelson, etc. Although disappointed in some things, I leave Bakersfield with pleasant memories, and with Mackay sing:

> There's a midnight darkness
> Changing into gray;
> Men of thought and men of action
> Clear the way.

Leaving Bakersfield Monday on the midnight train, early on Tuesday morning I strike my old friend D. M. Buckingham at Berenda. I call him old friend, because although we have never seen each other, we have become acquainted in the columns of the Truth Seeker. On the branch railroad we come to Raymond, where besides the station there are about three houses and a little bit of a Congregational church. There was not much of a look-out for a large audience, and yet the dining room of the hotel was full on both evenings with intelligent listeners, and most of them were Freethinkers. The minister was present and took notes, bought a Freethought book, and had no word to say in contradiction to my statements, but I suppose as usual he will preach a sermon on the "horrible Infidel." The audience came from far and near. You would not think there were so many people in this wild looking country, but it seems as if the woods were full of them whenever there is anything special to attract.

I have had a resting spell in this upland spot, where the big coaches start for the Yosemite Valley. It is a good place in which to dream. The foothills roll softly away, covered with trees. The sunlight is gorgeous, and the sky with floating clouds is of a brilliant blue. We are on the edges of civilization and come to the bedrock of life, and human nature is genuine. The miner, the woodchopper, the teamster, the railroad man, the stage driver, the blacksmith, the carpenter are all here, and the varieties of genius and character are interesting and amusing beyond description.

Judge Maxwell, a sturdy Freethinker, keeps law and order with equal and exact justice, and everybody respects him, and obeys, no matter how much they may have aboard.

Mr. and Mrs. Leonard are of the genial sort, who make the traveler feel at home. There is no particle of superstition in their minds. They are dwellers in the atmosphere of humanity.

Mr. Bond, who introduced me at the lectures, is an old Californian, and believes in looking upon both sides of every question.

I have enjoyed these free-and-easy days with friend Buckingham. He is coming on to the verge of life, but "bates no jot of heart or hope." He is a worker still, and in Freethought finds the joy that makes age golden with the fires of youth. He is one of the pioneers of the state and has met with all sorts of adventures in this land of gold, and generously he uses what fortune gives for the benefit of others.

J. G. Seaton and family were present with us from a dozen miles away. He is not afraid to stand up and be counted for Freethought.

A sudden and terrible accident, a few days before I came, caused the death of one of our noble soldiers, Joseph Gordon. An explosion of giant power killed him instantly. Sadness was mingled with our pleasure. He died at his post of duty. He was not afraid of the inevitable doom. He was loved and respected by all. The minister, with cruel, but of course consistent, Christian unkindness, declared from the pulpit that the accident occurred because Gordon was an Infidel. But a Christian young man was killed by the same accident; so it seems that God was mighty anxious to lay hold of the Infidel, without any regard to the welfare of his own followers. The logic of Christianity is a

very perplexing affair. I wish the clergyman would explain why God had to smash a Christian all to pieces in order to wreak his vengeance on the Infidel.

Not such our thoughts of the dead. Over both Christian and Infidel we place the flowers of memory and hope. Both shall be honored for humanity's sake. Both are comrades, and as they sleep beneath the same sod and sky, in the bosom of eternal nature, for both there shall be the soldier's requiem, the garland of remembrance, and the star of hope.

Many friends I have met at Raymond, and labor has been mingled with sunny hours, and there has been a touch of romance in this frontier life, where one comes in contact with picturesque specimens of rude but generous human nature. The pages of Bret Harte come vividly to mind as the panorama passes before me.

If I had had time I should have gone up to Grub Gulch and Fresno Flats, where they tell me there are plenty of Freethinkers. I expect to come back this way sometime, and linger a week or two amidst these scenes, where the grandeur of nature cultivates the spirit of independence. SAMUEL P. PUTNAM.

May 25, 1888.

FOR A VETERAN FREETHINKERS' HOME.

A gentleman of this city, well known for his generosity and public spirit, has offered a lot upon which the Freethinkers of the coast can build a home for aged men and women, especially Freethinkers who without fortune have come to the verge of life, and must depend upon some assistance to smooth their pathway amid the snows of time. This is a laudable undertaking, and will be welcomed by the friends of Freethought. A little contribution all around will help make happy many a forlorn life, made so by sacrifices in behalf of liberty and justice. We are all growing old, and we are not all growing rich. Those whom fortune blesses should be ready to give a share to the comrade who, after life's battle, is worn and weary, and wants a place to lie down. The splendid offer of our San Francisco friend will enable us to build and maintain in this beautiful climate a home for the veterans of our cause, whose sunset of life will be made glad with the "fair humanities" of Freethought.

DEPARTURE.

By the time this issue of FREETHOUGHT reaches its nearest readers the senior editor will have begun his long lecture tour from this coast to the coast washed by the Atlantic. The tour will consume the time between May, 1888, and January, 1889—seven months of travel and work. The period now commenced will settle a question of the most vital importance to this paper. It will settle the question whether FREETHOUGHT is to continue as an institution or to end as an experiment. And the solution of this problem does not rest so much with the publishers as with the readers and patrons. We are not in a popular movement, where the ordinary kind of enterprise will insure success. The public is not interested. It is not for us, but against us. The failure of a Freethought paper is not a business failure. It is a moral defeat, a victory of the past over the present, of the old over the new. It is the rejection of an endeavor to help the world. Taking this view of it, Liberals must see which way their efforts should be directed, and it is hoped that they realize what depends upon their action. We should be ungrateful indeed if we did not appreciate what they have done and are doing for FREETHOUGHT. We should be blind if we did not recognize, in the support already accorded, an earnest of ultimate success; and we should be equally shutting our eyes to the facts if we did not see and point out the necessity of this support being maintained and increased. There is no lack of ways, and we do not believe there is any lack of will. That will, however, should express itself freely.

As we remarked in the beginning, the senior editor has departed, leaving this office, as it were, an orphan asylum with one inmate, who is hereby recommended to the kind guardianship of the reader. It is the only eleemosynary institution in the country that asks for no appropriation from the state, and depends entirely upon private subscriptions. We trust that during the period heretofore mentioned as now opening, an eye of solicitude will be turned from time to time in this direction.

To all friends we send greeting and good cheer.

WE DEFEND THIS COAST.

It is of course a matter for regret that Mr. C. B. Reynolds, the lecturer, does not find the Liberals of this Coast more to his liking. Only once in a while, it would appear from his letter in an Indiana paper, is he relieved from "the annoyance of having to contend with the little, miserable meanness of some illiberals."

Neither do places, more than persons, find favor in his sight. Los Angeles, he writes to the same paper, is "a grand rendezvous for sharpers and schemers. Even the Liberals," he asserts, "with very few exceptions, have lost all sense of common honesty; have no respect for their word, and regard no agreement made by them as binding unless exclusively to their interest. Los Angeles is a beautiful place for real estate sharks to congregate and all decent people to avoid."

Santa Ana Mr. Reynolds finds little better if not worse equipped. The Liberal League there is presided over, he says, by an "adipose excrescence, who toadies to the church, but, under orders from his wife, dares not go beyond loud talk for Liberalism, and that only when not in her presence or that of anyone religiously inclined." Others, as described, are "poor drones, and would-be Liberals who lack the courage of their convictions and who injure any cause to which they attach themselves."

We believe that this estimate by Mr. Reynolds of the Liberals of California arises from a misconception. There is some misunderstanding, apparently, on both sides. A man should judge not lest he be judged. It is not always possible for arrangements to be carried out. For instance, Mr. Reynolds had an engagement to speak in Oakland, and preparation was made accordingly; but owing to some cause unforeseen and unexplained he was not there at the date set, nor was any excuse offered. We have had at this office personal application from several people who desire to know where Mr. Reynolds is. We do not know. We cannot say. He has not kept us posted. Yet there have been no murmurs, no expressions of disapproval, no hints of the absence of common honesty or of any relaxation of moral obligations—nothing but regrets. We therefore appeal to Mr. Reynolds not to judge us too harshly. We hold out our hat for a charitable word. We can only point to one man (let some other section of the country duplicate him) who offers $300 worth of property to the best worker for FREETHOUGHT in the coming year. We are further humiliated by an unselfish Liberal who has $100 to tender for the circulation of a Liberal paper. Others draw $10 or $20 checks for the same object. Almost as we write, there comes from slandered Los Angeles an order for more than $25 worth of books and subscriptions, where Liberals, so says Mr

Reynolds, "regard no agreement as binding unless exclusively to their interest." Simultaneously we receive this telegram :

BOULDER CREEK, May —.—*Geo. E. Macdonald*, 504 Kearny st., S. F.: Where is Reynolds? To lecture here last night. Didn't come. Answer. W. S. RODGERS.

What can we say? Only this: that all prearranged affairs are subject to modification by circumstance; that all are likely sooner or later to cause disappointment to others, and that we should therefore be prepared, when it overtakes us, to accept and sustain it with philosophical coolness. It will in no way take the edge off our grief to rush into print an Indiana paper.

LATER.—Since the foregoing was put in type, Mr. Reynolds has filled his belated engagements at Santa Clara, San Jose, and Boulder Creek. The man who scuttled the Queen of the Pacific is responsible for the delay. Mr. Reynolds has also called at this office and had a jolly time. Personally he is one of the most agreeable of men, but business is business, and, of course, being in the lecture business himself, he cannot be expected to take an interest in the success of any other lecturer or in a paper like FREETHOUGHT, which has a lecturer connected with it. This will explain to our inquiring friends why Mr. Reynolds does not communicate with the paper or obtain subscribers for it. The estrangement is merely a commercial one, and we are glad to say that it does not arise from personal dislike on either side.

THE CLUBBING LIST.

Perhaps it is time to restate the plan of Messrs. Stone and Schou for pushing the circulation of FREETHOUGHT.

Mr. Stone's proposition is this: That he will be one of one hundred who shall pledge themselves to obtain ten new subscribers each to FREETHOUGHT, and to pay therefor the sum of $20.

Mr. Schou's proposition is similar, namely, that he will be one of ten who shall pledge themselves to obtain fifty new subscribers each to FREETHOUGHT, and pay therefor the sum of $100.

Mr. Stone is fulfilling his proposition. He has forwarded $5 on account, with the names of subscribers.

Mr. Woolsey, of Messina, the first to respond, is doing likewise, having also forwarded $5, with names.

Mr. N. D. Goodell, of Sacramento, settles the matter at once. He was in the city last Sunday and left the ten names and the $20.

Mr. John Riggin, of Los Angeles, belongs also to the list, as he has paid for and forwarded a generous list of subscribers.

As we understand the matter, Mr. Stone's proposal is that the list of one hundred shall be filled before any of them is required to pay a cent or to send in a name. Thus far, as will be seen, those who have joined the list have gone immediately at work with a commendable determination to perform their duty and fulfill their obligation whether others do or not.

Everyone must understand that this interest manifested in FREETHOUGHT by its stanch friends is most gratifying to the publishers. We may not be able always to put our thanks in words that express them fully, but those who know how this paper is supported, who realize the magnitude of the burden that is borne, who see the days and nights of labor done for meager pay; those who are acquainted with these and other things will perhaps recognize them as at least an endeavor to make returns for the encouragement offered.

The list of one hundred is open. Its projector desires that it should be filled and closed before the year is out. Such also is our desire.

We have piped.

A VOTE of thanks is due the papers of this vicinity for the good work they have done in announcing and reporting the recent lectures. The Carrier Dove and Weekly Star published each a friendly word in San Francisco, and the reports of the dailies were all that could be expected. In Oakland the Enquirer, with a larger circulation, perhaps, than all the other papers published there, and having in its employ a reporter who combines honesty with a remarkably clear understanding of his business, gave the lecture large space in its most conspicuous columns. All the other notices were good, and, as before remarked, the papers merit a vote of thanks.

JUST too late for publication in this issue we receive an interesting communication from Secretary R. D. Allen, of the Silverton, Or., Secular Union, announcing the anniversary celebration on the 23d of June. There will be a grand picnic and basket dinner, music by the band and the choir, and speeches by Messrs. Putnam, McCleary, Ford, and Beal. These exercises will take place in the park during the day. At Freethought Hall in the evening they will have a social dance to which everybody is invited. Next week we shall print Secretary Allen's communication.

DECORATION was commemorated in the FREETHOUGHT office by Mrs. Schou and Mrs. Broneer, who brought some gorgeous bouquets for the departing Secular Pilgrim.

HISTORY OF THE WEEK.

General Sheridanhas been sick and hardly expected to live.——Vanderbilt, visiting London, keeps his address concealed to escape subscription book fiends.——The pope has written a work on the social condition of the laboring classes. He insists that the state should settle difficulties and prevent strikes.——Brooklyn will send a delegation of 150 teachers to the convention in this city.——The Manhattan elevated railroad, New York, has been robbed of some $40,000 by its employees, who issued counterfeit tickets.——Five Mormons on trial at Ogden, Utah, under the unlawful cohabitation act last week promised to obey the law and were let off.——The San Francisco Salvation Army, who up to a recent date had things pretty much their own way so far as the right to parade the streets with fife and drum is concerned, have had the tables turned on them on account of the action of a color sergeant, who blew his trumpet in the faces of the engine horses attached to engine 2 when proceeding to a fire a few evenings ago. Last Saturday evening three police officers gathered thirteen of them into the police net on Market street and conveyed them and their drums, tamborine, and fifes to the police station and placed them in the cooler, with the charge of disturbing the peace against their respective names. When seen by a Chronicle reporter in their cells they were profuse in choice language not to be found in the scripture.——The General Assembly of the Southern Presbyterians has decided, in the case of Dr. Woodrow, that a belief in evolution does not constitute heresy.——The deaths in this city last week numbered 123 against 98 for the corresponding week last year.——The English Quakers, Unitarians, and Free Christians are now all on record against the British government's Irish policy.——Ohio Prohibitionists have had a convention and adopted a platform which recommends a strict enforcement of Sunday laws and contains a Labor plank denouncing the importation of laborers.——The cornerstone of a Confederate monument was laid at Jackson, Miss., on the 25th ult., in the presence of 10,000 people.——The Rev. Dr. Lyman Abbott is elected permanent pastor of Plymouth church in Brooklyn as successor to Henry Ward Beecher.——George P. Cofley, a Salvation Army soldier at Los Angeles, committed suicide with morphine last week. His mind was deranged by too much whisky.——The continued satisfactory condition of Emperor Frederick's health raises hopes of his ultimate recovery.——The assignees of the firm of W. T. Coleman report the assets of the firm to be $675,075 more than the liabilities.——May 24 was

Queen Victoria's sixty-ninth birthday. The British Benevolent Society of San Francisco went on a picnic to Petaluma.——A California boy at Harvard has just died from the effects of opium smoking.——The steamer San Pablo, which struck a rock near Turnabout Island and was abandoned by the crew, was afterward looted and fired by Chinese pirates.——Dr. Stallard, of the San Francisco Microscopical Society, recommends that a law should be passed making compulsory the cremation of the bodies of persons dying of leprosy. He finds by experiment that the leprous bacilli will live and multiply for years after the death of the leper. ——The Anarchist paper, the Alarm, recently suspended in Chicago, will be revived in New York.——Under the Contract Labor law the courts have decided that Trinity chuch, New York, must pay $1,000 for importing the Rev. Walpole Warren under contract to perform the Episcopal service.——The governor of Kansas has pardoned a wife murderer on condition that he shall abstain from the use of intoxicating liquor. An exchange makes out, by plenty of reasoning, that drunks should hereafter be pardoned on condition that they will abstain from killing their wives. ——Thirty-five canvassers have been appointed to solicit funds to pay the expenses of the coming convocation of teachers.—— The pope will not withdraw his condemnation of the Irish plan of campaign. He will trust to the astuteness of his priests to explain it away where it gives offense, and to boom it where it is indorsed.——A bill has been favorably reported to the House at Washington increasing the cost of a public building in Sacramento to $200,000.——Dom Pedro, emperor of Brazil, has been very sick and reported dying, but he is better.——The Pittsburg Dispatch says that at present there are over 1,000,000 people out of employment in the United States. In New York alone there are 67,000 men and 50,000 women who are idle.——Great damage has recently been done in the East, especially in New York and Pennsylvania, by a terrific storm. In Virginia loss of life is also reported.——A large number of boys in the St. Vincent's Catholic Orphan Asylum at San Raphael have recently been examined to learn what kind of treatment they have been receiving. The examination showed that the boys are in a lamentably filthy condition, poorly fed and clothed, covered with vermin, and treated with brutality by their overseers. Further testimony is being taken by the state board of examiners. These boys are wards of the state and St. Vincent's Orphan Asylum gets a per capita appropriation for supporting them.——Blaine positively declines to be a candidate for president, and Depew does likewise. Gresham is the next choice.

THE WATERS TROUBLED IN OAKLAND.

When Mr. Schou, of Oakland, announces that a Liberal lecture is to be delivered in that city, the non-appearance of the lecturer engaged is not allowed to lessen the interest of the occasion. He preserves his serenity and gets another lecturer. That is how Mr. S. P. Putnam happened to speak in Oakland on the evening of the 25th ult. Medical College Hall, on Clay street, is not a large hall nor a small one, but about medium-sized, and it was comfortably filled on the evening in question. The proceedings were full of interest. There was a gathering of pleasant people, half of them ladies, with a fair sprinkling of children. Mrs. Broneer attended to the floral decoration of the platform, upon each corner of which was a bouquet about the size of a shock of corn. Each filled a small tub. Calla lilies, rosebuds as big as hens' eggs, with blossoms the size of sunflowers, and other flowers that I do not know the names of and will not mention for fear of losing my cherished reputation for veracity—these made up the mammoth bouquets. I have seen women in the East devote a good deal of time to raising a calla lily with two leaves and one white blossom about the size of a baby's hand. They put it down cellar in a pot winters, and kept it in the window all summer where the sun could shine on it. They irrigated it with warm water, and turned it around carefully every day so that it would grow straight. The man who used tobacco was in demand to blow smoke at the poor afflicted plant to kill the lice; so that altogether it is about as much trouble to raise a calla lily in the region where these observations were taken as it is to bring up a lamb on a glass bottle with a wooden stopper. If one of these women could have seen the lilies slaughtered to make the bouquets here mentioned they would have felt as if the affair was a funeral.

Mr. Schou was usher and presiding officer. When he had got the people all seated, and had surveyed them with a glow of satisfaction, he called the meeting to order and announced that the Zither Club of Oakland would play a piece or two. Thereupon a little concert ensued. There is a wonderful melody about the music of the zither unknown to other instruments. It is awakening, inspiring, martial, majestic. The audience was not satisfied even after two encores, but the club was under engagement to play at the Congregational church and had to leave.

The chairman introduced the speaker with some appropriate remarks, and the president of the American Secular Union got a warm welcome. The lecture was on "Science and Theology," and pointed out how the methods of these differed. Science began with facts, and thence gathered ideas, made theories, formulated hypotheses. Theology, on the other hand, began with ideas, and paid no attention to facts except as they supported these ideas. Those facts which conflicted with preconceived ideas were rejected; hence the conflict between theology and science. The audience listened attentively, applauded frequently and discreetly, and were happy.

But trouble soon set in. As the speaker retired, a dark, sharp-faced young man, with an air of extreme assurance, arose and said that by request he would present a letter to Mr. Putnam and ask him to read it. The letter was duly presented. The chairman followed with a neat speech, saying that the last Liberal meeting he attended, the same being a funeral, was devoid of religious exercises, and had caused remark. To avoid a repetition of the mistake divine services would now be inaugurated. The choir would render a voluntary while he and Mr. Macdonald would pass through the congregation and receive the offerings of the people. The young man who had presented the letter again interrupted and insisted upon reading it himself without giving Mr. Putnam an opportunity to do so. He was momentarily squelched, and the collection proceeded, while the zither club, having returned, gave another excellent piece of music. Then he came on his feet again, in a chair, and read the letter. It was a challenge from Clark Braden, who has been lecturing in Oakland lately. The young man wanted to read the conditions of the debate, but the chairman stopped him. There was an uprising of the audience, and "Put him out" came from all sides. But he wouldn't subside. Said he, "I appeal to this audience to decide whether I shall proceed." He was hissed vigorously, but Mr. Schou consented to put the question, and called upon all those who were in favor of supporting the intruder to make it manifest by saying Aye. He waited for a response. There was none—not a sound. You could hear a watch tick. The silence was dense, palpable, material, tangible, and made the ears ring. The chair called for those of a contrary mind to express themselves, and a double-barreled NO came from every throat in the audience, followed by a blast of applause. The fresh young man was salted. His nerve was shaken; he collapsed, looked around for a place to conceal himself, and disappeared. Mr. Putnam took the floor. He announced that he would not debate with Clark Braden, nor would any self-respecting Liberal.

Here a mild-mannered gentleman half-rose in a hesitating way and said that his name was Sweeney, that he was a preacher of the gospel in Oakland, that he was sorry the meeting had been interrupted, but as Mr. Braden was lecturing in his church, to his congregation, he would like to inquire what was Mr. Putnam's objection to Clark Braden. As he sank back to his seat the door opened, and in walked Braden himself. The situation was getting dramatic to those who recognized the great bloviator. Putnam kept himself under control. "I will tell you," he said, "why I will not debate with him. I refuse to meet Clark Braden in public debate because he is a blackguard and a liar."

The coming of Braden was so timed that these words met him in the face at the moment he entered. He took a step up the aisle, and shouted, "Will you let Clark Braden answer you?" Braden was unknown to Mr. Putnam, and the two men faced each other for the first time. "Will you let Clark Braden answer you?" said Braden again. "No!" thundered Putnam, "you shall not address this meeting." At that moment nothing

short of a personal encounter was expected. The man on the platform waited. The man in the aisle did not advance. Discretion and his mouth came to his rescue. "You are a miserable coward," he bellowed; turned on his heel, and walked stiffly out, while behind him stole the Rev. Mr. Sweeney and the sharp-faced young man who had inaugurated the trouble. As they went away Mr. Schou sent after them the reminder that had a Freethinker entered Mr. Sweeney's church and violated the sanctity of the place by the kind of conduct they had been guilty of, he would be immediately placed under arrest.

With this the episode was dropped. Mr. Putnam spoke a few words on organization and recited a poem. Mr. Schou thanked the audience for its good behavior and generous contribution, and the meeting was dismissed.

It may be added that this interruption was not unlooked for. It was a premeditated affair on the part of Braden and his confreres. The man who read the letter is C. R. Bennett, the Pacific Coast agent of Anthony Comstock's Vice Society. It is hoped he is satisfied; he was sat upon by the most unanimous vote within the gift of the audience. It is hoped that the Rev. Mr. Sweeney is satisfied; he has received indisputable assurance that his champion is a coward. Above all, it is sincerely hoped that Clark Braden is satisfied. He has had "liar and blackguard" thrown in his teeth, and has swallowed the dose. He may now hire a tent and exhibit himself to an admiring Christian community as the Giant Swashbuckler of the Pacific Coast.

THE SAN FRANCISCO LECTURE.

For the past month Mr. H. W. Walker has been sowing seed in the form of tickets for a lecture by S. P. Putnam on "the American Republic;" and last Sunday evening, in his holiday clothes, he sat at the door of Irving Hall gathering in the harvest. It is sufficient to say that the yield was good. Something like two hundred people paid the two-bits tariff and came in. Some were from a distance—Mr. Goodell from Sacramento; Mr. Davies from Brighton, and a strong delegation from Oakland. Mr. Schou, of the latter place, is getting to be a famous presiding officer, and he was allowed to take the meeting in charge. He said that he felt sorry for San Francisco because it would let Oakland, a town full of churches, excel it in the size of audiences at a Liberal lecture. Nevertheless the city had done well, and he was pleased to see so many present. Mr. Schou introduced the Zither Club, which made some surpassingly fine music for an overture, and was unanimously recalled. The zither is not a very well known instrument in this country, but it will grow into favor.

The lecturer of the evening, when the chairman had apologized for him and given him an introduction to the audience, received a warm welcome, and went into his subject at once. The body of the lecture on "The American Republic" is the exposition of the Nine Demands of Liberalism. It calls attention to the assertion of the Declaration of Independence that governments derive their just powers from the consent of the governed; and affirms that only the governed have a right to participate in the government. The National Reform party, backed by the Women's Christian Temperance Union and some of the Prohibitionists, is conspiring to enthrone a foreign power, namely, the so-called Almighty God and his alleged son. The speaker denied that these candidates were eligible to the office. They were not American citizens. The political work of Liberalism is, first, to secure the impartial taxation of churches and other ecclesiastical property. In California churches are nominally taxed, but they do not bear the same burden as other property. In other states they are totally exempt, though they claim and receive protection from the government.

The next demand is for the abolition of all Sabbath legislation —not the abolition of Sunday as a holiday, but of the Sabbath as a holy day. This state has no Sabbath laws, but the church is working for them and will get them if the Liberals are not active and eternally vigilant.

The oath is another ecclesiastical institution to be abolished. It does no good. It is merely a screen for the perjurer and places his word on an equality with that of an honest man, who is as ready to tell the truth before swearing as afterwards. The other demands were taken up and expounded. The audience was attentive and enthusiastic and the applause unstinted. The speaker also urged the necessity of organization. There should at least be a committee appointed to act upon any occasion that might arise, and especially to prepare for the next Paine celebration, and a state convention in conjunction with it. The following committee was named: A. H. Schou, W. S. Ray, H. W. Faust, Geo. E. Macdonald, and Mr. Mertz. Music by the zither players closed the exercises.

The sale of Mrs. Faust's painting brought $15 for Uncle John Dukenfield.

The success of this and the Oakland meeting is regarded as most encouraging by the Liberals of the two cities, and now that the ice is broken, the waters stirred, there will probably be less difficulty hereafter in effecting a gathering of Freethinkers.

THE BIBLE.

Many thousands of Christian ministers are teaching at the present time, as ministers taught in the dark ages, that the Bible is "the word of God," and absolutely necessary "to give that knowledge of God, and of his will, which is necessary unto salvation."

Have intelligent ministers, in this age of light, any excuse for still teaching such absurdity? Can they and do they believe for one moment that God is the author of a book with 130,000 errors in it, as the late revisers admit that book to contain? Can they believe that God would contradict himself in giving an account of creation as Dean Stanley and all learned ministers now admit that the first two chapters of Genesis contradict each other? Can they believe that the God they worship ever approved of human sacrifices, and provided for them in his law? Can they believe that he sanctioned for thousands of years nearly all known vices and crimes? Can they believe that he told our first parents, in the garden, what was not true, and when contradicted by the serpent, admitted the truth of what the serpent said? Can they really believe that God would write a book, and record therein his own untruthfulness? Is it not time for ministers to stop teaching heathen mythology, and tell us the truth?

But even supposing the Bible to be "the word of God," as claimed, is it necessary to salvation? If it is, should not all men, in every age, be furnished with it?

How long has the human family been on this earth?—and how long has there been a Bible?

The most learned of Biblical scholars now agree that the Pentateuch was not completed till within 500 years of the Christian era. But supposing it to have been written 2500 years before, how long had God left his children on this earth without a Bible, without any revelation to guide them in the way of life?

Now all the prominent evangelical denominations in our country support colleges. In all these colleges the sciences are taught. A doctor of divinity presiding over one of these colleges will teach the students that the Bible is "the word of God," when it teaches that this earth is less than 6000 years old; and that the human family is as old as the earth, within six days; while at the same time his students, with his approval, are taught in the geology class that this earth is, at the very least, 48,000,000 of years old, and that the human race have lived on the earth not less than 250,000 years. Here is the teaching by the same denomination, in the same institution, at the same time, of two professed systems of truth which flatly contradict each other. Can those ministers be honest and continue to teach such perfectly contradictory lessons? As to the age of the world, they teach that it is about 48,000,000 years older than God says it is. As to the human family, they teach that it is about 240,000 years older than God says it is; and the students are taught to believe both.

It does not help their case when they try to wriggle out of the difficulty by saying that "days" do not mean "days," and "morning and evening" do not mean "morning and evening," but "long periods of time." Do they expect to establish that the Bible is the word of God by contradicting its inspired chronology? What then would become of their Sabbath? If "six days" each

composed of morning and evening do not mean "six days," how are we to know what the "seventh" means? And how are we to know when the Sabbath begins, or how long it is to continue?

Now if the Bible is really the word of God, and indispensably necessary to teach us the way of life, why did God leave the human family without it for more than 246,000 years? Is it not time for ministers to be a little more careful to teach the truth?

J. W. N.

A WHITE DAY.

Elysian day, the earth outrivaled heaven;
Like one sweet diamond was the glistening air;
There were no clouds along the blue arch driven,
Save those soft, fleecy clouds that make more fair
The splendor of the shining field and grove.
They gild the dome with white, entangling wings,
And with the gentlest motion break and move
To shapes more lovely and bright wanderings.

The wide horizon shines with peaks of snow
That seem a portion of the bending sky;
Bright billows on the morning's azure glow,
Surging on shores where thousand jewels lie.
The vast plains stretch with flush of harvest gold
Amid the freshness of its May-day green;
The bud, the blossom, and the fruit unfold,
And mingling treasures of the year are seen.

The heart is happy in that full delight,
Where dreams do seem as real as the earth:
Where all that hope can paint is not too bright,
For every moment's fair, entrancing birth.
The world is like an organ tuned to joy,
And every breath is an immortal strain;
Free from all fate, without death's cold alloy,
Time and eternity one life attain.

A sparkling island on a summer's sea,
Is that one day along the season's flow;
Undreamed of, sudden as the winds that flee,
Yet crystalled ever in thought's ceaseless glow;
It will abide though storms may sweep the way,
And bitter disappointments wreck the heart;
Naught can destroy the effluence of that day;
No imperfection can its grief impart.

White day; white rose of love's pure reckless bliss,
When shining eyes made answer unto eyes,
In the swift glory of the scarce-felt kiss,
Whose lightest thrill is heaven's divinest prize;
Ethereal as the sky was love that day,
And like the golden sun and music's breath,
The sheen of roses and the dewy spray,
Though fleeting, stronger than the darts of death.

White day, amidst a thousand days of toil,
Outshining all the evil of man's life;
And if a thousand years their length uncoil,
That day's sweet star gives grace to every strife.
It hath been—and its throne is ever sure;
No force can change its lustre to the mind;
Through fortune's wildest ruin must endure;
Immutable though fate were most unkind.

Elysian days, so perfect and so rare;
Because so rare more perfect and more good;
If bloomed less seldom, then they were less fair,
Losing perfection midst a multitude.
We live, we hope, we toil, though skies may frown;
We've touched the heights, henceforth there are no fears;
For one such day will make all life a crown,
And glorify a desert of dull years.

CHRISTIANITY AND PHILANTHROPHY.

A Unitarian clergyman of high ability and character, Rev. Charles A. Allen, of New Orleans, has recently published in the Unitarian Review for April as well as in a separate pamphlet, printed by G. H. Ellis, 141 Franklin street, Boston, an essay entitled "The Christian Enthusiasm." His aim is to present the distinctive merit of Christianity, in contrast with other religions, as well as with the Ethical Culture movement, and he has taken unusual pains to be perfectly just toward those who differ with him. Nothing, of course, is harder or more important. Most of what is said against Freethinkers and Secularists in the pulpit is so badly aimed as not to hit the mark. The same is true of much that is said against Christianity. The theory of salvation by faith, for instance, though a bad one at the best, is not so bad in reality as it appears to Colonel Ingersoll, who does not see that its supporters consider it the best possible method of moral culture. To guard against such mistakes, it is well for us to be familiar with the writings of intelligent and fair-minded opponents like Mr. Allen.

His leading idea is expressed in these passages: "This religious enthusiasm of reverent, hopeful faith and love, that looks upon the vilest man of any race as one whom God would save and for whom Christ died, was from the first the most distinctive sentiment of Christianity. And the secret of this enthusiasm was a truth which Christianity alone has taught—the idea of the immeasurable value of every human soul." "This enthusiastic faith in man, which is essential Christianity, has repeatedly saved our European civilization." "How can our country be made a Christian land? Surely not by putting any mere words into the national Constitution, or by merely calling ourselves Christians, or by professing discipleship to Jesus—for we want realities, not names—but by making his humanitarianism a controlling power in our national life, arbitrating in the present dissensions between rich and poor, guiding our treatment of the Chinese and the Indian, energizing and humanizing our charities, making our religion more Christ-like, and prompting men and women even to go and live among the lowest classes, as some do now, so as to understand their needs and win their trust."

Even those who disagree most decidedly with Mr. Allen's theological theories must approve heartily of his practical aims. It would be a great blessing to the world if all Christians were to think and work in this spirit. It is pleasant to know that such Christianity is actually preached in many popular churches, and kept at work by many powerful organizations. Christianity is doing more to-day to relieve suffering and remove poverty than any other religion. So far I, at least, can go with Mr. Allen; but I must say that Christianity would have a much better title to be called the philanthropic religion, if people who can get very little healthy exercise or innocent pleasure on six days of the week were encouraged to amuse themselves on the seventh. A religion which does so much to prevent the children of the poor from enjoying out-door sports, and which closes the doors of the theatre and even the art-gallery on the only day of leisure for the people, falls very far short of being the best possible embodiment of love to man.

And while admitting, with Mr. Allen and Mr. Lecky, that Christianity is essentially philanthrophic to-day, and was so in the first three centuries, I cannot forget that during the fourteen hundred years when the church was powerful, she was much more of a persecutor than a philanthropist. Mr. Allen remarks that these persecutions were carried on in order to save souls; but I am glad to have had that method of saving them given up. And we all know that it was given up simply because it could not be carried on successfully any longer, owing partly to the opposition of popular writers like Voltaire, and partly to the gradual discovery by politicians that persecution was only doing mischief. For the first three centuries Christianity was weak and philanthrophic; then for fourteen she was strong and intolerant. This century and the last form another period of philanthropy and ecclesiastical weakness. Christianity is once more on her good behavior, and should be kept so. A great deal is said in this pamphlet and elsewhere about what has been done by Christianity to teach philanthropy; but I know that Voltaire taught it much more thoroughly and influentially than had ever been done by any Christian.

And I must say, too, that what Mr. Allen calls the distinctive essence of Christianity—a tender interest in every soul—seems to me to be a recent addition rather than an original element. During the twelve centuries between Augustine and Arminius, there was an almost universal belief that not a single soul could be saved except the very few who were arbitrarily picked out for heaven before they were born. The whole Epistle of Paul to the Romans, one of the earliest and most authentic of Christian books, is plainly based on this horribly misanthropic fancy. Jesus himself seems to have held it in regard to Judas; and he apparently

did not consider the Pharasees likely to enter heaven. The concluding chapters of the gospel of John represent him as saying, at the Last Supper, that only a very small part of the human race were capable of benefit from his prayers: "I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine." I see much less of faith in man here than in the Buddhist legend of the saint who stands outside the gates of heaven begging with tears all who wander in sin and error to enter in, and declaring that she will never herself accept salvation until every one else is saved. F. M. HOLLAND.

HUMAN TESTIMONY.

Science rests on facts that can be repeated, that prove themselves. Science never calls upon a man to believe what cannot be demonstrated. It would not be scientific to do so. Science is infallible, in this: that when you build a steam engine just right, and put the fire under, it goes, it never fails. If you have built it right it is demonstrated at once. Science verifies itself.

Religion—that is, what is called revealed religion—is quite different. It depends on human testimony. Some man saw it, or said he saw it. It is a wonder, a miracle, a something you would not believe unless some man affirmed that he saw it and knew it to be so. Now clearly all such things depend on the intelligence and honesty of the men who say they saw. And how uncertain is all this!

At a conference of Mormons at Salt Lake, held April 15, 1888, these words were spoken: Dr. Seymour B. Young: "I bear testimony that the gospel of Jesus Christ, as revealed by Joseph Smith, is true without exception." Elder A. Jensen: "Joseph Smith called angels from above, which an impostor could not do." Dr. S. B. Young: "Obedience to the Mormon priesthood is obedience to God, for I know they are of God. This was revealed to us by three witnesses, whom ye all know, and through Joseph Smith. The doctrine of plural marriage was revealed to Joseph by God."

Now here is human testimony, of men in our day, living men, whom some of us know. Do we believe it? Not a word. What then do we believe about these men? That they are either miserable fanatics, unworthy of the slightest attention, or arrant rogues who should be whipped out of town.

Is it possible? Are men so bad as to deceive and lie about a message from God? They have done so in all ages. They do so to-day. It is one of the peculiarities of the human mind that a man may tell a thing till he believes it, when the original idea was only a delusion, or a dream. We have known our Spiritualists to lecture on the appearance of the spirit of "Katie King," and declare that it was real, and that they had seen it.

After all this, Dr. Beers, of the Episcopal church here, says, "The birth, life, and death of Christ are as well proven as any facts we know." Does he speak the truth? Surely not. They are not near so well attested as the revelation to Joseph Smith, the Mormon. Men came forth and swore that the angel of the Lord told them that God showed Joseph where the book was, and translated it to him.

Dr. Beers can show nothing like that for any act or word of Christ, his birth, death, or resurrection. The testimony of the soldiers, who were set to guard the grave, is the poorest kind, and would not be received in any court in our city. In fact, the soldiers gave no testimony at all. Only the writer tells the story.

Then these soldiers were set to keep guard. They evidently lost their prisoner. They had some sort of a story to tell. They might have been asleep, or deceived by some person in disguise. They literally knew nothing about how the thing was done. But were they here now, in court, ready to swear to what they saw, and said that an angel came and rolled away the stone and took the body, no one would believe them.

If Dr. Beers thinks he could make a respectable showing of competent, relevant, and admissible testimony of the birth or resurrection, or a single miracle of Christ's, or of any miracle or any prophecy, we should be glad to hear from him.

We take the ground that all these things are relics of the barbarous past, and must be allowed to die a natural death. We are content to rest on what can be proven under all the rules of logical evidence. We cannot believe any religion necessary to man, morally or otherwise, that is not in harmony with science. Science is the correct reading of nature, the work of God, and there can be no truth inconsistent with it. H. L. K.

THE AMERICAN SECULAR UNION.

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UTILITARIAN SECULARISM.

At the request of the writer, the Chicago Secular Union has appointed a committee of its leading members to commence agitation in favor of providing free music for the masses in the public parks during the summer months. If this movement is successful, the Union will deserve the lasting gratitude of the West Town residents, for they will doubtless eagerly avail themselves of this much to be desired privilege. It is a measure in accord with the spirit of progress—a recognition of the demands for higher ethical entertainment and diversion on the part of the industrial classes. The West Town has a number of small but beautiful parks, which, on account of their limited extent, require greater attractions to entice the public.

The Union will ask the co-operation of the Ethical society, the various Turner societies, the trade unions, all organizations of a progressive character, and the public generally. This will be the form of the petition:

To the Honorable, the West Town Park Commissioners:

GENTLEMEN: We, citizens of the West Town of Chicago, believing in the theory that public parks are provided principally for the health, recreation, and elevation of the closely housed and over crowded working classes, respectfully request that your honorable body take such steps as will, during the heated term, provide music in the parks every Sunday afternoon, and thereby greatly enhance their attractiveness, and add to the enjoyment of our citizens. In furtherance of which we add the following reasons:

1. As the largest contributors to the maintenance of those parks are the busy brain and hand workers—the real pillars of our social structure—who can find no satisfactory opportunity for their full enjoyment, except Sunday afternoons, we consider that a public boon would be conferred on the people by blending harmonious melody with nature's loveliness.

2. The cultivation of musical taste (as much if not more than the contemplation of nature) tends to ennoble the masses by their moral exaltation.

3. That such innocent entertainments will largely diminish vice and crime.

4. That if sufficient funds are not obtainable to provide music in all the parks, we suggest that concerts be held in each of the parks alternately Sunday afternoons.

5. We feel sure that the financial outlay should have little sway in this matter, for if this proposition receives the consent of the commissioners, the larger portion will be subscribed by public-spirited citizens.

6. We desire that the music furnished shall not be confined to any particular class or composer, assured that good music is most sacred.

E. A. STEVENS.

OUR SENTIMENTS.

We regret that of late the usefulness of the American Secular Union has been somewhat impaired through the existence of some misunderstanding among certain of its officials. We still more regret the undignified tone imparted and the publicity given to the discussion of the questions at issue. Let us hope that all this will be set right at the next congress, and that harmony and due regard to principles will be the order of the day. —Charles Watts, in Secular Thought.

CHRISTIAN TOLERANCE.

To the Editors of Freethought:

I here send you for publication an argument between myself and brother, but I do it not with any intention of disrespect for my brother, but simply to tally one for Secularism vs. Religion. Here the argument began in his letter. He wrote to me thus to console me for the loss of my wife:

"I was very sorry to hear of your sad misfortune, but such is life in this world of sorrow; but, dear brother, we should look beyond this mundane sphere for brighter hopes where we shall meet to part no more if we lay up our treasures there as we are commanded to do by the great, good Father above."

My answer to this was that I and my wife did not believe in these things, that we believed in nothing that we knew not of; and as I did not wish to say anything further then upon the subject, I sent him FREETHOUGHT, No. 16, with marked passages, that he might know how I stood on the subject.

He sent back to me the paper accompanied with this note:

GARFIELD, W. T., May 4, 1888.

G. R. HIGGINS: I return your soul destroying, damning literature, and would thank you to never disgrace my name by placing it on the outside of a wrapper containing such trash. Yours truly, A. J. HIGGINS.

No doubt your influence has sent your dear young wife to hell, and now you want to send me there too. Misery loves company.

The following is my answer, which he sent back without reply:

NORTH YAMHILL, May 11, 1888.

DEAR BROTHER: Your letter, using the language you did, wounded my feelings somewhat, but when I took a second thought, I knew you did it more through the degrading influence of religion than anything else, as it has that effect. I took it that you sent FREETHOUGHT back, and used the language you did, to offend. Do you think it just right to address a brother in that way? I just politely told you what I believed. Everybody should have the privilege to state his or her belief on all subjects, nor should people fall out with each other on account of their belief. To send back a paper is to offend. I should not send back any paper you pleased to send me. I believe in free speech, free press, and Freethought.

The literature I sent is not soul destroying by any means, it is soul elevating. The Bible says man cannot destroy the soul, but that God can destroy both soul and body. You must read up your Bible. Nor will the literature damn any man, but God, it is said, will damn man for not believing that of which he has not the evidence to convince him. Nor is the literature trash, but it is good common sense, good logic and reason. I affirm that the Bible is trashy. Treating me as you did, do you not think your name would be more apt to disgrace FREETHOUGHT than it would be to disgrace your name? Or would the placing of your name on the outside of the paper be any more a disgrace to your name than to the paper to be under your name? Or would your name placed on the outside of the wrapper be any more disgracing than for you to place it inside of FREETHOUGHT, as you did to send it back to me? Besides, you should mind the Golden Rule, and not place my name where you would not place your own. Do to others as you would that they should do unto you.

Speaking of my influence, I would say that if reason and logic will send, as you say, to hell, let us go there—better go somewhere by reason to be damned, than to go to a heaven by such dogmas as the Bible teaches. It is preposterous to believe in such a book being the revelation of a God whose ways are just, and who is omnipotent.

I do not want to send you to hell, if your imputed God is cruel enough to send people there. If I must choose, I will choose such company as Voltaire, Hume, Gibbon, Haeckel, Spencer, Darwin, Huxley, D. M. Bennett, the noble Thomas Paine, Lincoln, and Ingersoll and thousands more, and you may go to your slavish heaven with the canting preachers and thieves, and those that swing from the gallows straight into heaven, for they, generally speaking, believe. The Bible says those that believe shall be saved, and those that believe not shall be damned.

Misery may like company, but pardon me when I say that I do not prefer the company of those who believe as you do. I love to be with those unprejudiced minds that will freely discuss all subjects, weigh evidence, and decide as reason leads; who will, when reason decides against them, throw overboard Bibles, Gods, and devils, and discard heaven and hell and supernaturalism of all kinds.

Now, then, you must prove positively the inspiration of the Bible; that there is a God, a devil, a heaven and a hell. If you cannot, it is vain for you to hold me responsible. You must not think Infidels ought to believe when the Christian world cannot prove, and never has proven those things. Furthermore, you have no business to teach Christianity or the Bible inspiration to others until you have proven all beyond a doubt. I affirm that theology is founded on superstition, on theory, on legends; has not a particle of foundation upon which to rest. Now the next time you write you must prove these things beyond a doubt. If you cannot, the argument ought here to end; what is the use of wasting words when nothing is gained?

If there is a hell to punish people in, and your God is just, he would not send my innocent wife there, but me, the guilty one. To send the innocent would be heinous. That is the plan on which the atonement is built; namely, that because Adam and Eve sinned by eating an apple we are all guilty down to the end of time; that we are required to acknowledge a sin that we are not guilty of; and that an innocent person—that is, Christ—suffering and dying can pay all the debt. What an inconsistency; how cruel, how heinous, how bloodthirsty would be your God! Could you call such a being good? I would abhor him. It would be just as consistent to hang all Guiteau's posterity down to the latest generation for what the father did. I think I can prove every assertion I have made when proof is called for.

I sent you the paper with marked passages that you might know how I stood on this subject without further writing, at a time when my heart was sad from the loss of my dear wife. Yours truly, G. R. HIGGINS.

My argument was answered by silence and by the return of my letter, which is equivalent to saying "I cannot refute your statements." G. R. HIGGINS.

THE PRESS ON THE LECTURES.

A fair sized audience greeted Prof. S. P. Putnam at the opera house last night, the occasion being his lecture under the auspices of the Secular Union. As already announced, his subject was "Evolution and Creation." Professor Putnam is a lecturer of no mean ability, and his lecture last night showed that he was a thorough master of his subject, and that he had given it careful study. He was very interesting, and those present gave him undivided attention.—Fresno Republican.

Samuel P. Putnam, editor of FREETHOUGHT of San Francisco, was introduced to a fair congregation of people at the Avon theatre last evening by W. F. Freeman as "the hardest worker in the cause of Liberalism, as well as one of the best lecturers."

Mr. Putnam spent no time in apologies or preliminaries, but at once sailed away into a beautiful eulogy of liberty. He holds his audiences by his thought. While not an Ingersoll, he is above the average screamer of creeds, and is what he claims to be—a Liberal.—Stockton Mail.

There was quite an assemblage of those people of Lodi who are liberal in their religious views, who are moral for the sake of morality, who believe in being and doing good for the benefit their actions will be to the world of to-day, and not in the hope of future reward or through fear of future punishment, at Stoddard's Hall last Monday evening to listen to a lecture by Samuel P. Putnam, president of the American Secular Union, and editor of FREETHOUGHT, a Liberal journal published at San Francisco. The subject of the lecture, as announced in last week's News, was "Mental Liberty and the Constructive Side of Modern Liberalism." Dr. C. H. Gordon, with a few brief remarks, introduced the speaker. The lecture was promptly made, and the orator listened to with rapt attention, and showed to be a man capable of deep and earnest thought.—Lodi Weekly News.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.		June	3	Walla Walla, W. T.	"	14
Talent	"	"		4	Union	Or.	"	15
Jacksonville	"	"		5, 6	Baker City	"	"	16
MyrtleCreek, Roseburg	"	"		7–10	Boise City	Idaho	"	19
					Ogden	Utah,	"	21
Coos County	"	"		11–19	Morgan	"	"	22
Silverton	"	"		22–24	Coalville	"	"	23
Stayton	"	"		24, 25	Park City	"	"	25
Lebanon	"	"		26–28	Salt Lake City	"	"	26
Molalla	"	"		29–30	Murray	"	"	27
Eagle Creek	"	July		4	Heber	"	"	28, 29
Sandy	"	"		5	Denver	Col.	Sept	2
New Era	"	"		6	Seward	Neb.	"	5–6
McMinnville	"	"		7–9	Wahoo	"	"	7–8
McCoy and Ballston, Or.				10–11	Fremont	"	"	9
Forest Grove	Or.	"		15	Omaha	"	"	10
Hillsboro	"	"		16–17	Creston	Iowa	"	11
Portland	"	"		18	Ottumwa	"	"	12
Astoria	"	"		22, 29	Salem	"	"	13
Cathlamet	W. T.	"		24–27	West Union	"	"	16–17
Pasco, Waverly, Colfax, and Spokane Falls, W. T.		Aug.		1–12	Dwight	Ill.	"	19–20
					Chicago	"	"	23
					Pittsburgh	Pa.	"	30

A Song of Humanity.

The poet-pilgrims wandering on the late Ægean shore,
Where the New was fast encroaching on the Old that went before,
And the ancient ruins trembled for the newer temples bore
A message glad for Humanity.

There were men who gave their welcome, I remember, with a frown,
They could not brook iconoclasts that threw their idols down,
Who planted Truth's white flowers in that city gray and brown,
And sang the song of Humanity.

Here the primal grasses perish on the prairies and the hills,
Making way for greener pastures by the rivers and the rills;
Thus we wait and take our measure from the slowly grinding mills,
The mills of the gods and Humanity.

Crumbling ruins with their ivies, as the curling grasses low,
Sink beneath the broader channel in their westward wave and flow,
And the ship of Progress hides them in the slime and undertow,
As she makes the port of Humanity.

The later ages cover all the cruder with the clay
That calls upon the acorns for the forests of today,
And Science builds her strata on the things that pass away,
While singing the song of Humanity.

Volcanoes of the ocean uplifting mountain chains
Have wrought the rocky ranges and the western peaks and plains,
And as oriflammes upspringing are the brighter golden grains
That shall bless the world and Humanity.

MARY BAIRD FINCH.

Frenchtown, Neb.

CORRESPONDENCE.

Deemed Worthy of Encouragement.

To the Editors of Freethought:

Inclosed find $2, for which please send me FREETHOUGHT twelve months; as soon as I receive a few copies, will try to get you up a list of subscribers from this place. The enterprise is a good one, worthy of encouragement, and is entitled to the support of every man and woman in the land who has the moral courage to think for themselves. R. BLACKBURN.

Colusa, Cal., May 24, 1888.

Long Articles Deprecated.

To the Editors of Freethought:

I have received No. 19, and am well pleased with what you have to say. I look upon you as educators of the people, as your business indicates, but those long articles you publish, that cost you much time to handle, simply to please those who have no other amusenent than to see their names in print, should be suspended. No correspondent should ask more of your valuable space than one half column. For my part, I never read those long strings.

Yours in the faith forever, P. H. FOSTER.

Babylon, N. Y., May 19, 1888.

Shall a Circuit be Established?

BROTHER LIBERALS: I address this to all interested in the advancement of our Secular Union. A proposition was made to confer with some experienced lecturers about having a circuit formed of four of our large towns—say, San Bernardino, Pomona, or Monrovia, Orange, or others that may reply to this, stating the amount that must be raised, so that some one in each locality could be soliciting subscriptions—and see if we could not be able to persuade some speaker to settle in this land of sunshine and flowers so that we could be sure of a meeting every four weeks and some one to officiate at funerals and weddings. I think if Jamieson and wife were once to see the field that is "ripe for the harvest," both physically and mentally, he would cast his lot among us.

We have over twenty-four names now, but we are still looking for help to advance our meetings. It seems to me that cowardice is at the bottom of Liberalist backwardness about taking hold. So afraid of Christian bigots and popularity, so afraid of political chances, a wife or a sectarian "hubby," or "I'll try to come," and then invite company so as to have an excuse to stay away, all shows the sad effect of the teachings of the past.

But those who see the great danger ahead to our republic, and the power of priestcraft, will know that we must all make renewed sacrifices and work persistently until success attends our efforts, or else (may that day never come) there will be gag law on speech and press and we are put in bonds for honest differences.

K. PARKER,
Sec. Anaheim Secular Union.

Anaheim, Cal.

Secular Meetings.

To the Editors of Freethought:

The organization of Secular Unions is one thing; to keep them together is another thing far more complex and wearisome than the former. There is no mystery why this is the case, for where there is no amusement, no one to impart knowledge, these meetings must necessarily become insipid; hence any organization, whether Secular or theological, will prove a failure unless there is some one to impart knowledge. Freethinkers as a class believe in science, and in order to entertain them, they should employ some competent man or woman to give them weekly lessons or lectures. To illustrate, suppose four neighboring towns would employ some competent person to give them monthly lessons in astronomy, geology, chemistry, sociology, biology, etc., illustrated with magic lantern scenery, imparting useful and instructive lessons to the young and old. This is the way, and the only way, to bind us socially together. We care nothing about the unknowable or incomprehensible. There may be spirits, there may be gods. There may have been a time when matter, motion, time, and space did not exist. These are fit topics for the theologian only; science deals with demonstrated facts. I cannot express my ideas more fully or more forcibly than to take a quotation from Auguste Comte. He says, "In the final, the positive state, the truly scientific conception has given over the vain search after absolute notions, the origin and destination of the universe, and cause of phenomena, and applies itself to the study of their laws, that is, their invariable succession and resemblance." S. P. BATES.

Corresponding Secretary Anaheim Secular Union.

Anaheim, May 25, 1888.

A Historical Poem.

The author of the annexed poem, says the Theatre, was the late David Everett. He was born in Princeton, Massachusetts, in 1769. He graduated in Dartmouth College in 1789. In the winter previous to entering Dartmouth College in 1784, when a teacher in the grammar school at New Ipswich, he prepared a little poem, to be recited at an exhibition got up in the academy style, composed expressly for Ephraim H. Farrar, to be spoken by him on the occasion, when only seven years of age.

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by:
Large streams from little fountains flow;
Tall oaks from little acorns grow;
And though I now am small and young,
Of judgment weak, and feeble tongue,
Yet, all great learned men, like me,
Once learned to read their A B C.
But why may not Columbia's soil
Rear men as great as Briton's Isle—
Exceed what Greece and Rome have done,
Or any land beneath the sun?
Mayn't Massachusetts boast as great
As any other sister state?
Or where's the town, go far and near,
That does not find a rival here?
Or where's the boy but three feet high
Who's made improvement more than I?
These thoughts inspire my youthful mind
To be the greatest of mankind;
Great, not like Cæsar, stained with blood,
But only great as I am good.

ONE of our western revivalists requested all in the congregation who paid their debts to rise. The rising was general. After they had taken their seats, a call was made for those who didn't pay their debts, and one solitary individual arose, and explained that he was the editor, and could not pay because the rest of the congregation was owing him their subscriptions.

THE most trying position a truthful clergyman can be in is to be preaching the funeral sermon of a man who died rich and mean.

Men, Women, and Gods.

By Helen H. Gardener. Introduction by Robert G. Ingersoll. Price, 50 cents.

The Radical Remedy in Social Science.

A Plea for Smaller and Better Families.

AN EARNEST ESSAY ON PRESSING PROBLEMS.

By E. B. Foote, Jr., M.D. Price, 25 cents.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - - JUNE 9, 1888

GEN. GEO. A. SHERIDAN wants to debate Christianity with Colonel Ingersoll. Mr. Sheridan should communicate his desire to Mr. Gladstone. Possibly the ex-premier will kindly give way to this abler champion of divine truth.

So the National Reform movement is being planted on this coast. The soil of the country is not favorable to its growth, but the announcement that the God-in-the-Constitution party will spend $25,000 in propaganda work during the present year is a trifle ominous.

THE action of the police in suppressing a play because it was anti-Catholic in its tone, shows to what extent religious liberty is enjoyed or understood in Berlin. In the minds of enlightened people the anti-Catholic tone of a play should constitute one of its chief merits.

THERE are men who were never born to get left. Such a one, evidently, is the Rev. Mr. Chamberlain, pastor of the African Methodist church, of Oakland. Having been expelled from his church by the trustees last Sunday, he calmly stationed himself at the door and took up a collection as the worshipers departed.

MR. PIXLEY, of the Argonaut, long since renounced Blaine, because of Mr. Blaine's Roman Catholic proclivities, and now Cleveland, having sat with the church dignitaries at the laying of the cornerstone of the Catholic University at Washington, meets the same fate. Mr. Pixley will find it difficult to discover a candidate free from the taint. They are all tarred, or ready to be, with the same stick. While the Catholic church remains the scarlet woman that she is, and barters her favors as in the past, politics will continue to play the libertine.

THE Presbyterians want a theocracy. A republic is not good enough for them. The general synod of this church at Pittsburgh, Pa., the other day passed resolutions disclaiming identification with the nation so long as it refuses to acknowledge Christ as its king; enjoining the session, under the care of the synod, to see that members of the congregation do not identify themselves with the nation by any act that appeals to allegiance, and refusing ecclesiastical fellowship with other churches which allow their members to identify themselves with the nation in its neutrality to the claims of Christ as king of the nation." We would call the attention of the Presbyterians to the fact that the war of the Revolution was fought to get rid of a king. This nation will acknowledge no ruler who is not first put in nomination, voted for, elected, and inaugurated, agreeable to the statutes in such case made and provided. If Christ is the Presbyterians' candidate, let them uncover their boom and open the campaign.

THE signs indicate that it will be Cleveland on the Democratic side against Blaine or Gresham or somebody else on the Republican side, and there is great uncertainty and considerable excitement over the question which side will win. In our opinion, which we express with due caution, the whole problem sinks into unimportance beside the overshadowing question who will be next to join the noble band of brothers who are pledged to boom the circulation of this paper to the extent of ten new subscribers. Incidental matters like a presidential election should not divert our attention from the great issues which confront us.

NEWS AND NOTES.

PERSONAL—TO THE SUBSCRIBERS OF "FREETHOUGHT."

Friends: We are a company working together, and it is well that we should have a frank understanding of the situation and prospects of our common endeavor. I call it common because every subscriber of FREETHOUGHT is interested in its success equally with the editors. It is not a money-making affair. It cannot be, for it flings its fortunes with the minority. We all want this enterprise to advance because it is an expression of our thought, because it bears the message of our life. It is for all those who see something better than the present, and who are willing to do their share of labor for the world's improvement.

When my colleague and myself came to San Francisco we did not know how this paper would be welcomed. It was an experiment. A Liberal journal was needed, but ours might not be just what the people of this coast wanted. We could only try; publish the paper and take our chances whether it would be accepted or not. If not accepted we would pocket the loss and go to work in some other way.

The paper has been accepted. The welcome is universal. There are no doubting voices. FREETHOUGHT has become a representative Liberal journal.

Our effort, therefore, is not simply individual. There is co-operation and general interest. I think that every subscriber feels as keen a desire for the success of FREETHOUGHT as the editors themselves. So we can talk together as friends; arrange and plan for future work in a kind and generous partnership, and there need be no concealment as to what we purpose to do.

My colleague and myself fling in our fortunes together. Our work is one. There is no separation. The press and the platform go together. All that is earned in the lecture field goes into

the expenses of FREETHOUGHT. Nothing is kept back. Out of all the income received from lectures, subscriptions, etc., the editors limit themselves to a certain salary. All above that is for the paper. This salary is of the lowest possible amount. It is one dollar per day. For all the work that I do this year in behalf of Liberalism, writing for the paper and lecturing for hundreds of nights, I receive no more than the common day laborer. I receive but one dollar per day. All of my lecture fees above that is given to FREETHOUGHT to place it upon a firm pecuniary basis. My associate receives the same pay that I do, and makes the same sacrifice. I state these facts in order that the Liberals of the country may realize what it is to publish a Freethought paper. Under ordinary circumstances either of us, for the work we are now doing, could get at least $1,000 per year. Friends will therefore understand what we are doing for the sake of Freethought at the present. We are giving six or seven hundred dollars each, clean cash, per year. We don't grumble at this. It is the necessity of the case. But after surrendering so much we don't want to see FREETHOUGHT go down in case the burden should become greater than we can bear. The expenses of FRREETHOUGHT for paper, printing, room rent, postage, etc., are about $4,000 per year. They cannot be much less than this. It will be seen that in order to pay expenses there should be at least twenty-five hundred subscribers. That number of paying subscribers will make FREETHOUGHT an absolute success. It will flourish as long as the world stands. And we must pay our way. Paying our way, we are ready for any other sacrifice whatever. But we will not run into debt. When expenses cannot be paid, FREETHOUGHT will suspend. We don't believe it will, but we want our friends to understand the situation. We don't want to beg or borrow money, and we shall not do it. We do want a large subscription list. We are ready to beg for that, because it is the life of the paper and constitutes its value.

Our list is now about one thousand. This is remarkable for a paper not yet five months old, and starting without any flourish of trumpets. These thousand represent a quite potent force. They are an army of good friends.

Now we want 2,500 subscribers at least. This is our goal, and there can be no halting until we get to it, and if all our present subscribers take hold we shall reach it. We must have our plan of campaign, and I hope all will join in, if not in one way then in another.

In the first place there are the generous proposals of Messrs. Stone and Schou. These are for the rich Liberals. Only a few can help us in this way, for there are not many rich Liberals. But there are some to whom the payment of $20 or $100 a year for the circulation of FREETHOUGHT would be comparatively nothing. I believe that sooner or later these proposals will be accepted. Wealthy Liberals give every year large sums for the support of the churches. We have no churches, but grander than all churches is the press. What cathedral is like that in the potency of its influence?

Mr. Worthing's offer is open to everybody. Rich or poor, one can strive for this magnificent premium. All can solicit subscriptions, and by an earnest effort some one will win this prize so freely offered. It cannot be possible for FREETHOUGHT to go down when there are such friends to stand by it as Messrs. Stone, Schou, and Worthing.

Another way to help FREETHOUGHT is through the lectures. Through the fees the paper is supported. I am kept pretty busy in the field, but I am willing to work harder for the sake of FREETHOUGHT. Every $10 counts. Funds can be raised for a lecture sometimes that cannot be raised for any other object. So if friends will study the lecture route and see a chance to put me at work, I wish they would do so. They will be doing service for FREETHOUGHT, not simply for me or for themselves.

Another method I propose is this—what I call a Gift Subscription, and here everybody can offer a little and in the main it will be a big help. Almost every one of our subscribers has a friend or neighbor, or relative, who is not a pronounced Freethinker, but who might become so if they could read FREETHOUGHT for one year. Perhaps there are some genial Christians also who would welcome FREETHOUGHT to their firesides, if it were sent as a gift, and it might "regenerate" them after a while and they would be ardent supporters of the Liberal cause. Now we want each one of our subscribers to do a dollar's worth of missionary work. It is by the distribution of millions of books and pamphlets and papers that Christianity is kept alive. Let us do a little of this distribution for Freethought.

This is my plan: To allow every present subscriber of FREETHOUGHT to make a gift of one or more copies to whomsoever he thinks will read it with profit, by the payment of *one dollar for each gift copy per year*. It is understood that these low terms apply only to these gift subscriptions. It is expected that all *bona fide* subscribers—those who pay their own subscription—shall pay the regular rates, as heretofore published, for clubs, etc. Every pronounced Freethinker who pays his own subscription is willing to pay the regular rate, which is so low that no further reduction can justly be made. These gift subscriptions are for another purpose. They are to enable every subscriber by a contribution out of his own pocket to put FREETHOUGHT into families where otherwise it would never go. It thus becomes an ever-widening influence. Suppose every subscriber of FREETHOUGHT makes a gift subscription—and who is there that has not a dollar to spare for such a purpose? Instantly into one thousand families penetrates the light of Freethought, of reason and humanity, and of these one thousand families and five thousand readers, hundreds of additions will be made to the army of Reform. A gift subscriber of this year will become a *bona fide* subscriber next year, pay his own subscription, and become an active Freethinker. Are there not at least five hundred of the subscribers of FREETHOUGHT who would never feel it if they sent a dollar for a gift subscription? And if five hundred did this little service to themselves, to FREETHOUGHT, and to the world, what a powerful impetus is given to this journal!

I believe the first thought of every subscriber will be in favor of this cheap but far-reaching method of extending our circulation. Do not let the heat of the first thought pass away without result. Send the $1 and the name; mark it "gift subscription," so that the nature of the subscription will be understood. Here is an opportunity for everybody to do something. The way is still open for the $20 and the $100 subscriptions, to those who are amply able to thus assist; but I want every subscriber to do a little out of his own pocket for the circulation of FREETHOUGHT. Circulation is what we desire, not contributions of money, but funds to be used for increasing the number of our readers. If we can reach on this coast ten thousand or twenty thousand readers weekly, a vast power will be established for progressive thought and equal rights.

Now, then, I ask frankly and earnestly for the co-operation of our friends. This summer and fall I make a trip eastward to attend the Congress at Pittsburgh, and I look forward to a glorious

gathering. After this lecture tour, I shall devote myself especially to the Pacific Coast. The work here is imperative. We must organize, and I find that it will need constant attention hereafter to bring the splendid Liberal forces of this coast into harmonious advance for moral, social, and political happiness.

We must have a paper. This is absolutely necessary to success, and with the paper and a subscription list of twenty-five hundred, there is no doubt of making Freethought a controlling element. We want to make our paper thoroughly democratic. We want to make it of the people, and for the people. We want the largest expression of opinion. We want a common interest. We are not working for ourselves. We give our life, our labor, our hope to this cause. Our highest joy is in Liberalism, and, whatever may happen, we shall never regret that we have embarked in this enterprise, that we have put all our treasures upon this good ship FREETHOUGHT, whether it sails triumphantly, or by unchangeable fate goes down. We cannot do otherwise than venture everything, for under this flag is the glory of all the future. Success without Freethought would be a barren height. Defeat with Freethought is better than any merely personal gain. It is through Freethought that what is universal in humanity touches and glorifies every toil. Let each do something and victory is sure.

For the next six months, from the Pacific to the Atlantic, I shall be working for FREETHOUGHT without cessation. My friend and partner will remain here, and we all know that from week to week our paper will go forth freighted with sparkling thought. But we cannot do this great work alone. We ask our thousand friends o help us. This is not a business enterprise; it is a grand co-operation in behalf of Liberalism, to make by common effort a power that will enlighten and inspire.

As I have said, there are several ways of "lending a hand" in his work. There are Messrs. Stone's and Schou's propositions, the offer of Mr. Worthing, the club rates, the gift subscriptions, and the lectures. In some way each can give a lift, and every dollar given in any one of these ways is for the cause.

I enter upon the campaign work from now on to the Congress with high hopes. I have not been disappointed so far. Friends have rallied. They have given the warm clasp of hand. They have been generous in support. They look forward and do not believe in failure any more than I do. With so well known and terling a co-adjutor as the one I leave here at the office—one who has abandoned everything to put his life and fortune into the Liberalism of this coast—I have no particle of fear for the result. There never was a more favorable opportunity for combined action than now—and so I say to all our allies:

> "Aid the dawning tongue and pen,
> Aid it, hopes of honest men;
> Aid it, paper; aid it, type;
> Aid it, for the hour is ripe,
> And our earnest must not slacken into play;
> Men of thought and men of action,
> Clear the way."

Yours truly, SAMUEL P. PUTNAM.

INGERSOLL'S reply to Gladstone occupies forty pages of the une number of the North American Review. It clears away the cloud raised by the ex-premier as the sun clears away the fog. We can fill orders for the Review at 55 cents per copy.

OAKLAND wheels nobly into line with the pledge of a $3,500 contribution toward the expenses of the coming Teachers' Convention in San Francisco.

A WICKED CYCLONE.

On May 23 a cyclone struck the town of Brownton, Texas. The first building wrecked was the Methodist church, which, the telegraphic dispatch says, was "scattered to the winds like matches." After three residences were disposed of, the Congregational church was reached, and instead of sparing the "house of God," it "crushed it into a mass of ruins." This wicked cyclone then took a turn, and after demolishing several dwelling-houses, it came to the Baptist church and left it "an unrecognizable mass of ruins."

It is in order for our evangelical friends to explain, if they can, why the angel of destruction had no orders to spare their respective tabernacles, and confine its ravages to the secular edifices.

A ROTTEN INSTITUTION.

The testimony given before Secretary Maslin of the State Board of Examiners shows that the Catholic pesthole called St. Vincent's Orphan Asylum, at San Raphael, ought to be abolished. It is a disgrace to humanity. The five hundred occupants of this institution are the wards of the state.

The facts brought to light by the recent investigation are these: The boys are housed and lodged like pigs. Their clothing is ragged, filthy, and infested with vermin. Their food is insufficient and of the poorest kind—mouldy bread and half-putrefied meat being the staple articles of diet. At the table they are allowed to discard knives and forks, drinking their soup down without the aid of spoons, and tearing their meat with fingers and teeth like so many wild beasts. Upon this point the boys testified that by any other method they would get nothing, as at table it is "root, hog, or die." In the dormitory, where the boys sleep, the worst and filthiest vices are practiced. The bath is unknown, there being no decent provisions for such a luxury, and the sanitary arrangements are the worst imaginable. This would be bad enough, but in addition it appears that these wards of the state are treated with the utmost brutality by the teachers and overseers. One Whalen, the principal of the teachers, is shown to be a drunken brute, whose habit is to hit his pupils with whatever lies nearest to hand, from a strap to a baseball bat. The little victims are covered with bruises, some of which haye required the services of a physician.

For maintaining this kind of an institution the Catholic church receives from the state of California an appropriation of $40,000 per annum.

But the treatment which the boys receive while at the asylum is not the worst part of it. They receive no education and are taught no trade. They leave the institution fitted for nothing but the Catholic church and the penitentiary. There is a pretense of instructing them in the "three R's," but the investigation proves that this is not done. They know the catechism and their prayers, and that is all.

Secretary Maslin has not yet made his returns to the Board, but to a reporter he said: "What I have seen, and heard from the lips of the boys, goes to show that the asylum is very badly managed. It is filthy. The boys are in the same condition. Besides being covered with vermin, they are beaten black and blue; poorly clothed and fed, and generally neglected. From the evidence of the cook, it appears that while we were carrying on the investigation there the boys were unusually well fed, and still the food was not what it ought to be, considering the fact that the state pays the institution 27½ cents per day for the maintenance of each boy. I found that the children were not given either sufficient food or

time to eat it; that they were never helped to food twice, and that they did not know how to use a knife and fork; that they were deprived of home comforts and herded together like so many sheep or cattle. When I left there on Sunday, the sisters and Father Scanlon protested that the damaging evidence I had obtained was from the worst boys in the institution. I returned yesterday, and twelve of the worst boys had been sent to the House of Correction because they were 'bad.' I called for the good, truthful boys, and the first one examined told a worse story, if possible, than I had yet obtained."

The reform needed in this instance, as in all others of its kind, is the taking the wards of the state out of the hands of the class of men called priests and the class of women called "sisters," and putting them in charge of men and women appointed by the state and responsible to the state. Because boys have had the misfortune to lose their parents is no reason why they should be treated worse than criminals. The method of reform is simple, namely, stop paying money from the state treasury to the Catholic church. Adopt the Third Demand of Liberalism, "that all public appropriations for educational and charitable institutions of a sectarian character shall cease," and that will be the last of St. Vincent's Roman Catholic Pesthole.

A VALUABLE BOOK.

A book which must prove of the greatest interest to the Freethinkers of this country is the "Handbook of the Lick Observatory," by Edward S. Holden, LL. D., director of the observatory. It is a volume of 135 pages, 12mo., printed on heavy paper, and bound in flexible cloth covers. Besides likenesses of Professor Holden and James Lick, it contains twenty views, drawings, and illustrations of the locality, the machinery, and the apparatus connected with the great astronomical station. The table of contents includes:

I. Information for Visitors.
II. Sketch of the Life of James Lick.
III. A Visit to Mt. Hamilton.
IV. History of the Lick Observatory.
V. Description of the Building.
VI. Description of the Instruments.
VII. The Work of the Observatory.
VIII. Telescopes.
IX. Poem: To the Unmounted Lens.
X. Astronomical Photography.
XI. Clocks and Time-Keeping.
XII. The Principal Observatories of the World.

A great deal of interesting information is thus afforded besides that which relates altogether to the Lick telescope. We will fill orders for the "Hand-book of the Lick Observatory" by mail at 80 cents per copy.

We feel a deep and solemn sympathy for the Rev. Mr. Sweeney, of Oakland. Through mistaken zeal for the cause of Christ, he has saddled himself and his paper, the Christian Independent, with that great religious bloviator, the Rev. Clark Braden. Besides committing himself to a defense of Braden, Mr. Sweeney yields seven or eight columns of the paper to the same object. One article discusses the recent disturbance in Oakland, in which Comstock's agent, Bennett, participated, and contains numerous misstatements in regard to that matter. It also says that Braden drove B. F. Underwood from the lecture field, and forced him to take up journalism as a profession; that Charles Watts, W. S. Bell, C. B. Reynolds, C. W. Stewart, "J. W. Remsberg" (J. E. Remsburg), and Robert G. Ingersoll have all taken water, and that no living Infidel dares to face his arguments or his "terrible sarcasm." The second article is a biography of Braden, pieced out with indorsements from numerous ministers and churches, and proves conclusively that the subject is the greatest man on earth. Both articles were undoubtedly written by Braden himself and contain his estimate of himself. We publish this week a few testimonials to the character of this same individual. If Mr. Sweeney will republish them, we will devote equal space to any testimonials he will furnish us concerning Braden. The reason why we feel for the Rev. Mr. Sweeney is because some day he will find out what kind of a man he has been harboring, and then he will want to kick himself.

The National Defense Association, an organization formed to fight the inquisition as represented by Anthony Comstock's Vice Society, has recently had a hearing before the sub-Committee on Post-offices at Washington, in favor of the repeal of the laws which give Comstock his power over the American press. What the outcome of the agitation will be we cannot tell, but the Defense Association deserves the support of all who are in favor of a free and untrammeled press. A good way to render this support is to write at once (as we have done) to the Hon. T. A. Merriman, chairman of the sub-Committee on Post-offices and Post Roads, urging the repeal of these laws, or such a modification of them as will take the censorship of the press out of Comstock's hands. He has run the mails long enough. As T. C. Leland used to say, we are not in favor of God in the Constitution nor of the devil in the post-office.

The greatest thing in Oakland at present is the Spiritualists' campmeeting on Lake Merritt. It opened last Sunday, fanned by the Pacific breeze, illumined by all the glory of California sunshine, and decorated with the perennial blossoms of Alameda county. There were as many as a thousand people on the grounds in the afternoon, and a whole tentfull sang Eliza Pittsinger's beautiful opening hymn to the tune of "Beulah Land."

O Golden Morn! Sweet Golden Morn!
We hail thy fair and perfect dawn,
When all the world, baptized with light,
Shall be an Eden pure and bright—
And every woe shall flee away
Before the Great Millennial Day!

Mr. Colville made an able address and won his first round of applause when he quoted Paine's sentiment, "The world is my country; to do good, my religion." Hundreds of people are camping there by the lake; and, in this world of labor, it would be hard to climb nearer to the summer-land than one may get by lying in the shade of the evergreens, gazing away over the water and the mountains, into the infinite blue, and hearing from the tent the "new millennial song in heavenly numbers roll along." The admission is only ten cents.

The temperance crusaders of Keene, N. H., have brought about a disaster they did not expect. The three hotels of the city have closed their doors to the public. The proprietors say that if the enforcement of the law were in the hands of responsible persons they might be willing to comply with it, but owing to the unreliable character of those who have assumed the duty of spies and informers, they do not propose to longer render themselves liable to arrest for carrying on a legitimate business. The temperance people, at last accounts, were trying to compromise.

At the suggestion of R. D. Allen, secretary of the Silverton Secular Union, we have printed for the use of Oregon Liberals a petition to the legislature for the taxation of church property in that state. It will be found on another page. We have also printed it on blank sheets of paper, and copies may be had by addressing this office. Those who wish to pay for them may inclose postage at the rate of one cent per copy. Mr. Putnam will have this petition with him on his trip through Oregon, and will obtain signatures.

We do not specially object to the criticisms of Lois Waisbrooker upon the editors and patrons of this paper. Precept and advice are inevitable, and we sustain them with equanimity; but when Foundation Principles comes to us with leaves from FREETHOUGHT used as wrappers, we do not conceal that our feelings are injured.

There is no escaping the kindness of Mr. Vostrovsky, of San Jose. Having invited the subscriber to visit his home during the cherry season, and it so happening that the subscriber couldn't go to the cherries, Mr. Vostrovsky sends a box of cherries to the subscriber. This is hospitality tempered with philosophy.

It gives us pleasure to note that Dr. E. B. Foote, Jr., has been elected president of the Manhattan Liberal Club. Dr. Foote and his worthy senior are among the most active and generous Liberals of this country and of the world.

HISTORY OF THE WEEK.

The excursion to the coming Teachers' Convention will be one of the largest to cross the continent.——Ah Hin, the first Chinaman ever pensioned in the United States, was paid his first premium by Pension Agent Allen last Saturday. Hin received his injury while serving in a United States man-of-war.——Emperor Frederick of Germany, after improving very much in health, has suffered a slight relapse.——The Irish bishops have sent the pope a document acknowledging his right to interfere in matters of morality; and, as politics comes under that head, they receive his recent rescript with reverence.——The Rev. Mr. Spurgeon, of London, withdrew from the Baptist Union because it was too liberal on the hell question. Now he is about to initiate a movement for the secession of all who agree with him.——General Sheridan seems to have won a temporary victory over sickness, and is much better.——Judge Thurman's name is being urged for vice-president.——Ingersoll will nominate Gresham for president at the Republican convention.——The Northern California Exposition opened gloriously at Sacramento last Saturday in the new Exposition building. The display of products was large, and music and oratory made the occasion memorable. The exhibition will be permanent.——Gambling has been suppressed in Santa Barbara.——The commissioners decide to give the public advertising to the Examiner as having the largest circulation, about 52,000 per day.——The First African Methodist church of Oakland is enjoying a row. The congregation say the pastor's religion is behind the times, and the pastor avers that the congregation have "no religion nohow." Trouble accumulates.——Monsignor Bouland, a Catholic priest of New York, recently announced his intention of leaving the Roman church. The Catholics thereupon attacked his reputation, charging him with knavery and adultery; but the Episcopalians have examined his record and received him into their fold.——The trial of the medium, Madam Diss Debar, and her husband on a charge of conspiracy was begun at New York Monday.——The talk of Cleveland's renomination has already set the ghouls at work unearthing his private record. Of course, a "clergyman of unimpeachable veracity" vouches for the scandal.——Robert Lincoln has gone to Europe, perhaps to avoid being struck by vice-presidential lightning.——The testimony of the boys of St. Vincent's Catholic Orphan Asylum goes from bad to worse.——Mr. Gladstone is said to be at work on another essay on Vaticanism.——Sometime this month Cardinal Gibbons and thirteen archbishops will meet in Baltimore to decide what attitude the Catholic church shall assume toward the Knights of Labor——The Prohibition convention at Indianapolis nominated General Fiske, of New Jersey, for president of the United States.——The Post says: "The announcement that Colonel Ingersoll has consented to make the speech nominating Judge Gresham in the Chicago convention, and will take the stump if he is nominated, will strengthen the enthusiasm in favor of the candidate. Colonel Ingersoll has a just reputation as the most eloquent orator of America, with a wonderful power of swaying the feelings of men. His speech placing Blaine in nomiation at the Cincinnati convention in 1876 was so powerful that the opponents of Blaine paid him the compliment of forcing an adjournment without taking a ballot. The 'Plumed Knight' has adhered to Blaine's name to this day from that speech. Leonard Swett was the man who has been expected to place Gresham's name before the convention, as, twenty-eight years ago, he placed Abraham Lincoln's name before the party's second convention. The augury would have been a happy one, for the Gresham movement is strikingly like the movement that resulted in Lincoln's nomination, and Swett himself is at the head of the Illinois bar. But he will hardly object to giving way to an orator of such fame as Colonel Ingersoll."——There will be no more hanging in New York after January 1, 1889. Death by electricity will be substituted.——The Mormon hierarchy is said to pay Mr. A. M. Gibson a salary of $10,000 a year to look after the interests of Zion at Washington.——The returns from the Oregon election last Monday are slow and uncertain, but a Republican victory is claimed.——The Democratic Convention nominated Cleveland.

GOD IN THE CONSTITUTION.

There exists in this country, having its headquarters at Pittsburgh, Pa., an ecclesiastical organization known as the National Reform or God-in-the-Constitution party, the object of which is expressed in the following resolution adopted at its first convention in 1874:

> We propose such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation; and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.

An agent of this party, the Rev. J. L. McCartney, of Geneva, Pa., is now in San Francisco, and last Monday, by invitation, he addressed the Congregational ministers' meeting in the parlor of the Young Men's Christian Association building on Sutter street. About twenty reverend gentlemen and two reporters composed the audience. The Rev. Mr. McCartney, in his address, said that there were some distinctively Christian features in our government and laws—the appointment of Thanksgiving and fast days, that of chaplains to Congress and the state legislatures, etc.—but, unhappily, the name of God was not in the organic law of the land, nor was the Christian religion distinctly recognized in the Constitution. Taking advantage of this fact, he said, a powerful organization called the American Secular Union had arisen with the avowed object of eliminating all the existing Christian features of our government and making it wholly and entirely secular. Under the influence of this secularizing spirit, the Sabbath was more and more being desecrated and the word of God was excluded from the public schools in some cities and states of the union. The National Reform Association proposed to secure an amendment to the national Constitution recognizing the Lord Jesus Christ as the king of nations, and the word of God as the foundation of all righteous law. On this coast the Seventh Day Adventists had joined the Secular Union in opposing the objects of the National Reform League, and were publishing a paper in Oakland entirely devoted to this reprehensible object. The National Reform Association had six lecturers in the field to-day, and proposed to expend $25,000 the present year in spreading their views and organizing branch associations.

At the conclusion of the Rev. Mr. McCartney's discourse the

subject was submitted to discussion, in the course of which it became evident that the speaker had not the undivided support of the audience.

The Rev. Dr. Holbrook said he did not see any occasion for the proposed amendment, nor how its passage could be accomplished.

The Rev. John Kimball favored the movement, but Rev. Mr. Nourse agreed with Dr. Holbrook that it was uncalled for. He did not believe such an amendment as that proposed could be carried through Congress. No other country had such perfect religious liberty as this, and it was a feature of which we might well be proud.

The Rev. Mr. Chamberlain thought the question a momentous one, and heartily favored the effort to Christianize the Constitution.

The Rev. Mr. Morris said the Christianized savages from the islands of the sea, if brought here, would be shocked at our Sabbath-breaking habits. He was glad that he was a member of the Prohibition party, which recognized God and the sanctity of the Sabbath.

The Rev. Mr. Monroe said he had been spending some time in Utah, where they believed in recognizing God in the Constitution, and had a union of church and state. He had not fallen in love with that condition of things.

The Rev. Dr. McCartney, in closing, said that the denomination of Covenanters, to which he belonged, forbade their members to vote under the present Godless United States Constitution, but some of their members would perhaps break over this rule, and vote for the Prohibition party, which had their unanimous sympathy.

In answer to the question whether there was any probability that the Catholic church would favor the National Reform movement, Dr. McCartney said he did not think there was.

On motion of the Rev. John Kimball a committee of three was appointed to draft resolutions on the subject presented, for action at the next meeting of the club.

CLARK BRADEN.

[We call the attention of the Rev. Geo. W. Sweeney, editor-in-chief of the Oakland Christian Independent, to the following compilation from the New York Truth Seeker of August 20, 1887. —ED. FREETHOUGHT.]

As some of our readers do not know who Clark Braden is or why our lecturers refuse to debate with him, we present a few "testimonials" to his character which are calculated to enlighten them.

Some years ago the Campbellite or Disciple church, Perry, Ill., of which Mr. Braden was a member, issued an address to the Disciples of the country, repudiating him. The address contained the following:

We claim, therefore, that he imposed upon our ignorance in this matter when he sought and obtained our confidence and fellowship; and that consequently he is not, and never was, rightfully a member of this congregation. . . . . Until Clark Braden sets himself right before the congregation for his conduct here, we must hold him an enemy of the church and to the cause which we plead, and as wholly unworthy of a place among us either as a member of the body or a preacher of the blessed gospel.

The Apostolic Times, a Campbellite paper, referring to one of Braden's pamphlets (they are all of the same character), said:

We do not hesitate to declare that the author of such a tract deserves to be not only censured, but excommunicated by the congregation to which he belongs, and repudiated by the entire brotherhood, unless he gives evidence of sincere repentance.

The Christian Review, another Campbellite paper, gave him the following notice:

In addition to the slanderous documents hurled like a firebrand before the public, Clark Braden's conduct has been such for some time past that the church has discarded him and disavowed any fellowship with him.

When he made his infamous attack on Colonel Ingersoll, the Christian Standard, the leading paper of his denomination, published a defense of Ingersoll, and refused to admit Braden's articles into its columns.

The Falls City (Neb.) Journal, from which Braden solicited a complimentary notice, gave him the following:

We personally know Clark Braden to be an unscrupulous liar. Braden is a liar by nature, and a charlatan by profession. He exhausted his resources for knavery in this state, and is no longer recognized by his own church in the East.

The Table Rock (Neb.) Argus testifies as follows:

From what we can learn of Mr. Braden, he is a scoundrel and a villain of the blackest dye. Christianity needs no such defenders as Clark Braden.

The Winfield (Kan.) Nonconformist says:

It is yet to be reported that Clark Braden was ever received in a community the second time, except in company of the officers with jewelry on his wrists.

The Rev. L. L. Luse, of Nebraska, says:

I have had business transactions with a large number of men in a great many different states—men of all characters and professions—but for pure meanness, unlimited trickery, uncalled for and foolish lying, the like of Clark Braden I have never known:

Clark Braden is an unfit man for any gentleman to associate with. He is a moral polecat.

WILBER, NEB. April 6, 1887.

MR. EDITOR: Friday of last week was a cold day for the Rev. Clark Braden. He and the Rev. L. L. Luse have been making Wilber their headquarters for settling a little unpleasantness existing between them for the past two or three years. First, Rev. Luse had Rev. Braden arrested for selling mortgaged property. Then Rev. Braden had Rev. Luse arrested for perjury. Then Rev. Luse, in a civil suit, obtained judgment against Rev. Braden for about $150, and seized Rev. Braden's grip-sack, or trunk, containing some old clothes, boots, and Braden's lectures, all of which were sold at sheriff's sale. Then Rev. Braden, on the oath of a Christian minister, had another warrant issued, and sent the sheriff all the way to Pennsylvania and had Rev. Luse again arrested for perjury. He was tried and acquitted, and at the instance of Rev. Luse, the sheriff seized Braden's overcoat to apply on aforesaid judgment; and Braden failed to prove himself a Christian by not even offering to give his other coat also. H. KILGORE.

THE SILVERTON UNION.

The Silverton Secular Union will celebrate its first anniversary on Saturday, June 23. Mr. Putnam delivering the address. We expect to have a grand jubilee. Among those who are to assist on our programme on this blasphemous occasion, in addition to Mr. Putnam, are John T. Ford, Independence; J. T. McLeary, Stayton, and C. Beal, Portland, Or. These gentlemen are all progressive Liberals, outspoken in their views, intelligent, and a credit to our cause. We earnestly hope that every Liberal in Western Oregon, who reads the notice of our celebration, will make it a point to be present, and induce his friends to come.

Silverton is located on the line of the Oregonian Railroad, and efforts will be made to secure reduced rates to all who wish to come on that occasion. We wish to demonstrate to our Christian friends that the time has come when Infidels, so called, can get up celebrations and get out large, respectable, and intelligent audiences, who know how to appreciate good speaking and good music, all rendered by folks who are brave enough to deny the Jonah-whale yarn, and other Bible romances, and do not need the aid of a "sky pilot" to put on a long face and pronounce a dry benediction—without point or meaning—such as W. C. T. U. and Y. M. C. A. picnics are bored with.

The following brief sketch of the history of our organization may help to show the readers of FREETHOUGHT why the Silverton Secular Union deems itself of sufficient importance to make a public demonstration on the occasion of its first anniversary.

About one year ago some of the leading "doubters" of this place conceived the idea of organizing a Liberal society, and, learning through the Investigator and the Truth Seeker of Mr. Putnam's work in the early part of the year in California, a letter was addressed him and he was engaged for a series of three lectures, and his dates were duly advertised, June 22, 23, 24, 1887. In the mean time a live, wideawake committee of three was appointed to canvass the country round about Silverton, and urge every Liberal to be on hand and help to organize during the lectures. A grand "Liberal Rally" was advertised, and when the time came, every Liberal in the vicinity was on deck, and we organized with over one hundred members. We had succeeded far beyond our expectation.

The Christians were horrified at Putnam's "devlish work,"

but consoled themselves by assuring each other that the enthusiasm would all die down when "old Put" left.

They called in the Rev. Driver immediately after Mr. Putnam's departure, who, they thought, could soothe the turbulent waters. The Rev. Driver is well known as the leading Methodist preacher of this state, and, although challenged, would not meet Mr. Putnam in debate. But the enthusiasm created by Mr. Putnam did not die down, nor is it dead yet. For soon after he left we made up our minds to have a place to worship our God according to the dictates of our conscience.

We now boast of as fine a hall, for its size, as can be found in the state. We have it nicely furnished, beautiful stage, piano, etc., and when we get our library, and Mr. Heston to paint us a hell scene, the attractions at Silverton Freethought Hall will be varied and interesting. Our membership has increased to 120.

We hold regular meetings twice each month, first and third Sunday, and quite often have interesting lectures from parties abroad. Among those who have favored us with their services are Mrs. Dr. Lydia Hunt, Portland; O. P. Mason, Editor of Portland Northwest; C. Beal, Portland, and J. F. McLeary, Stayton, Or.

H. L. Green, of Freethinkers' Magazine; J. D. Shaw, of Independent Pulpit; Mr. Heston, the Truth Seeker cartoonist; Otto Wettstein, and Prof. D. G. Crow have each sent us words of cheer and a hearty expression of appreciation of our efforts to promote a great cause. The Union, in turn, appreciates the kind letters, and should the writers ever make a tour through Oregon, they will find the "latchstring outside" at Silverton.

The Union is also indebted to Professor Crow, Messrs. Harry Benham, and Fred Pope, all of Ft. Bayard, N. M., for valuable contributions to our Freethought Library. Also to Messrs. J. T. Ford and C. Beal for valuable assistance rendered, and to Mr. Wettstein for complying with the request to use a fac simile of his Freethought badge design as the motto for our hall. We had the same executed by a first-class artist, and it occupies the most conspicuous place in the hall—at the center of the arch over the stage front; so no one on entering the room is likely to mistake the place for a temple of the Bible God.

I will add that Christians here are not nearly so shy of our hall as they were at first, when they looked upon it as the abode of the devil; but it seems that, as usual, this god comes out first best, for he has already succeeded in getting them to taste the "forbidden fruit," and now they can be found quite plentiful at every gathering we have, notwithstanding declarations that they would "never be caught in such a wicked hole." They find the attractions will compare favorably with those in the church and that something of profit can be learned at our lectures. Furthermore, our Union has had the effect to put a dampener on church revivals the past year at this place. The Christian church sent East for a soul-saver, and got one of their best in the person of the Rev. Mr. Wade, of Kansas. He held the fort here for several weeks, but his dirt didn't pan out. He only saved three or four souls, and one of them, a woman, he snatched away from the Methodists. The others were children, but count just the same. He wasted enough gas and wind, if utilized, to run an electric light engine a whole winter, and the light he diffused was utterly worthless. It made a very fickle glare compared with the "light of reason." He is a gospel vender of the old school, preaching hell for the unbeliever. He illustrated the "broad and the narrow way" with large charts, and fully explained how infinitely hard is the route to eternal bliss and how few can ever get there. He preached from the "Moses wrote the Pentateuch" standpoint, perhaps not knowing that the average Silverton resident is better informed. People here are beginning to think that the yarns Moses is said to have started in regard to turning a whole country into lice and turning walking-sticks into live serpents got a trifle too stale before they were reduced to writing. Ditto concerning the stories about Christ and his miracles.

The minister concludes that this place is the "worst Infidel camp on the coast," and has given up his efforts to convert the Secular Union to Christ.

At Stayton the reverend gentleman was openly challenged to meet a representative of their Union in debate, but he declined, saying that public discussion with Infidels was out of his line, but assured the Union that the Christian people would soon have a "defender" on hand, when they would give us all the debate we wanted. This "defender" had made "Infidelity a life study," etc., and was endowed "with that pugnacious temperament (which, however, unfits him for pastoral duties and evangelical work) so essential to combat modern skepticism with," etc.

We are assured Mr. Putnam can get all he wants when he comes. Already the effluvia of Heston's "polecat" is in the air, so look out for fun. R. D. ALLEN, Sec. S. S. U.

Silverton, Or., May 23, 1888.

FOR POUNDING THEIR PASTOR.

As murders and similar mirth-provoking matters are a glut in the news market of this modern Gomorrah, and as it is, as yet, an unusual Sunday morning diversion for leading members of a Christian congregation to pull their pastor out of his pulpit and attest their admiration by administering to him a severe thrashing, the filing of the petition in the circuit court Saturday morning amounted to almost as great a sensation as a ball game—baseball in particular. Not that a little corporeal discipline isn't frequently deserved by the pastors, but the "law of compensation" is generally out of joint, and we are liable to get what we don't deserve, and deserve many things we don't get. That's my experience.

The writer is at present officiating in a church where a pulpit used to be, and he approaches this subject with fear, trembling, and hope that this sort of sociability may not become vulgarly common, at least that the contagion of its example may not strike the members of the Chicago Secular Union as particularly deserving of emulation.

In this petition, the Rev. Leonard C. Koehler, pastor of St. Stephen's (we have a sort of family affection for this saint, even though he don't spell his name right) relates how the church and its other property, valued at $15,000, became involved, was foreclosed and finally repurchased with funds raised by the pastor of the German Reform church, which proves that if he isn't a reformer to any great extent, he is a successful rustler for filthy lucre. The $20,000 he secured from contributions was soon placed at the disposal of twelve of the wealthiest members of his church. Crowds flocked to hear him, but, as usual, with success came dissensions; they cropped out between the pastor and the twelve men who formed the trust (whose names I will not trust to your compositor), who are the defendants in this case. In spite of all protests these twelve men held office for six years consecutively. This clique concluded they could not "trust" the pastor, so they conspired to dismiss him and politely gave him the G. B. Koehler was not one of that kind, and the matter was settled by a vote of his congregation in his favor, and he thought the war was over.

We are told that Sunday morning, June 6, 1886, broke calm and clear. No spots were on the sun to give rise to suspicion of treachery. The robins sang merrily their lay, and the lake breeze broze just sufficient to lull the pastor into an angelic frame of mind as he walked toward the church. He felt at peace with all the world, and the world was at peace with him, as he blissfully stepped into his pulpit that bright Sabbath morn to dispense glad tidings to his people.

Alas! how could they do it? They ought to know they'd rue it. He was suddenly awakened from thoughts of loving kindness by the arch-conspirators of the religious trust. This man of God was, in the language of the petition, "actually seized by Hafer, Schedig, and others, while in the pulpit, and wickedly, unlawfully, violently, maliciously, and brutally dragged down and cruelly beaten." Mein Gott in himmel! "Can such things be," etc. I must pause to let my indignation evaporate—meanwhile I'll take a Teuton's consolation.

To resume the thread of my discourse. Rev. Leonard C. Koehler left his pastorate, which was very considerate, although a rather tardy, realization of an ugly fact—that they did not want him. One thing, however, sits badly on the stomach of the deposed pastor. It is that this self-same "trust" has remained in office ever since, notwithstanding that he claims that one hundred members of the congregation seceded and are sustaining Mr. Koehler in Grace church. He also claims that instead of

paying the debts this trust have spent the money in riotous living for themselves; and for this he demands an accounting from the time he left the church, and that the money raised by him and wrongfully used be returned. He demands that the court admit the justice of his claim and that the money owed him be declared a lien on the property, which would make Leonard O. K., don't you C? We hope that this will not shake his faith in God, and that in future he will keep out of the courts.

Chicago, Ill. E. A. STEVENS.

FREETHOUGHT AND PROHIBITION.

To the Editors of Freethought:

In your issue of May 26 is a paper by one "Jefferson" on the above subject. Now we do not know Mr. Jefferson. He is of the Freethought persuasion, so are we. He says a great many good things. His heart is in the right place, and his mind is full of reason and knowledge. We were much pleased with his article. Still, we do not reach his conclusion, nor can we accept much of his reasoning.

He is opposed to Prohibition. He regards it as a species of mental or moral despotism. He makes it akin to laws against heresy, blasphemy, or not going to church. He is opposed to it on that ground. He seems to think that a government that can say what a man shall eat and drink and wear may also declare what he shall think and believe.

Following up this idea, he makes some declarations about government that cannot be admitted. He says that government is not paternal; it is not moral; it is not educational; it cannot command good; it is simply to suppress crime; it is organized force, organized to resist force when force is criminal; it suppresses only actual crime; it cannot touch causes; it stops only the blows, but cannot touch the tempter; it is simply a police force. Vice may breed in its sight; murder be contrived in its hearing; it will only arrest the blow, or punish the murderer; it deals only with crime; it is force for order against force for disorder, and that is all. Your friend "Jefferson" is not alone in his notions. Most of our millionaires and monopolists are of the same opinion. Senator Stanford has expressed it repeatedly. He holds that government is not paternal; does not owe any man, woman, or child a living, education, or anything but the equal opportunity to make it for themselves. And if, short of crime and actual felony, one man can cheat another out of his land, home, employment, labor, and bread, it is none of the business of government. Let the poor wretch die, and plunder become a vested right! This is the theory of a great many as to our government, and they desire that it should be so, and act as though it were so.

But it is not the fact. It is not the theory. It has never been the practice, and it never will be. No government can ever be maintained on such a basis. To simply part the combatants in a fight, and go no further; to simply hang the murderer, and do no more, would be no government at all.

The Constitution of the United States sets out that it is to secure liberty and defend independence. It is to secure life, liberty and the pursuit of happiness. It is to coin money and regulate commerce, and to secure to each state a republican form of government.

Then each state has a constitution, authorizing the legislature to make laws to suppress and punish crime; to appoint courts to determine all manner of controversies; to regulate marriage, divorce, land tenure, wills, deeds, etc.; to educate the children; to care for orphans, the sick, aged, helpless, and indigent; to suppress nuisance, to repel plague; to suppress indecency; to prohibit all natural crimes; to declare laws and rules, and make it a crime not to obey them; to regulate all dangers, as poisons, traps, pitfalls, and lurking evils; to guard children and females, and even man himself, from self-injury and destruction; and to restrain and punish, even when all the parties are more than willing to break the law. It is a crime to see any human being die by his own act, and not make an effort to save.

Nay, it is held by most to be a sacred duty of the government to see that all the children of the land should be educated to usefulness and honor, and secured in some employment that will yield a decent subsistence.

This is paternal government indeed. And this is our government, in theory and practice. Look on this list of ours, and read those of your friend "Jefferson," and you will find a wide difference. Under this paternal government would Prohibition be an unlawful stretch of power? We believe not. Should the majority be convinced that Prohibition alone can abate the evils of intoxication, we believe the law would be constitutional. As to minors, and all persons lacking discretion to keep sober, we believe it to be wise and right. As to all others, the question is more serious.

Then comes the statement that a government that may declare something a crime which is not naturally a crime, and then punish it, or prohibit it, may declare Freethought a crime, heresy a crime, and kissing your wife and baby on Sunday a crime.

Friend "Jefferson" is right, but for one thing—the men who made our government foresaw this point. They knew that the mind of man should be entirely free, and they provided that it should be so. They state in so many words: That government should establish no religion, favor no religion, suppress no religion, discriminate for or against no religion. This meets friend "Jefferson," point blank. This is why Prohibition might be enacted, and yet heresy cannot be condemned.

Yours as ever, H. L. K.

THE AMERICAN SECULAR UNION.

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At the head of the "Roll of Honor" is the executive of the beautiful city of Racine, who takes a life membership. May he add as much life to Liberalism as he does to the city of his adoption. Your readers are somewhat familiar with him, owing to the recent article on a "Freethought Mayor."

James A. Smith, of Hudson, N. Y., joins our glorious company, adding $15 to a previous remittance of $10, and a life certificate is forwarded. It's a good way to begin new life without being born again. May it be a pleasant, and "long, long life" to Brother Smith, for he and Leonard Geiger have everlastingly aroused that Sleepy Hollow region, giving no rest to the Rip Van Winkles of orthodoxy, and have nobly sustained the battle for Universal Mental Liberty in their efforts to obliterate (by lectures and literature) the last trace of the appalling nightmare which superstition has cast over humanity. To them it is a labor of love to straighten out the furrows from human brows, by presenting the absurdity of the dogmas and creeds by which people have been held in worse than physical bondage; to replace moans by ripples of laughter; to let the light of reason, the joy of love, and

human kindness assert themselves where ignorance and hypocrisy formerly held undisputed sway. For their grand, self-imposed labor, we exclaim, All hail, ye men of Hudson!

From Petaluma, California, W. H. Pepper, the oldest nurseryman in that region of luscious fruits and fragrant flowers, forwards $10 as his contribution to the campaign fund. From a comparatively barren region, such men have made the face of nature smile, and now the aim of Brother Pepper is, doubtless, that humanity shall have a similar legacy in the undisturbed enjoyment of those glorious advantages which that salubrious region possesses; that priestcraft shall not blight or stunt the onward march of mental progress. Your stimulant is quite seasonable, Brother Pepper.

"And thou, Rochelle, our own Rochelle,
Proud city of" our Wettstein.

For were it not for Wettstein who, among Liberals at any rate, would know of Rochelle, Illinois, and who is so ignorant that has not heard of the beautiful Freethought Badgepin he has designed? Rochelle, through Brother Wettstein, has become as famous for his gems of intellect and his beautiful jewels of adornment as the city which succored the Huguenots and which Macaulay has immortalized. Otto Wettstein, in forwarding Brother Lafferty's donation, sends $15 worth of badgepins for the good of the cause —$10 for the American Secular Union, and $5 for the Chicago society. We shall dispose of those for currency as soon as possible, and hereby send the thanks of the Chicago society and the National to the philosopher of Northern Illinois. We see Brother Wettstein has had some brilliant articles in the Chicago papers recently.

Fayette county (Iowa) Secular Union held its annual meeting May 24, at which the pledge of $10 made by Vice-President Redfield at the congress was approved and paid. The Fayette County Secularists are a splendid company, and Messrs. Redfield, Alex Risk, and Daniel Davis all have contributed generously, and wish the next congress could be held in Chicago. J. S. Brewer has just been elected president of their society, with his sturdy band of workers to sustain him—vice-president, Thomas Reeper; corresponding secretary, Luther Thompson; treasurer, Wm. Redfield; committee on arrangements, Alex Risk, Daniel Davis, John Pember, J. E. Krost, and Dr. Matoon.

W. P. Brooks, M. D., of Helena, Nebraska, feels deeply interested in the success of the American Secular Union, and manifests it by forwarding fifty copies of his pamphlet just published (to be sold for the benefit of the fund), entitled "Hard Times and the Way Out." Of the pamphlet Mrs. Freeman has this to say:

That Dr. Brooks has succeeded in marshalling a formidable array of facts in support of the "government's right to issue full legal tender money" will not be denied by the most bigoted of his hard-pan opponents. He quotes the New York Tribune as saying: "The time is near when they (the banks) will find themselves compelled to act strongly. Meanwhile a very good thing has been done. The machinery is now furnished by which in any emergency the financial corporations of the East can act together in a single day's notice with such power that no act of Congress can overcome or resist their decision." From this, and many similar illustrations, the doctor argues "that the people are helpless in the hands of the moneyed power, the boasted Republic at the feet of Shylock." As the proceeds from the sale of these pamphlets are to be given to the Union, it is to be hoped that those interested in the poverty of the people will order it from the secretary at once.

James Lafferty is the "banner" Liberal of the town of that name, in Idaho, and he proposes to help the American idea to be planted in that bright and prosperous land. We noticed that he was also sending an order to Wettstein for a gold watch. Nothing like patronizing a friend of Freethought. You will get your money's worth.

Brother Phillips, of Algonquin, Illinois, who attended the last congress, forwards $5 to redeem his pledge, and words of good will for the cause. Wish we could meet him at the next congress, as he is a wideawake and thoroughgoing friend of mental freedom.

A. T. McMillan, of Wamego, sends the above sum for an annual membership and some leaflets to enlighten the hidebound people in this section. Brother McMillan is, we see, chief commander of the Knights of Pythias, a person of prominence, of standing and integrity.

Our old-time friend Wimibold Boerner, a member of the home society, proprietor of the Illinois wire works, hands us his pledge made at the last congress. Brother Boerner is an uncompromising Freethinker, a social reformer, an inventor, a scientific and philosophical thinker. For nearly twelve years he has been working to perfect a new motive power out of atmospheric air pressure. He has spent a great deal of time, study, and money on this matter, ever looking forward to its realization, although he does not purpose to neglect too much present requirements, for a mere posibility. It is to be hoped his idea will yet prove a benefit to himself and the world.

From Mrs. K. Parker, of Anaheim, and Mrs. R. H. Schwartz, of San Jose, California, we have received charter fees, notice of which has already been given.

Brother I. S. Lee has been doing hard work since he arrived in St. Louis, and has got the nucleus of a strong organization started, and a charter has been made out, the following persons subscribing $1 each for that purpose: Major C. S. Ebaugh, Prof. H. Schwarz, S. A. Rendl, a college tutor, Prof. G. Bamcelli, and our old friend Mrs. Stella Rendl, now teacher. Dr. Schwarz holds the enviable position of president of a medical college. Major Ebaugh is also president of the Humane Society, and the rest are gentlemen of culture and position.

Mr. and Mrs. Lake, of Garrettsville, Ohio, join in a donation and words of cheer to the secretary, for which he is exceedingly grateful.

The venerable and valiant secular soldier, Thomas Knight, of Ceresco, Michigan, though eighty-three years of age, still keeps up his opposition to the Campbellite control of his neighborhood by their quartette of churches. The valor of old Mr. Knight resembles that of the knights of old.

Friend Bosworth proposes to keep up the work he helped to inaugurate at the congress, and for that purpose sends for $1 worth of leaflets.

The Chicago Union wishes to extend its thanks to H. L. Green, of Buffalo, N. Y., editor and publisher of the Freethinker's Magazine, for his generous and timely donation of copies of his excellent magazine, together with a large number of Colonel Ingersoll's' masterly Centennial Oration. E. A. Stevens.

AMONG THE WORKERS.

S. P. Putnam has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.	June 3	
Talent	"	" 4	
Jacksonville	"	" 5, 6	
Myrtle Creek / Roseburg	"	" 7–10	
Coos County	"	" 11–19	
Silverton	"	" 22–24	
Stayton	"	" 24, 25	
Lebanon	"	" 27–28	
Molalla	"	June 30, July 1	
Eagle Creek	"	July 4	
Sandy	"	" 5	
New Era	"	" 6	
McMinnville	"	" 7–9	
McCoy and Ballston, Or.		10–11	
Forest Grove Or.	"	" 15	
Hillsboro	"	" 16–17	
Portland	"	" 18	
Astoria	"	" 22, 29	
Cathlamet	W. T.	" 24–27	
Pasco, Waverly, Colfax, and Spokane Falls, W. T. Aug.		1–12	
Walla Walla, W. T.	"	" 14	
Union	Or.	" 15	
Baker City	"	" 16	
Boise City	Idaho	" 19	
Ogden	Utah,	" 21	
Morgan	"	" 22	
Coalville	"	" 23	
Park City	"	" 25	
Salt Lake City.	"	" 26	
Murray	"	" 27	
Heber	"	" 28, 29	
Denver	Col.	Sept 2	
Seward	Neb.	" 5–6	
Wahoo	"	" 7–8	
Fremont	"	" 9	
Omaha	"	" 10	
Creston	Iowa	" 11	
Ottumwa	"	" 12	
Salem	"	" 13	
West Union	"	" 16–17	
Dwight	Ill	" 19–20	
Chicago	"	" 23	
Pittsburgh	Pa	" 30	

E. C. Walker's new paper, Fair Play, is at hand. It has four pages, well gotten up typographically and well printed, and will be furnished to subscribers at the rate of 75 cents per year. We do not exactly catch Brother Walker's central thought, though he appears to stand for liberty on all questions. It is a further problem to us how he can place the subscription so low. In our judgment the more subscribers he obtains the more money he will lose, unless labor and paper are much cheaper in Kansas than in California. But that is his business. Fair Play is bright and breezy and readable, and we wish it success.

A QUESTION FOR A RABBI.

The Jewish Times, of this city, publishes a Sunday lecture by Rabbi Krauskoff, in which he says that Infidelity, by which he means Secularism, "must be able to point out the hospitals and asylums, the homes and the colleges, which its own wealthy Ingersollites have erected for the benefit of humanity, before they can afford to reprehend religion for its faults."

I would ask the rabbi if he has never heard of Girard College in Philadelphia, and whether any church-member on this coast has done one-half as much for the State University, and various asylums and homes, as the late James Lick, of this city? Both Girard and Lick were pronounced Secularists. H.

From Idaho.

To the Editors of Freethought:

MY DEAR FRIENDS: I was very glad when I first heard of your coming west to start a Liberal paper. You must have thought of Greeley's advice: "Young man, go west!" It was a step in the right direction, for there are a great many Freethinkers on this coast, and we must have a paper of our own.

Your FREETHOUGHT fills the bill; it is a little diamond; it is just what such men as Putnam and Macdonald could be expected to produce; it is good for a beginning.

Now, my dear friends (I call you so, although I have never seen nor met you, but I know you through the good old Truth Seeker), if all the Liberals on this coast feel like myself, it will not be two years till we will make your paper as big, and the circulation as large, as that of the Truth Seeker.

Last Sunday I concluded to start out and see what I could do for the infant. I dotted down a number of names who, I felt, probably would take the little stranger into their house; out of that number of names I succeeded in getting eight real subscribers who paid down for the paper at once. The names and cash accompany this.

Nothing would have pleased me more than to have joined Mr. Schou's club of the $100, but times are hard and money scarce. I have sold no cattle for three years. For all that, count on me. I will stay with FREETHOUGHT as long as it stays with me, and I think now I will compete for the celebrated corner lot. You will leave my subscription open for additional names, will you?

Yours most affectionately, L. C. GEERTSON.

Salmon City, Idaho, May 31, 1888.

On the Trail.

To the Editors of Freethought:

When I wrote you last I had just finished my lectures at Skamockawa, I boarded the steamer for Cathlamet, Waukiakum Co., Wash. Ter., where, I arrived in a drizzling rainstorm. I found my lectures well advertised and hall engaged by my friends Mr. and Mrs. Albert.

Cathlamet is one of the most beautiful spots on the mighty Columbia for a home or to build a city. The town site is a level table land, perhaps a hundred feet above the river, with running springs in nearly every man's dooryard, while the bluffs and mountains rise thousands of feet high just behind, covered with their immense forests of fir, cedar, hemlock, and spruce. The immense salmon cannery, and fishing boats, and numerous islands covered with timber, serve to make this future city of the lower Columbia a scene for the painter's pencil.

We gave two lectures here to small but attentive audience. These fishermen and lumbermen are ready for strong radical thought and there is very little religious "slush" among them. Mr. A. Birney worked to make the lectures a success, and gave us the use of his fine large hall, all lighted, free, besides attending the meetings and paying more than any other man. Mr. Albert and wife being away on business, of course failed to help swell the audience.

We found Mr. Sheppard, the merchant of the place, and family truly liberal in thought; also Henry Kaupp, a hard-working farmer, who lived five miles away in the forests and hills, a noble "Roman," Free thinker, Dutchman, who has no use for Jesus's blood, but expects to save his children by education. He has but little school education, but has done a "power of thinking," consequently has no desire to get on to Heston's mercy seat and has no fears of his horned majesty, who was kicked out of heaven because he wanted to get a higher office. Mr. Kaupp is a true Liberal, and true to the instincts of his "Faderland," and has carved himself out a comfortable home in these valleys, covered with the heaviest timber on the continent.

We made our stay here short, because there was no proper hotel accommodations. We crossed over the river to Westport on the Oregon side, an old dead town and a rather fine location, very picturesque, only having one little fault, that of the river overflowing every June freshet and wetting things up by immersion.

We found a comfortable home here with Mrs. King, who keeps the only hotel in the "city," which is a model for a stopping-place for this far western neck of the woods.

I gave five lectures here, with audiences increasing every evening, who are liberal in all things, religion (they don't have any), cash, good feeling, prohibition, hospitality, etc.

I met here Mr. David West and daughters, Mrs. McGuire and family, D. Wests, Lester, also his father and mother, all radical and Infidels to the core. They have taken the Investigator for twenty years. In fact, I find all our Liberal papers taken all through this country wherever I go. Thank God, or "the other feller," that superstition is the under dog on this coast.

This town lost a large salmon cannery, fine saw mill, and a large part of the other buildings by a terrible fire a few years ago, but Comrade West has another fine mill nearly completed. Mr. West furnished me a large hall to lecture in, free, and nobly did his part to make our lectures a success. I think this little place will have a big future; at least the leaders here deserve it. Dairying, logging, and lumbering is the business of the people. Plenty of fine timber and government land yet back in the hills, awaiting the settler. This seems to be a splendid climate, at least in the summer time, with no end to the fruit, both wild and tame. Everybody seems to have good health and making a living easy, with no fear of God in their hearts, so I think "heaven is not just beyond," but not very far from Westport.

My next stopping-place was Clatskanie, Or.—up a tributary of the river called Clatskanie—a lumbering place, having three or four mills, two large stores, two hotels, and several dwellings. I met here with the kindest reception by Mr. and Mrs. Edgerton and many others, but had the school house locked on me; not for Christ's sake, but because one man chose to do the dog-in-the-manger act, and show a little petty soul, which is in no danger of being "damned," as it will surely get lost in the great round up, when Gabriel shall sound his blast. If he has any at all, it is so infinitesimally small that no notice will be taken of it whatever. The school house, neither ceiled nor plastered and only boxed up out of wide lumber, costing possibly $150, must not be injured by holding educational and scientific lectures. We need Brother Jasper out here in Clatskanie to teach this man that the world "do move."

I gave two lectures in the open air, upon the steps of the Edgerton House, hanging our gallery of heads and faces, skulls and crossbones, on the walls of the porch, to a large and kindly audience that "chipped in" a few nickels when the orthodox plate came around. I think they liked radical ideas, for they urged me to come again soon, and I should have a free hall next time. I measured their heads, at least some of them, with a tape line, and as usual found the same proportion of future senators, governors, presidents, generals, etc. I found Mr. Edgerto and wife, Mr. Gommel and wife, Mr. Merrill and wife, and several others ready for the dispensation of Science.

After the last lecture I boarded the steamer Manzanillo, lying at the wharf, and went to bed, as she was to leave at 4 in the morning. At 7 in the morning I was called to breakfast, and found we were out once more on the broad Columbia, which is nearly or quite two miles wide here.

Our next place of doing battle for the Lord will be Oak Point, W. T.

D. C. SEYMOUR.

A Hymn and a Collection.

Miss Eliza Bliss, of Rehoboth, Conn., invited an applicant for charity into her house the other day. While she was preparing food the tramp sang "Nearer, my God, to Thee," and at the same time stole the lady's pocketbook and $25 from the bureau drawer.—Chicago Tribune.

MOTHER: "And the serpent, as a punishment for tempting Eve, was made to crawl all the rest of his life." Bobby: "Well, mamma, how did he get along before?"—Life.

To the Legislature of the State of Oregon:

The Constitution of our State provides that "no money shall be drawn from the treasury for the benefit of any religious or theological institution." The general principle of American Government is equality of all citizens before the law, regardless of their opinion on matters of religion. This, as Your Honorable Body are aware, involves the principle already acknowledged in theory, of the total separation of Church and State. But your petitioners would respectfully call your attention to the fact that, *through the exemption of Church Property from taxation*, Church and State are practically united. The failure of "religious and theological institutions" to bear their just share of the public burden is, for all purposes, equivalent to drawing money from the treasury for their benefit. We submit that this is unjust and unconstitutional, and we therefore pray that all laws exempting churches and other ecclesiastical property from taxation may be repealed.

NAME. RESIDENCE.

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ARGUMENT

....BY....

ROBERT G. INGERSOLL,

....IN THE....

TRIAL OF C. B. REYNOLDS,

....FOR....

"BLASPHEMY,"

AT MORRISTOWN, NEW JERSEY,

Stenographically Reported and Revised by the Author.

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In this argument MR. INGERSOLL again shows his great forensic powers. All his heart and brain are in it. It is one of his greatest productions. It is his chosen field of intellectual combat, and we see him as the splendid champion of human liberty and the rights of man. His love of freedom and justice, hatred of tyranny and chains, sympathy for the oppressed, misguided, and enthralled, his courage and candor, have in this Argument full scope of expression, and he makes grand use of the opportunity. Such a flood of light—of eloquence, legal learning, logic, pathos, poetry, and patriotism, is not often poured out in a Court of Justice.

The many calls for this argument in complete and accurate shape have led to this publication, as revised by Mr. Ingersoll himself. All other publications are the merest fictions—reprints from meager and misleading newspaper references.

Lawyers and advocates will find this the model of an address to a jury; statesmen and politicians a clear exposition of Constitutional rights and powers; and intelligent, patriotic, and free men and women everywhere, a Magna Charta of their rights.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - JUNE 16, 1888

THE Rev. Vokey P. Chamberlain, having been dismissed by his Oakland congregation, will proceed at once to evangelize San Francisco. To that end he opened services last Sunday on New Montgomery street before a congregation of eight persons.

ROMAN CATHOLICS claim one-sixth of the population of the United States. That is to say, one in every six places the pope before the Constitution; and yet they are accounted as American citizens. There never was a greater mistake. They are aliens, acknowledging allegiance to a foreign power.

THE Christian Independent, a "primitive Christian" paper published in Oakland, deals with its readers in an offhand way. To one subscriber it says, "Stop so much soreheadedness and growling," and to all it gives the benediction, "Pay up or shut up." This brusque style is accounted for by the editor's confession that his great adversary is dyspepsia.

WE are captivated by the reasoning powers of the Rev. Mr. Harcourt, of the Howard-street Methodist church. In his sermon last Sunday on the subject of "His Satanic Majesty" he argued, in effect, that the fact that Infidels disbelieve in a personal devil is proof of his existence; because it is the master wile of the devil to persuade humanity that there is no devil. If there were no devil, humanity would not be thus persuaded. The fact that they are thus persuaded proves the existence of a persuader; and that persuader is the devil. Nothing could be clearer.

THE San Francisco Evening Post has reduced its price to two cents per copy. This is progress. The idea of paying $18.25 per year for a paper, by the day, when it can be had a year for $4.80, by the month, is absurd. In order to make change the newsboys who sell the Post will be supplied with pennies. Of course those who object to copper coins will not take any change, but it may soon become the custom for these to have no nickel by them and to scrape up a couple of cents from the bottom of the pocket when it is desired to purchase a paper.

THERE is too much hocus-pocus introduced into practical questions in our law courts. The defense in the case of Madam Diss Debar, the New York medium, on trial for alleged fraud, warned the court to "beware lest it condemn a woman who, for all that man could know, might be a medium through whom the Infinite Being made his manifestations." A plea like that might not prove the accused to be a fraud, but it shows that the accused has a humbug for a lawyer.

JUDGE REARDON took it upon himself to say to a candidate for naturalization one day last week, "You are not an Anarchist, are you?" Give the God-in-the-Constitution party a little power and the question will be, "You are not a Freethinker, are you?" Judge Reardon's course shows that there are jurists not above that kind of discrimination.

THE Russian government gives $53,000 per year for the propagation of Greek Catholicism in this country. Though belonging to the diocese of Alaska, the Russo-Greek cathedral is in this city, and the fact that the services of the cathedral are conducted in an empty church indicates that the worshipers are also Alaskans, who do not find it convenient to attend. The people who perform the service have just had their salaries cut down fifty per cent by the archbishop.

NEWS AND NOTES.

From the broad waters, sparkling in the morning light, I say good-bye to the Golden Gate and the bright metropolis on the shining hills, where the mighty sea from the orient brings treasures to her fair feet. The rattling train carries me over the plains, and the six months' journey stretches afar with its unknown fortunes.

Where the banners are flying, and the music is sweeping, and the flowers in tender hands are borne to the graves of the martyrs of the Republic, I again find open for my pilgrim feet the hospitable mansion of N. D. Goodell. Again the wedding bells are ringing, and the fair daughter of the house enters the rose-crowned way where love makes light all toil, and hope paints its enchanting pictures. So life's romance mingles with the glory of the immortal dead.

I have again the pleasure of greeting Mr. and Mrs. Davies, of Brighton, who always lighten labor with cheerfulness, at the new William Tell House, where the daughter of Mrs. Davies presides with the genius of good cooking, and where the Liberal lecturer coming to the capital of the state will always have a hearty welcome.

I struck hands with Rufus Butterfield, staunch and faithful, whose mental activity is undiminished and who is a student and a philosopher after the toils of life and well-earned reward. He was once an ardent Spiritualist, and has tokens of the phenomena which are indeed surprising. His deep and earnest investigation of the matter under the most fortunate conditions has brought him to the conclusion that the manifestations originate from the

spirits of the living and not of the dead, that there is the contact of mind with mind, and the projection of the mental power into one's environments. This affords at least a scientific basis of explanation, for we know that there are spirits of the living, and that the power of these spirits is not yet measured; but we do not know that there are spirits of the dead; and if an already known quantity can explain phenomena it is not according to the canons of logic to resort to an unknown quantity. I think Mr. Butterfield has struck the right lead, and something will come of it.

I guess that we can put Mr. Butterfield and Mr. Davies both on the roll of the one hundred, for they each gave five dollars to speed on the car of FREETHOUGHT. Such allies are an earnest of splendid victory. Mr. James Felter and Mr. Avery are also in the rank of Freethought, and their generous good-will lightens the heavy armor of campaign toil.

Friday night at ten o'clock, with the hearty hand-shake and earnest benediction of friend Goodell, I leave for Oregon. I curl up on the narrow seat, and find a quite comfortable repose until morning. Waking, I discover myself among the mighty hills, with Mt. Shasta looming at the top. It rained during the night and heavy clouds rolled along the summits. But the sun kept shooting his arrows from the white dawn, and the masses melted and disappeared, and as we went spinning through Shasta Valley the mountain, clear cut from base to peak, rose like a vast wave from off the plain, glittering with enormous sprays of snow. Over the Klamath river we pass to the Siskiyou range. Last year I crossed this by stage, and a wearisome journey it was until the crown of the hills was reached and the six-horse team went plunging down into the valley. Now the iron horse pulls slowly up. Round and round we go—over and across and zig-zag—through dark tunnels and by dizzy chasms, where if we fell the pieces could not be gathered up; climbing to the height of about ten thousand feet, and then the train glides like a serpent into the bosom of the lofty peaks, and descends into the broad valley, that shines like a palace in the evening sun; and from the farther edge beautiful Ashland greets the eye like a happy home, in the midst of bounteous harvest fields and orchards jeweled with myriad fruits.

The first one to greet me at the station was W. H. Breese, the dashing iconoclast, who never stops to think of consequences, but speaks the truth without fear or favor, and who stands by the flag no matter how thickly the shots may fall. Mrs. Breese was also there, and I was at once at home with these valiant friends. The good horses took us to Talent, I might almost say in "no time," and I spent Saturday night on this famous camping-ground, where the U. M. L. Hall towers white and triumphant, and flings its intellectual rays to the snowcapped mountains.

I greet the "Infidel schoolma'am," Miss Rosetta Waters, who, gentle as summer, is as unconquerable as the granite. A successful teacher in the public school, the Christians by the logic of a majority voted the Freethinker out, whereupon the undaunted woman opened a voluntary secular school of her own, which has been so well patronized that the public school has hauled its colors down, and the law of attraction has prevailed over the power of the sword. Mr. Booth, of Washington Territory, was also here, a veteran reformer and a welcome comrade. Close by are the Terrells, always ready to march on. Miss Effie Terrell provided the sinews of war for the campaign, and most successfully too.

Sunday morning, amid lowering skies and brilliant sunlight dashed with mist, in the glorious little hall, the first lecture in Rogue River Valley was given. All sorts of weather seemed to congregate to attend my steps in this valley. In the middle of the discourse a hailstorm came pouring down. At the close the clouds seem to be disappearing and the sky rayed in sapphire splendor, but just as we got ready to go to Ashland, again the rain came flooding down, without the least provocation, and baptized us all the way to Granite Hall. Friend Breese, who is always breezy, and has the backbone of the mountains and the perpetual music of the river, kept our heart alive with camp songs and martial strains. We didn't expect a baker's dozen at Ashland, but nearly a hundred were present afternoon and evening. The hall would have been packed if it had been pleasant weather. Captain Thomas Smith, a half-century soldier, introduced me. The audience was thoroughly appreciative, and, although it was the eve of election, could enjoy a discourse on Evolution and Creation.

Mr. Coolidge took me to his beautiful home. I wish I could paint this lovely spot—the mass of flowers, the evergreen trees, the tropical plants, the bright sward, forming a delightful scene. The orchards and vineyards are laden with fruit, and yet this land was once considered almost absolutely worthless. Mr. Coolidge crossed the southern desert twice with ox teams. He has had the fortunes of frontier life. He has worked his own way. He never trusted providence. He was a "born Infidel." He couldn't help it. It was in his blood and brain. In a vigorous old age reason still shines without a particle of superstition.

Friend Tozer is on hand, rain or shine. J. B. R. Hutchings was made captain of the campaign and did his duty nobly. Frank Meyers was the first to welcome the dripping pilgrim as he landed from the storm. Like the oak, he can wrestle with any tempest. I cannot enumerate all the friends I met at Ashland, who would not let any amount of rain or thunder break the ranks of Freethought: I. D. Fountain, Captain McCall, A. S. Hammond, Max Praecht—formerly of Cincinnati and New York, a co-worker with Vickers and A. K. Butts—A. T. Kyle, D. High, H. S. Evans, J. F. Strait, and others.

H. Casey, from the "Pinnacle of Piety," allows that I could convert him in one minute. The reason why is because he reads the Truth Seeker. It didn't take him a minute to subscribe for FREETHOUGHT, and he says he won't order his subscription stopped if every word don't exactly suit him. Mr. Casey has the reputation among the "saints" of being a very wicked man.

I had the pleasure of meeting Dr. Caldwell and Dr. Macauley, of the guard of Liberty, at Stayton, last year, who are not afraid of the shot and shell of orthodoxy.

I took dinner with Mr. and Mrs. Cordell, who dwell on the heights of the transcendental, but who also see the glory of the earthly paradise, and join hand with the Secular pilgrim.

So, mingling storm and sunburst, Ashland shines with the harvest gold amid its summer freshness. Beautiful are the green hills about it, the groves, the meadows, and the plains. The busy song is in the air—the music of progress. The rampart of the hills has been pierced by the wand of Science, and the stream of wealth rolls to this radiant valley.

Monday night we had a grand time at Talent. The hall was filled to overflowing. The storm-king for once went off to his gloomy palace and left the fair skies all to ourselves, which inspired us to talk of the "Dangers Ahead." All is not peace, and in the still air are the elements of destruction.

After the lecture there was music and dancing, and pleasure

made strong the heart for toil. Not always can we climb the rugged heights. We must linger where flowers bloom, and then the work is grander. Uncle Sam Culver and Father Goddard, with seventy winters on their brow, in the midst of the happy round, danced what we used to called a "jig" down East, in the good old days of the fiddle, and the way they went at it was a delight to the lookers on. It was the melody of motion, and the grace of youthful fire. There was no infirmity in the quick and gallant step.

Postmaster Klum, who believes in reality and won't have any spirits in his philosophy, I found a genial comrade, and around his hospitable board was clear-eyed Science.

I broke communion bread with Mr. and Mrs. Dean just before my departure for the train. To visit their home of green and flowery scenes, where nature spreads her grand and lovely forms, is a refreshment to my busy path. These are friends to whom one can speak the heart's dear thought. Intellectual sympathy prevails. Mr. Dean is one of our foremost thinkers—refined, scholarly and brave. He is to carry the banner of the secular school this winter, and a better soldier never waved the colors. I found also Prof. J. H. Cook, stranded, as he says, upon the shores of life, incapable of expressing the noble aspiration of his being. Such is the tragedy of thought—a life of intellectual toil and no golden harvest at the end, but poverty and struggle still. But our good friend has done much for freedom and progress, and if hope is pale, memory shines brightly. Something has been done, and the star of the past cannot dim its lustre.

Henry Ammerman, Mr. and Mrs. Joseph Robison, J. R. Robison, Mr. Truett, Mr. and Mrs. Horton, and others, are among the brotherhood of Talent. This is an advanced position, and all the powers of the church can't break our undaunted troop.

The rain and sunshine mingled still, and between the glittering drops I took my wandering way to Jacksonville. The storm king was victorious as the sun sank away into the gorgeous gloom of rolling clouds, and going to the court-house I was fairly submerged. I believe the clerk of the weather is a Baptist, and is bound to bring me into the fold by immersion, whether or no. However, I shall try to hold out. The court-house was comfortably filled after all, and the audience was appreciative. I was introduced by Mr. Langell, and spoke upon "The American Republic." There is a large Roman Catholic element in Jacksonville, an institution of the Sisters of Charity, and there is quite a conservative shadow, but in no place have I met a more cordial reception or more generous support.

I was glad to meet my friend, Mr. Granville Naylor, who pioneered my campaign last year at Medford, and who is a staunch ally.

P. Britt, of the church of Zwingle, where the snowcapped peaks of Switzerland "kiss high heaven," is a noble soldier of liberty indeed. Wednesday morning I climbed the hill where his mansion stands, embowered in roses and shrubbery save where the roof of glass gleams forth, beneath which he takes the "counterfeit presentment;" for our Infidel churchman is an artist, and on every wall are the pictures of "the human face divine," and lovely and sublime sceneries. There is not in the world a nobler view than from the lofty porch of Mr. Britt's residence. The wide valley of mingling grove and field, and meadow and mound, spreads for twenty miles away. The vast hills roll up on either side, green and shaggy. Mt. Pitt, fourteen thousand feet high, is seen like a shaft of marble. Table Rock, and beyond it Diamond Peak towers among palaces of white cloud, while the deep blue shines in the rainbow mists over the ample landscape. Here, where art and nature blend, the pilgrim of humanity can find food for hope, for the fair reality is like a dream.

The court-house was filled on the second evening, although it was rainy still. Half of the audience were ladies, and this shows that the spirit of "Men, Women, and Gods" is prevailing. Many miners were present, and they are a clear-thinking people. They don't find much theology in the earth and have very little use for "sky-pilots." They want the "hard-pan."

The Democratic Times gave good notices of the lectures, and the editor is a liberal-minded gentleman.

T. Cameron, of Uniontown, is a leading citizen of the valley, and, although on the ticket of the minority party, he came within an ace of going to the legislature, where he would do mighty good service for honest politics. He is a staunch, representative Freethinker.

T. A. Newman, of Eagle Point, keeps the flag flying at the outpost, twenty miles off. I was glad to see and talk with this sturdy frontiersman.

James Herd, Max Muller, Thos. Kenney, Chris. Kretzer, G. Karewski, N. Ferleen, M. Caton, Jas. Elliott, Mr. and Mrs. H. Kelley, C. B. Rostel, H. Pape, R. S. Dunlap, J. B. Risley, John Miller, A. J. Cameron, etc., are among the friends of FREETHOUGHT, whose generous aid gives brightness to our toilsome journey.

Jacksonville is the county seat and is a handsome place. Although five miles from the railroad, it is quite a business centre. There are valuable mines in the neighborhood, and the mountain trade keeps things lively.

My campaign in Rogue River valley has been most encouraging, although it has rained every day. I have received warm greeting; friends are good and true, whether the skies bend fair or dark. Many subscriptions have been taken for FREETHOUGHT. There's no such word as fail. SAMUEL P. PUTNAM.

June 7, 1888.

CHRISTIANITY IN JAPAN.

A discussion is now being carried on in Japan by several eminent public persons respecting the advisability of adopting Christianity as the national religion. The arguments in favor of the movement are frank if not very sound. It is admitted that Christian dogmas are a bitter pill for an intelligent people to swallow, but the advocates hold that the after effects will be good. Mr. Fuka-Zawa, a well-known writer, champions Christianity. He confesses that he takes no personal interest whateve in religion and knows nothing of the teachings of Christianity, but he sees it is the creed of highly civilized nations. To him religion is only a garment to be put on and taken off at pleasure, but he thinks it prudent that Japan assume the same dress as that of her neighbors, with whom she desires to stand well.

Professor Toyma takes the medicinal view, and has published a pamphlet on the subject. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: First—The improvement of the mind. Second—A unit of sentiment and feeling leading to harmonious co-operation. Third—Furnishing a medium of intercourse between men and women.

Mr. Kabolat, president of the Imperial University, thinks that while it is not necessary to believe in Christianity, it may be a good thing to profess it for the sake of the moral teaching it contains. Among the educated religion is not needed, and he

has a dislike for all religions, but for the ignorant who have given up their native creeds, Christianity may be better than nothing. President Kabolat is certainly not a flatterer.

On the other side is Mr. Sug Ura, described as a diligent student of philosophy. He says that he has especially remarked the lack of religious feeling and sentiment in his countrymen. The Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youths of Japan, he argues, being free from the thraldom of creeds and free to act according to reason, are so far in advance of Europeans that instead of talking about adopting a foreign religion the Japanese should go abroad and preach their religion of reason to foreign countries.

The discussion develops the striking but not very surprising fact that those who know most about Christianity and its working in other countries are least enthusiastic in favor of its adoption in Japan. The Freethinker can suggest but one method to our Japanese brethren, namely, keep church and state separate, and leave the matter of religion to individual choice.

SUBSCRIPTIONS.

In our last week's issue Mr. Putnam, in a personal letter to the readers, suggested that each should pay one dollar for what he termed a Gift Subscription, the paper to be sent one year, for that sum, to any address forwarded by a regular subscriber. We judge that this was a happy thought on the part of Mr. Putnam, as twelve Gift Subscriptions were received last Monday morning.

Between June 1 and June 13 the following persons have forwarded subscribers to FREETHOUGHT:

W. H. Pepper, Cal	1
J. Schur, W. T.	1
Lord A. Nelson, San Francisco	1
E. E. Mensch, N. M.	1
Thomas Lee, Cal	1
R. H. Nason, Cal.	1
Mrs. S. P. Bates, Cal.	1
W. S. Rodgers, Cal.	4
L. C. Geerston, Idaho	8
A. H. Schou, Cal.	11
N. D. Goodell, Cal.	10
H. P. Stone, Cal.	10
S. P. Putnam	26

Besides these, about a dozen have forwarded or handed in their subscriptions; others have rendered most gratifying encouragement by renewing before their time had expired; so that, altogether, nothing is quite so rare as a day in June.

Seventeen of the above subscribers are the result of Mr. Ranford Worthing's offer of a corner lot 50x100 feet, worth $300, in the city of San Diego, to the person obtaining the largest number of subscribers to FREETHOUGHT before May 1, 1889.

THE amount of religious barbarism developed by the late visit of the Liberal lecturer, Mr. L. K. Washburn, to New Brunswick is suprising to Californians. At Grand Manan, of that province, Mr. Washburn was made a target for eggs and other missiles, and logs were placed in the road over which he must travel in the night. Fortunately, he escaped with his life and unbroken limbs. A class of Christians calling themselves Sanctificationists were the assailants.

A DISPATCH printed in the London Daily News contains the information that the Hebrew Mortara child, kidnapped by Pope Pius IX. and reared a Catholic against his parents' wishes, is now a priest at Madrid, Spain.

A PORTION of Colonel Ingersoll's reply to Gladstone is given in this issue of FREETHOUGHT. The article is copyrighted by the publisher, and we are not, therefore, permitted, under the law, to reprint it entire.

THE first fruits of the Gift Subscription method proposed by Mr. Putnam last week were brought in bright and early Monday morning by our colored brother, Lord A. Nelson, being two four-bit pieces and the name of a subscriber. The colored troops fought nobly in the late war.

CHARLES WATTS, editor of the Secular Review, 31 Adelaide street East, Toronto, Ont., says that "the new venture in California bids fair to become an efficient exponent of Liberalism in the West." The name of the new venture is FREETHOUGHT, 504 Kearny street, San Francisco, California.

A MERCHANT of this city, S. G. Sresovitch, sued the Atchison, Topeka & Santa Fe Railroad Company for $730 worth of chestnuts that were frozen, and therefore rendered worthless, while in charge of the defendants. The defense sets up the plea that cold weather is a dispensation of providence, who has been pleased to freeze Mr. Sresovitch's chestnuts, and that the Atchison, Topeka & Santa Fe Railroad Company cannot be held responsible for the acts of God. This shifting the blame for carelessness upon some party or parties whose whereabouts are unknown, is a chestnut a trifle less valuable than Mr. Sresovitch's frozen ones.

HISTORY OF THE WEEK.

General Sheridan and Dom Pedro are better. Emperor Frederick is worse.——Walt Whitman is reported dangerously ill at his home in Camden, N. J.——Fresno has had a $50,000 fire, destroying twenty-five buildings.——The delegates to the Republican convention at Chicago departed last Sunday. They had a special Pullman car and left in the best of spirits. ——Owing to press of professional duties, Colonel Ingersoll will be unable to make his contemplated trip to California.——There is great rejoicing among the Democrats over the nomination of Cleveland and Thurman. The Republicans, in convention at Chicago, will soon name their candidate.——An illustrated Chinese paper has been started in New York.——President Cleveland has approved the act providing that pensions granted to widows of soldiers of the war of the Rebellion shall commence at the date of the death of their husbands.——The Cornell University at Ithaca, N. Y., announces a course of study in journalism, and the applications are numerous. It will be useful to young men who have never enjoyed the privilege of serving an apprenticeship in a printing-office.——It is announced that the thousands of Mormons in Southern Idaho will take the oath not to practice polygamy and will vote at the coming election. By this means they will take possession of the controlling vote.——A typographical error made the Prohibitionists vote for a "recorker" of conveyances in an Oregon town.——The steamer Etruria has cut down the passage across the Atlantic to 6 days 1 hour and 55 minutes.——The president has approved the act to increase the appropriation for a public building at Sacramento, and the act to amend the act to establish agricultural stations in connection with colleges.——Reverend James Freeman Clark, the well-known Unitarian divine, died at his home in Jamaica Plains, Mass., June 8, at the age of seventy-eight years. ——The deaths in this city last week numbered 115 against 95 for the corresponding week last year.——Frank Pixley will publish in pamphlet form the truth about the Roman Catholic Orphan asylum at San Raphael.——There is a strike in the Argentine Republic. The government ordered the rates and contributions to the churches to be reduced, whereupon the clergy have closed the churches and ceased to ring the bells.——Ten thousand dollars will be spent in San Francisco celebrating the Fourth of July. Three thousand is appropriated from the city treasury

and $7,000 will be raised by subscription.——The Methodist Conference has increased the time which a minister may stay over one flock to five years.——The Sacramento Bee of June 2 says, concerning the recent Presbyterian secession: "A special dispatch in to-day's Bee reveals a condition of asininity and disloyalty that nobody could expect to hear proclaimed in America. It is hardly necessary to say that the offensive combination comes from a body of religious fanatics, calling themselves the Synod of the reformed Presbyterians. This aggregation of pious imbeciles is in session at Pittsburg, and distinguished themselves this morning by denying allegiance to the United States, on the startling ground that the nation declines to proclaim Christ as its king. Nothing more treasonable and contemptible has been promulgated since the bitter acerbities of the war fired the treasonable hearts of the miserable copperheads of the North. Every one of these wheedling, puling drools ought to be banished from the country they contaminate. To what depth will not religious fanaticism drag men! It is enough to make the patriot rejoice that the Christ whom those simpering idiots are permitted to worship is not king of his country. It is not surprising that the idiots who gave utterances to such treasonable sentiments were stupid enough to declare their hostility to secret societies. There are asylums all over the land where driveling fools like these Reformed Presbyterians are kept under careful surveillance."——A fire destroyed $75,000 worth of property in Oakland Monday night at the corner of Broadway and Thirteenth street.——One alleged bogus medium named Hammond shot and seriously wounded another alleged bogus medium named Haley in this city last Monday.——The case of Madam Diss Debar, the New York medium went to the jury on the 11th.

COLONEL INGERSOLL TO MR. GLADSTONE.

Under no circumstances could I feel justified in taking advantage of the admissions that you have made as to the "errors," the "misfeasance," the "infirmities and the perversity" of the Christian church. It is perfectly apparent that churches, being only aggregations of people, contain the prejudice, the ignorance, the vices and the virtues of ordinary human beings. The perfect cannot be made out of the imperfect.

A man is not necessarily a great mathematician because he admits the correctness of the multiplication table. The best creed may be believed by the worst of the human race. Neither the crimes nor the virtues of the church tend to prove or disprove the supernatural origin of religion. The massacre of St. Bartholomew tends no more to establish the inspiration of the scriptures than the bombardment of Alexandria.

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The truth is that what you call unbelief is only a higher and holier faith. Millions of men reject Christianity because of its cruelty. The Bible was never rejected by the cruel. It has been upheld by countless tyrants—by the dealers in human flesh—by the destroyers of nations—by the enemies of intelligence—by the stealers of babes and the whippers of women.

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You are mistaken when you say that all "the faults of all the Christian bodies and subdivisions of bodies have been carefully raked together," in my Reply to Dr. Field, "and made part and parcel of the indictment against the divine scheme of salvation."

No thoughtful man pretends that any fault of any Christian body can be used as an argument against what you call the "divine scheme of redemption."

I find in your Remarks the frequent charge that I am guilty of making assertions and leaving them to stand without the assistance of argument or fact, and it may be proper, at this particular point, to inquire how you know that there is a "divine scheme of redemption."

My objections to this "divine scheme of redemption" are: First, that there is not the slightest evidence that it is divine; second, that it is not in any sense a "scheme," human or divine; and third, that it cannot, by any possibility, result in the redemption of a human being.

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You admit that the "Christian churches have by their exaggerations and shortcomings, and by their faults of conduct, contributed to bring about a condition of hostility to religious faith."

If one wishes to know the worst that man has done, all that power guided by cruelty can do, all the excuses that can be framed for the commission of every crime, the infinite difference that can exist between that which is professed and that which is practiced, the marvelous malignity of meekness, the arrogance of humility, and the savagery of what is known as "universal love," let him read the history of the Christian church.

What, I pray you, is the "heavenly treasure" in the keeping of your church? Is it a belief in an infinite God? That was believed thousands of years before the serpent tempted Eve. Is it the belief in the immortality of the soul? That is far older. Is it that man should treat his neighbor as himself? That is more ancient. What is the treasure in the keeping of the church? Let me tell you. It is this: That there is but one true religion —Christianity—and that all others are false; that the prophets, and Christs, and priests of all others have been and are impostors, or the victims of insanity; that the Bible is the one inspired book —the one authentic record of the words of God; that all men are naturally depraved and deserve to be punished with unspeakable torments forever; that there is only one path that leads to heaven, while countless highways lead to hell; that there is only one name under heaven by which a human being can be saved; that we must believe in the Lord Jesus Christ; that this life, with its few and fleeting years, fixes the fate of man; that the few will be saved and the many forever lost. This is "the heavenly treasure" within the keeping of your church.

And this "treasure" has been guarded by the cherubim of persecution, whose flaming swords were wet for many centuries with the best and bravest blood. It has been guarded by cunning, by hypocrisy, by mendacity, by honesty, by calumniating the generous, by maligning the good, by thumbscrews and racks, by charity and love, by robbery and assassination, by poison and fire, by the virtues of the ignorant and the vices of the learned, by the violence of mobs and the whirlwinds of war, by every hope and every fear, by every cruelty and every crime, and by all there is of the wild beast in the heart of man.

With great propriety it may be asked: In the keeping of which church is this "heavenly treasure?" Did the Catholics have it, and was it taken by Luther? Did Henry the VIII. seize it, and is it now in the keeping of the Church of England? Which of the warring sects in America has this treasure; or have we, in this country, only the "rust and canker?" Is it in an Episcopal church, that refuses to associate with a colored man for whom Christ died, and who is good enough for the society of the angelic host?

But wherever this "heavenly treasure" has been, about it have always hovered the Stymphalian birds of superstition, thrusting their brazen beaks and claws deep into the flesh of honest men.

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I am not satisfied with your statement that "the Christian receives as alms all whatsoever he receives at all." Is it true that man deserves only punishment? Does the man who makes the world better, who works and battles for the right, and dies for the good of his fellow-men, deserve nothing but pain and anguish? Is happiness a gift or a consequence? Is heaven only a well-conducted poorhouse? Are the angels in their high estate nothing but happy paupers? Must all the redeemed feel that they are in heaven simply because there was a miscarriage of justice? Will the lost be the only ones who will know that the right thing has been done, and will they alone appreciate the "ethical elements of religion?" Will they repeat the words that you have quoted: "Mercy and judgment are met together; righteousness and peace have kissed each other?" or will those words be spoken by the redeemed as they joyously contemplate the writhings of the lost?

No one will dispute "that in the discussion of important questions calmness and sobriety are essential." But solemnity need not be carried to the verge of mental paralysis. In the search for truth—that everything in nature seems to hide—man needs the assistance of all his faculties. All the senses should be awake. Humor should carry a torch, Wit should give its sudden light, Candor should hold the scales, Reason, the final arbiter, should put his royal stamp on every fact, and Memory,

with a miser's care, should keep and guard the mental gold. The church has always despised the man of humor, hated laughter, and encouraged the lethargy of solemnity. It is not willing that the mind should subject its creed to every test of truth. It wishes to overawe. It does not say, "He that hath a mind to think let him think;" but, "He that hath ears to hear let him hear." The church has always abhorred wit—that is to say, it does not enjoy being struck by the lightning of the soul. The foundation of wit is logic, and it has always been the enemy of the supernatural, the solemn and absurd.

You express great regret that no one at the present day is able to write like Pascal. You admire his wit and tenderness, and the unique, brilliant, and fascinating manner in which he treated the profoundest and most complex themes. Sharing in your admiration and regret, I call your attention to what might be called one of his religious generalizations: "Disease is the natural state of a Christian." Certainly it cannot be said that I have ever mingled the profound and complex in a more fascinating manner.

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If you will read again the twenty-eighth chapter of Deuteronomy, you will find how Jehovah, the compassionate, whose name is enshrined in so many hearts, threatened to use his power.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and mildew. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust. . . . . And thy carcass shall be meat unto all fowls of the air and unto the beasts of the earth. . . . The Lord shall smite thee with madness and blindness. And thou shalt eat of the fruit of thine own body, the flesh of thy sons and thy daughters. The tender and delicate woman among you, . . her eye shall be evil . . toward her young one and toward her children which she shall bear; for she shall eat them.

Should it be found that these curses were in fact uttered by the God of hell, and that the translators had made a mistake in attributing them to Jehovah, could you say that the sentiments expressed are inconsistent with the supposed character of the Infinite Fiend?

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Another word as to Abraham:—You defend his willingness to kill his son because "the estimate of human life at the time was different"—because "the position of the father in the family was different; its members were regarded as in some sense his property;" and because "there is every reason to suppose that around Abraham in the 'land of Moriah' the practice of human sacrifice as an act of religion was in full vigor." Let us examine these three excuses: Was Jehovah justified in putting a low estimate on human life? Was he in earnest when he said "that whoso sheddeth man's blood, by man shall his blood be shed?" Did he pander to the barbarian view of the worthlessness of life? If the estimate of human life was low, what was the sacrifice worth?

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You see clearly that the Hindoo mother, when she throws her babe into the Ganges at the command of her God, "sins against first principles;" but you excuse Abraham because he lived in the childhood of the race. Can Jehovah be excused because of his youth? Not satisfied with your explanation, your defenses and excuses, you take the ground that when Abraham said: "My son, God will provide a lamb for a burnt offering," he may have "believed implicitly that a way of rescue would be found for his son." In other words, that Abraham did not believe that he would be required to shed the blood of Isaac. So that, after all, the faith of Abraham consisted in "believing implicitly" that Jehovah was not in earnest.

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If you are convinced that Moses and Darwin are in exact accord, will you be good enough to tell who, in your judgment, were the parents of Adam and Eve? Do you find in Darwin any theory that satisfactorily accounts for the "inspired fact" that a Rib, commencing with Monogonic Propagation—falling into halves by a contraction in the middle—reaching, after many ages of Evolution, the Amphigonic stage, and then, by a Survival of the Fittest, assisted by Natural Selection, moulded and modified by Environment, became at last the mother of the human race?

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In my reply to Dr. Field I had asked: Why should God demand a sacrifice from man? Why should the infinite ask anything from the finite? Should the sun beg from the glow-worm, and should the momentary spark excite the envy of the source of light?

Upon which you remark "that if the infinite is to make no demands upon the finite, by parity of reasoning the great and strong should scarcely make them on the weak and small."

Can this be called reasoning? Why should the infinite demand a sacrifice from man? In the first place, the infinite is conditionless—the infinite cannot want—the infinite has. A conditioned being may want; but the gratification of a want involves a change of condition. If God be conditionless, he can have no wants—consequently, no human being can gratify the infinite.

But you insist that "if the infinite is to make no demands upon the finite, by parity of reasoning the great and strong should scarcely make them of the weak and small."

The great have wants. The strong are often in need, in peril, and the great and strong often need the services of the small and weak. It was the mouse that freed the lion. England is a great and powerful nation—yet she may need the assistance of the weakest of her citizens. The world is filled with illustrations.

The lack of logic is in this: The infinite cannot want anything; the strong and the great may, and as a fact always do. The great and the strong cannot help the infinite—they can help the small and the weak, and the small and the weak can often help the great and strong.

You ask: "Why, then, should the father make demands of love, obedience, and sacrifice from his young child?"

No sensible father ever demanded love from his child. Every civilized father knows that love rises like the perfume from a flower. You cannot command it by simple authority. It cannot obey. A father demands obedience from a child for the good of the child and for the good of himself. But suppose the father be infinite—why should the child sacrifice anything for him?

But it may be that you answer all these questions, all these difficulties, by admitting, as you have in your Remarks, "that these problems are insoluble by our understanding."

Why, then, do you accept them? Why do you defend that which you cannot understand? Why does your reason volunteer as a soldier under the flag of the incomprehensible?

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How do you know "that they have been set down to work out their destiny?" If that was, and is, the purpose, then the being who settled the "destiny," and the means by which it was to be "worked out," is responsible for all that happens.

And is this the end of your argument, "That you are not able to explain the inequalities of adjustment between human beings?" Is the solution of this problem beyond your power? Does the Bible shed no light? Is the Christian in the presence of this question as dumb as the Agnostic? When the injustice of this world is so flagrant that you cannot harmonize that awful fact with the wisdom and goodness of an infinite God, do you not see that you have surrendered, or at least that you have raised a flag of truce beneath which your adversary accepts your final statement that you do not know and that your imagination is not sufficient to frame an excuse for God?

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You say that "you have known a person who after studying the old classical or Olympian religion for a third part of a century, at length began to hope that he had some partial comprehension of it—some inkling of what is meant." You say this for the purpose of showing how impossible it is to understand the Bible. If it is so difficult, why do you call it a revelation? And yet, according to your creed, the man who does not understand the revelation and believe it, or does not believe it, whether he understands it or not, is to reap the harvest of everlasting pain. Ought not the revelation to be revealed?

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You may make still another answer, and say that "the ancient Greeks were a race of perhaps unparalleled intellectual capacity, and that notwithstanding that, the most powerful mind of the Greek philosophy, that of Aristotle, had no clear conception of a personal existence in a future state?" May I be allowed to ask this simple question: Who has?

Are you urging an objection to the dogma of immortality, when you say that a race of unparalleled intellectual capacity had no confidence in it?

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The dark continent of motive and desire has never been explored. In the brain, that wondrous world with one inhabitant, there are recesses dim and dark, treacherous sands and dangerous shores, where seeming sirens tempt and fade; streams that rise in unknown lands from hidden springs, strange seas with ebb and flow of tides, resistless billows urged by storms of flame, profound and awful depths hidden by mist of dreams, obscure and phantom realms where vague and fearful things are half revealed, jungles where passion's tigers crouch, and skies of cloud and blue where fancies fly with painted wings that dazzle and mislead; and the poor sovereign of this pictured world is led by old desires and ancient hates, and stained by crimes of many vanished years, and pushed by hands that long ago were dust, until he feels like some bewildered slave that Mockery has throned and crowned.

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Science is the enemy of fear and credulity. It invites investigation, challenges the reason, stimulates inquiry, and welcomes the unbeliever. It seeks to give food and shelter and raiment, education and liberty, to the human race. It welcomes every fact and every truth. It has furnished a foundation for morals, a philosophy for the guidance of man. From all books it selects the good, and from all theories, the true. It seeks to civilize the human race by the cultivation of the intellect and heart. It reaches through art, music, and the drama—giving voice and expression to every noble thought. The mysterious does not excite the feeling of worship, but the ambition to understand. It does not pray—it works. It does not answer inquiry with the malicious cry of "blasphemy." Its feelings are not hurt by contradiction, neither does it ask to be protected by law from the laughter of heretics. It has taught man that he cannot walk beyond the horizon—that the questions of origin and destiny cannot be answered—that an infinite personality cannot be comprehended by a finite being, and that the truth of any system of religion based on the supernatural cannot by any possibility be established—such a religion not being within the domain of evidence. And, above all, it teaches that all our duties are here—that all our obligations are to sentient beings; that intelligence, guided by kindness, is the highest possible wisdom; that "man believes not what he would, but what he can."

And after all, it may be that "to ride an unbroken horse with the reins thrown upon his neck"—as you charge me with doing—gives a greater variety of sensations, a keener delight, and a better prospect of winning the race than to sit solemnly astride of a dead one, in "a deep reverential calm," with the bridle firmly in your hand.—North American Review.

THE POPULAR SUNDAY.

Senator Blair, of New Hampshire, whose idiosyncrasies in the Senate have been a feature of that body for a year, is forward again with a bill embodying the most extremely ludicrous proposition advanced since the proposal of the member from Texas to pass a law against "blowing out the gas." Blair has introduced a bill "to constitute the federal government a moral police to prohibit not only work, but amusement and recreation on Sunday." Of course the bill can no more become a law than a camel can squeeze through the eye of a needle, but Blair is backed by a powerful ecclesiastical sentiment with a long following, embracing all the religious fanaticism in the country. Every day the church and the world are getting farther apart on the question of Sunday observance. The world is in the majority, however, and seems to be making progress very fast. The popular Sunday of the future, and of the present to a prominent extent, is not to be a day of straight-faced solemnity, nor of prayer, nor hymns, nor devotional piety. The Sunday is to be a day of rest, recreation, of innocent hilarity, of amusement, of joy, of all the things, conditions, and circumstances that go to make up the sum of human happiness. The divine purpose of the day will be better subserved if it shall make the world happier, and for one day in seven lift the load of life, rift the clouds, and let in a dozen hours of sunshine. Light and pleasure are what life most needs. We can conceive of no more fitting help to the men and women who toil unremittingly for six days than a seventh day for recreation and amusement. They will live longer and be healthier than if they pass the odd day in moody prayer, and we have no doubt that heaven itself is better pleased to see a romping multitude in the woods singing, chatting, and playing than with the doleful resonance of hymn or prayer. The churches are right enough and good enough, but they will never again be the end and aim of the Sunday.—Sacramento Bee.

LITERARY NOTES.

THE Popular Science Monthly, which is one of the best of its kind, numbers Dr. Felix Oswald, author of the "Bible of Nature," among its contributors.

THERE is a letter at this office addressed to Mr. Charles B. Reynolds. It is from New Castle, W. T. We do not know where Mr. Reynolds is.

WE are prepared to fill orders for the "Ingersoll-Field Discussion." Price 50 cents. Likewise of the speech of Ingersoll in the blasphemy trial. 25 cents.

PART VII. of "Saladin's" "Woman: Her Glory, Her Shame, and her God," is at hand, containing chapters xlviii to lv of the completed work. It is an exposure of the pretended chastity of priests, under cover of which they have in the past committed the worst immoralities.

THE London, England, Society for the abolition of Compulsory Vaccination publishes a monthly magazine called the Vaccination Inquirer and Health Review. The members of the society hold that there is no virtue in vaccination, and that its enforcement is an invasion of liberty. They have established a defense fund to pay the fines and costs of those who have vaccination forced upon them. The headquarters of the society is at 77 Atlantic Road, Bruxton, S. W.

THOSE interested in phonetic spelling and new things in the way of vowels and consonants will find entertainment and instruction in Prof. A. Melville Bell's pamphlet entitled "World-English, the Universal Language." Mr. Bell contends that English is the most simple and the most comprehensive language possible, its only drawback being the unphonetic and unscientific character of its spelling; and to correct this he has invented some characters to express all varieties of sound. While Mr. Bell has accomplished his object, we are free to say that the introduction of so large a number of "accented," or diacritically marked, letters is a serious obstacle to the acceptance of the proposed alphabet. Besides the nine marked letters, he gives us ten new characters, thus losing alphabetically something of what is gained phonetically. The introduction of superimposed dots and dashes and diæreses is not exactly in the direction of simplicity, and the effect is far from esthetic. The phonetic alphabet adopted by Alcander Longley in his Altruist has in this respect an advantage over Professor Bell's invention. No doubt our author is correct in his estimate of English as the best adapted to world-use as a written language, but there are some people who could never learn to speak it. The pamphlet is published by N. D. C. Hodges, 47 Lafayette Place, New York.

WE have received from the New York Truth Seeker Company seven new publications. They are as follows:

1. "The Universe Analyzed," by Col. John R. Kelso. The author of this book warns the reader at the outset that he is following no beaten track, but has boldly marked out a track of his own. He treats of, first, the Essential Elements of the Universe; second, the Systemic Arrangement of the Universe; third, the Formation and the Dissolution of Worlds and Systems; fourth, the Manifold Phenomena of the Various Worlds; and fifth, the Origin, the Evolution, and the Destiny of Man. The last chapter is the most interesting of the series. Astronomical problems and calculations are fascinating to many, but all are concerned with the origin, evolution, and destiny of the race. To illustrate the career of man, Colonel Kelso gives us what he terms the *Arbor*

Hominis, or human tree. According to this tree, man is not a descendant but a contemporary of the monkey. He grew up separately from the other animals. He is at the apex of the tree, the four branches of which ultimate in the dog, the chimpanzee, the orang outang, and the horse. The human or main branch subdivides into the five races, the Caucasian overtopping the others. The author holds that evolution is not a procession, but that "all the individuals of the race, except a few abnormal stragglers, march abreast, like an invading army, and cross at the same time the boundary that separates the lower kingdom from the higher." Those who do not cross with the rest are permanently left. Thus, as we might say, the monkey will never become a human being, the Ethiopian cannot change his nature to that of the Mongolian, and the Chinaman can never become an American citizen. Each branch of the tree is distinct. Colonel Kelso's book is certainly original, fascinating, and, above all, perfectly clear and comprehensible. If his teaching is correct (and we do not know whether it is or not) he has given our knowledge of evolution a vast accession. The price of the book is $1.

2. "The Bible of Nature," by Felix L. Oswald, M. D., in twenty chapters. This work takes up nearly all the important problems of life, and deals with them in the light of history, experience, and reason. The method is admirable and the treatment is characterized by clearness, originality, and good sense. The bane of this world, the author believes, is "otherworldliness," and to this he correctly traces about all the evils that trouble us. Those evils that otherworldliness has not originated, it has fostered and perpetuated. Dr. Oswald is a thorough scientist, but his specialty is those problems which directly affect the health, happiness, and liberty of the human race. In this, his chosen field, he has scarcely an equal. "The Bible of Nature," price $1.

3. "The Stage and the Pulpit." An interview with Col. R. G. Ingersoll, in which he gives his opinion of the comparative merits of the stage and the pulpit, of the Catholic church, of the trial of the Chicago Anarchists, and of other interesting things. Price, 5 cents. We venture the information that Colonel Ingersoll is a well-known and able writer.

4. "Materialism; Its History and Its Influence upon Society," by Dr. Louis Buchner. The conclusion here reached is that the result of Materialism is expressed in the motto which closes this pamphlet, "Liberty, education, and prosperity for all." Dr. Buchner is one of the ablest of the German scientists, and a thorough Freethinker. Price of "Materialism," 15 cents.

5. "Religious Problems," by L. K. Washburn. We do not know of any other man of his years who has written, delivered, and published so many good lectures as L. K. Washburn. Week after week he puts them forth from the platform, through the Investigator or the Truth Seeker, or in pamphlet form. Mr. Washburn is a rising man and a coming man, and he is getting there by hard work. The present pamphlet sells for 10 cents.

6. "An Outline of the French Revolution," by W. S. Bell. This is a republication of a pamphlet issued by D. M. Bennett. The French Revolution figures among the stock arguments of the clergy by the atrocities of which they seek to illustrate the effects of religious freedom. From this pamphlet the reader will learn that the evils of that period were the direct outcome of ecclesiastical oppression. Price 25 cents.

7. "Our Lord and Savior Jesus Christ," by T. E. Longshore. Ever since the Revised Version of the New Testament was issued Mr. Longshore has been going for the revisers and showing that they failed in the conscientious performance of their duty. The pamphlet at hand is one of his many able articles on that subject. By a study of the "Companion of the Revised New Testament" he makes the discovery that Jesus Christ is not the name of a man, but of, so to speak, a state of mind. The term has been clothed upon and personified by the church. Price 5 cents.

PARSON STARVEM—Brother Bobley, I'm grieved to see you coming out of a beer garden so soon after leaving church.

Bobley—Well, fact is, I felt uncommonly hungry after the strawberry sociable, and they have a jolly good lunch in here. —The Judge.

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FREETHINKERS FROM FADERLAND.

Sunday, May 20, was the opening session of the Chicago German Freethought society, the North American Turner Bund. It will be a memorable session in their annals, as the most intellectual members were sent from every state, and almost all the territories, to decide, besides the regular business, whether they should become conservative reactionists or uphold a radical standard. To be explicit:

1. Whether the Bund should approve the course pursued by their official organ, the Turn Zeitung, for the past two years.

2. Whether they should identify themselves with a paper which sympathizes with Anarchists and denounced their hanging as judicial murders.

3. The Bund should not allow their organ to assail religion or monarchy, as the constitution left every one free.

It appeared that some Germans are as stupid as the readers of English Freethought papers who cannot discern between the advocate of Anarchy and one who demands justice even for his enemy—the Anarchists. Since the Haymarket tragedy the Turners have been considerably torn up, as August Spies was, a few years ago, the presiding officer of the Aurora Turn Verein, and four years ago a prominent delegate to the Bund.

Editor Boppe, as a matter of course, took exactly the same bold position as Macdonald of the Truth Seeker, and others who had reliable information. And the parallel is still more striking when it is shown that the Truth Seeker fought Anarchism the same as the Turn Zeitung. But when fear and terrorism closed the mouths of many and silenced their pens, Editor Boppe denounced the unfairness of their execution as murder.

President Starkloff, of St. Louis, made a strong, courageous address showing the injustice of the imputations heaped on the editor of the official organ.

The secretary's report showed a total membership of 29,147, an increase of 2,425, and urged special organization to fight the Prohibition party, such as personal liberty leagues. The election of both temporary and permanent offices demonstrated that the radicals were in a great majority, a result which the labors of Carl Plum helped materially to accomplish on his recent trip to California.

After a five hours' session of furious wrangling, Editor Boppe was sustained by a vote of three to one—421 to 158.

The next day the conservatives were mollified by adopting a resolution declaring the Turners favored liberty, but also stood for law and order.

During the Monday's session the sad announcement was made of the sudden death of Adelbert Kruger, a delegate from Dayton, Ohio, whose remains were viewed next day and escorted to the depot by the delegates.

Among the congratulations, letters, and dispatches was the following signed by the secretary:

The American Secular Union hereby sends greeting to its German compatriots, who first planted organization in this republic for the preservation of Freethought against insidious ecclesiastical encroachment. Though divided by language, we are one in purpose. May your labors be successful in elevating the standard of Freethought, so that it shall ever be recognized as the synonym for moral heroism, intellectual grandeur, and freedom universal.

The platform committee reported an important change, the negation of the long-standing resolution demanding the abolition of the United States Senate, which was adopted.

At the conclusion of the four days' session, President Lieber made the closing address, and the convention ended in apparent harmony.

The Germans are far ahead of the American Freethinkers—they comprehend the necessity and value of organization to maintain liberty of thought. E. A. STEVENS.

THE NEXT LIBERAL OR SECULAR CONGRESS.

We have received a notice from E. A. Stevens, Esq., the secretary of the American Secular Union, that its next Congress will be held at Pittsburgh, Pa., in October. For several years this annual meeting has been held, and it is very desirable for many reasons, which will suggest themselves to our readers, that it should not be suffered to be neglected, but receive a generous and continued support for many years to come. The primary and immediate object of this Congress (as we understand it) is to organize the Secularists or Liberals of the United States (and also of Canada) into one general body in order that they may act in union and concert in maintaining, as a basis or platform of operation, the "Nine Demands of Liberalism."

Of the entire correctness of this platform as a basis for the formation of a Liberal, Secular, and constitutional party, which shall unite the rational or anti-theological element in its warfare against religious bigotry, intolerance, and superstition, there can be no question in the mind of any reflecting Liberal. Nor is it any the less self-evident that a general organization of the friends of this most excellent platform is imperatively needed now or immediately, to help its development and promotion. Never were there a couple of truer maxims than these, that "Eternal vigilance is the price of Liberty," and that "In union there is strength." Let these great truths never be forgotten, but always kept in remembrance and carried out on all occasions to the best of our ability.

We may learn one good lesson, at least, from our sectarian enemies—and that is, to follow their example in organizing for mutual strength, protection, and diffusion of our views. Why! just consider for a moment what they are about, and what we are doing, or rather what we are not doing. Every one of the little, petty, fanatical sects that swarm over the land as it is said the locusts did over Egypt (and to about the same purpose!) is organized and in working order. But we Liberals, who are really a large party, seem to prefer, as a party, to keep shady instead of coming to the front, and showing our hands, and standing up to be counted.

This ought not to be the case any longer; and as one step in the right direction, we hope that the Congress at Pittsburgh may be well attended, and prove a great success by its influence, talent, and numbers. This subject of organization is a very important and suggestive one, and we shall return to it again and often.—Investigator.

A LESSON FROM ABROAD.

The struggle now going on in the Netherlands upon the question of religious instruction in the public schools has, it seems to me, an important lesson in it for us in America, where a contest on the same point may soon be expected.

The avowed object of the conservative party there is to overturn the present Secular school system and introduce Christian instruction in the schools. The Liberal party, in favor of maintaining the Secular character of the schools inviolate, has, until recently, maintained its ascendancy and would have continued to do so but for a coalition of the conservatives with the clerical or Catholic party, who, as here, have established parochial schools of their own where religion is taught. By this strange union of Protestants and Catholics the conservatives have been successful in the late elections and have obtained a majority representation in the next House.

Now is not that move one that is very likely to be tried here? I notice that the National Reform Association, as it calls itself, which has for its object the Christianization of the United States Constitution and the forcing of religious reading and instruction into our public schools, has already made overtures to Roman Catholics indicating their desire for such an alliance. I note also that, for the first time, this association has sent an agent to this coast, Rev. J. L. McCartney, of Geneva College, Pa. Mr. McCartney addressed the Methodist ministers at their meeting last week Monday, and the Congregational clergymen at their meeting last Monday in the Y. M. C. A. parlor. He desires to form a branch of the association on this coast. All the more need of a Secular Union, and Freethought labor. J.

FOR PRESIDENT: COL. ROBERT G. INGERSOLL.

Why not? I believe that the time is ripe, and while our candidate may not be elected, we should bear in mind that all parties must make a beginning. Let him be nominated. If defeated at first, let us persevere. The third time we should win without doubt, and elect our president of the United States.

There are at least one million Liberals who would vote for Colonel Ingersoll. A great many would vote for him who neither subscribe for Liberal papers nor are known as workers in the cause, but nevertheless are out-and-out Liberals. If not successful in our first effort, it would at least kindle the flame, so that by the time we get ready to elect another president, four years hence, we would have shown the multitude that we have a torch around which all may gather; and when the good and eloquent colonel came among them personally, the opposition would be so small that his election might be assured.

While I would like to see him the candidate of the Republican party, I know that such an event cannot at present be looked for, as he would neither aspire to it, nor would he think for a moment of wrecking the chances of that party. I do not believe he would pull a single political wire to be the candidate of the Republicans. The Liberals themselves should nominate him, and vote as they think. I believe that to-day there exists no man better fitted for the position—none wiser, none clearer headed upon every question where statesmanship is required; no fairer judge of the relations of capital and labor, church and state, and all questions a knowledge of which would go to make up the capabilities of the best president this country ever had. X. Y. Z.

San Francisco, June 9.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland	Or.	June	3	Walla Walla, W. T.	"	14
Talent	"	"	4	Union	Or.	"	15
Jacksonville	"	"	5, 6	Baker City	"	"	16
MyrtleCreek } Roseburg }	"	"	7–10	Boise City	Idaho	"	19
				Ogden	Utah,	"	21
Coos County	"	"	11–19	Morgan	"	"	22
Silverton	"	"	22–24	Coalville	"	"	23
Stayton	"	"	24, 25	Park City	"	"	25
Lebanon	"	"	27–28	Salt Lake City.	"	"	26
Molalla	"	June 30, July 1		Murray	"	"	27
Eagle Creek	"	July	4	Heber	"	"	28, 29
Sandy	"	"	5	Denver	Col.	Sept	2
New Era	"	"	6	Seward	Neb.	"	5–6
McMinnville	"	"	7–9	Wahoo	"	"	7–8
McCoy and Ballston, Or.			10–11	Fremont	"	"	9
Forest Grove	Or.	"	15	Omaha	"	"	10
Hillsboro	"	"	16–17	Creston	Iowa	"	11
Portland	"	"	18	Ottumwa	"	"	12
Astoria	"	"	22, 29	Salem	"	"	13
Cathlamet	W. T.	"	24–27	West Union	"	"	16–17
Pasco, Waverly, Colfax, and Spokane Falls, W. T.		Aug.	1–12	Dwight	Ill.	"	19–20
				Chicago	"	"	23
				Pittsburgh	Pa.	"	30

THIS instructive item we find in Dr. Foote's Health Monthly: "A faith cure healer at Salina, Kan., tried to cure a case of small-pox by the laying on of hands, and now the doctor and his patient are quarantined in a suburban blacksmith shop."

THE people in the Southern States have become so deeply interested in the subject of attracting settlers from abroad that camp meetings in that section are now called "heavenly immigration conventions."—Chicago News.

THE GIFT SUBSCRIPTIONS.

To the Editors of Freethought:

I think that Mr. Putnam has adopted a good plan in his letter of the 9th inst, in which he makes us all partners in the success or failure of FREETHOUGHT. I cannot do much, but I know I shall be none the poorer, and shall certainly feel a good deal better, if I do a little something to help. I feel a little mean in taking advantage of his extremely liberal offer to furnish the paper one year for one dollar, but it will enable me to get more readers for it than I could otherwise afford to get. Inclosed please find postal note for three dollars for three gift copies, to be sent to inclosed addresses. T. A. MARTIN.

Stockton, June 11, 1888.

To the Editors of Freethought:

I have just read Mr. Putnam's "Personal" in this week's paper, and have resolved to do at once what I have been thinking of doing for some time. I do not feel able to do very much, for I have five children to educate and provide for, and am only in very moderate circumstances; but I feel that FREETHOUGHT must be sustained, and that I should be doing myself and my family a far greater injustice by not doing a little to help, than I shall by giving five dollars to help sustain such a grand young paper as FREETHOUGHT. I therefore send you five names and five dollars for five "gift copies" for one year. I should be glad to do more, and cannot relieve my conscience by doing less. JOSEPH COOK.

San Jose, June 10, 1888.

To the Editors of Freethought:

I could not spare $20 to help your paper, but have resolved time and again when I have read the appeals of yourselves and others to Freethinkers to do something to sustain the only purely Liberal journal on the Pacific Coast, that I would do something, and would at least get one more subscriber even if I had to pay for it myself. I have carelessly failed to do so until I read to-day Mr. Putnam's letter in the last issue, and I now send two names and two dollars for gift copies, instead of one, as I had intended. I don't believe there is a Liberal on this coast so poor that he cannot spare one dollar over and above his own subscription to help put the paper on its feet, and I should be ashamed for him if I knew he could and would not. LIBERAL.

The San Francisco Lecture.

To the Editors of Freethought:

Under the above heading appears your report of the beginning of a movement having for its object the flinging aside of the scales of bigotry.

Sirs, I read it with some regrets, mixed with a little indignation. I regretted very much that Mr. Putnam merely "urged the necessity of organization." I regretted that it was only deemed necessary to prepare "for the next Paine celebration."

Now, Sirs, are we, or are we not, simply treading in the footsteps of Paine? I yield to no one in my respect and admiration for the Deist of other days, but I respectfully submit that Paine himself at this day, with the results of to-day's scientific research at his commands, would have been disgusted at the milkery-watery Freethought offered to the public, who wish to be able to give a "reason for the faith that is in them."

Organization, to be useful, must be definite. Having declared its objects, it must seek to achieve them; and surely in this, Freethinkers will not be behind the orthodox and superstitious Christian in whatever camp he may be found.

The recent lecture was not a success. Not one of every thousand in this city knew of it. Why was this? Had an organized society existed, justice to Mr. Putnam would have been rendered. As it was, a well reasoned address was delivered to a handful of people gathered at the feet of the lecturer.

Sirs, I contend that San Francisco contains the required elements of a successful Secular Society, and that we have no need to depend upon the adventitious aid that may be contained in the respected name of Paine.

We have to meet superstition in this city. It is rampant. It depends for its existence upon the most obscene and the most blood-thirsty book ever cudgeled out of the brain of man. It should be our duty to "destroy the wretch." Organization only can do this. With an organized society working week by week to gain converts, we should in a short time be able to engage, and keep fully employed, a lecturer in this city. We should be able to show the Christians, from whom proceed all the crimes and all the wretched misery, that Freethought alone contains all that is elevating, and all that can breathe into man the religion of humanity.

I send this note as an appeal to the Infidels of this coast. Unless a determined step is taken at this time, a golden opportunity is lost. In our day it may not return. CLIFFORD DIX.

San Francisco.

An Enterprising Patron.

To the Editors of Freethought:

I have just returned from my trip to Denver, which detained me over a month, and am happy to return to my San Juan home once more. I have purchased and will proceed to erect immediately a ten stamp mill on my property near Gladstone, nine miles from this place, up Cement Creek, but we cannot do without FREETHOUGHT to cheer us on to success. So you will find inclosed the balance of my yearly subscription.

Wishing you unbounded success, I remain most truly your friend,

Silverton, Col. PERRY FISHER.

The Will for the Deed.

To the Editors of Freethought:

Yours of June 2 at hand. You say my name has been left with you as a Liberal. You have been rightly informed. Though I have evoluted, I was trained strictly in the straitjacket kind of churchism. I would like to take FREETHOUGHT, but I am taking the Truth Seeker, and have been for the last seven or eight years, and am taking three other papers, which is about all I can read, and all I can afford these hard times. If I had known of Mr. Putnam's lecture at Raymond, I would have been there sure. If ever I come to San Francisco I will come around and see what kind of fellows you are, though I know you both well, having read every line that either of you have written for the Truth Seeker for the last seven or eight years. S. L. HOGAN.

Mariposa, Cal.

Back Again from the Valley.

To the Editors of Freethought:

I am uptown to-day for the first time in five weeks. I have been paying the penalty for disregarding the laws of nature. The doctors called it brain fever. I was told I could not live. I told them I was ready to go, and some of them insisted on having a clergyman come in and pray for my soul. He came and asked me if he should pray with me. I was so weak I could hardly open my eyes. I did not give consent to his coming. I asked him if he had faith in prayer. He said he had. I told him if he would move the bed from one side of the room to the other by prayer, he could pray for my soul. You should have seen the look he gave me. He called me a blasphemer and said I was too wicked to live. I gave him a good cussing and commenced mending, and am up and well to-day. I am going to work and will send you some of my first week's wages. I got more strength (spiritually) out of FREETHOUGHT and the Truth Seeker in my sickness than anything else. The cry has been, "Wait till Stalley gets near death, and you will see how his religion stands." I think I have proved it sound to the core.

Howard, Kan. FRANK STALLSMITH.

JAMES PARTON is living in a quiet part of the picturesque old town of Newburyport. A writer in the Boston Post tells the story of how Parton, who was born in England sixty-six years ago, came to be the popular biographer of many eminent Americans: One day, while he was employed on the New York Home Journal, he dined at a restaurant with Mason Brothers, publishers, and the talk turned upon books. Parton happened to say, "What an interesting story could be made out of the life of Horace Greeley if a person could only get at the facts!" One of the publishers said, "Why don't you do it?" The young man replied that it would require an expensive journey and a year of labor, and that he could not afford it. A few days later the firm agreed to advance the money requisite, and the book was thus assured. Parton went from house to house in New Hampshire and Vermont, making inquiries. Thirty thousand copies of the work were sold, which yielded the author two thousand dollars above the cost of production. "Upon that most insufficient capital," the author said, "I had the temerity to set up in business as a book-maker."—Argonaut.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - JUNE 23, 1888

THE Congregational ministers of San Francisco last Monday tabled a resolution indorsing the National Reform or God-in-the-Constitution party. They are not quite ready for the Inquisition.

THE question now arises whether or not Mr. Gladstone will return to the attack upon the arguments of Colonel Ingersoll. In the previous case he went out for wool and came back shorn.

IN the steeple of a church up California street, a little way from this office, hangs a bell which sounds the alarm in case of fire. But why should it be rung when a good Catholic goes to his reward?

THE $200 check sent to the Fourth of July executive committee and the $100 check forwarded to the National Educational Association are double proof that the Brewers' Union believes that the young idea should be taught how to shoot.

THE one hundred and thirteenth anniversary of the battle of Bunker Hill occurred on June 17. As it was Sunday the event was not celebrated on that day. Sunday was instituted by Constantine in the fourth century, and again, as Mr. Remsburg has said, a national holiday has been ignored and dishonored that the authority of a Roman cutthroat might be recognized and honored. It may be pertinently asked how long the cross is to displace the flag in the American republic.

THE News Letter takes to itself the credit of being a prophet because it said that the Irish would not disobey the papal rescript, and because it is now able to say:

"The pope is on top. After all their bluster about not taking their politics from Rome, the Irish are quietly submitting to the holy council's rescript, and already one of the most truculent of the so-called Nationalist bishops has served notice upon his flock that any adverse criticism of the rescript will be followed by excommunication."

It did not require the vision of a prophet to see this result. The pope owns nine-tenths of the Irish people, body and mind. But they are not alone in their mental serfdom, for half the religious world to-day is under the lash of the Italian boss, Pope Leo XIII. It is an unwelcome and melancholy fact that the minions of Rome are increasing and overwhelming us, but it is true, and they will elect the next president of the United States.

JUDGE JAMES G. MAGUIRE has published a book entitled "Ireland and the Pope," being "a brief narrative of papal intrigues against Irish liberty, from Adrian IV. to Leo XIII." The Weekly Star, in reviewing the work, is careful to say that "the book is not anti-religious nor anti-Catholic; it is written on Daniel O'Connell's principles—'as much religion as you please from Rome, but no politics.'" We do not see, then, how the work can be very thorough in its treatment of the subject. The Roman Catholic superstition gives the pope his power over the people of Ireland, and he will hold that power as long as they hold the superstition. Make the Irish people Freethinkers, and the pope will send them no more rescripts. Furthermore, O'Connell's phrase, "As much religion as you please from Rome, but no politics," is destitute of good sense. Rome's religion is worse, if anything, than its politics, and a religious dictator is as great an impostor as a political one.

NEWS AND NOTES.

Roseburg is the seat of Douglas county, a pretty little place among the green hills; but six churches are there, and so I did not find my way altogether lovely. The Freethinkers of this place are in a kind of "masterly inactivity." They do nothing, because they think there is nothing to fear, and the path of evolution is smooth and bright. They are "out of the woods" and the rest of the world are bound to come sooner or later. However, I did not have to fight my battle all alone. Worthy allies are here. W. F. Benjamin, of the Plaindealer, the Republican newspaper of the county, and whose rooster was on the rampage as I struck the county, is a fair and square Freethinker, and is not afraid to show his colors like a man, and he aided effectually as a base of supplies.

The "mine host" of the McClellan House kept me in good bodily condition, and I advise all wandering pilgrims, whatever may be their mission, to locate in his vicinity. He can comfort the inner man.

Then there was my good friend, Engineer Wheeler, of Grant's Pass, strong as the oak, who will never say die even though the avalanche is right upon him. He can face death and go him one better, and "live to fight another day."

Then there was Frazier Ward, of Looking Glass, who will never go to the rear when the banners of Freethought are in the air.

Then there is Solomon Mendall and his wife. They walked twenty miles to hear the lectures, and they beat the Methodists all to pieces. There is not one of them that would walk twenty miles to hear a preacher. Mendall says he has been thirty-eight years in the church of Freethought, and he has never heard his kind of a gospel, and he was bound to do so or perish in the attempt. He was on hand. Just think of a woman walking twenty miles to hear a Freethought lecture. Where is the Methodist "woman in subjection" who will do that, even with the

terrors of hell-fire to urge her faltering footsteps? Not one of them can beat the record of Freethought, although it is "go as you please."

Then there were Burke and Harper, of Anglo-Saxon blood, who came six miles to the bivouac of the Liberals, and Philip Damotta, and James Velzian, and others; and so orthodoxy did not have the best of it, and we held our own.

We gave three lectures. It was rainy all the time, and I have come to the conclusion to have a pair of "web-feet" in order to survive the flood. We had good audiences, expenses were paid, and I mean again to bring our forces into play and storm this conservative fort.

Long as the lamp holds out to burn,
There is a chance for the tide to turn.

That is the way we sing the old song.

My friend, Edward Cox, of Laird's Ranch, met me at Roseburg, and Monday early we started for our trip over the hills, not knowing by the way the rain poured down but that we would have to take a canoe part of the way. Our veteran friend and Liberal, Stephen Minard, was with us as far as Looking Glass. He has suffered a great loss, and his host of friends sympathize with him in his too common sorrow in this tragedy of life. He is an old settler in this country and one of the leading citizens. A few days ago, returning from a visit to his sons in Coos county, coming down the steep mountains his horses took fright by a sudden clap of thunder and plunged furiously down the declivity. At a sharp turn in the road the wagon was overturned, and Mrs. Minard was so seriously injured that she died in a few days. Mr. Minard was thrown twenty feet from the wagon, and was unconscious for an hour or two. The accident occurred miles from any habitation, and it was some time before Mr. Minard could obtain help for himself and wife. Amid these horrors of fate, what can one do except give the helping hand and the voice of sympathy? It is man to man alone that can give any comfort in these awful experiences. The heavens are cold and dumb, and there is no consolation in the blank skies. It is not in "the fatherhood of God," but in "the brotherhood of man," that the light appears by which we can find hope in the wreck of life's dearest joys.

From Looking Glass we press on. Friend Cox is one of those philosophical pioneers who never take anything amiss. He has hunted all over the hills, and neither lightning nor earthquakes could disturb his equanimity. I felt that I was all right, no matter if the windows of heaven did open and make things lively. A long day's journey we pass, and when evening's gold is streaming through the vast arcades of the forest, and the tumbling river, and mossy stones, and towering heights are bathed with brilliance, we come in the heart of the wilderness upon the "Halfway House," where friend Laird keeps open the hospitable door. All was cheerful here—the supper, the firelight, the pleasant company. Mrs. Laird received us with matronly grace. The fair forest maiden, Miss Emma, of one year ago, is absent, for the bridal wreath is on her brow. But there is a house full of children who make music and give me happy dreams.

There were Walter, Joseph Lane, John Haley—boys in whom the spirit of Freethought makes happiness. There was no cathedral here in the midst of the solemn woods, but humanity and joy. One was absent, alas! Carl Everett, a beautiful child, who heroically met the fate that is for us all, even before the morning dew had vanished. His father watched over him day and night for weeks, but the enemy could not be defeated. He was too strong, and the flowers now grow over the grave of the beloved child. Only with tears, only with hope born of affection, can we stand by the green temple of death and see over the flowery altar the white radiance of the eternal world, of which we know nothing, but believe all that love can make. Another child is on a bed of sickness. Friend Laird has had a trial that would shake the heart of the strongest man. All his family have been in danger, and the shadow of death has fallen. Deeply do we sympathize with his brave spirit; heroically has he borne the storm, and fronts life with undaunted courage. Only by our humanity, by noble fellowship, can we help our struggling band to meet the forces of destruction. No priest can give any hope. It is simply the heart of love that sustains in these dark hours.

Early on Tuesday morning the rain was pouring down. We prepared for all emergencies, and started off into the "endless woods." Our luck was good after a while. The blue sky appeared, and the glorious sunshine poured down into the green recesses of the forest, and with light hearts we went onward.

Half way from Laird's to Myrtle Point, we met James Laird himself, returning from Coquille, where he had been taking his sick boy. A hearty greeting I had from this true and noble ally, always ready to do his best for Freethought, and, like an oak, strong against the tempest. We halted and took our lunch together at midday.

Here I bade good-bye to my comrade Ed. Cox, and long shall I remember his gray team and good fellowship; and every time I come to Coos county, I shall look out for this genial companion.

Laird takes me on to Myrtle Point. Here we arrive at four o'clock. P. M. Lehmherr, the bishop of this domain, is ready to greet us—a bishop indeed of the glorious church of Freethought. His wife is Catholic, but gentle and true and humane, who shows how sweet religion is in spite of theological dogmas. Mrs. Miller and all the little children and Mrs. Dixon—daughters of the veteran—were there to welcome in the opening campaign of Coos county.

It was all that heart could wish, only that Brother Bender's cornet was in San Francisco, and its martial strains could not greet our ears, but the spirit of the genial music was with us nevertheless. There were flowers in beautiful array, presented by Mrs. Lat Wise, and in these we found the melody of the occasion. The hall was full and the opening of the campaign in Coos county was most auspicious.

Wednesday morning we came down the Coquille river. I am now at the Schroeders'—at Arago—at the store and the post-office, where people do congregate. This afternoon I lecture on "The American Republic."

The skies are lowering. It looks like rain. But the sternness of nature will be answered by the enthusiasm of Liberalism. The world is going ahead. Through the imperfections of nature we will reach the perfection of humanity. Coos county will not be behind in the grand march. Next week I will tell you all about our triumph here. I am with the Schroeders, a regiment in all, and there's no such word as fail. All is hope; the movement is forward.

SAMUEL P. PUTNAM.

Arago, June 6, 1888.

MOSES HULL, of Des Moines, Iowa, announces that he will meet Clark Braden in debate wherever a discussion is demanded. Mr. Hull is an able debater, and would metaphorically wipe the floor with Braden, or wipe Braden with the floor, as the case might be.

INGERSOLL FOR PRESIDENT.

This nomination was made last week by a correspondent of FREETHOUGHT, and the first impulse of every Freethinker would be to second and support it. Certainly, if there is one man in this country who rises head and shoulders over all the rest, that man is Ingersoll. He is great and mighty. Unapproachable as an orator, of magnificent proportions, of capacious intellect, of subtle wit, of unbounded sympathy with all, he fills the public eye and ear and heart. Nothing within the gift of the people of the greatest nation on the globe could be equal to the gifts with which nature has endowed him. To put him at the head of the nation politically would be to him but a change of place. He stands at the head now. He cannot be "raised" to the presidency; the presidency can only be raised to him. The office has heretofore distinguished the man. He would distinguish the office. He has never held any position under the government; he has never used political place for advancement in the public notice. Yet he has risen above all office, above all place. There has been no tidal wave in his career, no great occasion, except such occasions as his presence and his genius have rendered memorable. He has exalted every walk in life in which his feet have trod.

Such a man is Ingersoll. But could he be elected to the presidency by popular vote? that is the question at issue. He might be if nominated by one of the two great parties. And if he were nominated, the campaign with Ingersoll in it would be historic. The speeches by the candidate would live forever. But on the other side what might we not look for in the way of opposition? It would be a campaign of mud. The ministers would be in it—all the Clark Bradens, the Browns of Dubuque, the priests of Rome, the jackals of politics, the hyenas of the religious and secular press. The last presidential campaign was indecently conducted, owing to the scandalous element furnished by the Rev. Mr. Ball, and the present campaign has opened with a worse-flavored scandal retailed by the Rev. Mr. Pendleton. But in these instances only the political prejudices of those particular clergymen were aroused, whereas a campaign led by a Freethinker would awaken their religious prejudices as well; and everybody admits that, prompted by religion—that is to say, by superstition—the cruelest, the bloodiest, and the meanest acts ever charged to human beings have been performed. It is asking a good deal of any self-respecting man to request the use of his name as standard bearer in such a war as this. We doubt if the colonel would accept the well-intended honor.

Perhaps it would be better to leave our champion to his own destiny. He is working it out well. He knows that he has the moral support of all the Freethinkers in the country. On the one question of religious freedom he is our acknowledged representative. Politically his views are adverse to those of many Liberals who are affiliated with the old parties. He is a Republican; many Freethinkers are Democrats. He is a protectionist; many Freethinkers favor free trade. He is opposed to Prohibition; many Freethinkers differ with him on that subject. He would find that at least some of his foes were those who are now, so to speak, of his own household.

On the other hand, there is a feeling which cannot be repressed that the greatness of Ingersoll should be recognized in some palpable way by the people of this country. Naturally he is thought of in connection with the presidency. We would like to see him there, and we speak the sentiments of a hundred thousand Freethinkers when we say we would like to help put him there.

THE AMERICAN SECULAR UNION.

There seems to be some misunderstanding in regard to the American Secular Union. It has been asserted that there is demand for a change of front and "fixing up." This is simply a mistake. Nothing of the kind is needed nor expected. The Union is in a very healthful condition. It does not require the services of a doctor. It is lusty and full of hope, and can make its way without any prescriptions. Medicine of any kind would be death.

To assert that the Union is not sustained by the Liberals of the country generally is an error. It has the support of the representative men of the party, of Ingersoll, Courtlandt Palmer, the Drs. Foote, and others, and of live Secular Unions. There has been no rebellion, and no fault has been found. So far as heard from, the Union has the hearty indorsement of the working portion of the Freethinkers of the country.

There is a mass of indifference among Liberals in regard to the campaign work. But this has always been the case. The Union started against this mass of indifference, which was one of the first obstacles in the way of its success. The Union has done more than any other organization to remove the indifference. It is well known, by those who understand the Liberal people of this country, that at least nine-tenths of them are totally careless of every progressive undertaking. This is simply the fact, whatever the cause of it may be. It has been so for fifty years. Every one of our Liberal papers has had to struggle against this lack of devotion. To-day all the Liberal papers combined have not one-tenth part of the Freethinkers of America on their lists of subscribers. The Union is weakened by the same cause. It has had this apathy to contend against, which has already destroyed many a promising movement. To accuse the Union of non-success for a condition of affairs which has always existed is simply absurd. If Liberal journals, edited with the genius of a Seaver, a Bennett, and others, have not been able to excite the universal enthusiasm of Liberals, how can it be expected that the Secular Union will do the same thing with less means at hand for its work?

There are a million Liberals in this land. How many of them support the Investigator and Truth Seeker? It might just as well be said that these papers, doing such splendid service, have not the hearty co-operation of the majority of American Liberals, as to say that the Union has not.

The great Liberal movement of America is carried on by a very small minority of those who are outside of the church. About one in ten of Liberals is a live Liberal—a real worker and contributor to the cause. Of this small working force, however, the Union has the support of a vast majority.

Why should it not have the support of every earnest Liberal? The platform, the methods, and the administration of the Union are Liberal and wise.

Does anyone desire to change the platform of the Union—the Nine Demands of Liberalism? To do so would annihilate the Union. It would create division. However important any other reform might be, it cannot be attached to the work of the Union, whose sole object is the separation of church and state.

After the experience of ten years, to change the platform would be suicidal. No true friend would think for a moment of any such "fixing up."

The methods of the Union, adopted at Cassadaga Congress, have met with greater success than any other methods, and have given the Union more prosperity than any other methods.

There has been some opposition to these methods. At the New York Congress especially, and at Chicago, efforts were made by certain parties to change these methods. This effort was defeated by the almost unanimous decision of each Congress. The vast majority—we might say all those who have contributed to the funds of the Union—have indorsed these methods, which have created more interest than ever before in the work of the Union. A far larger number of people have been reached, more lectures have been given, more books sold, more pamphlets distributed than ever before. There has been a wider acquaintance and fellowship among Liberals. New Unions have been formed. Freethought halls have been built, and throughout the length and breadth of the country there has been agitation and progressive activity. To change these methods would be disastrous. With the small means at command the success of the Union has been remarkable. Other methods have been tried and failed. With the adoption of the present plan, there has been new life, more determined effort, more unity, more achievement. There can be no doubt of the wisdom of this plan. Congress after Congress, in spite of factious opposition, has declared in its favor. To abandon it is to abandon the Union itself. To change is to put the Union upon the death-roll.

Shall the administration be changed? What attacks have been made upon the administration except personal attacks, composed of slanders and miserable gossip? The official conduct of the administration has not been in the least impugned. Everything has been fair, square, and honorable. The most bitter accusations have failed. Every cent has been accounted for. There has been no extravagance, no misappropriation. The affairs of the Union have been conducted economically. Only the enemies of the Union have assailed the conduct of its officers. Its friends are satisfied. To change the administration would be folly. It cannot be done without injustice.

The secretary is the chief executive officer. Upon him rests most of the burden and responsibility. He must go ahead and mark out the campaign. He should be sustained, encouraged, and kept in his position long enough to carry out his purposes. The last Congress elected to this position a man of eminent ability, who has shown his fitness for it by bold and self-sacrificing labors. He was taken from a lucrative business, and receives less salary than before. The Union is in honor bound to retain the services of so faithful a secretary—to give him a chance to prove his mettle, and the value of his policy. He has been welcomed by the best Liberals in the land. He has the confidence of all. He has infused new energy into the affairs of the organization. He has given it brighter promise. It is our manifest duty to keep this brilliant executive officer where he is. A better cannot be found. His experience of this year will be of value for next. To change so important an office would be a surpassing blunder.

The Congress is to be a rally of friends. It is to be for harmony, for enthusiasm, and for action. It is not for change, for "fixing up," or for any compromise. It is for a forward movement with those who have already proved their fitness. It cannot be possible that the great body of working Liberals in this land will now make a backward plunge and destroy the noble promise of the hour.

It must be remembered that the American Secular Union is the pioneer corps of reform. It has to work with rough materials and few means. It is on the frontier line. It has neither fashion nor power to support it. In the very nature of the case it cannot have a large following. The multitude do not see the vast importance of its radical work. The Union deals with fundamentals, and not with surface-questions which are more or less popular, and which are more taking because more easily understood. It is exceedingly unjust to condemn the pioneer corps for not doing like the organized army, or for not being an organized army. It cannot be other than a pioneer corps. That is the necessity of the situation. To make the American Secular Union like an organized army with divisions, and brigades, and regiments, and companies would be to destroy it. That is not its mission. It cannot compete with the churches in these methods, for it has not the wealth of the churches nor the numbers of the churches. The Union is simply "blazing" the pathway for the future grand armies of Reform. It must go here and there, wherever anything can be done in anyway, and push things without much reference to the order of so doing. To criticise the American Secular Union for not being as precise in its arrangements as "the Ancient and Honorable" companies that parade the metropolitan streets is both ridiculous and unjust. The Union, most of the time, is in the woods where no roads have ever been cut, and it must press on without much regard to uniformity of step.

Without doubt the friends of the Union realize all this—the difficulties of the work, the smallness of the means, and that great advance cannot be made. There must be patience, magnanimity, generosity in our little band. All must take hold and help. Those who are chronically dissatisfied with the Union should leave it and work their own way. The Union will not abandon its present policy. There is plenty of room in the world for those who think otherwise to act otherwise, choose their own methods, and enter into honorable competition.

The next Congress will undoubtedly be perfectly harmonious. Friends will agree, join hands, and go ahead to better things. There must be constant movement. We are in the enemy's country, and must be always on the lookout. We can't indulge in dress parades, torchlight processions, or bands of music. We cannot imitate the splendid paraphernalia of the church. We are not built that way. We are not for style, or ornament, or noise, or buncombe. We are not a picnic or pleasure party. We don't care for brass buttons or epaulets. Our leaders are not those who have "fine form," but those who work. A majority vote is of very little avail with us. It is the life that commands—the genius for labor. The Liberals of this country will never follow a clique or submit to cut-and-dried arrangements. The Congress cannot rule. It can simply express. It must express the common sentiment and purpose of Liberalism. It must be a servant and not a master. Its votes and resolutions will amount to nothing unless they voice the great beating heart of honest, earnest men and women who are for Reform. There is no authority in Liberalism—only attraction. The Congress can't "fix up" things. It can only make audible the "deep and sweeping thoughts that lift the world at last to Freedom."

THE OAKLAND AFFAIR.

The Rev. Mr. Sweeney of Oakland is not yet reconciled to the way his champion, Clark Braden, was sat upon by the audience who attended Mr. Putnam's lecture in that city. He, of course, has a right to reargue the justice of the verdict, but he ought to be careful to tell the truth. Among Mr. Sweeny's errors are the following:

He errs in saying that the report of the lecture printed in

FREETHOUGHT was written by Mr. Putnam. Such is not the fact. He errs in attributing to cowardice Mr. Putnam's refusal to debate with Braden. Mr. Putnam stated his reason for declining the debate—namely, that Braden is a liar and a blackguard. What better reason could be asked for?

He errs in saying that Mr. Putnam refused to read the letter from Braden handed to him by Comstock's agent, C. R. Bennett. Mr. Sweeney himself was present, and he knows that Bennett read the letter himself without giving Mr. Putnam opportunity to either consent or decline.

He errs in saying that Mr. Putnam "would allow no one to utter a word in opposition." He knows that he himself spoke without interruption, and said apparently all he desired to say, and that he was respectfully listened to.

We fail to see how anything is to be gained by falsifying the facts of this matter. The Braden gang came there to make a disturbance. They were defeated. They should keep quiet and try again if they think they are doing the honorable and fair thing. Braden is a despicable character, and we don't believe Bennett is much better. His connection with the Comstock movement shows him to be either a dupe or a scamp. The Rev. Mr. Sweeney should remember the fate of people who are condemned for keeping bad company. Above all, he should learn to tell the truth.

A GRATIFYING SENTIMENT.

The responses to Mr. Putnam's suggestion that subscribers of FREETHOUGHT who desire to extend its circulation should send what he terms a Gift Subscription at $1 each, continue to come in. One sentiment that is most gratifying appears to be common, namely, that the Liberals here regard FREETHOUGHT as their paper and that each feels a personal interest in it.

It is easy to be seen that the publishers of FREETHOUGHT are not pecuniary gainers by the Gift Subscription, or by any other at present. Thus far every copy of the paper printed has cost a trifle more than four cents, and half of them have been given away. But it is not a pecuniary question. It is one of spreading Liberal ideas, and in this the Gift Subscriptions are an important factor. They send FREETHOUGHT where otherwise it would not go, and, furthermore, they furnish a palpable evidence of interest taken in the paper by friends who forward and pay for them. Nothing encourages like encouragement. Below are the regular subscription rates to FREETHOUGHT:

One subscription one year	$2.00
Two subscriptions one year	3.00
Three subscriptions one year	4.00
Four subscriptions one year	5.00

Besides these are the $1 Gift Subscriptions before mentioned. For that sum we will forward FREETHOUGHT one year to any address furnished us by a regular subscriber. This is a period of sacrifice in the career of our young journal, and the more it is shared the sooner will come the day of better things.

THE Roman Catholic church draws annually more than $153,000 from the state treasury for the support of its institutions. At present, investigation into the character of these institutions is being made, beginning with the Orphan Asylum at San Rafael. The Argonaut thus depicts the result so far: "Five hundred boys, from four to fourteen years of age, without proper clothing and proper food; without fires or a warm meal from one year's end to another; with at best but occasional baths; deprived of undergarments and stockings; covered with vermin on their heads and bodies—vermin feeding upon ulcers and running sores; neglected in all their studies except that of the catechism; not properly attended in illness; not allowed to enjoy the unlimited freedom of the playground; allowed to die without information to the mother, and so carelessly buried that the grave is lost; not permitted a cup of pure, fresh, warm milk from the sixty milking cows from one year's end to another; putrid and stinking meat in limited quantities two days in the week and served cold; bread in limited quantities and of bad quality and never warm; disciplined by a drunken and brutal master with strap and buckle; knocked down and beaten, and one is dead; boys let loose in dormitories to the unutterable licentiousness of darkness; towels seldom washed and seldom changed; fed in the freedom of a riot in which the strongest steal and the weakest starve; stock, hogs, product of the dairy, the poultry yard, and farm of a thousand acres sent to market; one egg given each boy at Easter; priests and sisters at a separate table, served by a separate cook, from a separate larder, fat, snug, and sleek, well-dressed, well-fed, in good health, while the boys are weak, emaciated, wan, famished, and ragged."

WE have on hand enough communications, correspondence, and selections to fill four or five such papers as FREETHOUGHT, and they are all worthy of publication. There was once a journal started on the principle that writers should pay the expense of printing their contributions and take their money's worth in copies of the paper for distribution among their friends. The journal was a great success financially and attained a vast circulation.

ADMIRERS of James Lick, the Freethinker philanthropist, will be pleased with the opportunity to purchase the "Hand-book of the Lick Observatory" advertised on another page.

EMPEROR FREDERICK of Germany died on the 13th instant. In our issue dated June 16 we reported that the emperor was worse. We trust that this is not true of any of the dead.

OREGON Liberals may obtain blank petitions for the taxation of church property in that state by sending to this office for them.

HISTORY OF THE WEEK.

Emperor Frederick of Germany sleeps with his fathers, and William the Second reigns in his stead.——The Diss Debar trial ended in conviction of the accused medium.——Dom Pedro of Brazil has recovered his health.——Depew is looming up large as probable Republican presidential candidate.——The condition of General Sheridan's health is still favorable.——The Frenchmen of this city are preparing to commemorate the anniversary of the fall of the Bastile July 14.——Workmen on the Los Angeles cable line struck against a reduction of wages from $2 to $1.50 per day.——Some portions of California have recently been visited by the heaviest rains ever known here in June.——The autopsy on Emperor Frederick showed that the disease was malignant cancer. The emperor was buried last Monday.——Over 800 Chinese landed Saturday.——A car in charge of the Fish Commission is on its way here with 600 live lobsters, which will be transplanted to California waters.——Terrible damage to property in New York and New England has recently been done by violent thunderstorms and lightning.——One-half of the deaths in this city last week were of foreigners.——District Attorney McGinn, of Portland, Or., is charged with assaulting and battering the Rev. Ezra Haskell.——The sons and daughters of "Old Tuolumne" had a reunion in East Oakland June 16.——The Starr King monument fund is now over $9,000.——Mary N. Prescott, the authoress and poet, died at Newburyport, Mass., on the 14th.——Seven men held up and robbed a train near Muskogee, I. T., last week. They fired on the

train, wounding two men and instantly killing another.——That Tennessee clergyman who inherited a fortune of $8,000,000 now asserts, says the Post, that the story of Dives is an "interpolation." ——The late President Garfield's son Harry and Miss Bell Mason were married at Mentor, O., June 14. Immediately after this ceremony was over Miss Mary Garfield and J. S. Brown stood in the same place and were married.——Mr. Schultz, of Honolulu, on the way to Germany with his daughter to have her treated for leprosy, was stopped at this port by Collector Hager, who refuses to let the daughter land. The father will apply to Washington for a special permit.——Mr. O'Donnell desires to stretch a banner across Kearny street announcing himself the candidate of the Workingmen's Reform party for mayor. The party is yet to be inaugurated.——The new wire gun at Shoeburyness, England, has thrown a 500 pound shell a distance of twelve miles, the greatest distance ever covered by a cannon ball.——The San Francisco Brewers' Protective Union send the Fourth of July Executive Committee $200, and the National Educational Association $100.——E. T. Plank, president of the San Francisco Typographical Union, has been elected president of the International Typographical Union, to serve two years. ——The Rev. James Hagar, who for the past ten years has been a missionary to China, talked to the ministers' meeting in the Y. M. C. A. parlor this week. The Chinese, he said, are an uneducated class of people and it is an impossibility to reason with them. He added that they were easily induced to attend church. ——A dispatch from Rome says that the pope will soon issue an encyclical dealing with the true and false in liberty.——C. D. Story, the old man who attempted to kill off one of the vineyard superintendents at Folsom in order to alleviate the working classes, has been found guilty of assault with intent to commit murder.

OUR RED-HOT REPUBLICAN CORRESPONDENT.

Thomas Kerr does not go to Sing Sing this week. There are doubts if he is ever tried again. The little rebel colonel is at St. Louis shouting for free trade and Cleveland, instead of remaining at his desk and attending to his duties. In fact, the city government has been transferred from Manhattan Island to the banks of the Mississippi. When the Democracy calls, New York must answer. The great ratification meeting at St. Louis has not disturbed the slumbers of our apathy. The news from Oregon did, however. There is one thing certain, the laboring men in this town are in open revolt. The dullness in the various trades they lay at Cleveland's door. They are talking loudly for protection, and as loudly against free trade. This breach has got to be healed, or the Republicans will sweep this state in November. Henry George is for Cleveland, while Dr McGlynn and followers are against him. The doctor being an Irishman, his crowd is ten times as large as that of the ex-Californian. The professional politician is disgusted with Hewitt, who yesterday refused a salute to be fired over Cleveland's nomination.

We have the promise of another alderman scandal. Its extent is not yet developed. Facts have been, or will be, laid before the grand jury. Justice has not been swift enough to intimidate those disposed to evil. With Sharp in his grave unpunished, Cleary swaggering around the Equitable Building, and Mooney sporting gayly in Montreal, indifference to honesty is beginning to bloom at the city hall. Our "honest mayor" has not changed the complexion of the city politics by his appointments. The same old gang is at the helm. The same Mikes and Micks run the departments. Mayor Hewitt has not kept faith with the public; his pledged reforms have not been made. History will write him down a public scold, his mayoralty a failure.

Mr. Marsh still has faith in Mrs. Diss Debar. He believes her the most powerful medium in the world, and attributes her want of correct notions of marital propriety to the abnormal condition which Spiritualism tends to produce. It is sad to see the fall of this grand, esthetic old man. Few doubt that he has become demented. For years Mr. Marsh occupied a position at the bar second to none in this country. He was noted for the thoroughness of his preparation, the clearness of stating his proposition, and suavity in trying his cause. He was eloquent and logical before the jury, and won many cases by his urbanity. The legal fraternity takes especial interest in this case. Mrs. Diss Debar's counsel, John D. Townsend, has not a savory reputation. He is cute, and will make for her the best fight possible.

Midsummer dullness pervades business circles. A report of grasshoppers in Minnesota struck the granger like a cyclone, and they rattled down on the stock exchange. There is reported a little better feeling in pig iron. The weather is delicious.

New York, June 7, 1888. EUDORUS.

A SUNDAY ACROSS THE BAY.

I have often wished that I could enjoy the opportunities for observation afforded by travel to the senior editor of this paper. A high knoll, a streak of sunshine, and an artificial creek for irrigating purposes do not always arouse my enthusiasm or excite my poetic fancy, but I am an intense appreciator of natural beauties, and I think I could describe them with a glowing pen. If any reader of these lines has a glowing pen in his possession he may send it to this office, and I will take it out among the sand dunes some evening and see if I can get a rise out of it. I love to hold the mirror up to nature.

I may say that the view from the window of our office, while varied for an hour, is apt to repeat itself during the next sixty minutes. The cable-cars and the horse-cars which circulate about the premises retain the same appearance they presented six months ago, and the soldier from the quartermaster's department at the Presidio still drives the identical army mule that I learned to esteem when I first came to this city. I see the same quantity of girls in red dresses, and a slight increase in the number of red parasols. There is no change in the pigtails worn by our Asiatic citizens, and my desire to grab the same and give the owners a merry swing through the air and far out into the Pacific has not abated. Inside the room a similar lack of diversity is noted: no change in the books, in the papers, or in the pictures —except Heston's; none in the till.

To those who might be inclined to censure me for frivolity the foregoing will explain why, a Sunday ago, I took a day off and went to the Spiritualists' camp-meeting by Lake Merritt in Oakland. To get to this camp-meeting the traveler from San Francisco takes a ferry-boat, which meets a train of cars half way across the bay. The bottom of the bay on the Alameda county side is so near the surface that large boats can go no nearer than a mile and half or two miles from the shore without touching it, and the quay projects about that distance into the water. The cars would not be profitable but for the boats, for the reason that, though they run through the heart of Oakland, and stop with a yank at half a dozen stations on the way, no fares are collected on them, and the Oaklander may ride all day, if he chooses, and half the night, and it will not cost him a cent. This fact is worth mentioning often, because it is the only instance I am familiar with where the people get the best of a railroad. To reach the camp-ground it is necessary to let go at Oak street, walk north a few blocks, east a short distance, and there you are. Or you may release your pull on the railroad company at Broadway station and take a weary-colored horse-car with the same result

Lake Merritt is not a gigantic sheet of water. Leisurely exercise at the oars will propel a boat around it in half an hour, but it has a surprising number of boats on its surface. It is a gay aquatic merry-go-round, but lacks a hand-organ. A fiddler on a big steam scow makes what noise he can. The wind here comes from the west. The sailboats leave the float with their little booms over the starboard side—provided I know the significance of the word starboard—take a streak along the eastern shore, go about, and follow the western shore back to the float. Sometimes the boats blow over. In such cases the occupants may wade leisurely to the shore and enjoy a picnic under the trees, of which there are several varieties.

I arrived at the ground too early for the afternoon discourse and too late to hear the remarks of the previous speaker. I was not alone, and we took a nicely painted blue row boat and went out among the white wings. Our boat had no wings, but it got there similarly. In propelling the craft I had the able assistance

of Mr. F. L. Browne, who finds his chief delight in setting the type of this journal. I could not help perceiving a disparity between Mr. Browne's style of rowing and my own, and I think it must have attracted the attention of others. The diversity was pronounced in the "recover." Mine took the tops off the wavelets and landed them neatly in the lap of Mrs. Browne, who occupied the bow of the boat, while his oar cleared the waves by about a yard.

As we passed the camp-ground at great speed I caught a glimpse of the corporeal substance of Mr. George Chainey reclining picturesquely beneath a tree on the margin of the lake, perusing attentively, and we trust with profit, a copy of FREETHOUGHT. Later I met Mr. Chainey on the grounds. Time has lengthened his hair and silvered it a trifle, but his form is as stalwart as when I knew him years ago in the East. He was an iconoclast then. Now he is building, but he builds castles in the atmosphere. He believes that the air is full of spirits who can touch him, and that belief does not make him nervous, as it would me.

I looked about among the assembled Spiritualists for the long-haired men and short-haired women, but did not detect their presence. The only difference between them and the ordinary assemblage was the absence of the "rough" element, and the conspicuous amount of intelligence that their countenances displayed. As a general thing it is only necessary to nudge a Spiritualist to wake up a Freethinker.

The camp-ground is not without its bar, and here are dispensed such incendiary drinks as lemonade, sweet cider, and soda water. Among the luxuries in the way of food were graham crackers, boiled eggs, and fruit. In these we indulged mildly though somewhat expensively.

Speaking was in progress in the large tent, whence issued the sound of the orator's voice, and also, occasionally, portions of the audience, who complained that the discourse made them tired. I listened to the last part of it, and heard with sympathetic ear the sigh of relief that made the tent flap when the speaker remarked, "In conclusion I will say."

I made the acquaintance of Mr. Glover, of Los Angeles, who offers to pay $50 admission to the grounds if the managers will let the other visitors in free instead of taxing them ten cents each. I heard Mr. Glover say, in conversation with another man, that he had seen copies of this journal and did not think much of it. I should like to have Mr. Glover call at this office. I am sure I could convince him of my soundness on the spiritual question, but after what he said I am afraid I could not agree to let him have the paper for less than the top rates.

My friend, Mr. Kline, from Sunol, has done what he could to Liberalize the camp-meeting. He purchased a copy of the North American Review for June, and requested that some one read Ingersoll's reply to Mr. Gladstone from the platform in the big tent. He said everybody in the audience certainly wanted to know what the colonel had said, and his method would save them four bits apiece. The managers did not adopt this philanthropic plan with anything like a rush, and the matter was permitted to lapse. Mr. Kline, however, carried over a hundred copies of FREETHOUGHT and gave them away ere he rested from his labors.

I noticed many tents where people in the medium business were giving sittings at two dollars per sit. I did not apply for a sit, because I am of the opinion that when any citizen of the future state desires to communicate with me the message will be marked paid at the other end, or that I shall at least be notified of its arrival. I am waiting by the river.

What I saw of the proceedings gave me the impression that I was at church. Services open with a hymn. The speaker does not pray, but he invokes the Infinite Spirit of Truth. This, I suppose, is to put the audience into what D. M. Bennett called a similar frame of mind. The congregation is dismissed with a benediction. The portions of the discourses I heard did not impress themselves upon my memory. I could repeat or report scarcely a word of them. Like sermons, they lacked relation to things and facts as we know them, and had none of the associations that give substance to ideas and fix them in the mind. I have often wondered whether some discourses do not serve to empty the head of the information it previously contained rather than to fill it with great thoughts. On the other hand, it may be argued that not all minds are receptive of moral and spiritual truth. It is this two-sided aspect of the case that makes me cautious about expressing an opinion. I do not hesitate to say, however, that the visitor to the Spiritualists' Camp-meeting will enjoy himself if he has the necessary elements within him. Of what he sees and hears he must judge for himself. I do not regret the ten cents I invested in a ticket of admission to the grounds. M.

ATTENTION, CLERGYMEN!

Freethought knows no retreat. Its friends hold themselves in readiness at all times to meet all comers in debate, who have ability and manners to command respect and attention. They will hold to this proposition, or any part of it, or any conflict of opinion growing out of it:

That what is called the Christian religion has no foundation in
Science,
History,
Common sense, or
Common justice.

All men, and especially all clergymen, are hereby invited and challenged to discuss any such question, in any important city of this state, on equal terms.

Said discussion may be from the platform, or in some newspaper, as agreed.

For further information apply at this office.

INGERSOLL'S VIEWS ON ORATORY.

If a young man imagines that he has an aptitude for public speaking—that is, if he has a great desire to make his ideas known to the world—the probability is that the desire will choose the way, time, and place for him to make an effort. If he really has something to say, there will be plenty to listen. If he is so carried away with his subject, is so in earnest that he becomes an instrumentality of his thought—so that he is forgotten by himself; so that he cares neither for applause nor censure—simply caring to present his thoughts in the highest and best and most comprehensive way, the probability is that he will be an orator. Otherwise not.

I think oratory is something that cannot be taught. Undoubtedly a man can learn to be a fair talker. He can, by practice, learn to present his ideas consecutively, clearly, and in what you may call "form," but there is as much difference between this and an oration as there is between a skeleton and a living human being clad in sensitive throbbing flesh.

There are millions of skeleton-makers, millions of people who can express what may be called "the bones" of a discourse, but not one in a million who can clothe these bones.

You can no more teach a man to be an orator than you can teach him to be an artist or a poet of the first class. When you teach him, there is the same difference between the man who is taught and the man who is what he is by virtue of a natural aptitude that there is between a pump and a spring—between a canal and a river—between April rain and water works. It is a question of capacity and feeling—not of education.

There are some things which you can tell an orator not to do. For instance: He should never drink water while talking, because the interest is broken, and for the moment he loses control of his audience. He should never look at his watch for the same reason. He should never talk about himself. He should never deal in personalities. He should never tell long stories, and if he tells any story he should never say that it is a true story and that he knew the parties. This makes it a question of veracity instead of a question of art. He should never clog his discourse with details. He should never dwell upon particulars—he should touch universals, because the great truths are for all time.

If he wants to know something, if he wishes to feel something, let him read Shakespeare. Let him listen to the music of Wagner, of Beethoven, of Schubert. If he wishes to express himself in the highest and most perfect form, let him become familiar with the great paintings of the world—with the great statues—all

these will lend grace, will give movement and passion and rhythm to his words.

A great orator puts in his speech the perfume, the feeling, the intensity of all the great and beautiful and marvelous things that he has seen and heard and felt. An orator must be a poet, a metaphysician, a logician—and, above all, must have a sympathy with all. R. G. INGERSOLL, in the Examiner.

THE BLUE AND THE GRAY.

Come, soldiers! Come, comrades! The blue and the gray!
Let us bridge o'er the chasm that keeps us at bay!
Let our hands, as our hearts, break rank to embrace
The Republic, our mother, the Nation and race.

The Republic! She won in the strife that is past;
Her banner, her stars, wave above us at last;
Equal laws for us all; for the blue and the gray,
Is the fiat of God and the people to-day.

Who won? Not the blue! Not a tittle was gained!
Who lost? Not the gray! Not a right but remained.
Nay, the loss was a gain, for the gray is more free
Than as slavery's henchmen they ever could be.

Who grieves now, who sighs o'er the fields that were lost?
Who repents that the Nation was saved at the cost?
Who repines, who is humbled? Who blushes to be
Enrolled as a son of the brave and the free?

There is none, not a soul! Should war stalk through the land,
And the foemen appear on the sea or the strand,
The blue and the gray would be rushing pell-mell,
Hand to hand to the carnage the legions to swell.

Seal the compact once more, seal the compact of peace;
As our fathers of yore, let our discords all cease;
Sign a new Constitution, to bury the past;
One heart and one purpose, a Nation at last.

Make a pile of the banners we captured in war!
Blot out every tittle that keeps us ajar!
Proclaim that the war did the mother enthrone
The Republic, who calls all her children her own.

This only remembered, the war was for right,
And Justice went forth with the blue in the fight.
There was need of a purging, and God sent the storm,
As a new dispensation, his plan of reform.

There was need that the sin and the sinner should come.
In the pride of their hearts, with the trumpet and drum;
There was need that the gray should believe in a lie,
That her legions and slavery might perish and die.

But now that the tempest is over and gone,
Let vengeance abide with Jehovah alone!
Let the mother take close to her heart from this day,
All the loyal and true of the blue and the gray.

H. L. KNIGHT, Veteran of the Mexican War.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from June 1 to October 1. Friends will please notice and arrange accordingly:

Ashland.....Or.....June.....3
Talent.....".....".....4
Jacksonville...".....".....5, 6
MyrtleCreek } ".....".....7–10
Roseburg }
Coos County..".....".....11–19
Silverton.....".....".....22–24
Stayton.....".....".....24, 25
Lebanon.....".....".....27–28
Molalla.....".....June 30, July 1
Eagle Creek...".....July.....4
Sandy.....".....".....5
New Era.....".....".....6
McMinnville...".....".....7–9
McCoy and Ballston, Or.....10–11
Forest Grove Or.....".....15
Hillsboro.....".....".....16–17
Portland.....".....".....18
Astoria.....".....".....22, 29
Cathlamet..W. T.....".....24–27
Pasco, Waverly, Colfax, and Spokane Falls, W. T. Aug..1–12
Walla Walla, W. T....".....14
Union.....Or.....".....15
Baker City....".....".....16
Boise City...Idaho.....".....19
Ogden.....Utah,....".....21
Morgan.....".....".....22
Coalville.....".....".....23
Park City.....".....".....25
Salt Lake City.".....".....26
Murray.....".....".....27
Heber.....".....".....28, 29
Denver.....Col.....Sept.....2
Seward.....Neb.....".....5–6
Wahoo.....".....".....7–8
Fremont.....".....".....9
Omaha.....".....".....10
Creston.....Iowa.....".....11
Ottumwa.....".....".....12
Salem.....".....".....13
West Union...".....".....16–17
Dwight.....Ill.....".....19–20
Chicago.....".....".....23
Pittsburgh...Pa.....".....30

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
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PRACTICAL NEEDS—ORGANIZATION AND RECONCILIATION.

Dear Friend Green:

Nothing since entering upon the duties of secretary has given me greater satisfaction, and for nothing do I feel more profoundly grateful, than your two hearty, generous—yes, magnanimous letters. Those letters prove that you recognize principles as vastly superior to men, and that whenever you firmly believe the fundamental work of this organization—the Nine Demands of Liberalism—will be faithfully practicalized to the full extent of the means furnished, you are ready to fall into line, losing sight of any preconceived prejudice or former antagonism. We are all liable to be misunderstood, but there is one common ground of agreement: we can be reconciled with the Nine Demands for the unification of all the Liberal elements. To that end my course in the future as in the past will be directed. You can play as brilliant a role prospectively as you have retrospectively for the welfare and prosperity of the American Secular Union, and that is in urging this reconciliation.

The same original platform is all that we present—the identical opposition to ecclesiastical encroachment. Organization is as absolutely imperative to the development of state secularization now as it was 1876. All must admit that local organization can never be effective without a national nucleus to foster, encourage, and sustain. It would be simply superfluous occupancy of time to elaborate on the necessity of organization, when the foe shows such a formidable front from that fact alone, by which means it curbs, crushes, and muzzles modern thought and presents an effective barrier to further intellectual progress. The course of events proves clearly that secularization is the foundation of all true reform, social and political. Where ecclesiasticism holds people in mental bondage there is little hope for the cause of human justice, and social equality must ever sink in the background. It is this mental bondage which makes the long-suffering, patient, ignorant multitude bear with temporal hardships for a promise of eternal bliss. Thus the altar and throne have been inseparable, and the surpliced priest ever ready to bless the sceptered tyrant.

Never in the history of our own country was the Roman church so powerful, proud, defiant, and dangerous. Never has it been so openly antagonistic to the principal feature of American freedom—public schools. Never was there a time when leading politicians were so willing to wallow at the feet of the priests; never when the spirit of freedom was so little recognized in our national life or exercised by our law-makers. The cohorts of the God-in-the-State party are active in the camp of the Young Men's Christian Association; they have captured the Prohibition party; they control the Female Suffrage movement, and the Woman's Christian Temperance Union is one of their strongholds. It is natural, therefore, that Freethinkers should be the first to take alarm at the attitude of this fell destroyer of mental freedom—Ecclesiasticism; that they should haste to counteract its despotic tendencies, but they should remember that our platform is as broad as the principle of justice. Secularism is the antithesis of sectarianism. It is not merely a principle for Freethinkers, Agnostics, Materialists, Spiritualists, or Atheists, but one which every honest man and intelligent woman can indorse—one which every true American citizen should seek to secure, and it is the duty of every Secularist to invite and retain the interest, sympathy, and co-operation of all.

There never was more need for activity, unity, and harmony than now on the part of all true Secularists, and I appeal to you, as one who can materially aid in bringing that about, to give it the approval of your voice and pen. We have had a protracted internecine war while our enemies are welding the chains for our complete subjugation. Let us work while yet we may. The secretary has not always cordially agreed with everything done by the National Liberal League or the American Secular Union, but he considered it simply childish to withdraw from an instrumentality for good to the whole country, to the time and race, because some particular policy did not suit him. Liberalism should be made of sterner stuff. Our duty to the cause should be held much higher, nobler, and greater than any individual opinion. Can you call such back from their sleep of indifference to the crying need of the hour? We have men and women of culture, character, and unquestioned ability: these should

be sent out to organize, for organization will be necessary to precede action. Literature needs to be thickly scattered over the country, but Liberals should blush at the beggarly sum which has thus far been realized for that purpose. Can we not get the Liberals to rise superior to the past, join forces, and once more, shoulder to shoulder, fight the common foe of Universal Mental Liberty? E. A. STEVENS.

We take this letter as our text for a few comments on the work of the Secular Union. The Union, as all our readers know, is what was formerly the National Liberal League. That League was organized at Philadelphia, July 4, 1876. Its platform was the Nine Demands of Liberalism. For a number of years we were chairman of the Executive Committee of that society, and during that time we labored with all the power we possessed to build up the organization. The first rebuff the society met with was at the Syracuse Congress, held in 1878, when Mr. Abbot and his friends attempted to commit the organization to the doctrine of the "modification" of what were known as the Comstock laws, and, failing to do so, withdrew from the Congress. The next year the Congress met in Cincinnati and proved a great success. Colonel Ingersoll was chairman of the committee on resolutions, and introduced a series that appeared to satisfy all parties. They were unaimously adopted and great harmony prevailed. This was the largest and most successful congress the organization has ever held. Nearly every state in the Union was well represented. We remember that at a meeting of the National Executive Committee some twelve states were represented. Everybody went away from that convention greatly elated and encouraged and with bright anticipations for our success in the future. A large number of the delegates went direct to the New York State Freethinkers' Convention, at Chautauqua Lake, where hundreds of Liberals were assembled, and where we had another grand five days meeting. We well remember that Colonel Ingersoll said to us at the close of the Cincinnati Congress: "This has been the most successful gathering Liberals have ever had in this country." The next year the congress was held at Chicago, where resolutions were introduced committing the organization to the doctrine of the total repeal of the Comstock laws, and after a warm discussion were adopted. On their adoption, Colonel Ingersoll, the writer and others withdrew. Our position from the first was that the society should not, as a society, be committed to either "repeal" or "modification," but that each individual member should be at liberty to favor either "repeal," "modification," or neither. This proved another great blow to the organization, from which we think it has never fully recovered. We have not here repeated this well-known history of the movement to find fault with any one. We have no doubt that each party acted in accordance with their earnest convictions. It seemed to be, for the time being, an "irrepressible conflict" that could not be avoided. But it is now a part of the past history of the movement, and only as such do we here refer to it. But we are glad to know that those questions which proved so disastrous to our success as an organization in the past have been permanently settled, and that the last congress that met at Chicago fully recognized the fact, and placed the association again squarely on the platform of the Nine Demands of Liberalism—the same platform that was formulated by Francis E. Abbot, the founder of the association. We said, editorially, immediately after that congress closed, "If the officers elected will carry out, in good faith, what they have adopted as their platform, ignoring all other questions, they ought to succeed—they ought to have the united support of all the Liberals and friends of State Secularization in this country and Canada." Since then we have watched them closely, especially the course of Mr. Stevens, the secretary, and we rejoice to say that no one could have done better than he has. He went to work immediately after his appointment to organize the country on this old platform of the Nine Demands, and he has proved a faithful steward of our cause. He has not had the support he should have had, for the reason, probably, that many had lost faith in the organization. He has, with the help of Mrs. Freeman and other active Liberals of Chicago, built up a very large, active Union in that city, the influence of which is felt over the whole country. He has issued many valuable pamphlets that set forth clearly the importance of this Secular movement and the work necessary to be done. He has written thousands of letters to Liberals in all portions of the country urging them to get up local organizations. He has, from the first, worked with a zeal and energy worthy of the great cause he is engaged in. But it is impossible for one man to do everything. He needs, and must have, the financial and moral indorsement of every Secularist in this country to be able to make his administration a great success. And we earnestly urge each one of our readers to give him all the aid in their power. If you cannot send him money, write him a letter of encouragement, and offer to perform any labor in your vicinity that he may require of you. If you can do nothing more, you can purchase and circulate some of his valuable pamphlets. Commence immediately after reading these lines by sending him a dollar for documents to circulate. In that way you can aid a little.

We have here only space to add that we learn that the next Secular Congress is to be held in Pittsburg, Pa., the last of September. As the Secular Union is now based solely on the Nine Demands of Liberalism, which we have often characterized as the Second Declaration of American Independence, we urge every person who indorses those Demands to attend that congress. And we have yet to find a Liberal of any school, who does not indorse those Demands. Every honest American must indorse them. As Mr. Stevens suggests, let us cease our bickerings, forget all our contentions, and go to Pittsburg resolved to build up a great, growing organization that shall receive the support of every true Liberal, and command the respect of our opponents.—H. L. Green, in the Freethinkers' Magazine.

SAT UPON AGAIN.

To the Editors of Freethought:

The Christian church at this place is flaunting a challenge to the "Infidelity of the world," with Braden as their champion. It will be remembered that one year ago Mr. Putnam publicly and very emphatically refused to meet this man for good and sufficient reasons. This should satisfy all intelligent people, but it seems that the Christians are not satisfied, and Braden himself is striving hard to beat his record. It is evident that he has demonstrated to the entire satisfaction of his brethren here that he is the "greatest man on earth."

The following resolutions with regard to Braden and the "Infidel back-down" were unanimously passed at the meeting of the Silverton (Or.) Secular Union, Sunday, June 17:

Whereas, Silverton Secular Union recognizes in Samuel P. Putnam, president of the American Secular Union, an honorable gentleman and an able advocate of the cause or Liberalism; and

Whereas, The Christian church of this place is challenging Mr. Putnam to meet one Clark Braden in debate on the Christian religion; and

Whereas, Mr. Putnam publicly refused one year ago to meet said Braden, and emphatically continues to refuse to the present time; and

Whereas, The reason given by Mr. Putnam for refusing to recognize said Braden as an honorable opponent is that said Braden made an infamous attack on Robert G. Ingersoll in a pamphlet entitled "Ingersoll Unmasked," in which pamphlet the writer, Braden, not only seeks to blacken the good name of a great and good man—a man who to-day is recognized as one of America's honored sons, a man who by his genius and great literary ability has commanded the respect and admiration of the most eminent men in both Europe and America—but invades the threshold of the colonel's home and slanders with venomous tongue and pen the entire family; and

Whereas, The public conduct of said Braden as published in the New York Truth Seeker of August 20, 1887, and copied in FREETHOUGHT June 9, 1888, is dishonorable and a disgrace to the cause he espouses; therefore

Resolved, That Samuel P. Putnam, or any other representative of the Liberal cause, is justified in refusing to meet Clark Braden in debate.

Resolved, That the conduct of Clark Braden, as exemplified in his vilification of Robert G. Ingersoll, is unworthy of an honorable man and merits the rebuke of an honorable people.

Resolved, That the admonition of the Christian Independent, of Oakland, Cal., to "run Putnam and Reynolds from the field," etc. (which, clearly, is intended for Silverton Christians), is calculated to engender a spirit of injustice and intolerance and to create an ill feeling among people whose relations are otherwise peaceful and friendly—in many cases causing dissension among families where differences of opinion exist on matters of religion—a condition of things inconsistent and incompatible with modern civilization, and always demoralizing and therefore detrimental to any community.

Resolved, That a copy of these resolutions be sent to FREETHOUGHT for publication. R. D. ALLEN, Sec. S. S. U.

A BIRD'S-EYE VIEW OF SHAKESPERE'S PLAYS.

It is to be regretted that there is such a division of opinions in regard to the true meaning of Shakespere's plays; that they are not to be taken in their literal meaning and so to be construed, but having a bearing that does not admit of this.

Shakspere's writings are to be understood as conveying a typical meaning, and his *dramatis personæ* as containing portraitures such as society is composed of, and denizens of this world, presenting prototypes of the good and bad, the foolish and wise, the discreet and the impulsive. But let us instance a few cases:

"Macbeth" is a portrayal which goes to show what unbounded ambition—exemplified in Lady Macbeth—will do to swerve a truly brave man from his loyal and sworn duty; "Othello" one which lets the principle of honor—for that is the cause—swallow up all feelings of love and bring chaos; "Lear," one of a demented mind which old age has weakened, indiscreetly giving away his whole kingdom, as many a one does his estate nowadays; the "Taming of the Shrew" shows us the wayward and headstrong vagaries of a vixen, and how such can be conquered and brought into the right channel, etc., etc., while the "Tempest" and "Midsummer Night's Dream," and some of his poems, are purely imaginative.

It is well to remark here that much has been foisted on Shakespere wholly unworthy his great name. Such is "Titus Andronicus," and the churchyard scene in "Hamlet," which is said to be an interpolation.

It will be noticed to the credit of Shakespere that he makes provisions for the erasing of all objectionable passages, by the "cutting" process, to use a stage phrase, so as the age and times progressed and morality advanced—which is the cornerstone of society—the objections which moralists have found in the text would be overcome. Herein Shakespere shows himself in advance of his time.

In our mention of portrayals we did not mention one, important, "Richard III.," and in doing this we do not want to be understood as favoring his method, but that he did not "throw away the baser part and live the better with the other half."

Historians and biographers vie with each other in giving "Richard III." certain grand qualities, such as culture, a patron of the fine arts, etc., and when we reflect that he was of the royal family we cannot help admitting this. But his object was to gain a certain end, and to do this it was necessary to smother all his good qualities and let the baser ones rule him, the better to effect his object, which was to gain his goal, the "golden round."

But let us pay some attention to "Hamlet," and not to make this article too long, we will be brief.

In this portrayal we see a pen-picture of one who was incapable of maintaining his own position—incapacitated by "indiscretion"—which hereditary claims entitled him to—and thus becoming a "football of fortune." "Hamlet" (the play) is a complete glass where we can see ourselves and guard against the evils of the world, and everyone will say with Hamlet:

> "Why let the stricken deer go weep,
> The hart ungalled play,
> For some must watch whilst others sleep—
> Thus runs the world away."

Or with Richard III. say:

> "Shine out, fair sun, that in a glass
> I may spy my shadow as I pass."

That Hamlet was mentally afflicted is evident—according to Shakespere, for he does not follow the dry and inconsistent account given by Saxo Grammaticus. Emotional insanity was Hamlet's malady, who in his lucid moments gives us the best of advice, but is powerless to do anything for himself.

The reader will at once see by his "mind's eye" that he must give the widest liberty to Shakespere's fancy and imagination, and not be classed with the sheep and have others say:

> "What fools these mortals be."

Spring City P. O., Pa. C. D. F. RENTGEN.

A Rear-door Prohibitionist.

To the Editors of Freethought:

I want to tell you something about one of our sky-pilots, the Reverend Irving Lovejoy, who is leader of the Methodists of this place, and also one of the leaders of the Prohibition cause. On the 9th day of April last, San Jacinto was voted from a very small village to a city of the sixth class, merely as a sanitary measure, as proclaimed by the leaders in the movement; but as soon as the Honorable (or dishonorable) Board of Trustees got in good working-order, they passed an ordinance ordering all the saloons to close, which order was promptly obeyed, and in a very short time the business men of the place saw plainly that they had made a very bad blunder, as there happened to be one store and one saloon left outside of the corporate limits. The store kept on hand an assorted stock of liquors, sold for medicinal purposes and otherwise, the rear door of said department being very convenient for Prohibitionists, as well as others, and proved to be a trap in which the reverend sky-pilot fell an easy victim, as I will hereafter show.

A petition was circulated, signed by over two-thirds of the voters, and presented to the city fathers, requesting them to grant license to saloons, setting forth as reasons for so doing that trade was being injured by the Prohibition clause. Not to be outdone by such a move, the reverend pulpit-pounder and others got up a remonstrance, with the signatures of a few reformed drunks, a few cranks, and a few poor old women, and presented it to the Council at the same time. The trustees being three Prohibs., one on the fence, and one liberal on the liquor question, the result was a foregone conclusion, and of course the will of the majority was defeated.

But, horrible to relate, some very bad men circulated a report that the Rev. Mr. Lovejoy had been purchasing whisky, at various times, at the store outside of the city limits. This was more than some of the truly good could stand, and threats were made that divers persons would be arrested for circulating slanders on their beloved pilot; and it came to pass that the services of a notary public were procured, who visited said store and took the affidavits of two clerks who had issued the terrible drug to the blessed lamb. No arrests have been hinted at since. Thus matters rest for the present. Further developments are awaited anxiously, and will be promptly reported by Yours for Liberty,

San Jacinto, Cal., June 11, 1888. JUSTICE.

The Secular Union of San Jose—Permanent Organization.

To the Editors of Freethought:

Our charter having arrived, and all other preliminaries having been settled by the temporary committee appointed when Mr. Putnam last lectured here, a meeting for permanent organization was called June 3d. The temporary president, R. H. Schwartz, called the meeting to order. After the reading of the minutes of the previous meetings, reading of constitution and by-laws, signing roll of memberships and payment of dues, the president made a few pointed remarks in regard to the work of the Secular Union. The members present were then called on to elect their permanent officers. The result stands as follows: R. H. Schwartz, president; Mrs. R. H. Schwartz, secretary; L. Magenheimer, treasurer; Messrs. Woodhams, Vostrovsky and Pobritz, finance committee; Mr. Scheneman, Miss Wehner, Mr. Titus, and Mr. Vostrovsky, executive committee. It was decided that we meet the last Sunday in each month. The meeting then adjourned until Sunday, 24th inst., at 8 P.M.

MRS. R. H. SCHWARTZ, Secretary.

The Gift Subscriptions.

To the Editors of Freethought:

I have just read Mr. Putnam's personal to subscribers of FREETHOUGHT in the issue of June 9, and as he suggests to us not to let our first impulses fade away without action, I herewith inclose $5 for gift subscriptions.

I have read with much interest of Messrs. Stone, Schou, and Worthing's liberal proposals to the Freethinkers of this coast and am waiting with bated breath to hear responses to the two first named, for I know there are thousands in this growing West who are amply able, and who should feel it their duty to assist all in their power in putting down this blind superstition to which so many are slaves.

Of course Mr. Worthing's proposition will end in success to some one, and I hope to the extent of a thousand subscribers to FREETHOUGHT.

I would much enjoy meeting Mr. Putnam and our many Liberal friends in Silverton, Oregon, on the 23d—a place where we spent nineteen years of our first residence on this coast. Wishing FREETHOUGHT and Liberalism unbounded success, I remain your friend, KATE P. WOLFORD.

Colfax, W. T.

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A LIBERAL JOURNAL.

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SAN FRANCISCO, - - - - JUNE 30, 1888

JESUS CHRIST is now exonerated from all blame in the Cana of Galilee wine-making affair. A member of the Young Men's Christian Association in St. Louis declares that "Christ did undoubtedly make wine at the feast, but it was his first miracle and he was young yet." Much is to be forgiven the inexperience of youth. It is the adult miracle-monger that first made whisky from rye who deserves permanent condemnation.

THE Republicans at Chicago nominated as their candidate for president Benjamin Harrison, of Indiana, a descendant of Thomas Harrison of Cromwell's time; of Benjamin Harrison, who signed the Declaration of Independence, and of William Henry Harrison, the ninth president of the United States. The fact that Mr. Harrison's first-named ancestor was publicly hanged, drawn, and quartered in 1660 should not be used as a campaign slander against the present candidate.

THE position of pope of Rome appears to be lucrative. In no single year since 1870, says the Brussels Courier, has the income of the office from "Peter's pence" been less than $1,400,000, and it has often reached a much larger sum. During the present year, which is a jubilee epoch, the contributions to the support of his holiness have amounted to $6,500,000, the jubilee mass netting $600,000. The pope may well believe, with the wealthy clergymen, that the story of Dives is an interpolation. But the case of Dives was a much more deserving one than that of Pope Leo XIII. There is no evidence that Dives extorted his wealth from poverty-stricken wretches by working upon their ignorance and superstition, or that he was an impostor.

As an agent of divine wrath lightning has always been regarded as a success when it strikes a secular dwelling. But it is a matter of history that it often lacks discrimination. The thunderstorm of last Sunday in Pennsylvania affords an illustration of this. At Wilkes Barre the Puritan Congregational church was struck by a terrific thunderbolt, while divine service was in progress, over a dozen worshipers, the dispatch says, being temporarily prostrated by the shock. Fortunately the homeopathic doctrine, *similia similibus curantur*, was called to mind, and communion wine applied as a restorative. The incident, while it strengthens the advocacy of fermented wine for communion purposes, is wholly destitute of the moral it might have afforded if the building struck had been a theater instead of a church.

COLONEL INGERSOLL addressed the Republican Convention at Chicago last week in response to calls from the assembly. In the course of his speech he said:

"I am a Republican because that party is pledged to the protection of American labor. The country that raises raw material and sells it as such will always be ignorant and poor. Why? The labor to raise the raw material is ignorant labor, but the moment the raw material is worked into fabrics, fashioned into beautiful shapes, that requires intelligence, and consequently the greater number of industries we have in the United States the more intelligent our population will be. Another reason, ordinary labor is always cheap. Labor commands a price in the proportion that mind is mixed with muscle, in the proportion that thought is mingled with effort. I am in favor of the protection of American industries because it will develop American brain, because under that system we can raise the most valuable things beneath the stars, great men and great women. Where men pursue but one industry they become stupid Where the industries are diversified every part of the brain is developed and we have use for every aptitude, for every talent, and for every kind of genius."

This is the best argument we have ever heard in favor of the artificial impediment to international commerce known as the tariff.

NEWS AND NOTES.

The campaign in Coos county has been one of varied fortune. It seems as if in one week I had been all over creation and almost tumbled into the bottomless pit. Storms have raged as never before, and floods have swelled, and it needed only an earthquake to perfect the freaks of nature.

My friend James Laird on my arrival had taken his son Colfax, who is quite unwell, to Coquille City, where he might be under the care of a physician, and this, with the anxieties and toils of the last four months—his wife being on a bed of sickness and twelve of his family, children and grandchildren, attacked with measles, and one dying—has broken even his iron frame, and this soldier, so true and active, could not attend any of the lectures. He was obliged to return home immediately from Myrtle Point. Thus joy was mingled with sadness as we greeted many friends in this world of forest, stream, and sea. James Laird is as staunch as the oak itself—generous and ready for any arduous service—a comrade who gives courage even though fate were dark as midnight, and whose voice is as cheery amid tears as when sunshine falls. Good-bye, loyal champion. Over the grave of thy loved one shall bloom the flowers of sympathy and hope.

Our veteran, Henry Schroeder has also suffered a severe loss. His house was burned down and almost everything destroyed—the mementos of many years, books, paintings, and pictures, whose value is beyond price. So dark and bright have mingled in the panorama of time.

Happy I was again to receive the hospitality of the captain of

our host, J. Henry Schroeder, and break bread beneath his roof. The Secular Pilgrim here will find the ardor that is better than wine to his spirit.

Again our flag was unfurled upon the fair ground at Arago, and "The American Republic" recognized. The welcome was all that heart could desire, and even amidst threatening skies the ranks did not seem to be diminished. But the rain it raineth every day; and at the close of the lecture in the afternoon it drizzled down; but we must be at Coquille City in the evening. The steamer Ceres was so heavily freighted that it could not get off in time. We were obliged to take to the skiffs. About thirty were to go down the river, but only eleven faced the music and the showers. I had to bid good-bye to friend McNaughton, who was our color-bearer at Myrtle Point. Necessity, alias rheumatism, compelled him to abide "where storms do never blow nor billows roar."

The brave "ten of Thermopylæ" went with me over the dark bosom of the Coquille, upon which the rain descended with one continuous "Oregon mist." I must enroll their names, for how many, even of the Baptist persuasion, would have taken such an immersion for the sake of a lecture?

"Tell me not in mournful numbers
That Liberals indifferent seem,
Though they do enjoy their slumbers,
They'll row down or up the stream."

These are the immortal ten. Put them down in the Secular annals: J. Henry Schroeder, Wm. H. Schroeder, Geo. T. Schroeder, Miss Ella Schroeder, Miss Alice Schroeder, Mr. and Mrs. G. B. Hunt, H. T. Burns, John Anderson, and Arthur Bartlett. We took our lunch with us—crackers and sardines—and they disappeared. The storm was an appetizer. From the time we left port in the open skiffs until we landed, three hours on the winding river, the drops came pattering down and made music with a million bubbles. Half way on our voyage one of the oar-locks went spinning into the water. This delayed, and it was nearly eight o'clock when we touched the dimly-lighted wharf, and heard the voices of friends.

H. H. Nichols, whom I last saw at San Diego, who is both Liberal and Spiritual, but who fights it out on the line of this world in order to make the glory of the next—he and Dell Cathcart and Judge Low, and others of the "Old Guard," beckoned us to the "stormy banks" of our Jordan, which we had found "a hard road to travel."

The hall was lighted, the band played, and notwithstanding the weeping skies, a fair audience assembled. Coquille is the least favorable point in Coos county, but no doubt the elements will sometime be rightly mixed, and the jewel of Freethought will glow.

Early Thursday morning we are up, and the Antelope takes us down the still misty stream. Now and then a dash of sunlight glitters among the clouds, and gives hope that I may have a pleasant journey along the blue Pacific to Langlois. When the huge Gibraltar rock heaves in sight, and beyond it the rolling ocean, the azure sky appears in patches, and the freshening wind seems to be driving away the battalions of the tempest, and with a light heart after dinner I mount the buckboard, and the brave team plunges forward to the surf-beaten shore, where the big rocks battle with the white legions of the sea. Almost in a moment, however, the demons of the sky gather their forces, and the most furious storm of the season strikes us in the face. The rain, the sand, and the spray sweep with such rapidity that I cannot keep my eyes open, and the driver only now and then catches a glimpse of the flying horses. Suddenly the face of heaven clears, and a most gorgeous vision bursts on the view. The vast magnificence of the sea on one side, with its thundering breakers flashing into mist and running foam and flecks of snow over the shining beach; and on the other side the low rolling mounds of sand fringed with green hills and ranks of trees, while the mountainous clouds retreat before the brilliant sun. But the triumph is of short duration. The south wind blows up another host with its "wind-built tents," and it encamps right against the sun and is ready for further onset. When we reach Four Mile Creek the roaring tide and tumbling stream makes nimble combat, and between the two we had to make a straight and narrow cut for the opposite shore. The horses stand the test like Christian saints. Reaching New River, its mouth is shut by the high tide, and for miles backward the bleak waters cover the land, and for a moment the way is lost. Winding among the "waste, solitary places," we discover the ford, but it looks as if one must submerge if he venture in. But it is impossible to camp out, and so my faithful driver, Dave Stitt, unhitches one of the horses and plunges forward to see what chance there is. The water won't go over the top of the seat, and by placing our luggage on that and our feet on the dash-board, we are able to just skim along the surface. The worst is over for that journey. We arrive at Nelson's Hotel while a black cloud shoots its artillery and opens its sluices, for thunder and lightning now mingle with the storm.

We are safe with our jolly landlord, but I wonder who will come to the lecture, for at Langlois there is only a hotel, a store, and one dwelling-house. The people live on farms from two to five miles off. However, just before sunset the golden West opens its halls, and gives a chance for some to venture forth. My staunch Liberal allies, Mr. and Mrs. Cope, cross Flora's Creek in a boat, and with Mrs. Walker and her little child, undaunted pioneers, are present at the lecture. About fifty gather. Three times that number would have come had the weather been pleasant. After the lecture the young folks, while it is raining, have a dance. Our day's struggle was thus crowned with happy work and life, and there was no regret for the toilsome adventure. F. M. Langlois, H. Nelson, B. F. Cope, J. P. Olsen, and others made that hearty greeting which is a reward for any effort. Freethought made us friends at once.

During the night the water rose two feet, and we could not return by the way we came. We had to ford a lake, three or four miles around and across. I did not know but, like Pharoah, I was going into the Red Sea, where the billows would tumble over my unsanctified head, but I trusted to friend Stitt, and the good horses and the staunch buckboard. If anything gave way I might be floating until this time. I had to put my Freethought literature on my lap, hold my feet at a right angle, while the charioteer drove along with the serenity of Neptune, the god of the sea. I escaped safe and sound after two hours' roundabout travel amidst bushes, logs, sloughs, and ditches; but I do not desire to repeat the experiment.

A missionary Baptist clergyman, who was traveling the same way a little after me, did go under, and the horses of his coach had to swim for it. However, he is used to that sort of thing, and it didn't hurt him. I am quite thankful I do not belong to his church. My fate might have been like his.

After we struck the beach the route was quite smooth, though the mighty billows, leaping from a thousand miles away, piled upon the shore with infinite tumult, and once in a while sent

the white waves to the horse's knees; but only when we crossed Four Mile Creek did it threaten disaster, and then we had to run for it, and the carecting breaker returned without its prey. The sunshine struggled out a bit when we arrived at the Ocean House at Bandon, and there was promise of a cessation for our evening's lecture, just enough to allow about a hundred to gather together. In order to offset the dismal skies I discoursed of "The New Heaven and Earth, "and subjectively if not objectively there were sunshine and flowers.

Bandon is on the sea, and a beautiful prospect stretches along the shores and over the ocean's breast. The huge rocks, the flying birds, the sea-lions, the innumerable waves—"now dark, now bright, now lending splendor, now reflecting gloom"—make a picture of dazzling enchantment that repays many a weary step.

Beside this sea the spirit of Freethought prevails, and mind is ample like the wide horizon itself. J. M. Upton, of the Bandon Recorder, has the scholar's noble enthusiasm R. H. Rosa, Captain Reed, Judge Dyer, S. Danielson, William Hammersburg, Emil Walschlager, C. F. W. Von Pageit, J. Jensen, T. V. Nichols—an earnest student of nature, and like his brother H. H. Nichols ever ready for service—T. J. Potts, H. F. Burns, Price Robison, J. B. Hunt, Alex. Snyder, Mr. Henly, Judge Law and sons, Tupper of the Ocean Side where the pilgrim finds a happy haven, and many others with the Schroeder family—soldiers every one of them; grandfather and grandchildren have given that frank fellowship for labor which puts the rainbow upon every cloud.

Early Saturday morning, the Oregon mist still upon the face of day, the steamer takes us to Coquille City, where we arrive about noon. Here we say hail and farewell to Captain Smith and Comrade Nichols, and in a pouring rain begin, we might say, our voyage to Marshfield, for it seems as if water is everywhere. Half way we take steamer. On the wharf as we land J. D. Garfield gives the warm hand, and R. M. Hutcheson and other friends of a year ago. Mrs. Garfield and the three little children make the pilgrim welcome to the happy fireside.

The hall is full Saturday evening, Sunday afternoon, and Sunday evening; and a more generous welcome was never accorded to any speaker.

Marshfield by the sea is where the Westward march of empire stays its step, the Republic spreads its pennon of hope, the jeweled ocean from the orient pours its wealth, and the mighty forests and majestic hills breathe the voice of Freedom.

Never shall I find more magnanimous friends than here, who with heart and hand make the way of progress bright. F. M. Garrison, of Trumbull's brigade, gives the soldier's honest grip. Mr. and Mrs. Hilborn, from over the bay three miles off, don't fail to come, and the next time I will chose the full of the moon that they may have the benefit of its silvery rays for Freethought service, for this time they had to return in midnight darkness. Mrs. Bates, the sister of Mrs. Hilborn, is equally ardent.

H. S. Hyde—who introduced me at the lectures—A. J. M. Campbell, J. G. Chambers, Wm. Hunter, F. Mark, Samuel Archie, C. H. Sherwood, W. S. Bunch, Wm. Vincamp, C. Landreth, J. A. Yoakam, W. G. Webster—whose parting gift will make many a delightful hour in dreamland—E. W. Sprague, N. J. Ostrom, Wm. Hall, Captain Provost, are many whose faces I remember, and wishes for happy fortune. The farewell is bright, for it speaks of future work and nobler gain. As the little city fades in the distance, I turn to new fields with more exultant thoughts of victory. Our Marshfield friends had the band present at each meeting, and its inspiring strains have not yet ceased to vibrate in my memory of these noble allies.

A magnificent drive up the beach of the Pacific twenty miles, with sunlight and gloom commingling, brings me to the mouth of Umqua river. Here Captain Cornwall takes us on his steamer Juno to Scottsburg. A whole minstrel show is with us, but they land at Gardner, and we miss their merry music. It is raining, raining still as we go up the beautiful river, but I could not resist the temptation to let the showers bedew my face while from the deck I watch the wonderful array of hill after hill—precipitous, shining with many-colored rocks, towering like cathedral roof, with long withdrawing aisles into the green masses of forest. We sleep at Scottsburg over night. To-day—Tuesday morning—we journey in sunshine and storm to Drain's. The roads are in terrific condition. The horses were balky, the wagon broke down, but our company was jolly. We drove dull care away, and are safely in port.

I have seldom had such a varied experience as in Coos county. As the oldest inhabitant says, "There never was such a spell of weather," never so much rain in the month of June. Everybody is astonished. Each day fair weather is predicted, and each day there is disappointment. I have resigned myself to a siege of forty days and nights, and shall look around for an ark.

Whatever happens, Coos county will be to my mind a bright and varied picture, spicy indeed with toil and adventure. I wouldn't miss the experience now that I am safely through, but next year I will make a bargain with the weather before I trust its capricious temper. SAMUEL P. PUTNAM.

Drain's, Or., June 19, 1888.

CHINA.

The truth will out. The Rev. Mr. Kimball, at the Congregational Club, last week Monday, said, "The Chinese, as a rule, are uneducated, and densely ignorant. You cannot reason with them. We have, however, very little trouble with them. Once they believe that you are sent of God, they believe all you say, and Christianity makes great progress." Exactly so! And it is there that the Christian fables take root. Reverse the conditions. Make them like San Francisco—the people educated and able to reason—and you might as well tell the Jesus story to stones. They will not believe that the God of the universe had a son by a woman; that she was the mother of God, and her father the grandfather of God. Reason forbids. The Chinese have no reason, and hence they readily become Christians.

IRELAND'S BANE.

Judge James G. Maguire's book on "Ireland and the Pope" should be read by every Roman Catholic who may ever have occasion to demonstrate to papists that the pope is the greatest enemy of those who believe in him. Judge Maguire has made a deep study of the relations of the Irish people with the Vatican, of the Vatican with the English crown, and of the crown with the Irish people. It is a sad story. The people of Ireland seem to be especially afflicted with the curse of Romish superstition. They have been the slaves of the pope, and the fact that the pope has always decided against them in their battles for civil liberty does not seem to have lessened their abject yet voluntary servitude to him. Often Irish liberty has been in sight, and equally often has the pope issued bulls and rescripts against it, so that when Irishmen have fought for their native land they have done so under the anathema of Rome. Everlasting damna-

tion was made the price of a few brief years of freedom, and in this is found the secret of Ireland's servitude. And the worst part of it is that there seems to be no hope of anything better in the future. Catholicism in the mind is like scrofula in the blood—the victim may think himself cured, but the symptoms recur in after years and are handed down from sire to son like the mythical curse upon Canaan.

At the root of Ireland's woe is the papal superstition. Judge Maguire does not say so in so many words, but his book substantiates the assertion.

ISAIAH ELUCIDATED.

Much uncertainty has for a long time been felt concerning the significance of Isaiah vii, 20, which reads, "In that day shall the Lord shave with a razor;" and Mr. John Peck, of Naples, N. Y., we believe, once offered a reward to any minister who would tell what it means. It was left to that able colored commentator, the Rev. Vokey P. Chamberlain, of San Francisco, to throw the bright light of elucidation upon the problem. Before a large congregation on New Montgomery street last Sunday evening the Rev. Mr. Chamberlain preached a sermon on "The Greatest Barber on Earth, and His peculiar Customers," in which he said, in explanation of the text above quoted, that God had condescended to take upon himself the task of shaving the nature of man and making him fit to enter the society of heaven. "It is easier for heaven and earth to pass away," said Mr. Chamberlain, "than for man to enter heaven with the carnal upon him. The tonsorial chair is mourning, for God has said that we must come to him in a meek and lowly manner. The brush and water is the something that is required to soften the hardness of our nature. The razor is the gospel. Man must enter heaven shaved, because only young men and young women are admitted there, as the Lord has said that men must go to him as children." The Christian world owes the Rev. Mr. Chamberlain a debt of gratitude which no collection he can ever hope to take up will pay the interest on.

"FREETHOUGHT."

The want of every new paper is, of course, a constituency, and although FREETHOUGHT has obtained a thousand subscribers rather sooner than it expected to, and in less time, probably, than any Liberal paper ever reached that number before, still we are not satisfied to stop here. We have not been in existence quite six months, but in that time progress has been good. We want to keep up the average during the next six months and close the year with two thousand names on the list. Why not? For emphasis we repeat, why not?

We began this enterprise with small capital, no promises, and indifferent prospects. San Francisco has in the past been a populous burying-ground for papers of reform proclivities. But one was alive January 1, 1888, and that has since died. The temerity our enterprise excited more of sympathy than of enthusiasm. The printer engaged to bring out the first few numbers said that he had buried several reform papers from his office, and was prepared to act as undertaker in our case. It is sufficient to remark that he has not yet been called upon to direct our obsequies. We live, we are still in the field, and we shall win.

Friends have appeared from quarters where they were not looked for. They have laid plans for our success which we could not possibly have inaugurated ourselves. We would again lay these plans before the Liberals of the coast and of the country for their verdict, and it is hoped for their action.

Mr. H. P. Stone, of Oakland, makes this proposition: that he will be one of one hundred to pay $20 and send FREETHOUGHT to ten subscribers. With him in this are Mr. N. D. Goodell, of Sacramento, who has already fulfilled his pledge, and Mr. N. Woolsey, of San Bernardino, who has made his first installment. Mr. Pepper, of Petaluma, has placed $10 to his credit and will forward names accordingly, and Messrs. Davies and Butterfield, of Sacramento county, join with $5 each. Others who do not desire their names to be announced at present have signified their intention of extending a helping hand in the same direction.

Mr. Schou, of Oakland, proposes to be one of ten who shall pay for fifty subscribers each at $2 per year.

Next comes Mr. Ranford Worthing, of San Diego, who offers a corner lot 50x100 feet, in that city, to the person obtaining the largest number of subscribers to FREETHOUGHT before May 1, 1889. No paper could ever offer a premium to getters up of clubs equal to this.

There is also a plan proposed by Mr. Putnam, namely, that friends who desire to extend the circulation of the paper may make Gift Subscriptions at $1 each. This plan up to the present time has resulted as follows:

Lord A. Nelson	1
C. E. Spafford	1
H. Replogle	1
J. T. Cox	1
Wm. Redfield	1
— Ames	1
A Friend	1
E. Wolfard	1
L. Schindler	2
Jas. Downs	2
E. E. Mensch	2
A. Derming	2
A Liberal	2
T. A. Martin	3
Mrs. R. Scott Briggs	3
Lilian	3
Mrs. Kate P. Wolfard	5
Joseph Cook	5

This plan affords subscribers an opportunity to send a Liberal journal, at small expense, to places where it will do the most good.

Those who are not able to make Gift Subscriptions may obtain readers at the following rates:

One subscription one year	$2.00
Two subscriptions one year	3.00
Three subscriptions one year	4.00
Four subscriptions one year	5.00

At these rates since our last issue Mr. Putnam has obtained 53 subscribers in Oregon, and Professor Seymour sends 5.

By these various methods of work the way is provided for those interested to push FREETHOUGHT along on its second thousand. Possibly, with hearty co-operation from all directions, the first of the new year will see FREETHOUGHT come in a good third, in point of circulation, among the Liberal papers of the country.

WE get from the Washington correspondence of an Oregon paper the substance of a discussion over the section of the legislative bill containing a proposition to increase the chaplain's salary from $900 to a larger figure: "Mr. Springer said the house chaplain was old and needed money. Mr. Browne, of Indiana, inquired if there was increased necessity for prayer. Mr. Springer replied that 'members had no idea of the great power needed to bring salvation to a body like this.' Mr. Grosvenor opposed an increase on the ground that the next House

will be a better one than this, and will not need so much praying. Mr. Strube inquired if it was necessary to have a very able man for chaplain. Mr. Allen, of Michigan, answered that it always required a high order of ability to deal with an immature mind and that, therefore, the chaplain of the House should be a man of considerable ability. Then Mr. Holman, the old 'watch-dog of the treasury,' said $10 a day was too much for the House to pay for prayer, and the majority agreed with him, for it voted down an increase." These legislators deserve no credit for refusing an increase of salary to their chaplain. Their plain duty is to abolish the chaplain altogether. He is an extraneous person and does not address his remarks to the chair.

In the Presbyterian Ministerial Association, Rev. J. Woodworth said, "The members of the Salvation Army are as pure as the members of the churches." The Association indorsed these views. The history of the army shows a strong tendency to drunkenness, fornication, and even theft. The great mass of our people hold themselves to be away up on a higher plane than any branch of the Salvation Army we have ever seen.

LITERARY NOTES.

The blessings of "Self-Control and Temperance in All Things" are set forth by E. B. Waldo, 20 Shonard street, Syracuse, N. Y., in a little pamphlet upon that subject. Mr. Waldo exhorts people to avoid the vices of drink, of passion, and of prejudice and intolerance. His pamphlet contains good moral instruction for young and old, and comes a trifle high at 25 cents per copy.

The Popular Science Monthly for July has not yet reached us, but from the announcement we judge it will be an especially interesting number. E. Hoyt, S. B., will contribute an article on house drainage, and the series on "Darwinism and the Christian Faith" will be closed in this number. The Monthly is 50 cents per number, published at 1, 3, and 5 Bond street, New York.

Attention is directed to the advertisement on another page of Judge Maguire's work, "Ireland and the Pope." We mentioned this book last week, and have read it since. It is radical on the question of papal interference in politics. It does not touch the fundamental idea of religion, that being outside its province, but it tells the truth about the pope, which all that could be expected in a work of its size. Judge Maguire is judge of the Superior Court of San Francisco, and is one of the best known advocates of what is termed the Henry George movement. "Ireland and the Pope" is a book of 118 pages, octavo, board covers, price 50 cents. It may be ordered from the Freethought office by addressing Putnam & Macdonald, 504 Kearny st., San Francisco, Cal. We give prominence to mention of this work on account of its great historical value.

We have read with a good deal of interest and profit Dr. G. H. Stockham's new book on "Temperance and Prohibition." It is a small book, about 130 pages, 3x5 inches, but there is no wasted space in it, which is a great consideration in getting up a book. Dr. Stockham gives brief histories of the origin of wines, beers, and liquors, describes their properties, their comparative effects, their physiological action, and their value as food, medicine, and poison. Adulteration, license, local option, sumptuary laws, prohibition, and the causes of intemperance are touched upon, as is almost everything else connected with the liquor question. The author yields to the Prohibitionists all they claim except their right to prohibit the sale of liquor. He is with them for temperance, but not for suppression. If man is endowed by his creator with the right to liberty and the pursuit of happiness, as a well-known document sets forth, then prohibition is an error. A man may be mistaken in believing that liquor promotes his happiness, but there can be no doubt that he drinks it with that end in view. The price of Dr. Stockham's book is $1.

The Sinaloa Colony Club holds its regular meeting next Sunday, July 1, at 2 P.M., at 39 Fourth street.

HISTORY OF THE WEEK.

The Republicans nominate as candidates for president and vice-president Harrison, of Indiana, and Morton, of New York.——The police are instructed to prevent the discharge of fireworks except on July 3, 4, and 5.——The entire business portion of Sierraville was destroyed by fire on the 23d. Loss, $40,000.——Congressman Belmont has introduced a new anti-Chinese bill in the House.——The German Reichstag opened Monday.——There were 119 deaths in this city last week against 107 for the corresponding week of 1887.——Eleven cases of prostration from heat were reported in New York last Saturday. The weather there has been frightfully hot, and numerous deaths are reported.——D. O. Mills has provided for a school for trained nurses in connection with the Bellevue Hospital of New York. The cost was $100,000.——Peterson, of San Francisco, beat Paine, of British Columbia, in the sculling match on Shawnigan Lake, B. C., on the 23d.——The press censor of Russia has ordered editors to abstain from writing exciting articles on the European situation.——Mrs. Garfield has an income of $25,000, $5,000 of which comes from the government in the shape of a pension. General Garfield's estate netted the widow about $40,000, and in addition she received $25,000 insurance on his life. Congress gave her $40,000, and the popular subscription raised just after Garfield's death amounted to $312,000.——Competition between the Pacific Mail and the Canadian Pacific steamship companies is much appreciated by shippers, who are giving both lines plenty to do.——Grape picking has begun in Yolo county nine days earlier than last year.——Minnie Scholtz, the leper girl from Honolulu, has gone East.——Dr. Theodore Gay, who attended ex-Vice-President Wheeler during his last illness, has presented a bill for about $14,800. Mr. Wheeler's executor has refused to pay the bill and the matter will go to the courts.——The Rev. Mr. and Mrs. Dowie are conducting a faith cure business in San Francisco.——The Prohibitionists held a ratification meeting at the Metropolitan Opera House in New York, last week. Clinton B. Fiske, Prohibition candidate for president, said: "The home protected against the saloon will be the greatest factor in protecting the honest industry of our people. St. Louis said not a word on the important question before us. Surely from Chicago we should have received deliverance." John A. Brooks, of Missouri, the next speaker, said: "We will not take a chief representative of monopoly in Nebraska and make him temporary chairman of our National Convention, nor a whisky man from California for permanent chairman. Polygomy, feudalism, and slavery are dead, and the whisky traffic must die."——The suit of William O'Brien, editor of United Ireland, against the Glasgow Herald for $25,000 for libel has been settled. According to the terms of the settlement the Herald publishes an apology for the language in regard to O'Brien and pays him $500.——General Sheridan is so far recovered that he will go to the seashore.——The yacht Olivette upset in Newark Bay last Sunday, and six persons, five of them girls, were drowned.——Charles Sullivan attempted to climb the spire of St. Michael's church in Buffalo to measure its height last Sunday, when the lightning rod to which he was clinging broke and he fell upon the roof, breaking his neck and back and killing him instantly.——The "Duke of York," chief of the Clallom tribe of Indians, was buried Sunday in the Masonic cemetery at Port Townsend, W. T.——Zukertort, the famous chess champion, is dead.——The steamer Gaelic brought 1175 Chinese passengers to our shores on the 24th.——A recent census gives Baltimore, Md., a population of 416,805.——Mme. Diss Debar claims as her guides a spiritual council of ten ancients, for whom Socrates is spokesman. The other members of the council are Pelopidas, Epaminendas, Cicero, Homer, Pericles, Archimedes, Pythagoras, Plato, and Aristotle.——In many parts of Indiana the women are arranging to celebrate the Fourth of July as "foremothers' day." It is a concerted action on the part of the advocates of woman suffrage. Mrs. Helen M. Gougar delivers the oration at Martinsburg, where great preparations are being made for the occasion.——Unprecedented rains have prevailed in Mexico. The Silao river overflowed its banks, and whole towns were swept away. Several hundred people perished.

THE AMERICAN SECULAR UNION.

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TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will specially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of our association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres.,
E. A. STEVENS, Sec.,
CHAS. ECKHARD, Treas.,
E. B. FOOTE, JR., Ch. Ex. Com.,
MATTIE A. FREEMAN, Ch. Fin. Com.

IS THIS OUR BOASTED PROGRESS?

This morning's News contains a lengthy "special" dispatch from Pittsburgh, where yesterday (June 13) was celebrated the feast of St. Anthony (not Tony of the Suppression of Vice Society) at the church of the most holy name. For days pilgrims had arrived from distant points in a dozen states, and as less than one-third could obtain admission, Troy Hill was packed with men, women, and children, standing with uncovered heads beneath the hot sun until Father Mollinger appeared at the steps to bless the multitude. As this is supposed to be especially beneficial to the sick, many were carried in arms, or brought in chairs. The most notable cure effected was that of Miss Anna Kirk, of Philadelphia, who had suffered with hip disease. After the "solemn" ceremonies she threw away her crutches and walked without difficulty. *Oremus.* Those who are not cured are advised to remain in the vicinity until they are. Father Mollinger evidently "stands in" with the boarding houses in that neighborhood. I can appropriately quote from "God in the State:" "Rome, once the center of universal despotism, now the center of universal humbug." Americans have pretended to believe that this degrading superstition would never take root on our soil. By low deceit and fraud, it as effectually chains the mind and checks human progress as when it bartered thrones and dictated to Europe by its bulls. It no longer keeps a naked emperor shivering at its gates, but it compels a Presbyterian president and his cabinet to pretend homage by attendance at the corner-stone ceremonies of the Catholic University in the District of Columbia. If Cleveland wants the Catholic vote, he must make way for a papal representative at the White House. That's Rome's next move. How can Cleveland refuse his "dear friend," Cardinal Gibbons, such a reasonable request?

PRESBYTERIANS SECEDE AT PITTSBURGH.

We thought that secession had been effectually checked by the "late wa'," but it appears the general synod of the Reformed Presbyterian church has fired on Fort Sumter in the shape of the United States Constitution, which, because it does not recognize Christ or the Christian religion, is characterized as a disloyal document to Christ. They have flung down their dictum that they will not perform any act which implies allegiance to the United States, nor in any way identify themselves with the nation, as long as the government is neutral as to the claims of Christ as the king of nations. They also propose to boycott all the other churches who permit their members to become good citizens. "Here's a how do you do! Here's a pretty mess!" No presidential dark-horses from religious rebels called Reformed Presbyterians. They indorse prohibition (which is a legal process invading the United States law, but then no minister can possibly be logical), denounce tobacco, secret societies, Sunday papers, and propose to boycott all their members who advertise in the same. Their committee appointed to secure Sunday observance in the postal service reported a bill pending in Congress for that purpose. That committee will have to be abolished now, since they have seceded from the United States. As our dictatorial dead-heads have become so refreshingly modest, as it were, it would be well to commence confiscating the property of traitors in "open rebellion" to the basic principles of our government. The American Secular Union ought to get a slice for this suggestion to the attorney general.

A GRAND ACHIEVEMENT.

A poster bearing Wettstein's emblem—the Freethought badge-pin—informs us that the Silverton (Oregon) Secular Union, which set such a glorious example for all our friends of mental freedom to follow, will celebrate the anniversary of the dedication of their beautiful hall, built exclusively for this purpose. President Putnam delivers the oration, and such an occasion will doubtless inspire his poetic fervor for one his most brilliant efforts. A basket picnic in the city park, sandwiched by speeches, brass band, choir, and recitations, forecasts a most delightful day. The other speakers are J. T. McLeary, J. T. Ford, and C. Beal, the festivities to conclude with a grand ball in Freethought Hall. We groan,

"Oh what must it be to be there!"

feeling sure of its success, as a lady is at the head of the committee, Mrs. Carrie Fitzgerell, H. D. Mount, E. Wolfard. What a contrast and promise for liberty in the West, to the degrading superstition, which is gaining in the East. Brother Alllen and others are a host in themselves.

POISONING BODIES TO SAVE THEIR SOULS.

According to Christianity, the mortal is of little consequence compared to that part which it considers immortal. To that idea is directly traceable a murder in Philadelphia, which has set the Quaker city aghast. Sarah Jane Whileting has just con-

fessed to furnishing her husband with poison with which to end his life, last March, and to poisoning her nine-year-old daughter in April, and her two-year-old boy in May. She says: "I killed Bertie because I was afraid she would grow up in sin and crime; she was a bad girl; she had stolen pennies from the neighbors, and once from her teacher's pocket-book. I killed the boy, as he was in the way. Am sorry for what I have done, and want the people to pray for me." With customary Christian cupidity she had secured some insurance on her victims and collected it. She professed great piety, attended church in her neighborhood last Sunday, and kneeling at the altar asked for the prayers of the congregation for forgiveness of her sins. This wretched woman's crime and conduct are an answer to the churches' claim that morality and religion are one. Is it not time for humanity to protest against the immoral tone of a creed which teaches the body is of so little value that its adherents may sacrifice it to save their souls? Then assist the American Secular Union. E. A. STEVENS, Secretary.

FAITH HEALING.

The announcement in the daily papers that the Rev. John Alex. Dowie and Mrs. Dowie, from Melbourne, Australia, would unmask Spiritualism drew a large number of people to the hall of the Young Men's Christian Association on Sutter street last Sunday at 3 P.M. The main hall is big enough to hold five or six hundred people, and it was full. In the entry is a drinking fountain, over which is the the statement that those who drink of the water which somebody or other kept on draught will never thirst again. It was a scrub audience—white, black, and Chinee. Services opened with some of Sankey's hymns sung drearily, followed by a collection. A gentleman with a thick beard read statistics about the number of members in the association in this state. Out of 290,000 young men in California, he said, 40,000 were Christians. In the past year $65,000 had been raised, and 600 young men converted at a little more than $10 per head. A prayer followed the statistics—the same old prayer: "O Lord, thou knowest," and "O Lord, we realize," etc. Mrs. Dowie read from the Bible, and then the Rev. Mr. Dowie took the floor to preach. And such preaching! Dowie speaks the United States language with an English accent. "Daw" is his pronunciation of door; Lord becomes "Lawd," God is "Gord;" "Krarst" answers for Christ, "bean" for been, and "wuks" for works. He had a voice that would split wood. I listened to it for half an hour and came away weary. The announcement that he would unmask Spiritualism was a mistake, as he did not touch that subject, taking the "Beautiful Gate of Divine Healing" as his theme. I have much sympathy for the janitor, whose duty will call upon him to listen to Mr. Dowie's thirteen other discourses of the series. M.

"GOD'S GRINDSTONES."

Some theologian, Rev. I. D. Driver, we believe, said that "Col. R. G. Ingersoll is one of God's grindstones with which to sharpen preachers." We presume Mr. Driver knew from experience the truthfulness of his remarks. Apropos of this aphorism we note the series of lectures given in Slocum's hall last Saturday night, Sunday afternoon and evening by Samuel P. Putnam, another of these preacher sharpeners. But, if we mistake not, only one preacher availed himself of the opportunity to whet his intellectual ax on Mr. Putnam. The others were sharp enough to stay away, or else too dull to be brought to an edge.

Mr. Putnam's subject Saturday evening was "Universal Mental Liberty." Mr. Putnam showed with a great deal of logical clearness the necessity of every individual thinking for himself in religious matters with as much independence of thought as upon secular matters; that it is our duty to do so; that no subject is so sacred that we are to accept without question what the preachers tell us; that it is the duty of all to investigate for themselves the assumptions of theologians as well as of metaphysicians, or any other class of theorists. He said it is our duty to read the Bible by the light of science just as we read any other book.

Sunday afternoon his subject was "The Necessity of a Complete Separation of Church and State." He showed with much justice and reason the affirmative of this question that is receiving considerable attention all over the United States, and that several divines hold to the same opinion. He showed that the exemption of five hundred millions of dollars worth of church property from taxation forces non-communicants to pay an increased amount of tax by reason of this exemption. In other words, the churches do not pay for the protection they demand from the law. This he thought an injustice to non-sectarians and akin to the support of the church by the state.

Sunday evening he paid his attention to the Bible as a whole, and a few books composing it in particular. He spoke of Jesus as a very good man in his day; that he was to the Jewish religion, or church of his day, what Thomas Paine was to the church of his—an Infidel to the dominant creed, Judaism, which crucified him for his opposition to its dogmas.

Mr. Putnam is a very interesting speaker, and, from his standpoint, reasons well. He made no tirade of abuse on the popular creeds of the day; did not say anything to wound the feelings of any one, being free from personalities. He was not so bitter against the dogmas of the church as the church is against Infidelity. He showed a greater spirit of charity for the creedist than they for Freethinkers. But we deprecate both the preachers and the Freethinkers for their abuse of each other. Each have the unquestionable right under the broad ægis of law to build up their own peculiar views of religion, but neither has any moral right to assail the other, or to ostracize the adherents of the opposite side, for if the Bible is true it will stand the severest test of reason, and if false it will ultimately die like any other ism; and so of any adverse theory, if true it can't be destroyed, and if false it must inevitable die. What we all need to practice is a little more charity for the opinions of our brother-man. Love works no ill to his neighbor.—Roseburg (Or.) Plaindealer.

MR. LARSEN'S OBSERVATIONS.

IT is natural that every man protect his own property. But how about God? The Cathedral of Upsala, the most holy church of Sweden, has burned down five times.

I SAW once in my time a clergyman unite two hands together —the hand of a blacksmith and the hand of a handsome young damsel—and he said, "What God Almighty hath joined together let no man put asunder." Six years later she put asunder the blacksmith's skull with his sledge hammer.

THE clergymen of Norway have great trouble because so many get married by the civil forms of the country. They have altogether lost their monoply, and the almighty dollar don't go where they want it to. They have now agreed to expel all law-married couples from the holy sacrament. But the expelled people do not care. The soul never gets hungry. JOSEPH LARSEN.

S. P. PUTNAM has made these lecture appointments from June to October. Friends will please notice and arrange accordingly:

Eagle Creek	July 4	Morgan, Utah	Aug. 22
Sandy	" 5	Coalville	" 23
New Era	" 6	Park City	" 25
McMinnville	" 7-9	Salt Lake City	" 26
McCoy and Ballston, Or.	10-11	Murray	" 27
Corvallis, Or	" 12	Heber	" 28,29
Forest Grove Or	" 15	Denver, Col.	Sept 2
Hillsboro	" 16-17	Seward, Neb.	" 5-6
Portland	" 18	Wahoo	" 7-8
Astoria	" 22, 29	Lincoln	" 9
Cathlamet, W. T.	" 24-27	Omaha	" 10
Pasco, Waverly, Colfax, and Spokane Falls, W. T.	Aug. 1-12	Creston, Iowa	" 11
Walla Walla, W. T.	" 14	Ottumwa	" 12
Union, Or.	" 15	Salem	" 13
Baker City	" 16	West Union	" 16-17
Boise City, Idaho	" 19	Dwight, Ill.	" 19-20
Ogden, Utah,	" 21	Chicago	" 23
		Pittsburgh, Pa.	" 30

Note This.

A colony of Eastern Liberalists desire to locate in California for the purpose of Co-operative home life, and fruit culture. Friends of progress willing to dispose of suitable lands on favorable terms, or knowing of good government land, please address with full particulars,

ADVANCE AGENTS D. & S.,
Care of Geo. H. Gale, 1425½ Mission st., San Francisco, Cal.

INGERSOLL.

How often do we see and hear of the tributes paid by Ingersoll to the departed! What soul so charged with the love of the good, the true, and the beautiful? What tongue so trained to the utterance of sweet and glowing sentences; so skilled in chanting low, sad requiems over the forever silenced dead? What intellect so capable of weaving immortal chaplets to be laid upon the tomb of the loved and the lost? The thought often occurs to me, Who will give *him* a eulogy when he is gone? Who amongst all the struggling hosts of men can bring him fitting tribute or render appropriate homage to the intellectual giant of all the ages? For, scan the history of the past, search the records of antiquity, and your conclusion will be—but one age and but one land has produced an Ingersoll. Matchless man! imbued with the love of liberty, full of gentleness, yet of towering strength. Hating oppression, and detesting shams—liberator of millions yet unborn! Whose tongue shall tell his value, whose pen describe the riches he has added to recorded thought? Towering in intellectual grandeur immensely above the champions of bigotry and superstition; invulnerable at every point of attack; parrying with matchless skill the shafts of envy and malice, I for one feel like saying:

Grand champion of humanity, go on!
And in the hidden ages yet to come
Thy cause, augmenting as the years roll by,
Shall from the horoscope of mind and man
Drive off all fears, all clouds and mists of doubt.
And thus in brotherhood all men shall walk—
No creed, no dupe, no tyrant, and no slave!

Boise City, Idaho. J. A. GOULD.

NEW YORK LETTER.

Scott, the defaulting paying teller of the Manhattan Bank, has returned, turned state's evidence, and testified against Dunn. Dunn seems ready for the fight. Of course he denies that he received the money. The question is, will a jury believe a thief? The Manhattan Bank is the second in age in New York. The Bank of New York is the oldest. When Hamilton was in his glory, the federalists controled this bank, much to the disgust of their opponents. Burr went to Albany, and in his adroit way secured a charter for a new bank—the Manhattan Company. He was a director in it for years. In banking, as in politics, Hamilton and Burr were bitter opponents.

Depression continues in Wall street. The falling off of net earnings of the Granger roads has been appalling. There is depression in the iron trade, coal traffic, railroad construction, manufacturing, and mercantile pursuits. The impression prevails that it will continue through the summer and fall. Stock has been in the dumps the past ten days. There seems to be nothing in the situation to rejuvenate the street. The public stays out.

The evidence of Assistant-engineer Craven before the aqueduct committee was startling. It has stirred up the dry bones. The commissioners are uncomfortable, the contractors are marked men, and the engineer ruined in character. The end is not yet. The people are up in arms, and want to know the whole truth. To be robbed is one thing; to have a defective aqueduct forced on us is another. Millions have already been put into this work, and millions more will be required, let it be as honestly built as possible.

Mrs. Langtry is back from her wanderings, and is at her home in 23d street. Mrs. Potter has also returned, and ended her season by a week engagement at the Grand Opera House. The critics still disagree about her ability, but the crowded houses show that the people award her success—the best of our swells, the middling classes, were each eager to see and hear her. We do not forget that, as an amateur, this lady earned for charity over $50,000. This fact appeals to the sympathy of our people, but does not make them blind partisans. As an amateur she was long ago voted a success. Some of our papers have evidently a spite against her, as their criticisms are bitter even to cruelty. They will not write her down. She has the "stuff" in her. She is daily climbing the dramatic ladder, and ere long will reach the "Hights of Abraham."

The new Broadway Theatre has been a financial success from its opening night. Fanny Davenport gave it character and popularity. Its situation is admirable. A splendid future is before it. The new play at the Casino is not particularly popular, but Aronson seems capable of popularizing almost anything. His company is able and artistic.

Madam Diss Debar's aggressiveness is what one might expect from an adventuress. It is difficult to believe that she expects to convince a jury that old Socrates and friends ordered the return of 160 Madison avenue to Mr. Marsh. Yet this is what she said in court. To an outsider this appears a lofty assumption. It has not increased her credibility or standing in this community. It is painful to see such depravity in a woman.

The Limited Trust Company is erecting a handsome building on the site of the Phœnix Bank and Colgate building. The Bank of America is to erect one on the corner of Wall and William streets. Wall is being filled with noble and massive structures. Builders are, however, doing little this summer in their line. They are feeling the hard times as much as any one.

New York, June 14, 1888. EUDORUS.

RELIGION AND FREETHOUGHT.

To the Editors of Freethought:

I was much interested in the letter and experience of G. R. Higgins, who sent a copy of FREETHOUGHT to his brother, as given in your issue of June 2, and if you think it worth while you can use the following letter written to my sister, in answer to one from her acknowledging the receipt of copies of FREETHOUGHT, which she promised to read:

I am glad you will read FREETHOUGHT, and certainly do not wish you to agree with anything it says unless it seems reasonable to you. Simply be willing to hear all sides of a question and then decide for yourself; that is all I ask. You have heard the other side all your life, and in that time you have been told much truth and many lies.

You say FREETHOUGHT attacks everything and puts nothing in the place of that which it seeks to destroy. It attacks no known truth or moral precept. It attacks only what it conceives to be error, and I cannot see that it is incumbent upon Freethinkers to put anything else in the place of an error destroyed. We attack smallpox and other contagious diseases, and exterminate them as speedily as possible; but who ever heard of anyone recommending the substitution of some new or less objectionable disease in the place of them? The absence of disease leaves us in a state of physical health, and we want nothing more, only knowledge how to perpetuate that healthful condition of the body. It is the same with the mind. While it is filled with false ideas instilled into it by improper teaching, it is as much clogged and poisoned, and in as unnatural and unhealthful a condition, as is the blood when full of impurities; and when freed from this condition, it is in a proper state to receive and assimilate all truths that may be presented to it, and not till then.

I believe all religions are false and harmful. Why, then, try to substitute a new one or different one for the one destroyed; particularly when the new one can have no better foundation or proof for its truthfulness than had the old? You have read much. Think back over all the religions you have ever heard of from the present time to the earliest dawn of history, and tell me which one of them all you have any faith in except in your own, and then tell me how much and what kind of authority you have to prove that your religion is true and all the rest false. You know just as much about it of your own personal knowledge as any one living, or as any of those who wrote your religious book; for if you have read up the history of the Bible you know that most if not all of it was written from tradition, and long after the time of the persons and events written about.

Let us do away with all religions. We need none of them, and the world will be vastly better off without them, if all can be influenced to turn their minds entirely to the cultivation of moral principles and scientific truths. You know there is no possible connection between morality and religion. Morality is one thing, and grows entirely out of human experience as being that course of conduct which directly tends to the greatest happiness of all human beings, and cannot be taught with too much earnestness from the time before the child begins to reason until the time when he is prepared to assent to its precepts because of his own knowledge and experience. Religion is quite another thing. It is a system of peculiar notions about some future state of existence, with no better foundation for its truthfulness than a guess, or some person or persons' say so, and the farther back in the dim distance of the ignorant past it can date its origin, the greater its claim to authority and respectability; and every one that I know anything about bears upon its face the evidence of its being a scheme for the aggrandizement of the class called the priesthood, whose teachings will not stand the test of scientific investigation. Religion has a tendency to cripple and debase the human mind by leading it to be content with the study and contemplation of unreal, unknowable, and improbable things, instead of leading it out toward the study, contemplation, and discovery of the great truths of nature which lie hidden all around us, and not one of which was ever revealed by any

one of the religions I have any knowledge of. It teaches us to be content with fables, instead of digging after facts, and substitutes faith in that which no one on earth can know anything about, except from hearsay, for works, which alone can redeem the world. It teaches us to regard a book as the word God, instead of teaching as Thomas Paine says, that "it is only in creation that all our ideas and conceptions of a Word of God can unite. The creation speaketh an universal language. It is an ever-existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations, and to all worlds; and this Word of God reveals to man all that is necessary for man to know of God."

Read FREETHOUGHT for one year; give up the study and contemplation of a religion and word of God that your priest knows no more about than you do, so far as its reality and truthfulness are concerned, and devote your best thoughts to the study of the word of God so grandly pictured by Paine, and you will soon cease to hanker after the "flesh-pots of Egypt," or to desire some other fable to be substituted for the one taken away from you or abandoned. FREETHINKER.

Boasting Braden.

To the Editors of Freethought:

It has been my life-long principle to meet in debate any opponent indorsed by our Christian foes, and I see no reason to change my resolve. A brother Freethinker may say, as you quote from the New York Truth Seeker, that "Clark Braden is an unfit man for any gentleman to associate with. He is a moral polecat." If to debate with a preacher is equivalent to "associating" with him, then I am in for it, for I will debate with Braden whenever arrangements can be made therefor, and wherever Freethinkers desire to have me.

There is one man (it may be greatly to my discredit) in the Freethought ranks who is willing to meet any debater the Christians choose to put up. I have met Elder Braden three times in debate. I am not conscious of being less a gentleman now than before I met him; and as to his "merciless sarcasm," I am not one bit afraid of it, in spite of the fact that it pleases unthinking Christians amazingly. The way to meet such a Christian representative is with the utmost good nature. While he is engaged in pouring the holy oil of his personal abuse upon my sinful, Infidel head, amid the applause of his Christian supporters, I endure it pleasantly, not for "Christ's sake," but for the maintenance and defence of Freethought. In my scores of debates within the past quarter of a century I have never applied a single opprobrious epithet to any of my opponents. A gentleman will not do so. At the same time I freely discuss the manner, as well as matter, of a polemist; and, while I sometimes feel called upon to scathingly rebuke a Christian controversialist, steadily refuse to quarrel. Debating is not quarreling. My rule has been to let Braden do the wrangling all by himself, like Lord Dundreary's bird "flocking alone."

I have received letters from several Freethinkers of the Pacific slope inquiring whether I would consent to meet Clark Braden in debate. My answer is, Yes. If a few of the Secular societies will arrange for not less than five debates of from eight to twelve nights for each debate, and will insist upon Elder Braden meeting me on clear-cut propositions, such as I have encountered him on, and the same rules which have governed my debates with him, I am willing to meet him in five, ten, or twenty debates, commencing Nov. 15 or Dec. 1. My engagements are such that I cannot attend to the matter before Nov. 15.

One of the "rules" to which I refer is this: "Any categorical question asked by either disputant shall be answered by his opponent on the spot, without equivocation."

I have never yet found a "defender of the Christian faith" who could stand the "merciless sarcasm" of a Freethinker's questions. Braden cannot. He wilted like a cabbage leaf in a hot July sun, in my Salem, Ill., debate with him, and utterly refused, at last, to answer another question.

It is my opinion that he does not like to meet this Freethinker in debate, and while boastingly challenging the Infidel world to debate with him, never even intimated that I have ever stood ready to meet him wherever the people desire both sides presented in the form of a joint oral discussion. In Ottawa, Kansas, this boasting Braden backed squarely out of a debate with me. Would not think it, would you? What will his newfound Christian friends think of this?

All the business arrangements for five or more debates I will make directly with Secular societies or Secularists, not with Mr. Braden. Next week I will send you the propositions and rules which he once accepted. Will he meet me on them? We will see. In case Elder Braden backs out I will expect to give a lecture course in place of debate.

There is not a defender of Christianity in the world who is able to answer a Freethinker's facts, arguments, and questions. His system goes to pieces under their crushing weight. It is with systems I deal, and not merely the men who uphold them; hence, I demand that Elder Braden be indorsed by Christians, wherever debates may be held, as a representative of Christianity. Yours fraternally, W. F. JAMIESON.

Monte Vista, Col.

On the Trail.

Dear Editors:

The city of Oak Point is evidently so-called because there is not an oak in sight or hearing, but it is a very lively little hamlet of a few hundred persons, some of whom told me, in answer to my inquiry if there were any godly folks living here, that there was not one. I immediately scattered bills for two lectures in Young's Hall, and then proceeded to make the acquaintance of everybody who would listen. Oak Point is at the mouth of a fine creek and covers not more than two acres, mill, lumber yard, dock, warehouses, planing mill, log boom, residences, and all, with mountains shutting in on all sides except where the river runs through. I went around the point of the mountain to find Brother Wiggins and family and a lodging place. Friend Wiggins has a snug little nest of a few acres of level land, all embowered by forest, shade, and fruit trees. I left this little oasis in the desert of an itinerant's wanderings, promising to return at an early day.

I reached Stella, only six miles up the river, in time to fill an engagement, made several weeks before, for Saturday evening and Sunday afternoon. I found P. M. Herron and wife emphatically "our kind of folks," with a good home, a nice little store, and a large fine hall, all seated and lighted, dedicated to Freethought and the religion of humanity. Make a minute of this, you weary laborer in the Infidel vineyard, and when you come this way let your voice be heard in this hall for freedom and universal mental liberty. Sunday the hall was well filled, mostly by young people who had come five or six miles to hear the first lecture on the "Origin of the God Idea." I found that a number of copies of FREETHOUGHT, the Truth Seeker, and Boston Investigator, were taken here and in a German settlement just back a few miles from this landing. The most of these folks—originally from Bingen-on-the-Rhine—are Materialists. My friend Herron I found true as steel to his belief, and no sign of putting his light under a bushel for fear he would not sell so much soap and sugar, which, I am sorry to say, is the way some of our pseudo Freethinkers pan out. From Stella I crossed the "mighty Columbia" again, back into Oregon to Magyr's Landing, and found my friends Robert Cril and wife in their beautiful home all surrounded by fruits and flowers. I gave four lectures here, in the school house, to a general turnout of the whole settlement. Here I met my old friends, S. H. Tryon and wife, and sister-in-law, who came over a mile and a half in a skiff, besides climbing up and down the river bluff over three hundred feet high, perpendicularly. "Our doctor" has between three and four hundred acres of the primeval forest, with his Queen Ann style of house under those giant trees right on the brow of this mountain three hundred feet above the river. He has, also, a wharf and wood yard where he markets his fine timber to the passing steamers. His wood comes down "from above," literally, making the lightning ashamed of its slow way of traveling, as it, the wood, comes down the chute as if the god Jove were hurling his thunderbolts at some puny pigmy below. I think Mr. Tryon has a fortune here in his pile of earth, rock, and woods, for it is a delightful spot for a summer's residence—the finest between Portland and Astoria—but it needs a balloon to get up and down these beetling cliffs.

I arrived at the Clackamas county, Or., Spiritualists' camp-meeting at New Era, June 8, and found a goodly number of "the faithful" camped there. There were some twenty-five tents and cottages altogether, besides the large frame temple or tabernacle, built to "worship" in when the weather might be unpropitious. The meeting just past could hardly be called a big success, for the reason that it rained every day and every night for the ten days. I met here Mr. Briggs, from Boston, Mass., the "wonderful dark circle" medium, who had a "black hole" fitted up for him, in the shape of a 10x12 shanty with every crack and crevice calked water tight, and in this dark as Erebus circle room the angels of "light" played the fiddle and guitar, threw the bells and musical instruments all

over the room, while "spirit hands," caressed by loving pats the faces and forms of the sitters, whispered into startled ears long-forgotten names and incidents, pulled their beards, felt in their pockets, and in many other ways gave evidence of their presence. Some were positively certain there was no fraud, while other "doubting Thomases" thought it very thin. Mrs. Finnegan, from your city, gave many hundred platform tests, describing not only the spirits of many departed men and women, but also spirit dogs, horses, etc., which were recognized as somebody's pets. Verily it would seem that heaven must be a large place to hold all that have lived, or may live in the future, both animal and human. "In our father's house are many mansions," to be sure. Probably none but Spiritualists of the first water will accept these descriptions as real. Mrs. Brown, from Minneapolis, Minn., was also another platform test medium who seemed to give much satisfaction to all. Mr. DeJohns, of Salem, a reformed Jew, and Colonel Reed, of Portland, were the regular speakers, and very good ones they were, only they were so dreadfully afraid of hurting the feelings of those dear orthodox ones who never forget to lance the poor heretic of Freethought, either in public or private. Brothers DeJohn and Reed call very often upon God, and quote from that old compendium of horror and nastiness, the Bible, as if they had not yet progressed beyond its direful teachings. Shame on pretended scientific Spiritualists who cater to a cause so accursed as Bibliolatry. So long as Spiritualists open their meetings by singing "Nearer, My God, to Thee," then pray to that God, and preach to that God, and end their "services" by singing the Doxology, and with an orthodox benediction, so long will the scientific Freethinker paddle his canoe with "nary" a spirit to guide it over the troubled waters of this mundane shore. I, being appointed to speak Sunday evening, took for my text the article in FREETHOUGHT of June 9, headed, "God in the Constitution." Our idea, carried all through the hour we spoke, was for the Freethinkers, Spiritualists, and all to labor as hard, and pay their money as freely, to keep God out of the government, as the orthodox were working to get him in. I also gave another regular lecture entitled, "Right Generation, not Regeneration," showing that when men and women once learned how to marry right, then children would be born right, and none should be born any other way; then none would have to be regenerated—by the bye, a very doubtful process—for all would be as good as nature could possibly make them. About one-half of the audience thanked me privately for this lecture, while the other half did not seem to believe in falling in love scientifically no how, but would hold on to the good old way of going it blind, but they got something to think of which it will take them some time to digest. A lecture was announced for July 6, here on this camp ground, for our Mr. Putnam, who was here last year and I think will call out a large crowd if it ever quits raining. I met Mr. Frank Fuller, of McMinnville, Mr. Bruce and wife, Mr. Wallace, all of Lebanon, Mr. Hawkins, Mrs. Howland and others from Salem, Mr. Wm. Phillips and family, Thomas Buckner and wife, Postmaster Jessie, wife and family, all of New Era. All thorough Liberals and splendid thinkers, and true as steel to their belief. I also met many from Portland, Astoria, Hillsboro, and other parts of the country. All these I am proud to have met and to have them on my list of friends, for they are men and women who are working hard for the good time coming. I took a goodly number of them as subscribers to FREETHOUGHT, though most of them were loaded down with more spiritual papers than they could read. The camp broke up, as it commenced, in a rain storm, but held out its allotted time. Many truths were uttered; and may they all meet again.

Portland, Or. PROF. D. C. SEYMOUR.

In the County of Coos.

Dear Freethought: Putnam has come and gone, and since parting with him there seems to be a void. To listen to the expounding of the principles of Freethought and contemplate its beautiful possibilities, especially when put in contrast with things that be, makes one either wish that the new heaven were at hand or regret that he was born so soon. There is, however, this consolation, that these principles will be sooner or later realized; and although we cannot enjoy the resulting blessings ourselves, we are helping to make a better world for our children.

I sometimes marvel at the inconsistency of Liberals. There is no question that Liberals are in the majority, yet how small is the number enlisted in our cause! They admit the justice of our demands and acknowledge the injustice of the demands of the "National Reform" party, and yet sit idly by and let a few do the fighting. Some will no doubt wait until the shackles of superstition are solidly riveted, and then for the first time realize the "might have been." Is this right? Is it just? Is it consistent? I say No—most emphatically, No.

Some put other issues to the front. Do they not know that the realization of our ideal state will make more possible the realization of other just and consistent issues? If not, it is surely time to give the matter a serious thought. Is it not a pleasure to labor for a cause the fundamental principle of which is right and justice to all? Can you lose anything by doing so?

Every Freethinker should use his best efforts to help the cause. An ounce of prevention is worth a cargo of cure; therefore up and at it and help spread the glad tidings.

I believe the indifferent Liberals are an element worse for our cause than the "Reform" party. We do not know what to expect of it when the final issue comes. We do of the "Reform" party. It is the cause of the slow development of our organization, thereby adding enthusiasm to the other side.

We had uncommon bad weather during Putnam's visit here. It rained about all the time, yet we had good audiences. He fulfilled all of his appointments at Myrtle Point, Arago, Coquille City, Langlois, and Bandon, some of them under trying circumstances. He is a zealous worker. If devotion to cause is a virtue, "Put" should have a medal.

FREETHOUGHT received quite an addition to its subscription list, and more promised. So the good work goes on. The Coquille Secular Union met at Bandon on the 15th inst., just before the lecture. Mr. Putnam was tendered the chair, and presided part of the time. He gave the Union a short discourse, touching principally the necessity and work of the National organization and his hopes for its future welfare. The Union pledged $20 for next year's work. J. HENRY SCHROEDER.

Arago, Or., June 17, 1888.

To the Editors of Freethought:

Samuel P. Putnam spoke here last evening, in Masonic Hall. He has gone down the river to visit towns at the mouth, and on the coast; will speak in Marshfield or Coos Bay, Sunday. He is the only Freethought speaker who has ever visited this country, and is making many friends along the river and on the bay. The cause has never been defended, except individually; no united effort had ever been made, until Mr. Putnam came here. There is some stir now. But few understood the situation. Favorable comments were made by Christians, on the last night's lecture, "Danger Ahead." There was a fair audience, although there was a little "Oregon mist" falling at the time. He missed the steamboat seven miles above, and Mr. Henry Schroeder brought him down in a skiff, so it was 9 P.M. before the lecture commenced. Many gave up his coming. He leaves many friends here, and will receive a hearty welcome next year, on his return. I think I can send you some new subscribers for FREETHOUGHT soon. HENRY H. NICHOLS.

Coquille City, Coos County, Or.

An Orb of the Better Day.

To the Editors of Freethought:

Inclosed please find postal note and stamps to extend my subscription. We look for FREETHOUGHT as regular as we do for the rising of the sun, and that it may rise like the sun to shed its light on all creation, is our wish. Trusting we may be able to shake Brother Putnam's hand in September at Creston, I am, fraternally, JACOB GEIER.

Cromwell, Iowa.

Not in a Proper Frame of Mind.

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"Yes; some of the boys were havin' a little game of draw after meetin' was over, an' the general sentiment among 'em was 'bout unanimous in your favor. Homestretch Mike allowed the sermon wasn't much, but he hed just run up agin' fours with a king full, an' under them circumstances a'most anythin' would natterly seem kind o' ornery."

THE Sundays don't seem half so long after the fishing season opens.—Boston Courier.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - - JULY 7, 1888

HAS the state investigation of the Catholic orphan asylum at San Rafael fallen through, or has it been completed, and what is the result? The public which supports this institution should not be satisfied with simply learning of the horrors existing there through sensational newspaper articles. They should demand assurance that the orphans have been rescued, and that state appropriations have been withdrawn.

THE California Catholic, published in Los Angeles, is candid enough to admit that the Roman Catholics elected the last president of the United States, and says that no one doubts that the next president and the rest of the presidents to the end of all time will be the ones chosen by the children of Rome. The children of Rome will vote as their priests direct, and the priests will be instructed, through their superiors, directly from the Vatican. Those desiring tips on the coming election should apply to Pope Leo XIII.

THE Fourth of July was generally celebrated throughout the country. With remarkable inconsistency the exercises were participated in by many Christians who look joyously forward to a time when this republic shall be no more and they shall dwell again in a kingdom. It is strange that they should care to commemorate the inaguration of a few brief years of independence here when they know that in the everlasting hereafter they are to be the subject of a king. With them it seems that a form of government good enough for heaven is not quite good enough for this world.

THOSE were queer ceremonies that attended the transfer of the Lick Observatory to the State University of California, at Berkeley last week. In the first place there was prayer, and afterward Professor LeConte, in accepting the gift on behalf of the board of regents, defended the study of astronomy on the ground that it is an investigation into the "modes of the Divine Intelligence." His address, as reported, was as much an exhortation to piety as to the study of science. In consideration of the fact that James Lick was a Freethinker, and made this contribution to science because he believed that science would be the death of superstition, it is to be deeply regretted that the ceremonies could not have been secular, even if the orators of the occasion had not generosity enough to pay to Freethought the tribute which was its due.

JULY 4.

Now we hail the glad returning of this time of powder burning,
And, all thought of labor spurning, go we out to celebrate
Old Columbia's independence of King George and his descendants,
And we're punctual in attendance where the people congregate.

How the air is filled with humming when we see the soldiers coming
And can hear the distant drumming and the bugle's silver sound!
In the streets are noise and bustle, and an all-pervading hustle,
For the country's on its muscle when its natal day comes round.

See the crowd the pavement lining, men whose hands are hard with mining;
See the gorgeous sunlight shining on the uniforms and guns,
While the state of golden treasure trembles with a sort of pleasure
'Neath the many-footed measure of her own intrepid sons.

Hear the orators appealing to the patriotic feeling
That on every one is stealing, on this day of jubilee;
Hark to cheers full-throated given, feel the air by salvos riven,
While on every breeze of heaven floats the banner of the free.

Then at eve the fires are burning, and the rockets upward turning
Pass beyond the eye's discerning, tinting sky and cloud o'erhead.
Thus the celebration closes and the sober man reposes,
But the midnight hour discloses half the city painted red. M.

NEWS AND NOTES.

At Silverton, bright Silverton, the skies are clear, and for a day or two the sunshine triumphs, long enough to have a happy reunion in the grove and the new Freethought Hall. I went to this the first thing, for a year ago it was only a dream. On its outward walls shines our motto, "Universal Mental Liberty." It is a large, handsome hall, capable of holding an audience of five hundred. The columns are wreathed with evergreen and flowers. On its walls are the pictures of Ingersoll and Thomas Paine. Over the platform is the noble design of Otto Wettstein—the torch of Liberty above the night of superstition—in blue and gold. It is an attractive place, a beautiful home for Freethought, for intellectual and social progress. The heart is joyous with this sign of advancement and the greeting of many friends. Again I am at the hospitable fireside of the Fitzgerells, where the religion of humanity is like the harvest of summer. The cherries are ripe, and all one has to do is to eat and be merry.

It rained all the way from Salem to Silverton, but fate kindly put the storm-king at rest for a time, so that we could gather out of doors. The people seemed to be coming from everywhere. There was the whisper of conflict in the air, but the Liberals pursued the even tenor of their way, and the exercises progressed as if there were no such omen on the ground. On Friday evening, the anniversary of the organization, the hall was filled to overflowing. Many Christians were present out of curiosity, and there was opportunity to give to them some of the principles of Freethought. No conflict occurred, and those who desired to

listen to the other side had the chance to do so at the church, where dirt could be thrown as freely as if there were no such thing as civilization.

Saturday was the gala day. I guess about a thousand people came from the surrounding country. The sun shone forth gloriously. The grove was filled. The Silverton Band discoursed sweet and martial music, and then the choir gave the songs of Liberty that vibrate in the heart. I lectured on the "Dangers Ahead." Our enemies were on the alert and ready to occupy the platform whenever we quit. It was threatened at one time to haul up a wagon, and start an opposition meeting close by our platform, or build another platform; but the city marshal expressed the opinion that this was not a good thing to do, and law prevailed. After my lecture was over the band played and the choir sang, and then the hundreds of people took their lunch beneath the trees, and there was no disturbance.

At two o'clock we again assembled for speeches. T. J. McLeary, of Stayton, gave an eloquent and fervid discourse upon "Science and Civilization," and showed the cruelty and ignorance of theology. Mr. McLeary is a bold advocate of Freethought, and has suffered because of his outspoken devotion. The Christians voted him out of school at Stayton, where he had taught successfully, and there was no fault to find except with his heresy. Mr. McLeary is a man of most earnest purpose, of enthusiasm, and stands by the flag even though the enemy do come pouring in. He is a genuine reformer and does not believe in a particle of compromise.

After his address Miss Nellie Hill, of Independence, recited "Nameless" by Miss Voltairine de Cleyre—published in FREETHOUGHT—which was finely rendered and held the deepest attention of the audience, and its noble lesson was enthusiastically applauded. The music again made the arches of the forest ring with "hymns of lofty cheer," and after a short address upon "Humanity and Morality," little Miss Kate Matheson recited "The New Dispensation," and the voice of happy children mingled with our celebration. The Nine Demands were then read by the secretary, R. D. Allen, and also Ingersoll's declaration of the principles of Secularism. Signatures were received to the petition for the taxation of church property; and then we had a sociable time until 5 o'clock.

The Christians, however, were everlastingly on the watch, and the moment we adjourned announced "religious services" for the evening in the grove; and, without asking permission, and without any compunctions of conscience, possessed themselves of the seats and platform built by the Secular Union. What a beautiful exhibition of Christian humility! However, we let them have the place. Our hall was full, and music and dancing held sway until midnight, and, with this festivity, humanity lost nothing of its dignity or glory. Through joy we reach the heights as well as through labor.

Sunday the storm-king seemed to be sulking far away, and didn't put in an appearance, and so we held meetings in the grove morning and afternoon, and in the evening at the Freethought Hall, when every seat was occupied. Yes, there was "one vacant chair," the "Champion's." He had announced there would be "fight or foot-race." The "foot-race" was his and the fight was "off." Everything on our side was harmonious, and the reunion from beginning to end was a success, and the future is bright. The harvest fields are glowing. The enemy is in a terribly demoralized condition. All their efforts have been futile. They expected to break up the gathering. They wanted it to end in a row. Their "Christian faith" was set upon this, but they have been wofully disappointed. The Silverton phalanx preserved order, and, only for the threats of Christians, no one would have noticed any signs of a disturbance. All the quarrel was on their side. The Liberals attended to their own business and let others do the same.

How can I mention all the many friends at Silverton, the Allens, the Geers, the Leonards, the Mounts, the Klines, Mr. and Mrs. Wolf and daughter, Dr. McClure—president of the Union, which now numbers one hundred and fifty—R. L. Milster, Mr. and Mrs. Ames, Elliot of Crawfordsville, the Scotts of Butte Creek, Mr. and Mrs. Graves of Molalla, Mr. and Mrs. Smith, the Wolfards—always at work—James Downs, the Fishers, C. F. De Gure, J. T. Cox, A. Polley, Henry Warren, P. Rauch, Wright Forshay, I. Armstrong, Mackintosh, W. Dunegan, G. Haynes, John Porter, McCormick of Butte Creek, the Davenports, Hibbard, Miller, and a long list whose names are enrolled in FREETHOUGHT. It would take quite a sojourn to know each by name. But I know the faces, and the warm welcome is not forgotten; and this splendid reunion will indeed be a grand impulse for future effort. Our Silverton friends are to be congratulated on their courage, enthusiasm, and generosity. They have made a point of influence which will be widely felt. I look forward next year to a still grander rally, and I want all the Liberals in the state to come who can.

The Silverton Union is pushing forward the petition for church taxation. This is an important matter, and without doubt an advance will be made. The next step will be a state organization, a larger union of our forces, and more efficient plans.

Monday I go up—or down, I don't know which—to Stayton, where a few friends hold the fort most gallantly. The Christians were on the lookout, and arranged their forces accordingly. Their first piece of strategy was to cordially invite the Liberals to occupy their church, and give them a chance to reply. Our friends chose to occupy their own place, and be masters of the situation. The Christians outnumber the Liberals in Stayton, but, for all that, the Liberals know their rights and maintain them. We held our meetings in the schoolhouse. It was too stormy to have any grove meeting. In the morning the rain poured down, but it cleared off finally. I gave three lectures—Monday evening, Tuesday afternoon and evening—and the house was packed. Everything was peaceable. When our meeting adjourned, the Christians went over to their temple and had "divine worship" all to themselves, which consisted mainly in collections and abuse of Freethought.

If all Liberals were as strong, as ready for service, as the Stayton Liberals, what a mighty host we would have! Will C. Brown, who met me at Aumsville, is a loyal soldier, with McLeary, who is our "schoolmaster abroad" in this country. The moment I struck the domicile of friend W. H. Cooper I felt that it didn't make any difference how obstreperous the foe was. We were all right any way. Cooper had camped out and couldn't very easily be driven from his base. He and his family dwell in the fair land of reason, and his home was a delightful rendezvous for the little company of pioneers; and so the campaign went on with happy surrender to all sorts of weather—rain or shine—for just now it is impossible to tell from moment to moment what will happen in Oregon. No sooner do we declare that the rain must be over, and that it is a good time to gather crops, when the floods roll upon us without warning, and we are drenched. I am getting used to it, and am not surprised at any conglomer-

ation of the elements. June is as capricious as April, and her smiles and tears are like the politics of the day—so mixed that nobody knows which side he is on. This very minute the rain is tumbling down from a blue sky.

N. R. Adams, Captain Waters, Samuel Horner, N. Lacroix, of Sublimity, are the frontiersmen of Freethought, with friends Cooper, McLeary and Brown; and the Christians will always find them "right side up with care" whenever there is threatening demonstration. The enemy talked loud, and dire undertakings were hinted at, but they never happened. The meetings were peaceable, and the theological club was unable to break the backbone of Liberalism.

Dr. Matheson, of Aumsville, is on hand, both at Silverton and Stayton. He likes to keep the ball rolling and is ready for the "Champion." But the Christians always back down when the doctor is near. He knows how to ask too many tough questions. His wife and little daughter are also in the front ranks.

Friend Allen, of Silverton, who makes the music that charms the soul, faced the storm and joined our forces at Stayton. Others were coming up, but the Oregon mist was a little too damp.

The campaign at Stayton was all that I could expect. There was no backward step. It is forward still. Heart and hope are unabated, and with the companionship of such brave spirits,

> "There's a warmth about to glow;
> There's a flower about to blow;
> There's a midnight darkness changing into gray."

I had the pleasure of meeting Wilson Duncan here, late of Phœnix, Arizona, now of Council Bluffs, an old-time Presbyterian, but at present and from 1882 a soldier of Freethought, enlisted for war in the glorious army of humanity.

From Stayton I take my winding way to Lebanon—twenty miles across, but fifty miles by stage and railroad. I am greeted by John Settle. The enemy accompanied me all the way up, and the first question that greeted him on the platform, as he stepped from the car, was, "Is Putnam aboard?" It seemed to bother him, and he gruffly answered "Yes." He put up at one hotel and I at another, and soon the forces were in motion. John Settle is an old campaigner and not to be bluffed. He has been in the country since 1847. Everybody knows him. His record is honorable. He is now eighty years of age. His first vote was cast for Andrew Jackson, and he has voted the straight Democratic ticket ever since, and will continue to do so till the twentieth century. He is a famous shot, and can hit the bull's-eye now at one hundred and fifty yards. They all call him "Uncle Jack." He thinks for himself. He has taken the Truth Seeker from the start. Like Davy Crockett he's sure he's right, and then goes ahead. He had charge of the campaign. The Presbyterian clergyman at once tackled him for a debate. The clergyman was told that he himself could have all the time he wanted. He proposed the substitute. The substitute was refused on the ground that he was no gentleman. This angered the clergyman, and he came near striking Mr. Settle in his impetuosity. He is lately from the South, and is called the Texas Evangelist. He doesn't like opposition. At a recent revival he in vain called upon those who wanted to reach heaven to arise. Not a soul responded. He was angry and announced that on the next evening he would discourse on "How to go to Hell," seeing that no one was disposed for a trip to the other place. He is a very accommodating clergyman. He has maps for both routes, and I suppose can furnish tickets for either.

The frantic way he rushed about the street, when his substitute was laid on the table, was quite entertaining. He was a good advertising sheet. The hall was filled at my lecture. He and the substitute were promptly on hand. Near the close they both jumped up and went for the door, and the clergyman snapped his fingers and cried out, "Come over to the church and hear the reply to this!" Christian courtesy, was it not? They didn't give me a chance to pronounce the benediction. Beautiful exemplification of the Golden Rule. However, I let things take their course, and said nothing. On the following evening the hall was again filled. I gently reminded my hearers that it was a matter of respect to the speaker to remain until the peroration was given. The same process was repeated by the clergyman and substitute, but no one followed as on the previous evening. All the Christians remained until I ended. They didn't follow the leader this time. I am much obliged to the substitute. He is a valuable advance agent. I hope he will keep in the field. There couldn't be a more useful "drummer" for the Freethought cause. I feel like the blacksmith whose wife was continually beating him. He said, "Let her do it. It doesn't hurt me, and it does her lots of good." The Christians confess that they hire him to do the barking. The barking amounts to nothing, but it is really one of the cheapest methods of advertising that has come in my way.

Only a few Liberals are at Lebanon, but we are satisfied with the outcome. There is great excitement, and with it thought and investigation. Dr. L. Foley has always been radical and outspoken, and is a strong man and prominent citizen. Dr. Lambertson, George Hardy, Mr. Reed—"mine host" of the St. Charles—Mr. Peterson, G. W. Taylor, J. M. Settle, etc., are generous and uncompromising allies; first in war, if necessary, and first in peace. We make no fight. We simply stand our ground, and purpose to enjoy our privileges. So far there has been no difficulty. The clergyman apologized for his conduct to Mr. Settle the next day. It is discovered that bulldozing will not do.

Thursday afternoon, between the glittering showers, "Uncle Jack" took me to the Soda Springs, and we had a fine time. The waters are refreshing. The scenery from the quaint little village is lovely. We behold broad meadows, noble hills, fields ready for the harvest, the wandering herds, majestic forests—a mingling picture of mist and sheen, gloriously baptized by the showers that seem like a golden host rayed against the sapphire sky, and the advancing and retreating splendor of the sun that is vainly trying to give the farmers a harvest season. The crops are in splendid condition, but a few more rains will be destructive of the now wealth of promise.

Returning home I enjoyed the delightful hospitality of Mr. Settle's house. Mrs. Settle still claims to belong to the church, but if all Christians were as gentle, as Liberal as she, there would be no conflict in this world; for then nature and humanity would shine out, and the skeleton of theology be forever buried. She takes so much of Christianity as is sweet and truthful—made of real human nature—but the "dark things" of the gospel are utterly ignored.

I am now at New Era with my good friends W. W. Jesse and family. Passing through Salem, I had a pleasant call upon Mr. and Mrs. Torstner and Mr. Tiffany—staunch Liberals—who keep the sunshine of Freethought in this gloomy orthodox fort, which is haunted by the ghosts and awed by the priests. But I believe that some day the shadow will be removed.

June 29, 1888. SAMUEL P. PUTNAM.

SCENERY CORROBORATED BY SCRIPTURE.

The Rev. Mr. McKenzie, pastor of the First Presbyterian church of San Francisco, has had his vacation, and returns to his pulpit fortified with new arguments, which he is prepared to promulgate to the confusion of all Infidels. He opened the campaign last Sunday before a large congregation of receptive worshipers.

Referring to his recent sojourn in the country, the reverend speaker said that nothing before had so impressed him with the harmony between the Book of Nature and the Bible. He then proceeded from the general to the particular. For instance, in the country one is struck with the presence of mountains, plains, and rivers. Turning to the Bible he finds Mount Sinai, Mount Carmel, and other elevations mentioned, also plains, particularly that of Shinar; and, piling demonstration high as heaven, rivers are many times referred to. What, asked the Rev. Mr. McKenzie, could be more conclusive, not only that there is harmony between Genesis and geology, between the Bible and nature, but also that both are the work of the same almighty hand?

Dr. McKenzie admitted that he did not see the mountains and the rivers while on his vacation, but he had indubitable evidence that they existed. He had been in the woods, however, and had smelled their sweet perfume, and turning once more to holy writ he found there much prominence given to incense. If any further evidence were necessary to prove the oneness of nature and scripture, this latter coincidence furnished it.

Now all this may be very satisfactory to Dr. McKenzie, and he may deem it a part of his duty as a Christian minister to prove the reality of the works of nature by the Bible. Yet we should consider it further within the scope of his calling to pay more attention to proving the truth of the Bible by the works of nature. Others have observed the mountains of which he speaks, and have never thought of turning to holy writ for corroborative evidence that they exist. Substantially the same is true of plains and rivers. If the Bible writers had forgotten to mention them, their reality would not be doubted.

The plain duty of Dr. McKenzie and other preachers is to study their Bible first and then resort to nature for verification. We read in this book that the age of man on earth is about 6,000 years; that there was a man before there was a woman, and that woman was, so to speak, born of man. Does Dr. McKenzie find these alleged facts substantiated by nature? The Bible states that at one time a shadow moved backward on the face of a dial, and that at another time the sun stood still for a day. Are occurrences of that kind sufficiently familiar to the student of nature to form anything like a correspondence between the subjective order of the thought and the objective order of the phenomena?

Again, we read that if one have faith as a grain of mustard seed he may say unto this mountain, "Remove hence to yonder place; and it shall remove." Has Dr. McKenzie ever experimented in such a way as to prove the relation of Bible to fact in this case?

We could name many other instances where the sacred record lacks corroboration by nature, but they may be left until those mentioned have been attended to. Our object is merely to put Dr. McKenzie upon the right track. He will gain nothing by demonstrating that natural objects were familiar to Moses. No skeptic will deny that there are mountains, rivers, or plains, or even that fragrance emanates from the flowers of California. But there are many who doubt the correctness of biblical geology, astronomy, and physiology. Let Dr. McKenzie harmonize these with nature, and his duty is done. The skeptics of the world will look to it that our hills are not gnawed away by the tooth of doubt.

THE LIST.

Since our last issue we have had an accession of two names to Mr. H. P. Stone's list of one hundred who are to help the cause by paying $20 for ten subscribers each. The new names are:

S. LITTLEFIELD, of Anaheim;

W. S. RODGERS, of Boulder Creek.

Mr. Rodgers writes:

"Inclosed find $10—$5 for a club of four, and $5 for Gift Subscriptions. Also put me down on Brother Stone's list of one hundred to furnish ten subscribers and $20. The cash and the subscribers will be forthcoming whether the wished-for number respond to Mr. Stone's appeal or not. Anxiously hoping for the success of 'our' paper, I remain,

"Sincerely yours, W. S. RODGERS."

We do not know exactly how many subscribers this earnest Freethinker has procured for FREETHOUGHT, but the book is full of them—something more than one a week on an average. He may well speak of FREETHOUGHT as "our" paper, since he has done so much for it. Such services as his touch us elsewhere besides the pocket.

Mr. Littlefield writes:

"Herewith find inclosed $20 to apply on subscriptions to FREETHOUGHT. Yours truly, S. LITTLEFIELD."

A letter like this does not seem to present any point for discussion. It simply says, in effect: "Here is your $20; here are the names. Go on and prosper." We are grateful just the same.

Some time ago a man with shoulders broad enough for an Atlas, and otherwise formed in proportion, came in from the Sierras, absorbed the hand of the writer in one of his, laid the other on the youth's shoulder, gave him some good advice and a piece of gold, and laughed so heartily that the cheerful echo did not die away for weeks. It was Mr. R. H. Bliss, of Camptonville, Yuba county, though he says they call him "Dick." After he had gone we made the remark that if Mr. Bliss was a specimen of the Freethinkers of California we were rejoiced to be here. Our friend has just been heard from as follows:

"CAMPTONVILLE, June 30, 1888.

"MESSRS. PUTNAM & MACDONALD: I herewith inclose $5 for Gift Subscriptions. Don't give up the ship. Yours truly, R. H. BLISS."

There is no danger that the ship will be given up while the Man of Magnificent Proportions stands by to pass the ammunition forward.

We have already published a letter from Mrs. Kate P. Wolfard, of Colfax, W. T., one of the women whose names have been familiar to us for a number of years. All the Truth Seeker readers know it. She sent the names of five subscribers. Now we get another letter from Washington Territory, and more evidence of the good work an earnest woman may do. Mr. Peter Selde, of Davenport, writes:

"Having the welfare of your paper at heart, Mrs. Selde has taken upon herself the task of getting you a few subscribers, hoping thereby to help the cause along. You will find inclosed $8.35."

Fortunate is that cause or that paper whose welfare the ladies take to heart. It cannot fail then, because it has its root in the home and family. Long life to all the fair workers for FREETHOUGHT.

It is said that friends are proved by adversity, but the discovery is now made that the publication of a Liberal paper on the Pacific Coast is an equally conclusive and much more satisfactory method. To say that this encouragement is due entirely to the excellence of the paper, or to the efforts of the publishers, would be claiming too much. Our labor is merely co-operative in the general work. We wish to do our part, because it is a fact familiar to experimenters that it is useless to boost anyone who is not trying to climb.

WE REPLY COURTEOUSLY.

The Christian Independent of Oakland says:

"FREETHOUGHT is a little one-hoss Infidel paper published in San Francisco. He does not care so much for my dyspepsia as he does for the fact that I put Clark Braden after him in this city and backed him down on his own platform. Of late years slight attacks occasionally of dyspepsia are my trouble, it is true. But Clark Braden to FREETHOUGHT is dyspepsia, colic, yellow fever, smallpox, paralysis, softening of the brain, nightmare, *et id omne!*"

We deny that the putting of Clark Braden or anyone else after an editor of FREETHOUGHT "backed him down." The senior editor of FREETHOUGHT stood before Clark Braden and an Oakland audience and denounced Braden as a blackguard and a liar. He still maintains that position. We have in our possession evidence which shows Clark Braden to be a blackguard and a liar. We shall print it, and it will force the Rev. George Sweeney, editor of the Christian Independent, to admit that the characterization is just. Did the Rev. George Sweeney ever see the letter that Clark Braden wrote to B. F. Underwood concerning the Rev. John Sweeney, his (Sweeney's) own brother? Clark Braden may be "dyspepsia, colic, yellow fever, smallpox, paralysis, softening of the brain, nightmare, *et id omne*" to Freethinkers, but we will show that to the Christians anywhere who indorse him he is a pestilence and an epidemic. There are things calling themselves workers for Christ that are nauseating even to a Christian.

Mr. Sweeney refers to the "one-hoss" character of FREETHOUGHT. Possibly this paper may be correctly classified as unihippic, but we beg leave to so far adapt the remark of a well-known Freethinker as to observe that its horse is not a dead one. Besides, one good horse, for the general purpose of getting there, is often found preferable to any number of jackasses.

THE petitions for the taxation of church property in Oregon may be forwarded, when filled, to R. D. Allen, secretary of the Silverton Secular Union, who will see that they are duly presented to the legislature.

THE generosity of Mr. Ranford Worthing, of San Diego, has carried his name abroad. The London Freethinker makes a note of the corner-lot offer to the person who obtains the largest number of subscribers to FREETHOUGHT, and says that Mr. Worthing has adopted "a practical way in which to push his principles."

THE politician is a little wary of the political pastor. At the Republican convention, as is learned from the Chicago Mail, Mr. Clarkson called attention to the matter of selecting a chaplain. Several members of the committee at once interjected that a different chaplain every morning was desirable. One committeeman mischievously moved that no chaplain be selected by the name of Burchard. Another gentleman moved that the chaplain's prayer every morning be submitted in manuscript, before delivery, to the chairman of the convention. Chairman Jones thought the officers of the convention would have enough to do to attend to their own prayers. The matter of prayers and chaplains was then promptly relegated to the sub-committee on arrangements. It seems that the convention entirely overlooked the claims upon its gratitude of the Rev. Mr. Ball, of New York, and the Rev. Mr. Pendleton, of Massachusetts.

To the two hundred subscribers whose names were added to our list during the month of June we extend a hearty greeting. May they be long with us! To the twenty-four whose subscriptions reached us on the first working day of July we say likewise, All hail! To those who have not subscribed we would announce that we are still holding the reception, and they are invited to attend.

A TRIO of hearty miners from the interior of the state called at this office last week, with lumps of heavy gold-bearing ore in their pockets, and besides otherwise treating the occupant with great consideration they left a little package of yellow "dust" as a token of their appreciation of the aims of FREETHOUGHT. McLean and Johnson and Lee were their names, hail fellows all. The Californian has reversed the selfish scriptural maxim, for where his heart is, there is his treasure also.

WE learn by reference to the Republican journals that Mr. Harrison is to be the next president of the United States, as the intelligent citizens of this country will not elect to the highest office within their gift a man who would place American industry in competition with the pauper labor of the East. We further discover, by perusal of the Democratic press, that Mr. Cleveland is to be elected by a great majority as a rebuke to the man who favors unrestricted Chinese immigration and the naturalization of Mongolians. It thus appears that during the next four years the United States will have two presidents. Hail Columbia, happy land!

HISTORY OF THE WEEK.

During the month of June $1,882,000 was coined in the mint in this city.——The assessed value of property in San Francisco is $272,711,006, an increase of $20,964,895 during the past year.——The 98 deaths in last week of June made the smallest death rate for many months.——A strike is looked for among the coast seamen against a threatened reduction of wages.——The Greenbackers, United Laborers, and the Industrial Party of California will pool their issues in the coming campaign. On July 12, delegates will meet at Grand Central Hall for the nomination of presidential electors, and a full state ticket.——The young ladies' seminary at Los Angeles was nearly destroyed by fire on Monday. Also the Tribune composing rooms in Oakland, and the business portion of the town of Flagstaff, Ariz. ——The Spiritualist Camp-meeting at Oakland formally closed last Sunday.

There is a great strike among the ironworkers of Pennsylvania and Ohio.——Henry George is working for Cleveland.——The reduction of the national debt during the past fiscal year amounts to $110,000,000.——There were during the year ending June 30 importations to this country to the value of $70,000,000.——Iowa courts have decided that imported liquors may be sold in that state in original packages.——Two young men of Racine, Wis., locked the door of the Methodist church in that city during the service, and it became necessary for a deacon to climb through a window and unlock the door before the congregation could be released.——Senator Stewart has a scheme in hand to secure a national appropriation of $250,000 for the irrigation of arid land.——Wisconsin dedicated seven soldiers' monuments at Gettysburg, Pa., June 30.——Yale won the intercollegiate boat race on the Thames at New London, Conn., last Friday, defeating Harvard.——The duke of Marlborough, one of England's noble

and disreputable lords, was married by Mayor Hewitt of New York to Lillian Hammersley, June 29. Mrs. Hammersley is a divorced woman, and Marlborough is a libertine and blackleg. ——The president has approved an act making it a dire offense to send duns upon postal cards, provided said duns are calculated and intended to injure the feeling or reputation of the person addressed, or to bring him into discredit, or which threaten him. ——J. H. Connell, of Hinsdale, Ill., was driven crazy by viewing the panorama of the crucifixion of Christ in Chicago. After a brief season of prayer he drew a revolver and commenced firing at an imaginary devil in the roof, and when interrupted turned his gun on the police officer. He was overpowered and locked up.——Mary Smith, of Philadelphia, crazed by religion, hanged herself one day last week.

Emperor William of Germany and the czar of Russia met on July 4th. The German police think they have discovered a Socialist plot to assassinate the emperor.——The recent fires in Sweden leave 12,000 people homeless.——A dispatch from Rome dated June 30 says: "Important changes are about to be made in the Vatican. Monsignor Galimberti will probably be appointed papal secretary of state. It is expected that a more conciliatory policy will shortly take place of the present policy of intolerance."——The Pan Anglican synod, in which the United States and Canada are represented, is in session in Canterbury, Eng.——The church at Brezezic, Gallicia, says a Vienna dispatch, was struck by lighining during a recent thunderstorm, while services were in progress, and wholly demolished. Three persons were killed and 100 injured.

THE CHRISTIAN "CHAMPION" AT SILVERTON.

Clark Braden, the notorious, is doing Marion county, Oregon, and particularly Silverton. He struck this place Tuesday evening, 19th inst. He came at the instigation of the Christian church to show up the "cowardice of Infidelity," and to run Mr. Putnam out of the country. The local paper says "his friends recognize in him one of the ablest champions of Christianity in the world"—a sorry compliment, by the way, to the "grand old man," Wm. E. Gladstone, of England. He addressed the "lambs of the upper fold" at the M. E. church, 19, 20, and 21 inst.; Mr. Putnam's dates being 22, 23, and 24, inst. Members of the Secular Union also "took in the show." The writer heard him, and it is the unanimous verdict of every man and woman of common sense, who is not swayed by prejudice or saturated with orthodoxy, that the Liberal press' denunciations of this "moral polecat" are mild. I have in my time heard a great many sermons, and a great many lectures on a great variety of subjects, and by speakers, preachers, and lecturers of personalities representing various walks of life, and I can truthfully say that I have never before heard a harangue so inflated with egotism, vulgarity, bombast, and abuse.

But I must confess that I am surprised that my Christian friends here, after hearing him disgrace the pulpit of the M. E. church by abusing, in the vilest language, every Liberal in this place—men and women who are leaders in society and public affairs—denouncing us as the very "scum and off-scouring of the country," bow down to him, and worship him.

He tells his followers that the Infidels of this place must be subdued or they will ruin the country. They already disgrace it by their existence. "You have got to run them out of here," he tells them "or they will—well, they'll burn your town up; that's what they'll do!"

When we consider that the town is mostly owned by Freethinkers, this Christian advice is timely. Whatever may be the conditions of society elsewhere, it is a fact that a very large majority of the leading tax-payers within a radius of six miles of Silverton are Liberals, and are recognized as the very best of citizens. Many of them are old pioneers, and have raised their families entirely outside of the church. Many of them have grown-up sons and daughters, and both intellectually and morally they are the peers of any like number of Christians' sons and daughters. Until Braden came amongst them last week this was admitted by all Christians. But now they begin to see that they have not been "serving the Lord" as they should, for, forsooth, they have allowed Infidels to live among them. Since Braden has been expounding the blessed gospel: "I come not to bring peace, but a sword. I come to place at variance father against son, mother against daughter, sister against brother," etc., they realize their duty. It is to malign their Freethought neighbors and relatives, and create dissensions in families who are divided on religious matters. It is to teach the Freethinker he has no rights they are bound to respect. The angels who are reported as announcing, "On earth peace, good will toward men," could certainly not have meant Christianity as a means to bring it, for its very history is written in blood, and we have an exemplification at Silverton of what it would do to-day had it the power.

Christian ministers and editors tell us of the great liberties we enjoy, and that the cry of the Liberal lecturer that there is danger of ecclesiastical encroachment is all bosh. Your Christian neighbor will tell you that he respects your honest opinion, but regrets that you cannot find the light. They say that you have as good right to disbelieve as they have to believe. Many Liberals believe the Christians are sincere, but let a number of Liberals unite and assert their right, and the truth of the situation will dawn. They will find that the liberty they enjoy in this land to-day is not because Christianity gives it to them, but in spite of it. Christianity has not the power to prevent Freethought lectures; for who will say that, had she such power, she would not have despotically used it at Silverton while Mr. Putnam was with us?

It will be remembered that one year ago while Mr. Putnam was lecturing here, the Christian Church sought to engage him in debate with Clark Braden. Mr. Putnam publicly refused to meet Braden, on the ground that he was a vilifier, and cited the pamphlet, "Ingersoll Unmasked," as the evidence upon which he based his charge. As many of these scurrilous pamphlets were in circulation here, the evidence was before us, and Mr. Putnam was sustained in his refusal. The Christians were not satisfied, but proposed to confront Mr. Putnam with Braden at the first opportunity, and demand a debate or an "investigation" of the charges made by Mr. Putnam. So when they learned Mr. Putnam's dates here, this month, arrangements were perfected with Braden to force an issue, and he came as before stated, sending an advance agent in the form of the Christian Independent, with a whole wagon-load of indorsements. The Union, at its meeting, 17th inst., passed resolutions denouncing Braden's conduct as exemplified in his scurrilous pamphlet before mentioned, and sustaining Mr. Putnam's refusal to meet him in debate, and the leaders in the church were notified of the fact in writing, by the secretary, and this should have settled the matter with any reasonable party at once. But they were bent on war, so at Braden's lecture Sunday evening they appointed a committee of three (the Presbyterian, Methodist, and Christian churches each being represented in the committee) to wait on the Secular Union with a communication, of which the following is a verbatim copy:

STATEMENT AND RESOLUTIONS.

At the close of a lecture in the M. E. church in Silverton by Clark Braden, Tuesday night, June 19, 1888, the following was adopted:

In June, 1887, S. P. Putnam visited Silverton, Oregon, and lectured. During his lectures there was talk of a public debate. Clark Braden was selected to represent the believers of the Bible. Mr. Putnam refused to meet Mr. Braden, and made attacks on Mr. Braden's character.

In view of these facts, we, the believers of the Bible, in Silverton, in mass meeting request the Secular Union to accept the following proposition of Mr. Braden:

1. The Secular Union of Silverton shall select three members of the Union—persons in whose decision the people of Silverton will have confidence.

2. These persons shall constitute a committee that shall invite S. P. Putnam and Clark Braden to come before them for an exhaustive examination.

3. S. P. Putnam shall present his charges against Clark Braden and his reasons for refusing to meet him in debate.

4. Clark Braden shall present his reply to such reasons and charges.

5. The committee shall decide whether such reasons and charges have any foundation in truth and justice.

6. The committee shall send the report to the Infidel papers of the United States for publication.

The undersigned were selected by the audience to present the above paper and to transact the business

R. C. RAMSBY,
C. F. MASCHEK,
MATTHEW SMALL. } Com.

President McClure having been absent from the meeting of the Union, 17th inst., was not apprised of the fact that the resolutions as published in FREETHOUGHT, 23d inst., had been passed, so he stated to the above committee that action would be taken by the Union as soon as expedient. When the secretary advised him of such action, and informed him that the leaders of the church had been notified of the resolutions, the matter contained in the paper was not further considered. On Friday, 22d inst., the committee presented the president of the Union with the following communication:

PREAMBLE AND RESOLUTIONS.

Whereas, Infidelity has always arrogated to itself the exclusive right to the titles, "Freethought," "Liberalism," "Broadthought," "Rationalism," etc.

Whereas, Infidelity has always clamored for investigation, and that all persons should always be eager to hear "both sides;" and boasted that it invites challenges, and defies discussion; and that its platform is ever free to queries, objections, and replies; and that replies are defiantly invited; and that it is always eager to divide the time with every opponent.

Whereas, Infidelity has always sneeringly denounced Christians, churches, and preachers for making coward's castles of meeting houses and pulpits, by refusing persons the liberty to present objections and make replies in religious services.

Whereas, Clark Braden, during his lectures, invites Infidels to present objections and to occupy the platform in replies.

Therefore, We, believers of the Bible, in Silverton, would respectfully request the Secular Union of Silverton to make good its right to use the titles Freethought, Liberalism, Broadthought, Rationalism, and the constant boasting of its members that they are always eager to "investigate," to "hear both sides;" of their confidence that they have the truth; that their platform is always free; that they defy replies and discussion, by dividing the time with Clark Braden during the series of meetings now contemplated. By doing so they will reciprocate the liberalism and courtesy of Mr. Braden, and avoid a retort to the reproach that they make a coward's castle of their platform by shutting out all discussion.

They will set a good example by practicing what they so vociferously preach, and they will have some basis for making such demands of Christians.

The undersigned were selected by the audience to present the above, and to transact the business.

R. C. RAMSBY,
C. F. MASCHER,
MATTHEW SMALL. } Com.

In answer to the foregoing the following was communicated:

SILVERTON, June 23, 1888.

To R. C. RAMSBY, C. F. MASCHER, MATTHEW SMALL, *Gentlemen:* In reply to your first communication we have to say that the Silverton Secular Union is not concerned in proving, or disproving, the charges made against Clark Braden by Mr. Putnam, or any other man. We have heard Braden, and had we a desire to convict him of being other than a gentleman, we are persuaded that we could do no better than to allow him to proceed with his own case as he is now stating it to the people from your platform. Mr. Putnam, when at Silverton one year ago, indicated his willingness to meet in public discussion any Christian *gentleman*. He has not receded from that position nor will he recede from it. But we wish it distinctly understood that our platform is *free* to *gentlemen only*. If your second communication is worthy of reply you will find it in this. Respectfully submitted,

J. W. MCCLURE, Pres. S. S. U.,
R. D. ALLEN, Secretary, S. S. U.
MRS. CARRIE FITZGERELL, E. WOLFARD, H. D. MOUNT, Ex. Com.

At Mr. Putnam's lectures Friday evening and Saturday, both forenoon and afternoon, Braden and his followers were in attendance—a fact very gratifying to the Liberals, as it afforded the Christians an opportunity to note the difference in the style of the two speakers. At Braden's harangue on Wednesday evening, he declared his intention of demanding a hearing at Mr. Putnam's lecture in Freethought Hall on Friday evening. He came in early, and secured a seat near the front. A dramatic scene was looked for. At the conclusion of Mr. Putnam's lecture, President McClure having arisen to dismiss the audience, Braden sprang to his feet and asked permission to "make an announcement." "Yes, sir," said the president, "if you will confine yourself to a mere announcement." Braden answered the president that an announcement was all he asked to make, and proceeded to make it; which was to the effect that he would immediately repair to the M. E. church, and make a reply to the lecture just given by Mr. Putnam.

Many left the hall to attend the show at the church; some Christians and some Liberals, the latter out of curiosity, the former to get a dose of faith medicine, and to learn more of the "rottenness and cowardice" of Infidelity.

On Saturday Braden contributed quite largely to the interest of our celebration by his presence. Many who had never before seen this specimen of the genus mephitis got a glimpse at him for nothing, and were satisfied. Those who had the animal in charge got somewhat ruffled at us because we would not give them the greater part of the afternoon in which to exhibit it. But we exercised our own sweet will in regard to the matter, and if there is any reason why we should have done otherwise, we would like to have our Christian friends reduce the same to writing and forward to FREETHOUGHT for publication.

In conclusion I will say that I do not think that Liberals have any reason to fear Clark Braden. Sensible Christians, or those who are willing to appeal to their reason or manhood, will invariably repudiate Braden on sight—at least after they hear him once. Several Christians here are utterly disgusted with the man, but strange to say, a very large majority still cling to him, which proves, if it proves anything, that no matter how void of decency or manhood a man may be, if he will only don the robes of a priest and go about the country slandering his fellowmen who refuse to accept a religion that science and reason reject, the doors of the church are open to him, and he is welcomed and royally entertained. In other words, a great many people naturally prefer humbuggery, and there is no place where a greater premium is placed on humbuggery than in the church.

Silverton, Or., June 25, 1888. R. D. ALLEN, Sec. S. S. U.

CHRISTIANITY AS TAUGHT IN THE CREEDS.

The system of religion now called Christianity is based upon the story of the "fall" of our first parents in Eden, from the effects of which Christ came to redeem the whole human family. The fall, we are taught, made redemption necessary; if there had been no fall, no redemption would have been necessary. The story of the fall is so mythological that it is now generally discredited by biblical scholars, and by all scientists.

When and where this story of the "fall" originated, no one can tell. There is nothing of it in the book of Genesis, where it would naturally be looked for, in connection with the story of the first disobedience. The penalties inflicted there—if we are to believe the Bible—were all temporary and physical, none of them extending beyond this life, and none of them affecting the spiritual nature of man.

The prophets evidently knew nothing of it. Jesus and the twelve apostles seem to have been ignorant of it. We have no record of it in the Bible, until we find it in the writings of Paul; and he seems to have constructed his theory without any authority from the Old Testament, or from the teachings of Christ. We have, then, as the foundation of this doctrine of the "fall," the mere conjectures of Paul.

The doctrine of the "vicarious atonement," like the theory of the "fall," resting merely on the conjectures of Paul, and based only on the first fallacy, must fall with it. These two theories that have deceived the church for more than sixteen centuries, being thus disposed of, let us glance at a few of the absurdities they involved.

According to this legend of Eden, Adam, Eve, and the serpent were just as God made them, and he had pronounced them "very good." Adam and Eve, like the animals, were "naked and were not ashamed," and like the animals did not know good from evil. Their maker wanted to keep them in this state of ignorance, while the serpent wished for their enlightenment. Though in the first chapter of Genesis we read that God gave them the fruit of every tree "for meat," chap. i, 29, in the second chapter, verse 17, "the Lord God" says, "But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Now when the serpent approached Eve, and she had told him what the Lord God had forbidden and threatened, the serpent replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here is a question of veracity between God and the "good" serpent, and the first question of the kind that we have any record of in the Bible. Which told the truth? The question is settled in verse 22 of the third chapter, where

"The Lord God said, Behold, the man is become as one of us, to know good and evil."

It is a pretty heavy strain on human credulity to believe that the serpent was more intelligent than the man and woman, and at once became their adviser; that it had the power of speech and at once talked in human language; that it knew just the effect that would be produced by eating the fruit of that tree; that it told the truth, as God himself bears witness, while the "death" that God threatened was not so much as mentioned when he passed sentence on the man and woman. And then must we believe that the Lord God was the first champion of ignorance, while the serpent was the first advocate of knowledge?

Leaving the Garden of Eden with its legends, let us see what is involved in "the scheme of redemption" through the "vicarious atonement." There being, in this theory, three persons in one God, each of them "the very and eternal God"—"God the father," "God the son," and "God the holy ghost"—we must believe that one is three, and three but one. These three, though of one substance, power, and eternity, act very differently toward the human family. As one distinguished theologian expresses it: God the father says, "My law has been broken and I demand a sacrifice." God the son says, "I am God equal with you; my law has been broken the same as yours; but I do not require any sacrifice; on the contrary I am willing to offer myself as a sacrifice, if that will be satisfactory." God the holy spirit says, "I am God equal with you; my law has been broken the same as yours, but I neither demand a sacrifice, nor offer a sacrifice, but I shall be satisfied with what is satisfactory to you."

One-third of God is angry and demands a sacrifice; one-third of God is loving and offers to sacrifice himself for man's redemption; and one-third of God does neither.

This doctrine of the trinity, as now taught, is not found in the Old Testament or in the New; and the atonement by Christ is taught only by Paul; and the material out of which he constructed his theory is of the most imaginative character. These two doctrines grew up long after Christ's death, and were mainly the work of African theologians, and contain much of both Jewish and Pagan superstition. Modern criticism now establishes the fact that the idea of a general catholic church, and of a New Testament canon, started about the same time and grew up together. The church consolidated its organization, and at the same time constructed its doctrines and its new scripture, each depending on the other, and both grossly fictitious. Fifty gospels were presented to a church council for approval, among which but four were sufficiently plausible for acceptance, and these contradict each other in some of the most important matters.

The attempted genealogy of Christ in Matthew differs in almost everything from that in Luke, and both claim to give only the genealogy of Joseph, who, it is claimed by all orthodox Christians, was not the father of Jesus. Matthew traces the line through Solomon, the much married son of David, who was born "of her who had been the wife of Urias," while Luke traces the line through Nathan, another son of David. But the contradictions are so numerous that I will only give the above samples of them. Our present Christianity is a composite system, containing very little of the Sermon on the Mount, and a great deal that is taken from Judaism and Paganism. The "Golden Rule" and other excellent precepts of Christ were not original with him, but had been taught by others for centuries before his time. These required no miracle to induce belief. Their excellence was self-evident and only needed to be uttered to secure assent. It was the Jewish and Pagan portion of Christianity that called for the supernatural and for miracles. It was easy enough to believe in the Golden Rule, the blessedness of the "pure in heart," and in the lesson taught by the parable of the good Samaritan; the excellence of such teaching was self-evident. But when the Pagan custom of changing a man into a God was entered upon—changing the man Christ Jesus into the God Christ Jesus—then miracles were deemed necessary, and religious fiction was ready to furnish them, as it had done in other lands for ages. And when the Jewish idea of sacrifices was applied to Christ by Paul—that "Pharisee of the Pharisees," whose whole religious training had been in that line—he did not fail to furnish the miracle to sustain it.

To make a Jewish sacrifice of Christ involves many absurdities. In the first place, if God doomed the whole human family to eternal perdition for one act of disobedience, performed by the first parents when they did not know the difference between right and wrong, he showed himself more cruel and heartless than Satan was ever accused of being. If God the father could not show mercy to any of the human family until his own best beloved son was murdered in his presence, he is hardly the being that we can address as "our father."

If Christ was offered as a sacrifice for the sins of the world, is it not strange that for thousands of years no person on earth—so far as we can learn from the Bible—was ever informed of it? That, though he was to descend through the tribe of Judah, none of the tribe of Judah seemed to have learned that fact even to this day? That he himself never seemed to have had an idea that he came into the world for the mere purpose of being offered as a sacrifice to reconcile the father to his human children? And that those who put him to death never dreamed that they were acting as priests, in offering a human sacrifice to God for the redemption of the world? The soldiers did not seem to understand that the cross was an altar, that the infliction of capital punishment was a religious ceremony, or that they were appealing to the love of the father by the murder of his innocent son. Even the victim, when he cried out in his agony, "My God, my God, why hast thou forsaken me?" seems not to have mistrusted that his God, on whom he called, was the one who had ordered his execution for the mere purpose of appeasing his own divine wrath.

That the whole world should be doomed to eternal perdition, and not know it; and then, after thousands of years, be redeemed and not know it, are among the fundamental truths of modern Christianity that we are taught we must believe or be damned. Is it any wonder that but five per cent of the people are connected with the so-called evangelical churches? J. W. N.

ROBERT THE DEVIL.

THEM LONG-COOKIN' "SHALL NOTS."

I've offen wunderd if the "shall nots," or "Ten Commandments," as they're called, which has come down to us from the day of Moses in the only truly good book that ever was, has done as good execushun as the 'riginals wood a done, if Mose in his great rath hadn't smashed the stone slabs on which they was rit by the finger of God?

You know the fust set of them "shall nots" was got up durin' that ever memerable tatertay of forty days and forty nites, between God and Mose on a mountain top, the same bein rit by the finger of God ackordin' to the truly good book, which, if it was so, I never could see why the presence of Mose was needed, unless for consultin' on the part of the Lord, which don't seem to be givin' the latter due credit for an all-knownin' God; but if that wasn't it, what was Mose tatertayin' there so long for?

This set havin' been broken all up by Mose in his great rath, the Lord in his mercy said he wood renew 'em, and there was another seance on the mountin top of the same length of time, but Mose had to do the work this time, the Lord dictatin', and not ritin' with his finger, as afore—probably to kinder pay off Mose for smashin' the 'riginals, you know; and yet he got orful rathy himself, offen, and smashed things high halleluyer, boys! Now, the question is, has the duplicate done the biz that the 'riginals wood a done? Has the "shall nots" from the finger of Moses got in their work like the "shall nots" from the finger of God wood a done? We never shall know, but can't help thinkin', all the same, that a god's finger and a man's finger is two very different kinds of fingers, and it seems as though the fust had oughter carry more wate than the second, don't it?

But no matter, the Hebrew nation got the second handed set of "shall nots," but it is doubtful if they 'preshiated the mercy and goodness of God in givin' 'em a set of rules which they must a been brakin' putty liberally, or why did the Lord spring 'em onto 'em? If they wasn't in the habit of stealin' and killin', and uther ungentlemanly acks, what need was there for the Lord commandin' 'em not to do so? 'Tween you 'n me 'n the lamppost, reader, I gess them galoots of Mose's wood jest as live not

had them g'idin' rules as to had 'em, and didn't 'preshiate God's benevolence for a cent!

Considerin' that the Lord mite, or oughter, been able to git up them ten "shall nots" in jest about three shakes of a lam's tale, and cood a handed 'em to Mose some mornin' 'fore brekfast, it seems funny that he had to hive himself with Mose up on that mountin for forty days and forty nites, thus neglectin' biz and givin' the boys, who tho't Mose had tumbled into some gully, or been eat up by wild lions, a chance to git up an oppersishun god, which chance they took, gittin' up a god in the shape of a carf made of gold—think of a god in the shape of a carf! But then, what's in a shape? A god's a god, take any shape he may, ain't he?

It allus seemed strange to me that it took the Lord sech a long time to rite a hundred or two words, when our Evarts can shoot off a paragraph of a thousand words in less 'n an hour, by the clock! But if it took him that long in the fust place, seems to me Mose had oughter been able to rite 'em down in the second place in a day, and oughter been able to done it, rememberin' the fust ones, without goin' up on the hill, and havin' nothin' to eat or drink all them forty days and forty nites!—the Lord wasn't very hospitable to his company, seems to me. Judgin' by the time it took to git up them ten short rules of conduck, which wasn't 'riginal, anyhow, but recomposed from rules by previus gods, I wunder how long it took the Lord to git up his sacrid book?

It's altergether a queer racket, that "shall not" racket was, from the mountin mystry that surrounds it. It's ridickerlous to 'spose the Lord was all that time on that short pece of composishun, even if he considered it the greatest effut of his life, but if it wasn't, what in the thunder was he and Mose doin' all the time—playin' old sledge, or some uther simple Christian game? Another funny thing is, that the Lord never tho't of them "shall nots" afore. I 'spose it struck him all to oncet, that there was too much crooked biz goin' on all the time, so he lade down the law to 'em at that late day, and I wunder how much good it done? From further readin' in the sacrid book, I fale to see where them "shall not" cawt on to any grate effeck!

It seems there wasn't any row after Mose got down the hill with the duplikit slabs—I wunder if they was marble?—as there was the fust time, when a scrimmige took place and three thousand men was knocked out so they cood sleep with their fathers. Now, this woodn't a happened if Mose hadn't been kept on the hill so long by the Lord, and the latter must a knowed it, of course, and cood a prevented it but didn't. He wanted Mose on the hill, and so the massaker come off later—it wasn't none of the Lord's funeral, you know, and what did he care?

Yes, them "shall nots" was the immedi't cause of three thousand men cuttin' one anuther's throats, but the Lord didn't care for a cent, and I am paned to say Mose followed in the illustrous foot-steps of the Lord, and never weeped a silent tear that's recorded in the sacrid book! The fact is, Mose was an offensive partisan of Zion Hall, and his motto was, "Our party, rite or rong!"

Now, what has them "shall nots," christened in blood, done for a suffering world? Has there been any less killin', stealin', fals swearin', adulteration—why, there never was so much adulteration as there is goin' on to-day, in all departments of life, includin' lickers and grocerys—and cuvitousness and things, than there wood a been without 'em? Alas! I fale to realize that there has, and to think it took the Lord forty days and forty nites to git em up!

I shall have to pause here, on acount of exceedin' amazement and wunder, and a feelin' of weriness to think they didn't ketch on!

I gess old Skinner of Gabe's Horn woodn't print this pece in our colums, and send it rite on to FREETHOUGHT.

ROBERT THE DEVIL, of Gabe's Horn.

Two burglars were in a pantry enjoying a brief lunch after their arduous labors. As Mike was about to put a delicious bit of cold roast spring lamb where it would do the most good, Dennis suddenly turned pale and whispered: "Shtay yer hand, Moik; it's Friday marnin'."

LILIAN'S STORY

We note that Lilian, in the present work, has deserted the field of the actual and entered the realm of the imaginary. This departure we cannot unqualifiedly indorse. We believe that our gifted young authoress will agree with us when we say that the fanciful should be invoked only when it may be employed as the wings of fact. The story of the fairies and the hob-goblins, while it is diverting to the mind, seems to us to neither inculcate any moral precept nor enlighten the understanding. It is redeemed, however, by the *denouement*, in which several wicked parties are left.

HOW THE FAIRIES FOOLED THE HOB-GOBLINS.

BY A. LILIAN ANDREWS, AGED 10.

One night the queen of the fairies said to all the fairies, "I want the light in the tower lit to-night." So up went Snip. Snip was the smallest fairy. He wore small red velvet trousers, blue stockings, and red coat. The queen had red hair and rode on a white horse.

"Now," said the queen, "I heard the Hob-Goblins were coming to-night to catch us for slaves. Now put out all the lights except the one Snip lit, and come to the middle parlor."

Now the middle parlor was in the middle of the castle.

"Now," said the queen, "the Hob-Goblins left their castle this way. Go, Snip, and light their castle while they are all out. You go too, little Sally."

Away they went, and lighted up the Hob-Goblins' castle, and came back.

"Now," said the king of the Hob-Goblins, "come along." So out they went and came to the fairies' castle—"Why! Why! this is our castle." Now this was a mistake, but they all ran back and surrounded their own castle, and ran in and found their own castle, and then there was such squealing. Now the queen of the fairies knew all this.

Christian Challenges.

To the Editors of Freethought:

I expected to send questions and rules of debate this week, but have concluded to wait and see whether the Christians really mean debate. In the East it is almost out of the question to induce them to maintain and defend their assumptions, or attempt to.

It looks to me as if Elder Braden does not fling out his challenges in earnest, else why challenge those Freethought lecturers who are, for good reasons to themselves and many of their friends, unwilling to meet him in debate? But Braden knows there are Liberal lecturers ever ready to meet him to his heart's content. Why should he be so silent about us, and strive to create the impression among his Christian followers that no one "dare" debate with him? Is it for effect? W. F. JAMIESON.

Monte Vista, Col.

S. P. Putnam and Human Liberty.

To the Editors of Freethought:

I had read Mr. Putnam's books, letters, and notes with great pleasure and hearty response, and had been in unison, sympathy, and rapport with his mind, spirit, and purpose since he became a Freethinker, when I first saw and heard him at Talent, Or., June 3 and 4. His two lectures there were able delineations, statements, and descriptions of his religious experience, and conversion to truth and liberty.

His description and definition of the state, and its true, legitimate, and only function of protecting all its subjects in the exercise of their natural rights and individuality, was very able, critical, discriminating, and humane, and a most noble and manly plea for a free and truer life. What a vast difference between the state as defined by Mr. Putnam and the state as it now is in its practical functions of granting special powers and privileges to sects, corporations, or individuals, and protecting them, while many of the rights of the people are ignored, disparaged, and violated. He very ably and forcibly depicts the growing co-operation between church and state, and the ultimate purpose of the National Reform Association, the Prohibition party, the Y. M. C. A., and the W. C. T. U., to make the state subordinate to the church, and the orthodox God the sovereign of our nation and government.

I glory in Brother Putnam's fearless utterance of those truths which alone can save our nation from slavery, and the subjugation of manhood

and liberty to the reign of inhuman despotism, error, and bigotry. Oh that there were a thousand Putnams, who like his namesake, General Israel Putnam of Revolutionary fame, had both the physical and moral courage to go out and proclaim to the world the right of men and women to individuality and self-ownership, and to live their own lives and think and express their own thoughts, giving the same rights to all others. Let the great road of human progress be kept open and free from all obstructions, that humanity may grow to the stature of a full manhood and the dominance of the upper and frontal brain. Let men be taught, as Brother Putnam is teaching, the value and significance of this life, and how to make the most of it—how to live the longest and the best. Let men be taught that the only way to save the soul, in this life or any other, is to take care of and develop and strengthen the brain and body, and by a true parentage and education make the tree good, that its fruit may be good.

General Putnam, with lighted torch and a rope around his body, held by friends, descended to the wolf's den, and he and the wolf were drawn up together. The wolves of church and state are infesting our rights and liberties and we want many Putnams to thwart them by the torchlight of truth. For fifty years I have fought for truth and liberty, but now I am "played out," except my pen. PROF. J. H. COOK.

A List Started in the East.

To the Editors of Freethought:

I noted an offer in your paper, from Mr. Putnam, that you would send one copy of your paper one year for one dollar; that is, you would send it to one's friend if he would send the dollar and the name of the friend the paper is to be sent to. Now I inclose the dollar and the name of the friend.

I noted the names of different parties ordering papers in this way, in your last issue. Some of them have done nobly, sending in as high as eleven names, but they were all from the Pacific Coast, so I thought I would start the list from the East. I am taking one copy of your paper, together with eleven others, and that is all I can read, so I thought I would let a friend read FREETHOUGHT a year for me, and I wish every subscriber would do the same. I think by that means Liberal ideas would be scattered all over the land and be better understood.

Hoping for you all of the success imaginable, I remain your friend and brother, WM. REDFIELD.

Stanley, Iowa.

On the Trail.

To the Editors of Freethought:

I arrived here at the county seat of Columbia county by the steamer Telephone, all in good shape for the week's work before me. I soon had the court-house engaged for four lectures and handbills scattered all over the town and sent out into the lumbering camps. St. Helens is a very pretty little place at the mouth of the Willamette river, and is older than Portland and really ought to have been the location of the metropolis of the Columbia valley. This country is a mineral one, also covered with an immense growth of fir and cedar. There is government land back in the interior, and only forty to fifty miles from Portland, a city of 40,000 to 50,000 population. Is there another place in the United States where government land can thus be found? It is very rough but splendidly watered and timbered, and near a magnificent river and the railroad.

The people here seem to be all Freethought and Agnostic in belief; in fact, I could hear of but one Christian in town, and he was a lawyer. There is but one church in St. Helens, and it sets back on a high bluff that is almost inaccessible, and I noticed that many of the windows were broken and that this "chapel on the hill" had a deserted look. It is surrounded by a beautiful evergreen grove of firs and has a magnificent view of the river.

I gave my four lectures here to full houses, and all seemed much interested in the subjects I presented. I gave them the most ultra-radical ideas, such as man must be his own redeemer or savior; right generation, not regeneration, alone will bring about the long-talked-of millennium; scientific mating of the sexes, not puppy love which comes of personal magnetism, should be the basis of all marriages and thus give every child born a chance for a well balanced organism. Orthodoxy seems to have but a weak hold anywhere in this great valley. I predict that from these hills and forests a generation will yet come forth of men and women who will be the standard bearers of the religion of humanity. I met here that grand thinker, N. C. Dale, clerk of the court, a fine scholar whose library contains nearly all the eminent scientific books of the day. This gentleman assisted me in various ways to make the lectures a success, and I shall not soon forget his pleasant acquaintance, nor that of his genial, splendidly mentalized deputy clerk, a very young man with an old head upon his shoulders. Mr. L. Hazen is another broad-gauged, whole-souled, fine-brained, web-footer, but not web-thinker, for his mind is clear as sunshine in regard to what he knows and hopes to know. Judge Cox, Mr. Blakesly, my landlord, the men who own the big saw mill, the merchants of the place, postmaster, etc., are all full of the milk of human kindness, but are not much afraid of that awful being called God or Jehovah. I was well paid for my lectures here, and enjoyed my stay very much. I waited after my last lecture for the "grey-hound of the Columbia," the Telephone, the fastest stern wheeler in the world, until one o'clock, A.M., when I stepped aboard and was soon lost to the trials of a lecturer's life, by being wrapped in the arms of Morpheus in my narrow crib in the state room allotted me. In Portland I was invited to lecture in Snyder's Hall the next Sunday evening, which invitation I was pleased to accept. When I arrived at the hall I found it a large and pleasant one, well filled with a very intelligent audience gathered from both sides of the river. After some beautiful music and singing and some opening preliminary remarks by Col. C. A. Reed, I was introduced to the audience and gave them my lecture entitled, "The Origin of the God Idea." This is a very radical lecture and an idol smasher, but was well listened to, and, judging by the applause and congratulations received, fully appreciated. After the lecture Mrs. Ladd Finnegan, from San Francisco, Cal., took the rostrum and for an hour gave spiritual tests to dozens of persons scattered all through the audience, the most of which were recognized immediately by those to whom they were given, many not being Spiritualists. Mrs. Finnegan is a large woman with a very laughing, pleasant, jolly, face, and a loud clear voice, and her gift or genius is something to be marveled at. She seems to give universal satisfaction, at least to the Spiritualists, in describing one's dead friends, also the past and future. Colonel Reed, the manager of these meetings, is a big man with a big heart, and a 23-inch brain of fine quality. He is not quite broad gauged enough to drop prayers to a nothing in the skies, but our brother will surely evolute out of that as time rolls on. He has an immense social nature, with a soul big enough to say, "The world is my country, to do good my religion," but he is still fettered and bound by the superstition resulting from an orthodox education. Go where we will, into any home, take up any school book, newspaper, novel, or political harangue, and we will find the track of the slimy serpent called the priest. The marks of the iron hand of the pope and church are to be seen everywhere in the cramped brains and enchained thoughts that humanity manifest. Oh, for a banner to float over every home, with the glorious inscription, "Universal Mental Liberty," upon it! The world has had enough of "In God we trust," and "Thus saith the Lord." Let us rub all this superstitious nonsense forever out, and stamp our coins, flags, and mottoes with "The universe is governed by law." The only infinite we know anything about is infinite space, infinite time, and infinite matter; trinity enough and infinite enough, without trying to locate an infinite personal being, which is simply an absurdity.

There is room, but poor pay, for a thousand lecturers to help church-cursed humanity evolute out of the darkness of superstition into the broad sunlight of reason and science. PROF. D. C. SEYMOUR.

St. Helens, Or.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - JULY 14, 1888

THE London Freethinker says that the House of Lords has passed the bill for the better punishment of criminous clergy. The bill should fill a long-felt want.

SAYS the Alta, irreverently: "Somebody sent the pope a jubilee bicycle. Fancy his holiness straddle the machine and whooping it over the paths in the Vatican gardens!"

IN the Catholic churches of the state solemn high mass was celebrated on the Fourth and special prayers were offered for the prosperity of the government. Catholic prayers for the prosperity of a republic are especially hypocritical, because Catholics do not believe in that kind of a government. They believe in a government of the pope, by the pope, and for the pope.

COLONEL INGERSOLL addressed the Republican convention at Chicago, by request. He spoke his mind, and a gang of howling hoodlums drowned his voice, to their everlasting disgrace. The whole press of the country is discussing Ingersoll's "mistake" in speaking as he did. Possibly he made a mistake, but if so it was the mistake of the man who casts pearls before an unappreciative audience.

A RAILROAD employee named Muckle was recently killed accidentally at Grand Rapids, Mich. He was a man of average reputation, a Roman Catholic, and owned a lot in the Catholic cemetery, where one of his children was buried. But he was a member of some secret societies, and the priest refused him burial in the ground he had bought. This seems to be a case for the courts to decide. If the Catholic church still owns ground that it has sold and got the money for, its dupes should be apprised of that fact in season to preserve their remains at least from outrage.

THE "Native Sons of the Golden West," an organization composed of young men born in California, have requested Governor Waterman to set apart September 9, 1888, as a legal holiday, that being the date upon which California was admitted into the Union. The governor is in favor of granting the request, but says that "as the 9th of September comes on Sunday the celebration would take place on Monday, the 10th." Here we have it again—the birthday of the state displaced by a day of superstitious observances and incantations. It might not be out of order to have a new Declaration of Independence from a lot of Sunday usages for which the average Californian has not the slightest respect.

ONE of the most interesting features of the Fourth of July celebration held at San Francisco was the unveiling of the Francis Scott Key monument in Golden Gate Park. The monument was erected at a cost of $60,000, which sum was bequeathed for that purpose by James Lick. The structure bears this inscription:

TO FRANCIS SCOTT KEY,
AUTHOR OF THE NATIONAL SONG,
"THE STAR SPANGLED BANNER,"
THIS MONUMENT IS ERECTED
BY
JAMES LICK,
OF SAN FRANCISCO, CALIFORNIA.
A. D. MDCCCLXXXVIII.

As Mr. Barnes, the orator of the day, remarked, "James Lick constituted himself the trustee of his vast estate for the benefit of the people of California. In how many ways he has shown his patriotism! He has given this state a telescope superior to any in the old world; he has founded a home where unprotected women can in peace and comfort prepare to leave this life. These and many other benefits we owe to his unbounded generosity." And yet there are clergymen right here in San Francisco who get up on their hind legs Sunday after Sunday and inquire what Infidel has ever done anything for this country or for public charity. And their stupid and long-eared congregations echo, "What indeed?"

NEWS AND NOTES.

Through rain and shine I went from New Era to Molalla. At sunset it seemed as if the clouds were speeding off under a northern breeze, and the long-looked-for "settled weather" was at hand. Philip M. Graves, who believes that Freethought has a future and works for it, made me welcome, and in the cool July evening the fire-light was a cheerful scene. Mrs. Graves, the little girl, and all the boys are the sturdy Freethinkers of the "generation to come," and will do good service when our harvest time is over. The to-morrow shines bright in the children's faces. Spite of all signs of fair weather, and the glorious sunset, when I went to bed the rain was pouring down, and in the morning the rolling mist obscured the sun. About ten o'clock, however, the blue sky emerged in spots, and flecks of sunshine dashed here and there amid the tall and shadowy trees. About five hundred persons, morning and afternoon, gathered beneath the green arches in Wright's grove. They came from miles about, and the uncertain sun did not prevent a happy crowd. After the morning's lecture came the dinner and the hand-shaking and social time. Our Molalla friends have not had a smooth time of it. Widely scattered, it has been difficult for them to hold meetings, but the flag has been at the top all the time. Capt. G. J. Trul-

linger, although he doesn't make a speech, can keep order. He has faithful allies: Reuben Wright, Silas Wright, Dell Trullinger, A. B. Klise, A. S. Jones, and others. The Paine celebration was a success. Dr. Matheson, of Aumsville, gave the address, and recitations and music and dancing made bright the memorable occasion. There is no need of discouragement when this frontier point is so well held. There has been no loss, and some gain. The camp-fires are alive, and, gathering together, we find that hearts are warm and the music of hope is in the air. In the afternoon I discoursed on "Woman and the Bible," and tried to emphasize the tragic facts of that noble plea for Liberty, "Men, Women, and Gods," wherein it is shown that by the law of the Bible and of the church and "Christian civilization," woman has not been recognized as a person, but simply as a servant; able to recover damages for assault only through her "lord and master," by reason that he might be deprived of her valuable labors. Yet to-day this same ecclesiastical power undertakes to run the Woman Suffrage movement, hoping by the votes of women to enlarge its authority. The president of the Womens' Christian Temperance Union has declared that her chief reason for advocating woman's voting is that by her ballot Christ can be enthroned in the Constitution. It becomes a serious question whether "Christian women" shall be granted a political power which they are certain to abuse; having been so cowed by the physical force of the church that they are now its mental slaves, and glory in their shame. Woman suffrage, if granted, might precipitate a revolution and overturn the present order of society. The disgraceful methods pursued by the adherents of the Prohibition party in many places shows such gross ignorance of political virtue that it makes one hesitate to grant a legal privilege which is almost sure to be used in the interest of tyranny, and will create a far greater wrong than what exists at present.

After the lecture came music and dancing, and on to the midnight hour flowed the sounds of festivity—the melody of a happy human world where youth is bright and age benign.

Sunday morning dawned with mingling smiles and tears, but the grove was filled, and although there was a shower now and then, it did not interfere with the order of the day. We went right on. The lectures, the dinner, the music, the sociable time, made no delay for showers, for almost the next minute the sparkling sun would dry the glittering drops. It was rumored by our Christian friends that their "Champion" would come "like the wolf on the fold." He had threatened all along to put in an appearance, but he failed to make connection, and he halted and gave a sermon by the graveyard, about ten miles away. I suppose, like the bull which undertook to fight the locomotive, he got "discouraged." Wright's grove was too much for him. He could not surround it—not even with his cheek. It is said that he was afraid of his life. What a martyr he would make! He would have been perfectly safe, however, so long as he minded his own business. He said at Silverton he did not want to transgress the law and be arrested. He certainly will feel the strong hand of the police the moment he infringes upon rights; otherwise he will be allowed to go in peace, with the contempt of every honest man—Christian and Freethinker alike. His boasted attempt to capture the Infidel is like the Irishman crusader who called out that he had a prisoner of war. "Bring him in," shouted the guard. "He won't let me," was the reply.

If Jamieson ever comes within short range, he will change his mind.

"'Tis distance lends enchantment to the view."

Our campaign in the Molalla country was encouraging. There would have been two or three times as many on hand if the weather had been pleasant, but those who did come made our colors shine fair and noble even against a stormy sky.

Monday I had an off day and rested where the fireside of the Wrights has flung its cheerful blaze since 1850. Mrs. Wright came here among the first settlers, when the land was wild, hardly a house was built, and the Indians were plenty and treacherous. She has witnessed a marvelous growth; and her life of adventure and toil has not diminished her youthful fire. Mr. Wright was one of the leading citizens of the county. He died several years ago while member of the legislature. He was a pronounced Freethinker. Mrs. Wright and all the family, sons and daughters, belong to the same "big church." I could not find a more genial place to spend my Secular Sabbath, and for a few hours fling off all care and let things drift as they would. By this same happy fireside I enjoyed the companionship of Samuel Oakland, formerly of New York city, who left it when a small village and Canal street was way out of town—over forty years ago. He is now nearly eighty years old, hale and hearty; a confirmed bachelor who keeps his own cabin, is a wise philosopher after the style of Epicurus, has a large library and reads and thinks in sweet content, enjoys life, and fears not death. He believes in a hereafter, but is a thorough-going Liberal and accepts the spirits only according to sound sense and humanity.

I was glad to meet again comrade J. W. Plummer, formerly of Powder Creek, now of Union Mills. He has enrolled himself in the ranks of Freethought.

Other pleasant friends at this camp-ground are R. T. Dibble, B. F. Linn, and Mrs. Linn, of Ogden city, Newton Trullinger, of the same place, John Paine, M. Klise, Mrs. Geo. Knight, of Canby, Mrs. May, and Harvey Ball and brothers; Mrs. Wells, Miss Ola Mack, Arthur Mack, Mrs. Hodges, B. H. Rhodes, E. E. Cross, Washington Smith, Dr. R. Groucher, E. C. Jones, Eli Chiswell, H. A. Lee, and Mrs. Lee, of Canby; Fred Mashberger, and a "troop of friends" whose names I know are recorded in "the book of life," but I cannot remember them all as, like Tennyson's brook, I "go on forever."

On Tuesday morning, "with southerly wind and a cloudy sky," friend Trullinger, with the famous "six-mile" horse that takes no man's dust, in the rainy season, drives me over the up-and-down way to Eagle Creek, via Oregon City, a point of vast possibilities. There is enormous water power in the vicinity; many factories are being built, and the hum of industry is sure to prevail. It is rather slow at present so far as Liberalism is concerned, but I expect some day to lift the flag. There is Freethought in the air, but many are afraid just now to show their colors, for the Methodist church has had quite a run in this place and is opposed to innovation of any kind. It would like to make Oregon City a "Sleepy Hollow."

In the afternoon by slow gradations we reach the pleasant fields and groves of Eagle Creek. A cordial welcome, and a good night's rest prepares for the "glorious Fourth." It was a fair and beautiful day, the beginning of a shining column that stretches to the harvest home. The people throng from all ways; on horseback, in big wagons, and afoot, young and old, with gay apparel and joyous noise. They gather in the lofty grove where the schoolhouse—our church—stands, and beneath the green canopy the flags wave, the music sounds, the flowers shine, and all goes merrily. G. J. Trullinger is marshal of the day. Professors Croucher, Gavett, and Wiensett gave the martial and victorious

strains, J. H. Gibson read the Declaration of Independence, and I gave an oration upon "Secular Politics" and read "M's" poetic contribution to the occasion, which was welcomed with applause. Then the dinner hour made the verdant scene a picture of enchantment to the hungry traveler. By and by the silver melody called the dancers to Wilburn's Hall, and there was no cessation of hilarity until another daylight's rosy banners fluttered. We lingered with the happy multitude and Liberal friends. Henry Wilburn keeps the store, and a staunch and cheerful Freethinker he is, for this world and the American republic, and is the guiding spirit in this rejoicing day. Robert Divine is here, no longer in his "den" in Paradise valley, but "working for the Lord," building a church, and helping to make the Fourth a holiday for his own secular benefit. He keeps things going with impetuous sparks of wit; McElsander, who by no means fulfils the definition of a Scotchman—"one who keeps the Sabbath, and everything else he can lay his hands on"—for he is generous and ready to make the car of progress roll on, with unstinted hand. He believes in humanity and the flag of the union, and universal justice.

Rollo Herring is one of our ardent supporters. It does one good to meet him and be encouraged by his enthusiastic nature. And Mr. and Mrs. Lacy, and all the family of this generous household, with whom I had the pleasure of a picnic dinner under the forest boughs, and Mr. and Mrs. Guthrie, Chas. A. Linn, John C. Tracy, H. Colsen, R. H. Linn, of Oregon City, who, with all his family, wife and eight children, was present (that is the kind of Freethinker to make a happy world), Mrs. Wilburn, Mrs. McElsander, Miss Emma E. Chase, W. Hutcheson, and many others are those of this patriotic gathering who understand the deeper meaning of this glorious day—that its salvos of joy must breathe of intellectual liberty.

J. M. Sliker insisted that I should spend Wednesday night with him on the banks of the Clackamas, in the "Valley of the Shadow," as he calls it, and "Deep Glen," as Mrs. Sliker more poetically names it; and a lovely spot it is, down under the lofty trees and overhanging bench, on the side of the river itself whose waters are clear as crystal. In this quiet lodge I rested with happy contentment, as if I were a thousand miles from the busy world. At eleven o'clock, up the winding road to the bench lands we took our way, and witnessed the grand illumination of Mt. Hood, forty miles distant. A glorious red ball, from the very heart of the sky, blazed forth, and for five minutes hundreds of thousands of eyes were riveted upon its mighty glory, and then it sank into the bosom of the night.

On Thursday afternoon I lectured at Wilburn's Hall on "Universal Mental Liberty." There was a large and appreciative audience. Eagle Creek, although it has only a store, a blacksmith shop—no church—a school-house, and three or four dwellings, is a grand rallying-place for the Liberals of the section; and I shall always come to its camp-fire with hope and enthusiasm.

Friday morning I am up at half-past three o'clock, and McElsander, with his "wind-splitters," the noble, magnificent grays, drives me, as the sun comes forth with unclouded rays, to Clackamas Station, and now I am at New Era where the Liberals are gathering. And in the grove this afternoon and evening I expect to do a little work for reform in the way of elucidating the "Constructive Principles of Freethought." SAMUEL P. PUTNAM.

July 6, 1888.

THE "Hand-book of Lick Observatory" is sent post-paid for 80 cents.

A PRESBYTERIAN CLERGYMAN ON THE SITUATION.

There is one distinguished point of difference between the Roman Catholic and the Protestant theologian. The Catholic denies the truth of modern history whenever he chooses, while the Protestant does not, always; he relies chiefly on sophistry. The two methods are about equally effective, one with the ignorant, the other with the unthinking. It is needless to say that the Rev. Dr. Babb, of San Jose, under the *nom de plume* of "Rusticus," adopts the latter method in his article in the Presbyterian Occident on "Gladstone and Ingersoll."

For the purpose, we suppose, of showing his competency to deal with the question, Dr. Babb states at the outset that he has not read Colonel Ingersoll's reply to Gladstone. He believes, apparently, that nothing so qualifies a man to defend his cause as complete ignorance of what has been said on the other side. He charges against Colonel Ingersoll that

"Finding fault, caviling, criticising, questioning, trying to pull down without building up, this is easy work and it is mean work. No real man would engage in it. He would say, 'Let the world believe what it does until I have discovered something better.' Suppose that Colonel Ingersoll should meet a friend in the street who, according to his standard, was very badly dressed, or whose clothes were ragged and dirty. Would he stop him and begin to strip him naked? The poorest and meanest dress is better than none. If the colonel was a true friend to that unfortunate man he would take him into a clothing store and buy him a better suit. Let him propose to do that and his criticisms would merit respectful attention. But until then they are impertinent, unmanly, and cruel. He who proposes to reform the opinions of his fellow-men must begin by offering them something more worthy of their credence than what they now believe."

This is an old, old argument, provided it merits the name of argument. Take the suit of old clothes. This is not, we judge, a question of physical habiliments, but one of mental clothing. Ingersoll believes, he says, in the gospel of good clothes, and it is presumed that he dresses quite as well as the average clergyman. But suppose the Freethinker meets the Christian wearing the uniform of the church, that is to say, the rags of faith, the tatters of outworn creeds, infested with the parasites called the priesthood. He tells him that his clothes are out of date, that his rags are not to be depended upon to keep him warm on a cold day, that the parasites are eating him up and giving him nothing in return for their sustenance. And supposing the man realizes the truthfulness of the information, and thereupon throws off his old clothes, takes a bath, and dons a suit of modern scientific cut, has he not been benefited? We should say Yes.

Suppose Dr. Babb meets a man who has a bad dollar, and Dr. Babb tells him it is bad; could the man demand a good dollar of Dr. Babb? Upon any theory consistent with sanity he could not. He must return to the person who palmed it off upon him and say, "Here, this coin is counterfeit. Give me a good one in its place." And if the person failed to do so, he could reasonably be denounced as a fraud. So might Dr. Babb's congregation come to their pastor some day and say, "We find that the truth you have been preaching to us is counterfeit. Your miracles are bogus. Your creeds have no security behind them. The doctrines you preach have no specie basis. Your Bible savors too much of the queer. We have paid you good money. You have taken our money away, and what have you given us in place of it?"

Any religionist can see from this that it is his duty to refill, if he can, the place made vacant by the destruction of falsehood.

The most fatal argument ever made by a believer is given by Dr. Babb in these words:

"If I believed, or rather disbelieved, as Colonel Ingersoll does I would

not tell even my wife and children. I would let them cherish as long as they could the sweet delusion of faith in God."

If Dr. Babb had ever read Ingersoll he would know better than to make that remark. "A few years ago," says the colonel, "a Methodist clergyman took it upon himself to give me a piece of friendly advice. 'Although you may disbelieve the Bible,' said he, 'you ought not to say so. That, you should keep to yourself.' 'Do you believe the Bible?' said I. He replied, 'Most assuredly.' To which I retorted, 'Your answer conveys no information to me. You may be following your own advice. You told me to suppress my opinion. Of course a man who will advise others to dissimulate will not always be particular about telling the truth himself.'"

We can do no better than to leave "Rusticus" here. Having confesssd that he would not tell the truth if he knew it, what he says can be no certain indication of what he believes; and words not backed by sincerity are a useless agitation of the air.

We will send sample copies of Freethought to any address, and would like to have names of Liberals forwarded us for that purpose.

The Christian Independent opens its columns, albeit with an apology, for B. F. Underwood to tell the kind of a man Clark Braden is. We predict that the Rev. George Sweeney will shortly realize the nature of the man he has been harboring and will publicly renounce Braden as the despicable character that he is known to be.

About half a dozen writers discuss the Ingersoll-Gladstone controversy in the North American Review for July. This seems unnecessary. Ingersoll's arguments do not require strengthening, and Gladstone's are incapable of it. The friends of the Grand Old Man ought to realize the uselessness of giving condition powders to a dead horse.

Dr. Stockham's work on "Temperance and Prohibition" has been reduced in price from $1 to 75 cents. The principles advocated by the book are substantially those of the Republican party as touching the tax on alcoholic beverages, and that party would find it a good campaign document, provided an earnest attempt to get at the truth can be of any account in a political campaign.

A most promising venture is the inauguration of the Historical American, an 80-page magazine published in Cleveland, O., by M. H. Meagher. Contributors to the first number are W. H. Burr, of Washington, and T. B. Wakeman, of New York, both well-known Liberal writers. The Historical American has 80 pages, and is to be published monthly at 90 Euclid ave., Cleveland, Ohio.

AMONG THE WORKERS.

S. P. Putnam has made these lecture appointments from July to October. Friends will please notice and arrange accordingly:

Forest Grove	Or	July	15
Hillsboro	"	"	16–17
Portland	"	"	18
Astoria	"	"	22, 29
Cathlamet	W. T.	"	24–27
Pasco, Waverly, Colfax, and Spokane Falls	W. T.	Aug.	1–12
Walla Walla	W. T.	"	14
Union	Or.	"	15
Baker City	"	"	16
Boise City	Idaho	"	19
Ogden	Utah,	"	21
Morgan	"	"	22
Coalville	"	"	23
Park City	"	"	25
Salt Lake City	Utah,	Aug.	26
Murray	"	"	27
Heber	"	"	28, 29
Denver	Col.	Sept.	2
Seward	Neb.	"	5–6
Wahoo	"	"	7–8
Lincoln	"	"	9
Omaha	"	"	10
Creston	Iowa	"	11
Ottumwa	"	"	12
Salem	"	"	13
West Union	"	"	16–17
Dwight	Ill.	"	19–20
Chicago	"	"	23
Pittsburgh	Pa.	"	30

HISTORY OF THE WEEK.

A member of the Salvation Army quartering in this city became insane and ran through the streets last Sunday under the impression that everybody wanted to kill him. A police officer caught him among the lumber piles at the foot of Fourth street and put him where the commissioners of lunacy could sit on him. ——The members of the National Educational Convention, which is to convene here on the 17th, are arriving in great numbers.——The Lick observatory is now open to visitors, and Saturday night from 7 to 10 o'clock they may gaze through the big telescope.——Anschlag, the Los Angeles murderer, is denied a new trial by Governor Waterman.——There was a serious fire at Lodi on the 7th, destroying the office of the News and several other buildings at a loss of $5,000.——The town of Denison was almost totally burned out on the 9th.

General Sheridan has arrived safe at his seaside cottage at Nonquitt, Mass.——There is trouble in the New York district assembly 49, Knights of Labor, and last Sunday's meeting broke up in open rebellion against Master Workman Quinn.——A fire in the office of the Century magazine, New York, did $200,000 damage.——Walt Whitman, the poet, is afflicted with progressive paralysis, and is growing weaker at his Camden, N. J., home. ——The pilgrimage of a lot of Mexicans to Rome has caused a lawsuit. The Mexican Central railroad contracted with the Barrow Steamship company to transport 250 of the pilgrims. But 180 took passage, and now the steamship company sues to recover pay for 250. The railroad will pay for only 180; hence the suit.——St. Louis society is in a state of eruption over the elopement of Henry W. Moore, managing editor of the Post-Dispatch, and Mrs. Norton, wife of the manager of the Grand Opera House.——In the course of his weekly address before the Anti-poverty Society last Sunday night Dr. McGlynn said: "Some day there will be a tremendous revolution, which will eclipse the French uprising, and in which people will rise up in their wrath at the interference of these dictators and bayonet and club these monks and priest and archbishops, the pope and cardinals. This is the way the Lord will deal with them. So I say, leave them to his mercy." This speech was wildly cheered. ——It is reported that members of the Brotherhood of Locomotive Engineers, on strike in Illinois, have been arrested and dynamite found in their possession. The managers of the railroad claim to have unearthed a conspiracy to destroy their property with explosives.——Mayor Hewitt declines the American party's nomination as candidate for president.

A dispatch from Rome says that the convention with Colombia, South America, secures to the Vatican the protection of Catholicism as the state religion, the exemption of religious buildings from taxation, and the exemption of the clergy from military service. The clergy have entire control over the government schools and universities.——Dr. Mackenzie, the eminent physician who attended Emperor Frederick, reports that the present emperor of Germany is afflicted with a dangerous aural complaint, but may live for many years.——The people of Australia are much excited at present over the movement against the importation of Chinese.——There is a report that Spurgeon, the great Baptist preacher of London, will join the Presbyterians. Undoubtedly that church is the proper place for him. Its creed is the most barbarous in existence.——At Manchester, Eng., Irish Catholics last Sunday morning attacked an Orange procession while proceeding to church. Hatchets, pokers, and bottles were the weapons used. The police stopped the fight. Many persons were wounded and taken to the hospital.——O'Donnell, a recreant Land Leaguer, lost his libel suit against the London Times. Parnell denounces both O'Donnell and the Times, and the Times charges that Parnell was implicated in the Phœnix Park murders. Parnell defies the Times to substantiate its accusation. The Times repeats its charges, and publishes letters alleged to have been written by Parnell.

Country Minister—I am very sorry, Mr. Wrangle, but as I was driving from the parsonage before service, I saw your little boy on Goosecreek bridge snaring for suckers. Mr. Wrangle—Is that so, parson? Did ye notice what luck he was havin'?

BRADEN, THE SCAMP.

I have received copies of papers published on the Pacific Coast, in which Braden says that I have slandered him, and that neither Colonel Ingersoll nor I dare meet him in public debate. I am not troubled by anything he may say before my face or behind my back; but I should be glad to put your readers in possession of a few facts in regard to Braden that may be of use to Liberals in communities in California and Oregon in which "the great Champion of Christianity" lectures and repeats his falsehoods.

I last met Braden at Salem, Ohio, in May, 1879. He had been making there the same statements which he is now repeating. He had written a letter to the leading Liberals threatening to bring a libel suit against them if they did not retract some statements they had made upon my authority, or call me to account. He supposed I was hundreds of miles away, and for a week he had been indulging in the wildest talk about "Infidelity" and "Infidels," and distributing circulars abusing them in most offensive language, and applying to me about every epithet in the vocabulary of slang.

On passing through Salem, I learned from friends who saw me through the car windows that Braden was there, and I was requested to attend to his case. One evening sufficed. The next morning he took an early train West, and, so far as I know, he has never since lectured or preached in that community, nor in that vicinity. But as my own statement might be one-sided, I will give a few of the facts in passages from editorial articles which appeared in the newspapers of Alliance and Salem. First from the Alliance Independent Age:

Mr. Braden said in his first and second lectures, some six or seven weeks ago, in detail that B. F. Underwood, a Freethinker and distinguished lecturer, was a malicious falsifier, that he could prove said Underwood guilty of lying and other gross offenses. He reiterated the same statements in the town of Salem only week before last, supposing that Mr. Underwood was five hundred miles away, debating in a Western state. Mr. Underwood, however, happened to visit the vicinity of Salem last Monday evening. Hearing of Mr. Braden's abusive, reckless, and false statements, he went to Salem, delivered a lecture, and sent a note to Mr. Braden to be present, that he should expose him on that occasion. Mr. Braden attended. At the close of the lecture, Mr. Underwood tore the mask from the face of this fraudulent pretender. He read to the audience a letter that Braden had written to him about Elder John Sweeney, a distinguished debater and prominent minister in the Disciple church. Mr. Braden had been accused of writing this letter some days before. He denied it. Mr. Underwood now reads the letter, holds it up to the audience, accuses Mr. Braden of writing it, refers to his having denied it, and calls upon him to deny it in his presence. Mr. Braden writhes and cannot. He is dumb before Mr. Underwood. The Disciple minister rushed to his rescue, and asked that a committee be appointed to look into the matter. Mr. Underwood could neither coax nor threaten Mr. Braden into any kind of a defense while in his presence. Thus this man Clark Braden fell flat before the citizens of Salem with his feathers cut, and, in the eyes of those who once admired him, disgraced.

This is what the Salem National Greenbacker had to say about the affair:

The announcement that B. F. Underwood would lecture in the Town Hall, on last Tuesday evening, and at the close of the lecture would notice the infamous slanders of Rev. Clark Braden, brought out a very large audience of earnest listeners. Rev. Braden and Rev. T. J. Lyle, pastor of the Disciple church, had been previously invited to be present and they came. After the close of the discourse, Mr. Underwood said that a very unpleasant duty devolved upon him. Personal quarrels were exceedingly distasteful to him. . . . But in the present case that point had been reached where "forbearance ceased to be a virtue." Extracts were then read from a four-column circular issued by Rev. Clark Braden, in which B. F. Underwood was branded as an infamous coward, a liar, villain, etc., and his friends as lackeys. The circular was a most dastardly affair, and reflected the nature of its author. The church still indorsed this impostor, Braden, as a man of honor, and as worthy to plead the cause of Christ in its name. Hence the double duty of lifting the veil, and exposing to the public gaze the blackness of his character. Mr. Underwood was as good as his word. Never did a guilty soul receive a more righteous mental castigation at the hands of any man. . . . At the close of Mr. Underwood's psychologic dissection, he proclaimed his love of free speech, and invited Clark Braden to come forward and take the stand, and defend himself from the charges, or deny any of the testimony. A most ridiculous scene followed. Braden sat still, but Rev. T. J. Lyle arose and read some resolutions of "the church of Christ," proposing the appointment of a committee to investigate the difficulty between Underwood and Braden, said committee to keep the matter secret, to have all the papers, etc., bearing on the subject, and to hold possession of the same. The trap was set in vain. It was perfectly plain that the object was to get possession of those documents in the hands of Mr. Underwood. The resolutions also indorsed Braden, and certified to his good standing in the church. Mr. Underwood very properly declined to be a subject of investigation upon charges put forth by a moral leper like Braden; but offered to furnish the evidence in his hands to a committee, if the church thought its champion needed an investigation. . . . Had he (Mr. Lyle) been a man of moral courage, he would, then and there, have repudiated the impostor in the name of his church, religion, and humanity. But he allowed the golden opportunity to pass, and he and his church stand disgraced in the estimation of the public, unless reparation is made speedily.

G. B. Purdy and M. L. Edwards, "conducting the correspondence of Salem Infidels," wrote to Rev. T. J. Lyle, May 15, 1879:

On the evening of the 12th inst. it was announced in the Town Hall, on handbills, that Mr. Underwood would make a statement in reply to Clark Braden's circular. A letter was sent to Mr. Lyle requesting him and Mr. Braden to be present. Mr. Underwood's statement was bold, clear, and emphatic, charging Mr. Braden with conduct almost infamous in trying to secure the defeat and disgrace of his brother minister and rival debater Elder John Sweeney. Letters were read substantiating the charge. An opportunity was given Mr. Braden to reply. Having charged Mr. Underwood (in his absence) with cowardice, when confronted by him, he sat in silence, making no response to one of the most clear and convincing exposures we ever listened to, and which elicited applause from the large audience. If Braden had anything to offer against his antagonist, then was his time. He had accused Underwood of falsehood, forgery, etc., and when called upon to prove his statement he was as silent as the grave. Now Mr. Underwood declines to be the subject of any investigation by so unscrupulous a man as Braden; but when the Liberals of Salem shall desire an investigation of his character, he will readily submit to it. But this we shall not ask until we have some evidence or reason for believing that he has acted unworthily. Mr. Underwood was not disturbed by "Braden's circular," and made his statement at Town Hall only by our request. It is the party that is suffering from exposure made that requires to be investigated, and not Mr. Underwood, who says (and we agree with him) he can't be personally injured by anything Clark Braden may say about him.

I have had several debates with Braden. If anybody cares to learn with what success, let him write to any of the prominent Liberals of Du Quoin, Time, Washington, Bushnell, or Jacksonville, Illinois, or Dubuque or Toledo, Iowa, or Denver, Colorado. I did for a while refuse to meet him again until he should retract some of his slanderous statements in regard to me. Finally he made a retraction in writing, which I now possess. He got so badly defeated afterwards in the debate at Denver, and one or two other places, that he returned to his favorite method of issuing printed circulars, full of falsehood and abuse. The orthodox clergy of Denver even pronounced his statements "shockingly unfair," "a gross outrage," etc. The two moderators, Governor King, once governor of Kentucky and a member of Braden's own denomination, and Judge Shackleford, formerly of the Tennessee Supreme Court, declared Braden's representation of the Denver debate "an outrage on the people of Denver, and a gross libel on you" (Underwood). The reporter of the Denver Times, Mr. Jefferies, a Christian, whose reports showed strong prejudice against Liberalism, especially in the early part of the debate, had this to say in the Times after the debate as to Braden's falsehoods: "The sympathy of the Times reporter who attended the debate was against Mr. Underwood to such an extent that that gentleman spoke of it from the stage; but when a slander like the above is published against Mr. Underwood and our best people, he desires to protest in the interest of honesty." It is not necessary here to repeat the slanders.

After my exposure of Braden at Salem, Ohio, in 1879, he put in circulation so many falsehoods and slanders that I decided to bring together some of the evidence of his depravity and meanness. This was done in a little pamphlet entitled, "The Kind of Man Clark Braden Is." Wherever this pamphlet has been circulated Braden is a "dead duck." Such a man as he is shown to be is not wanted by decent Christians when they come to understand his true character. But I was careful to conclude my pamphlet, printed in 1879, as follows:

Although Braden is a man for whom I have no respect, yet as he visits communities in which he is but little known, and by his boastful manners and false representations endeavors to produce the impression that no Freethinker dares meet him in debate, I deem it proper to say, in closing, that I will in future meet Braden as I have in the past, but on condition

only that he is put forward by some church in the community in which the debate is to take place and that he is indorsed by said church as a moral man and a worthy representative of Christianity."

Since the publication of this statement there has been no disposition among "the Disciples" to encourage debates between Braden and me. He can write eulogies of himself and get them inserted in papers, and write resolutions, designed to mislead and deceive, and get them adopted by societies that know nothing of the facts; but he cannot get the indorsement and support for a debate of the churches of his denomination in any of the larger communities. In our debate at Dubuque, Iowa, Braden was treated so coolly by the Disciples, who declared that the debate was strengthening Infidelity, that he withdrew from the contest on the second evening, and upon his solicitation I loaned him money to pay his hotel expenses and his fare home. He was not as well known then as now. The church which, with a knowledge of his character and career, indorses him now, is "damned already." Braden is a theological and moral polecat. When it is necessary to punish him the work should be done vigorously and effectually; but the punishment he receives in the dislike and disgust which his polecat proclivities excite among his own brethren is generally sufficient.

Braden has been trying the past dozen years and more to get some recognition from Ingersoll, who holds him in contempt on account of his "inbred wretchedness of heart," to quote an expression from Paine, "made up between the venomous malignity of a serpent and the spiteful imbecility of some inferior reptile." There are some things in this world that one may not care to meet for other reasons than that they excite fear, and if Braden will stop to think he may find among them the real reason why Ingersoll declines to have anything to do with him.

Chicago, June 28, 1888. B. F. UNDERWOOD.

NEW YORK LETTER.

Colonel Macaul is debating whether he will put an American opera on the road this fall. It was written by Mrs. Emma Raymond of this city. The libretto was by Miss Mary Banker, also of this city. The scene is American, and some how connected with the Indians. Macaul's musical critic likes it exceedingly, but I understand the colonel fears, it being domestic, and not a foreign product, it will not take. Mrs. Raymond is a daughter of Dr. Marcy, of 396 Fifth avenue, and a cousin of Mrs. General MacClellan. She is one of our most beautiful women, and a great favorite in society. It was only some five years ago that she discovered she had a talent for composing music. Her compositions are popular and much sought after. Pond is her publisher.

Colonel Miles, of the Bijou, has returned to Cincinnati, his former home. He came to New York some seven years ago, and from the start he was a success as a manager. He leaves with the best wishes of hundreds of friends. Palmer and Frohman are spending the summer at Stamford, Connecticut.

We are promised a return of Lydia Thompson's troupe next fall. Her original company, Ada Harland, Pauline Markham, and Lisa Webber, pleased us amazingly some twenty years ago. Lydia was then in her prime, the three girls were sparkling, the play and acting a novelty. Can she attract now as then? This is questionable. There has been a very sad phase in her life. She has had reason to curse man. She is a hard-working, conscientious actress. Mr. and Mrs. Abbey are in Paris. Why they left South America is not even hinted at. Sara Bernhardt and Coquelin are playing there under his management. The latter is to open here in October or November. The popular Effie Ellsler will reappear at the Madison Square on the 2d of July in "The Keepsake." The Union Square is being rebuilt. It will be fire-proof. The suit of Margaret Mather against Hill, her manager, for an accounting, is now in court. It is pleasant reading. I should judge she has been badly used.

Our churches are being rapidly closed, and our clergy are skipping to the mountains, or to the continent. Our Protestant ministers are cool-weather fellows. They like their comfort, and manage to get a full share of it. With all the wrongs, the hateful things, in the Catholic church, its priests stand by their flocks in heat and cold, rain and sunshine. Her door is never closed. The poor, deluded fool can any day find comfort there. I hear of no changes in our pulpits. McGlynn is unreconciled to Rome, and also to Henry George. They seem to drift farther apart. There is a first-class row in St. Thomas church. The new rector, Dr. Brown, has introduced some high-church ideas into the service, which is displeasing to some of the oldest families. They say if they want Catholicism they will go to the Catholic church. Mrs. Henry Ward Beecher is kicking over the traces in Plymouth church. She does not like the pastor, Dr. Abbott, and makes some foolish charges. Abbott is not Beecher in any way, but his moral and religious nature is far above Beecher's in his palmiest days. I am satisfied that Beecher deteriorated morally the last part of his life. Dr. Abbott is a common-place Calvinistic preacher, and has for years edited an ordinary religious paper. Plymouth church will doubtless go down hill yearly.

The past week has been a first edition of tophet. It wilted and withered man and business. Wall street has been almost at a stand-still. Failures are unusually large for this season of the year, indicating the general distrust in financial circles. The merchant and the manufacturer are not only uncertain of the future, but are reefing sails and hugging the shore. There is nothing to-day which indicates a disposition on the part of any class of business men to expand or branch out. The presidential year has something to do with it; the Mills tariff bill has more. EUDORUS.

New York, July 1, 1888.

GREAT PRINCIPLES.

They really rule the world. In spite of man, of armies, governments, churches, and schools, the new idea that is absolutely right, important, and governing, takes control, and it is not in human nature to resist or destroy it.

When Galileo announced the great truth that the earth moved, and the sun, as to us, stood still, and this made the year, and the day and night, all the powers of the earth declared against him. But every fact was on his side. Every new fact pleaded for him. His case is now won by the common consent of all who have a right to an opinion. It is sheer ignorance not to know it.

When the Protestants, three centuries past, proclaimed the right to read and interpret for themselves, and protested against the infallibility of the pope, they were met in arms, and the battle raged for several decades. Now, an armed host, with infallibility on its banners, would be stamped out by the indignation of the civilized world. In the republic it is never named except in diffidence and shame.

When these great truths first come they are like great drops of rain at the beginning of a summer thunderstorm. They surprise, alarm, shock, and dismay. Umbrellas are raised on all sides. The state, the church, the universities and academies, all throw out their protectors, proclaim, denounce, and refute the intruder with all their power. But the drops still come, the facts still pour down, till all society is saturated with the new truth and there is a deluge of solid conviction. The truth is accepted, the fulminations cease. The mind has accepted the new truth.

Still, habits, manners, and words take time to train themselves in harmony with the new light. Hence, long after the scientist has ceased to question, the multitude still linger among the dead traditions. Their conduct and language speak of a past age, while the judgment keeps pace with the present. An opinion can be changed in a week, while a habit may take a lifetime.

One hundred years ago the great fathers of this republic, in convention assembled to frame the Constitution of the United States, did then and there proclaim these great truths:

1. That all mankind are by nature and right free and equal.

2. That all government and all authority rest upon the consent of the governed.

3. That the human mind, to be thus free and equal, and to direct government aright, must be free to think, speak, write, and propagate any and all opinions; that opinions are not crimes, and may on no account be punished as such. It is neither rational nor just.

This is the corner-stone of human liberty. Without it there could be no republic. With it there can be no other form of

government. No man can presume to be a master; and surely none can consent to be a slave.

These principles, thus loudly proclaimed by our fathers, stand undisputed. In the world of learning there is not to be found a man who would openly controvert one of them. In the great republic, surely not one. In the state of California, and in the city of San Francisco, not one.

Are we mistaken? Is there one? Then, let him be who he may, we here invite him to a friendly comparison of ideas. In the papers, on the platform, in any form or manner that is fair and equal, we will meet any such person. We will hold:

That our fathers were right in all these three propositions; and the sooner they are made the guiding star of human policy and life, the better for mankind.

We ask only that the champion be capable, and of decent expression. We care nothing for rank or station. The archbishop, the president of the university, the professor of moral philosophy, the entire clergy, any respectable man, will be accepted. We hold these three great truths to be indisputable, and propose to defend them against the world—not only so, but the people of the United States have long done the same thing. The mind has assented. The American mind is soaked through and through with these truths. You cannot name them save to be accepted. You cannot find the man who dares dispute them. If you can, let him stand forth.

What we need now is to conform all our laws, habits, manners, and morals to this high standard. We are doing it, slowly, it is true; but we are doing it, surely and well. The XIVth amendment to the Constitution of the United States is a grand move in this direction. "All laws shall be just and equal to all men, and all shall have the equal protection of the law," is the grandest statute ever yet recorded by man.

Man includes woman for all purposes but war and government. It places all humanity on the same plane. There is no room here for pope, priest, pastor, master, bishop, or archbishop. We are all brethren, and all equal. There is no room for authority or dictation. There is no high seat for any man, only as the people prefer him to it. No man is less than a sovereign, and no man can be more. And we are conforming our lives to these laws and ideas. Nowhere in the wide world is there so much assured equality as in San Francisco. You need not salute the governor without an equal return.

But how about that third proposition that opinions are not a crime, and it is neither rational nor just to punish them? It is equally true with the rest, and equally the opinion of the people. If you do not think so, put it in issue. Let us hear from you! Let some one propose that opinions shall be punished as crimes, and see what will become of it! It would be snowed under and never heard of again. In fact, we are moving the other way.

But here is an irrepressible conflict: Our Constitution declares that opinions are not crimes, and cannot be rationally and justly punished as such; but all our religions declare that God will punish them with a fearful and endless torture.

Very true; and one of them is in error and must subside and die out. Which shall it be? Either the Constitution must be amended, or the religions must be reformed. They cannot both live together. The same mind cannot entertain the two opinions. Shall we amend the Constitution to read thus: "The mind is not free. Wrong opinions are crimes and may be justly and rationally punished?"

But the theologian will perhaps say, "Man may not, but God may punish opinions." But this remains, that God has never done so, except through man. For government to do so in the name of God, it must first ascertain and set up the true God, the true priest of God, and clothe him with authority to say what must be believed and what opinions must be punished. This would violate several other great principles of the Constitution.

The government may not discriminate, or favor one faith more than another, or set one man up above another, or make unequal law, or fail to protect all alike.

And this also remains to be considered: Is it rational or just to punish opinions. If not, God cannot be supposed to do what is not rational or just. A just and rational God could not do so.

So far as God is concerned, there is not a sign in all his works that he visits human opinions with condemnation. The sunshine, the showers, and the harvests descend on the believer of any faith with an absolute impartiality. Even in battle he shows no favor. Cresent or cross goes down alike under numbers and skill and valor. God throws no casting vote, so far as we can see. Nay, the best nations are they of little faith. Gunboats, and not "holy oriflammes," carry the day.

In despite of all these evidences, principles of nature, Constitution of the country, and common sense of the people, the theologian still avers that God hates an unbeliever; that he will punish him forever; that it is rational and just to do so; that the Constitution is all wrong; the law a grave error; the people all mistaken, and he is surprised that his church is empty, and the people laugh at him. What shall he do?

Fall into line with the new truths, admit the inevitable, and march with the people. No man with a brain larger than an oyster now admits that God either does, would, or should punish human opinions except with natural consequences.

Error is forever a blunder, a failure, leading to disappointment and misery. Truth is the highway to success, to wealth, honor, safety, happiness, and heaven. The poor victim of folly has punishment enough to bear, without God piling on the agony. And it is monstrous to believe that God will punish light, logic, and success with his endless curse.

Hell is the invention of malignant priests, for those who spurned their false pretenses—that is all; and it can have no place in the republic that a hundred years ago proclaimed that it is neither rational nor just to punish men for their opinions.

All churches that hope to succeed in the republic must conform their creed and practice to the Constitution of the country and the genius of the people.

H. L. KNIGHT.

The Girl Has the Drop.

Household Treasure—I'll whip you, Master Charles, for pulling your sister's hair like that. Ain't you ashamed of yourself, you naughty boy?

Sweet Child—If you whip me, I'll tell mamma that papa kissed you.

Mistress (who overheard)—So your master has been taking liberties with you, Bella. He is rather a bold man, and I would not like to expose you to his evil influence any longer. You may leave now.

Household Treasure—Yes, mum; but before I go I'd like to clear up my character with the master, mum. I think that as all a poor girl has is her character, the master ought to know that it was you the minister stayed so late to see, and not me, mum, as you told him.

Subdued Mistress—Perhaps you had better stay a little longer, and, by the way, that silk dress I wore at the party will just about fit you.

In the Usual Way.

By one of those unexpected turns of fortune, which occur in Albany as often as anywhere, a man who but half a dozen years ago was hod carrier has become comparatively wealthy. This change in financial circumstances has had the usual effect upon the hod carrier's wife, who enjoys decorating her adipose form with what she supposes to be the latest styles. She has also, notwithstanding an utter inability to read, affected a fine literary taste, which she ostentatiously announces whenever possible. Calling on a lady whom she had been trying to make herself acquainted with, she picked up a book from the table, and, innocent of any knowledge that it was a copy of the Bible, asked the loan of it for a little time, "as she had not the book in her library." After keeping it about a fortnight her visitor returned the volume with profuse thanks. "How did you like it?" was asked. "Very well, indeed, but I knew how it would turn out before I was half through. They got married after all."—Albany Journal.

JUDGE—Do you know where you will go to, little boy, if you swear to what is not true? Boy (of radical tendencies)—No; nor you neither.—Puck.

THE AMERICAN SECULAR UNION.

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A life member and vice-president of the American Secular Union heads the Roll, a sturdy pioneer of western progress, and also of Freethought, with a generous contribution. In May last the flower-embowered residence of Mr. and Mrs. Goodell was besieged by people of all shades of opinion, bringing golden treasures rich and rare, in token of their appreciation and remembrance of their golden wedding—accepting the interpretation of Cicero that friendship is the only thing concerning the utility of which all mankind agree. Orthodox and heterodox, Christian and Infidel, all were eager to pay homage to a couple whose unsullied lives, domestic joys, and noble deeds did honor to their diverse professions, proving that it is not so much what we think, but what we are, which adds to or detracts from what we espouse. Mr. Goodell's name is inscribed where future generations will honor those who helped to make them truly free.

Mr. Riggin, another Californian, keeps up his dues in the American Secular Union, and sends for bunting to keep the flag of freedom afloat. He is a live, energetic, and generous Liberal, who lives in Los Angeles, notwithstanding the "bemoans" of the Blasphemer, whom we should recommend to take pains to be accurate once in a while.

Professor Orchardson, of this city, is our Iconoclast, a student and philosopher. His lectures are acid drops—muriatic acid at that, eating right through orthodoxy. He studied at the Royal Academy, where his brother is at the head of the institution. Fine arts and radicalism do not do well together—they're not a financial success, and when we know that he is laboring continually to pay taxes on an unproductive Michigan peach farm, we know that has a tendency to keep him from doing what he would, but Chicago Liberals have to help at home. His note says:

FRIEND STEVENS: Hope this will keep you from being that much too generous in your indefatigable and disinterested efforts for the success of the Union. CHARLES ORCHARDSON.

T. J. McLeary, president of Stayton (Oregon) Secular Union, forwards $5 for a charter, and desires that their forces shall be thoroughly equipped when Captain Putnam will review them on his tour of general inspection. They purpose to adopt the first syllable of their name and "stay." Nelson R. Adams, vice-president; F. S. Matheson, secretary; Wm. Brown, assistant secretary; W. S. Waters, treasurer.

Mr. and Mrs. Fray each join our loyal host, and will aid in dispelling the power of ignorance to strangle our laws, and though surrounded by orthodox influences, they duly maintain their ground.

C. H. Kidder is a thorough-going Liberal friend of our local society, who always says, "Whenever you want a few dollars, Stevens, come to me." Mr. Kidder can give as good a lecture as many people of more pretentious learning. He is an old comrade of the war, a splendid fellow, brainy and generous.

Bro. W. H. Tyree writes us from the charming summer-resort region of West Virginia, Kanawha Falls, some enticing views and descriptions of the wild and weird scenery. In lieu of divine blessing, he forwards a few dollars, which we can employ to much better advantage. His flattering words, and those of Brother Howran—too strong for reproduction—make us duly grateful.

John G. Palmer is evidently a gentleman of culture, a clear and lucid writer, and deeply interested in gathering information relative to our work.

Mr. Hayden informs us that he has held seven debates with the leading divines of that part of Missouri, and is anxious to try conclusions with Clark Braden. He has done considerable lecturing in that neighborhood, and is desirous of more engagements.

Miss V. de Cleyre met Vice-President J. W. Black at Philadelphia, where she recently lectured, and interested that sturdy veteran in the cause financially. Miss V. de Cleyre has a taking way with her, and she captured the other friends for the amounts named, for which we acknowledge our thanks to the donors and the collector.

The amount realized this month is not more than half sufficient to pay current expenses, and I hope this will be sufficient to stimulate our friends who have not yet been heard from.

E. A. STEVENS, Sec. A. S. U.

"THE HOLY SABBATH."

Having conclusively shown that the Christian Sabbath is utterly devoid of divine authority, we now propose to show that the observance of any sabbath is unnatural, unnecessary, absurd, and impossible.

It must, we think, be admitted that if an all-wise God intended every seventh day, or even one-seventh of our time, to be observed by abstaining form manual labor, there would be some trace of it in nature.

The law which he gave and the world which he made would certainly exhibit some correspondence, evince some unity of purpose. But exactly the opposite of this is true.

The world revolves; the sun shines; the rain descends; water runs; the grass grows; buds burst and flowers bloom just as though no day had been set apart for rest.

When we consider the lower orders of animal life, we find that the ant, the bee, the squirrel, and the beaver disregard the holy Sabbath, by working on the same, just as serenely as though there were no hell for Sabbath-breakers. And so it is throughout the entire domain of Nature. Shall we find man an exception?

Whatever answer theologians may give, Science says that man is a part of Nature, and governed by her unerring laws.

A wise builder always adapts means to ends, and had it been intended that man should abstain from labor every seventh day, some provision would have been made for such an arrangement in his animal economy. But what do we find? The fact is that man gets cold and hungry on Sunday just the same as any other day, and the fair presumption is that his wants are to be supplied on this, in the same manner as any other day.

The clergy, when driven from their favorite position of the sacredness of their favorite institution, invariably take refuge in the last ditch of "necessity," and treat us to a hypocritical whine about the absolute need of a day of rest for the down-trodden laborer. When it comes to advocating the cause of labor, we are willing to discount any clergyman on record, and in so doing we possess a great advantage over our reverend competitors. Having faithfully served an apprenticeship in several departments of manual labor, we are prepared, by experience, to pay down the genuine coin of sympathy, while his is a base counterfeit.

Yes! the laborer needs rest, but he does not need it all at once,

any more than he needs to eat enough on Sunday to do him all the week. What he needs is a little less preaching and a little more justice. He wants the privilege of dividing his time naturally; eight hours for labor, eight hours for sleep, and eight hours for rest and recreation every day of the week; and then, in the language of Justyn Martyr, there would be "no need of Sabbaths since Jesus Christ."

We contend for the laborer's right to rest when it suits his interest or convenience, and indignantly deny the right of the priest to compel him to remain idle on a certain day by the pains and penalties of Sabbatarian legislation.

The clergy claim that the command, "Remember the Sabbath day to keep it holy," is to all nations, and of universal application. Now if that were true, God certainly knew before the command was given, the conditions under which it would have been observed.

By a reference to Exodus xvi, 25, it will be seen that "the Sabbath day" refers to an ordinary day of twenty-four hours' duration, and the observance of the Sabbath would be comparatively easy where the day and night are nearly equal. But when we come to apply the command to latitudes where the day lasts six months, and the night as long, the absurdity of the claim of universal application becomes manifest at once.

Again: Suppose A and B leave New York on Monday morning, Jan. 4, 286, A going east by steamer to Liverpool, thence through the Straits of Gibraltar and Suez Canal to China and San Francisco, thence by rail to New York. B goes westward by rail to San Francisco, thence by steamer to China, England, and New York, where he meets A Sunday, April 4, 286.

Now it so happens that A, having reckoned time in his diary by the rising and setting of the sun, would have the day recorded as Monday, while B, reckoning time by the same method, would find himself calling it Saturday. Thus it is seen that its universal application is impossible, and its practical application even on the same lines of latitude absurd; and the whole question would be ridiculous but for its pernicious and tyrannical interference with the religious liberty of the people.

We now come to a consideration of the question:

7. Has the Christian Sabbath any authority to bind the conscience of an American citizen?

It is alleged by Sabbatarians that this is a Christian government; that the Sabbath being recognized by most of the churches as a holy day ought to be observed by the nation, the states, and municipalities. Let us examine this point.

All must admit that George Washington, who presided over the convention that framed the Constitution of the United States, and heard every clause debated during the sixteen months they held their sessions, understood the true intent and meaning of that wonderful instrument. It must also be admitted that Thomas Jefferson understood the genius of the Constitution and its provisions to carry out practically the self-evident principles of the Declaration of Independence.

Now after the Constitution was adopted, and during the administration of Washington, when Thomas Jefferson was secretary of state, a treaty was made with Tripoli, one of the Barbary powers, which in religion was Mohammedan. Now, if it be, as alleged, that the corporation known as "the United States of America" was "a moral person" and this "a Christian nation," then was the time to make the announcement to the world. But what did our nation, speaking through its treaty making officers, the president and senate of the United States, do in the premises? They declared in the Eleventh Article of the Treaty, as may be seen on page 155 of the Statutes at Large, that "the government of the United States is not in any sense founded on the Christian religion." Let it not be forgotten that this treaty, according to the Constitution, is a part of "the supreme law of the land, anything in the Constitution of any state to the contrary notwithstanding."

HARRY HOOVER.

A UNITED STATES court in Georgia has decided that a postal clerk who breaks open a decoy letter is not punishable for the act. It takes a very fine judicial mind to construe our laws so nicely in favor of thieves, but we have a good deal of that sort of talent in this country.—Chicago Times.

METEOROLOGY.

When speaking of our human habitat, I feel reluctant to give any well-defined scientific definitions calculated to awaken the pride of an arrogant race. For some unaccountable reason man is daily plodding over the country, or sailing across the great waters, with his "mind's eye" closed to very many important phenomena transpiring around him. The rains continue to descend, whether to damage or benefit his undertakings, without awakening in his mind an ardent desire to know more about them. He cares less for the whole meteorological concatenation leading up to these wonderful natural expressions than for the silly, and in the majority of cases false, prognostications of the Civil Service Bureau touching his wishes for more or less water. True, there may be some excuse for those deluded persons who scorn the lessons of nature, and still continue to believe the fable that "God makes the rain to descend alike upon the just and unjust;" but the more liberal-minded Freethinkers can not be thus protected in their ignorance.

If we live upon the ground, and this is the outside of the planet, whence the water? Whence the lightning's flash and thunder's roll? How can we gaze upon those beautiful clouds floating over our heads without inquiring what sustains their weight several miles above our habitations? Large birds are frequently seen swimming so high over our whereabouts as to appear no bigger than sparrows. Balloon ascensions have recently been attracting some attention, and vessels of considerable tonnage are being constructed for aerial navigation, without stimulating and arousing the mental functions of our evolving race. If we mention the existence of a nitrogenous ocean, our hearers are startled. If we tell them it lies above us, they say it is nothing but air—meaning the next thing to a vacuum. They are enraged when told how our race is confined to the bottom of an ocean, as are the clams in the deep sea, and that the swimming of birds over our habitat is perfectly analagous with the swimming of fishes over that of the bivalves.

So great is this ignorance of meteorological phenomena, that I recently heard a pretending scientific lecturer antagonize the well-known translation of our globe, because such a velocity as that of seventy thousand miles an hour must sweep us from the surface of the flying planet. Bless me! If we find a typical specimen of peasantry, vulgarly called a "moss-back," believing that he lives on the very margin, nearest to heaven, and that "God sends the rain," whence he cares not, the fathomless depths of his ignorance may pass as a matter of course, but just to contemplate such omnipotent wash poured from a bottle labeled science! Surely, no sane person can use even a small telescope for one year without being convinced that the sun has either gone around this world three hundred and sixty-five times, or that the world has gone one time around the sun. The same fixed stars which clustered around the sun a year ago, having returned to their former places, force us to conclude that earth and sun are again in the same relative positions. Nothing but the completion of an orbit could possibly give this result. If the sun had gone round our planet, to bring about the days and nights, the same fixed stars must environ him every twenty-four hours. This phenomenon is well known to transpire but once a year. Nor could the sun's motion causes his appearance of rising and setting without a velocity of more than seven thousand miles per second. By rolling on its own axis at a velocity of one-fourth of a mile each second, all parts of earth's surface can be turned toward the sun daily. But our annual seasons require a journey around the sun, and the well-known fact of our constantly returning positions in the macrocosm most positively proves the orbitual hypothesis.

After a moment's reflection, what rational being can imagine himself standing on the margin of this world? Since it is also known that the space through which we are traveling is studded with crystalline rocks, from invisible specks to a half a mile in diameter, and that every shooting star seen at night is one of those stones plunging into the aerial ocean in which the clouds float and the birds swim, what living thing could remain in such an exposed situation? The truth is, that the exceeding delicacy of cellular life forbids the possibility of its appearance or continued existence outside of an ocean containing a large percent of

oxygen. For many long geological ages all of the planets and animals originated, lived, and died in aerated water, before the atmosphere was sufficiently dense to float the watery clouds above the unsubmerged lands. The appearance of land animals, for the first time, more than three-fourths of the way up in our fossiliferous strata, can be accounted for in no other way. Aerated water being the first animal habitat, it is not difficult to trace the evolution of pulmonary air-cells around their expanding branchi, as they learned to breath watery air in its stead. This could not transpire until the nitrogeneous ocean was capable of supporting the weight of rain-clouds, which was subsequent to the carboniferous age, the era in which land animals made their appearance on our developing planet.

This upper ocean, for it is just the same to birds and animals as is the lower and denser one to the fishes, mollusks, radiates, etc., is known to be about fifty miles in depth. The barometer shows its gravitating force toward the center of the globe, at the water level, to equal that of fifteen pounds to the square inch. As the same barometer is carried down in mines below the water level, the atmospheric weight increases, and decreases in the same ratio when we bear it up the side of a mountain. We can thus weigh the height of any mountain, because the mercury in a barometer is effected by altitude precisely as it is effected in a thermometer by temperature.

We are very certain that all clouds floating in the air must be supported by the weight of the medium in which we see them. We also know that the denser rain-clouds are never elevated above three miles high, and seldom more than one mile. The lightest vapory cirrus that is frequently seen above the mountain tops may rise to altitudes of seven, and even ten miles, in an atmospheric ocean fifty miles deep. Then forty miles of the air we breathe could never have been the arena of a meteorological thunder shower, because its greater rarity could not have uplifted the water from its normal level. By thus reasoning from effects back to their necessary causes, we learn that our aerial ocean developed from the depth of forty to that of fifty miles, approximately, since the carboniferous age, when the rains moistened the elevated lands for the first time in geological history. And about this same epoch, the slumbering marine inhabitants of our infant planet were first startled by a peal of thunder.

Both water and air are known to be the chemical products of combustion. Out in cold space there can be no such fluids or gases. If the interior of our globe were anything less than a small inclosed sun, capable of maintaining a constant molecular radiation of the four elementary gases constituting these two oceans, the tilluric crust must be dry and barren beyond the possibility of a doubt. Not only have all plants and animals been warmed into existence, but the oceans in which alone such beings can possibly exist owe their presence to the increasing temperature of a vast crucible inclosed within their rocky walls. Without the constant evolution of these gases, the oceans of water and air must again be absorbed, but we might just as well talk of trees growing less, as to talk of growing planets receding from warm and inhabitable conditions. They are all progressing in the opposite direction. MILLESON.

The Liberal Lecture.

Mr. Samuel P. Putnam, President of the American Secular Union, lectured in Rosa's hall last Friday evening. A large proportion of Bandon's population attended, and, but for the heavy rains which had made the roads unfit for travel, it is probable that a greater number from the adjacent country would have taken advantage of the occasion to hear the distinguished exponent of Secular ideas. Mr. Putnam was here once before, and on the occasion under mention confirmed the favorable opinions of himself which were based upon his previous efforts, as an apostle of the new faith, whose creed is Universal Mental Liberty. Introduced by J. M. Upton, the lecturer proceeded pleasantly and considerately to the discussion of the questions involved in his subject, "A New Heaven and a New Earth," with a rare degree of eloquence, and apparent earnestness maintained the cause of Liberalism as opposed to orthodoxy, to the evident interest and appreciation of his hearers. Mr. Putnam departed the following morning for the bay, where arrangements had been made for three lectures.—Bandon Recorder.

The Glorious Fourth.

To the Editors of Freethought:

Find inclosed two Gift Subscriptions. Yesterday the glorious Fourth was celebrated at the neighboring town of Qrange, an immense lot of people forming in procession with the goddess of Liberty, and girls dressed in white *a la* states, all convened under the cotton shade with very uncomfortable seats. Mr. B— made an opening by saying that God had in his mercy permitted us to make the "desert to blossom like the rose." They would soon hear from the pioneers the history of the way it was done. Then the Rev. Mr. Parker told God all about how thankful we should be, in the usual way of men that are used to talking to God with their eyes shut.

If God knows all things, he must be tired on the Fourth to hear such a rehearsal on the natal day. Maybe he can't stand noise and prayer at the same time. So when the Fourth comes on Sunday they corral the people in church, and take the day before or after.

Next came the reading of the Declaration by the pen of the great humanitarian, Thomas Jefferson; then the orator of the day, the Hon. Mr. Murphy, of Los Angeles, gave a very good speech—a review of our noted men, the fathers of the Revolution, West Point cadets, etc. He did not dwell on deity, nor forget history. The new brass band rendered good music during all the exercises.

J. B. Parke, a noted Infidel, was then called to give a pioneer speech and show to the audience how the labor of improving the country by plough, hoe, and shovel was done. For some cause he did not like to contradict the Rev. Mr. Parker in public after the latter had told us that God was to have all the glory—at least I infer that, as he did not choose to let his apricots wait for God to care for them. He has learned the important fact that God always helps those who help themselves.

The band got up the celebration for their own benefit, and the way dinners were eaten, lemonade drank, ginger ale sold, and ice cream disposed of they must have realized very well. Only one slight accident occurred; a staging gave way, everybody was frightened and a toe smashed. There were fireworks, a fine success; the crowd happy; a few tried to dance, but respectable people with the fear of Mrs. Grundy in their hearts did not patronize a squeaky fiddle and late hours. It is well so, for does not Orange know how to boast of the order of her people? and why not? May she always prosper in the future as she has in the past is the wish of the WRITER.

Anaheim, Cal.

The Land of Flowers.

To the Editors of Freethought:

Perhaps a few thoughts from the sunny land will not be amiss. This is certainly the promised land. Nature has indeed been lavish in her favors, provided you are easily pleased. But let the man of intellect, the lover of liberty, the man who wishes to make a living, stay away from Florida. To the intellectual man there is no joy. The dark clouds of superstition hang heavily here. In the entire state you could not find fifty Liberals. What few there are are northerners. Here Moses is still geological authority. Joshua commanded the solar system to stand still and it obeyed; Lot is still the virtuous man, and God still speaks to the trembling believers in dreams and omens. Secularism is regarded as the child of evil, and the "called of God" still pocket the ducats. Speak of Colonel Ingersoll, and visions of murder, lies, and theft arise before the elect. Speak of Talmage, and the hands are folded in prayer; heaven and its joys open. Also the pockets of Christ's own. Tell a man that Secularism means honor, humanity, charity, and mental freedom, and he begins to argue thus: An egg has two parts, white and yellow, therefore Secularism is wrong.

To the lover of liberty Florida offers no inducements. Unless he believes that liberty means permission to cheat all who differ in opinion, he can make no headway here. The courts of justice are closed to him. Social ostracism points her bony finger at him and says, "Believe or git." The man who wants to make a living should stay away. Land is cheap—and worthless; labor high, climate incomparable—so the alligators and insects say.

To the man of science, or to science, Florida is but a baby in the lap of Nature. Her years are but thousands. Thrown up from the bottom of the sea quite recently, her soil is naught but sand, her foundation the billowy crest of old ocean. R. E. TOWNSLEY.

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FREETHOUGHT.

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SAN FRANCISCO, - - - - JULY 21, 1888

A MINISTER ought to be truthful enough to be believed, but when the Rev. Mr. Bowdish, of New York, swoons in his pulpit and upon recovering states that he has seen the Lord, we are inclined to accuse him of being mistaken. He should at least have entered into particulars sufficiently to explain whether his vision was anything like that of Moses as described in Exodus.

WE are likely to have a Presbyterian for the next president. Both Harrison and Cleveland belong to that church. Harrison is an ex-Sunday-school teacher, an elder in good standing, and takes part in prayer-meetings; but occasional attendance at church is the extent of Cleveland's devotion. As the Truth Seeker observes, he fluctuates between the religion of his father and the religion of votes.

THE Pittsburgh Truth is not specially charmed by the "scrub" orators who pose before the Liberal public as the "Ingersolls" of their localities. The Secular Society of Pittsburgh has had a painful experience with one of these "Ingersolls" who are in the field for revenue only, and who "skin the societies and find fault with the management." Our contemporary believes that these "scrubs" should be exposed, but neglects to say who they are.

THE Rev. Robert Mackenzie last Sunday preached a sermon from the text, "God hath made of one blood all nations of men for to dwell on all the face of the earth." From this text Dr. Mackenzie passed to an argument for the exclusion of foreigners from our shores. His argument was better than his text, and appeared to contradict it. There is no fact in ethnology plainer than that all the nations of men are not of one blood. If they were there could be no objection to Mongolians crossing the Pacific, since blood is thicker than water.

A COMMITTEE ON MATERIALIZATION appointed by the Society for Spiritual Phenomena and Psychical Research, of San Francisco, has reported to the society. Its researches resulted in the following resolution: "That the sum of one hundred dollars be taken from the treasury, and be made a standing offer to any public materializing medium, for one full form materialization, the seance to be held in the parlors of the society, or in the rooms of the medium, under reasonable and proper conditions." All the members of the society and the committee are Spiritualists and firm believers in spirit manifestations.

SURGEON-GENERAL HAMILTON, of the Marine Hospital service at Washington, has been in New York city investigating the system at Castle Garden to see what precautions were taken against the introduction of diseases from immigrants. He reports that he was disgusted with the class of immigrants now arriving, and said that if the people at large understood the real character of the hordes who are being dumped on the Battery by the foreign steamship companies there would be no immigration whatever. From the workingman's point of view the exclusion of foreign laborers is a more important question than that of taxing or not taxing imports.

A PLANK in the platform of one of the political parties reads in this way:

"The first concern of the government is the virtue and sobriety of the people and the purity of the home."

This sounds well, but the framer had no idea of the function of government. The first sentence needs turning end for end, *i. e.*, "the first concern of the people is the virtue and sobriety of the government and the purity of the administration." Let us then add that the first concern of the individual is the virtue and sobriety of himself and the purity of his own life. The first concern of government is as set forth in the Declaration of Independence, to secure to each citizen the right to life, liberty, and the pursuit of happiness. It is a good thing for the country that the platforms of political parties are seldom heard of after the election.

NEWS AND NOTES.

Several hundred people were at "our camp-meeting" at New Era. Friends were present from Molalla, Canby, Oregon City, etc. It was a lovely day, and the farmers were busy. "Make hay while the sun shines" is quite applicable at this time, and the sun did shine gloriously, with a few clouds here and there, and the clover must be gathered in; so we did not see all the good Liberals who meant to come to this Freethought picnic. W. W. Jesse and his family are the head and heart of this campaign, and well have they kept the forces in motion. Besides the lectures after noon and evening, the nimble feet kept time beneath the shadowy arches to the music of joy and progress. The beautiful Willamette rolled by beneath the starlight. Of course we shall have to have another of these picnics in the time to come. I suppose this grove is haunted by the spirits, for the ancient Indian often puts in an appearance, but this does not disturb our Freethought fun. It keeps right on and partakes of the glory of what is, and disdains the hope of the future. A goodly number of our Spiritualist allies were with us on this occasion, and added to the interest and enthusiasm. I believe that

Mr. Jesse and family penetrate somewhat into the mystic circle, but they are just as solid and generous for this world, and know how to provide for the wandering Secularist, so that he is at home at once by their genial hearthstone.

Mr. and Mrs. George Knight, Mrs. May, Mr. and Mrs. H. A. Lee, Henry Lohman, H. H. Wheeler, G. V. McCausland, L. P. Howard, Miss Ola Mack, and others of Canby; George Johnson, of Oregon City, who has plenty of ammunition for the war; the Wrights of Molalla, enrolled in the columns of Freethought; J. E. Coates, of Hyland, and many besides make this green temple of nature cheerful with the light of coming days. So we pursued our journey with hope to the metropolis of the North, that waves its wand of empire over the Willamette and Columbia. Again we see our always cordial friends, Mr. and Mrs. Saunders, Professor Seymour and wife, A. F. Neunert, and others. After a few hours' rest we push on to McMinnville. The Opera House was full on our arrival. The "Champion" was there, flanked by half a dozen clergymen of the Methodist, Presbyterian, Baptist, and Campbellite persuasions. As I entered the stage, the Campbellite preacher looked at me with a pitying expression and said, "How scared he looks!" At sight of the Freethought literature, the Defender of the Faith muttered "dynamite." I gave my lecture on "The Bible and Modern Thought," and the large audience, perhaps half Christian, listened attentively, and I thought it was a very good evening's work, even if I was "scared." At any rate I enjoyed it, and I would like to have a few more "scares" of the same sort.

Sunday morning I went to church myself, to hear the Rev. Mr. Fairchild, of the Universalist sect, which is a very good kind of Infidelity so far as the love of God is concerned, if there is one. I liked his discourse. It had a good many sparkles of common sense. He made the most of the Bible and avoided the dark places of it quite skillfully. He said that no one need take the "whale story." They could have plenty of fish without that. He expressed a mild desire to convert me, but I don't think he has "great expectations" in that direction.

In the afternoon and evening of Sunday, and Monday evening, the Opera House was crowded, and so far as our side is concerned the meetings were successful, and a far larger number reached and set thinking than ever before. Our McMinnville friends feel that progress is being made, and they rally with new determination. The Secular Union will go forward. It is difficult to have sunshine all the time, but there is enough of fair weather to keep the line in motion. There are churches and colleges here, and they make it a strong point for orthodoxy, but it feels the movement of the world.

Mr. and Mrs. W. T. Booth, always among the first to welcome; Mr. and Mrs. A. K. Olds, in whose sunny home, amid the broad fields, there is fresh inspiration; Mr. and Mrs. Roberts, Mr. and Mrs. Younger, of Lafayette; President Olds, who will keep to the front; Mr. and Mrs. Ford, W. J. Garrison, S. Richardson, Jonathan Bogue, Wm. Lambert, G. W. Olds, A. J. Grant, Mr. and Mrs. Fuller, A. D. Simpson, J. R. Booth, and many more make up a bright battalion of the army of Reform. These heights, and green and golden expanses, where nature smiles with such bounty, will not be given over to ecclesiastical gloom, but they will shine with the world's best hopes.

I met some unexpected allies here, the Advent Christians, who have pitched their tent on the green, and expect to remain and battle for the Lord. They prophesy that the world will come to an end in four years. How they got their information I do not know, but I shall endeavor to be on the lookout. These Advents are liberal American citizens, whatever else they may be. They heartily concurred in my theory of the American republic, and cried Amen, much to the surprise of the other orthodox Christians, who will no doubt immediately count them down as Infidels. Rev. Mr. Reed, the Advent missionary preacher, gave me the right hand of fellowship and wished success to the Secular Union in its efforts for a thorough separation of church and state. The Advents are in earnest on this important matter. The American Sentinel, published at Oakland, is one of the ablest advocates of a Secular government, and is a mighty ally indeed, and I was glad of the opportunity to speak a good word for it. We may differ radically as to whether "the heavens will melt with fervent heat" or not, but in the sphere of politics we agree, and that is a great gain. The Advents number about thirty thousand, and they are among the most enterprising workers in the land. One or their members is equal to about a dozen ordinary Christians.

I have had a pleasant, varied, and most encouraging experience at McMinnville. The Christians have gained nothing, and our forces are together and full of hope. More and more do I see the great possibilities of the Pacific Coast, and what a work can be done in this formative period when so many elements are astir, and the forces of life, even in tumult, give promise of noble attainment. McMinnville shall be one of the stars of our firmanent.

I speed on to McCoy. J. K. Sears is ready to greet me, and W. W. Stockton, of Ballston, and K. Campbell. The two lectures were to be given at the Ballston school-house, but the Campbellite brethren had taken pains to announce that one of the lectures would be given at McCoy, at which the "Saint's Perseverance" would be present and demolish the Infidel. So to accommodate the Disciples one of the lectures was given at McCoy, on Wednesday evening. The school-houses were crowded, and Freethought found an opportunity to give a few new ideas to the adherents of the church, who constituted the majority of the audiences. The campaign was all that we could wish. Something is begun for the future. There are strenuous allies here, and they will hold the ground. They believe in the gospel of Freethought; that it is for virtue and progress. With the friends already mentioned are Henry Black, Jos. Barbeau, of Sheridan; E. B. Wallace, Mrs. Coulter, and others, of Amity; earnest and devoted to the cause. Always it will be a pleasure to grasp the hand of these frontier co-laborers.

On to Corvallis, and in the same car rides the blue-coated "combination" of the churches, who carries a load of "indorsements" in his pocket. Corvallis last year was a rather slow place, but this year it was all alive. My friend Hyland was happy. We let things take their course. The city hall was full. The Christians were not afraid to attend. The antidote was there, and the poison of Infidelity could be easily overcome. "The American Republic" was well received. There was no reply, simply because there could be none. The churchmen are not hilarious to-day. The Champion did not find any kicking to do, and he felt his weakness. He did not indulge, this time, in any personal abuse. I guess the Christians have "corralled" him and forbid such antics. As is Samson without his hair, so is the Champion of the church without the privilege of abuse. It is generally conceded that the Christians have not bettered their cause. However, the agitation continues, the dead level is broken up, and there is a chance of improvement.

I am at the cheerful homestead of B. F. Hyland and wife. He

is a worker. He goes ahead. He has good supporters—Mr. and Mrs. Wheeler, Harvey Sargent, J. D. Clark, Thos. Eglin; and so the dull atmosphere of this orthodox place brightens with a "golden dawn." The iron sceptre is departing.

Mr. and Mrs. H. Arnold, of Shedd, have just come to this country, from Missouri. They are grand Liberals, and it does one good to meet them. They stand like the oak. Mr. Arnold is one of the "Captains of Industry," and into the gloom of superstition he will bring the sunshine of knowledge and liberty. He has a big farm out here and on it is a once famous Methodist camp-ground. This is now captured for Freethought; and if everything is favorable we shall have a Liberal picnic there next year, and we will send our salvos of triumph to the Chicago Forum, and art and nature shall blend their glories for the victory of Freethought.

Mrs. Helm, whom I met at Emmett's last year, is now established as the gentle postmistress of this place. That is good for woman's rights, but what will St. Paul say, and the Methodist Conference?

Mrs. Louisa Bennett, of Emmett's, has also come here to live, and it was an unexpected pleasure to meet this noble friend of our cause, who is ever ready to be at the front; who will speak her woman's word in spite of the thunders of the church.

So this week has been full of bright, exciting work. I have met so many friends it seems like a happy dream. The storm-clouds are disappearing and the beautiful harvests everywhere greet the eye. This is a royal year for Oregon. The barns will be full to overflowing, and the machinery far and near will make the music of plenty. Poverty will hide its head. "Blessed be ye poor" will not be sung in this land to-day.

With the recollection of the many happy homes I have visited, voices of hope, strong hearts, ready hands, the long leagues stretch away into rainbow colors. The flowers are on the earth. Labor sees its rich reward. SAMUEL P. PUTNAM.

Hyland Homestead, July 13, 1888.

NOTES AND NEWS.

I am sometimes apprehensive that the interest taken in the adventures of the traveling partner of this firm may render the reader oblivious to the fact that many things of importance are transpiring at the central office. I have concluded to make note of a few of these this week. There have been some complaints that I do not write so much for FREETHOUGHT as I should if I expect to make it a popular family journal. My friend, William Thorpe, of Ballston Spa, N. Y., assures me that as a describer I can beat hell and not half try. I do not like to print flattering remarks about myself, but I am grateful for what looks like just appreciation of my endeavors to be truthful.

I observe that a great many delegates to the National Educational Association's convention are arriving in the city daily and that the reception committee is in a state of anxiety to know where they are to find lodging. I take this way of informing the committee that while the senior editor is away there is considerable untenanted territory on the floor of our sanctum, and the same is at the disposal of the said committee. It has always been a source of pleasure to me to step forward in a crisis, and I do so at present with unusual delight. The last occasion I had to fill a felt want was when Mr. C. B. Reynolds was delivering illustrated lectures in Troy, N. Y., and went to Coxsackie across the river and could not return in season for the evening exercises. I delivered the lecture that night on Rome, Japan, Ireland, and the Hudson river scenery, and Mr. Reynolds's son Clinton, who was doorkeeper, returned the money to a large and appreciative audience as it dispersed after listening to me for forty-five minutes.

A paper has just been received from Oregon with a marked paragraph directing my attention to the allegation that there is no such coin as a penny. I do not know why this statement was brought to my notice so conspicuously. Every editor knows that pennies are quite scarce this season. Perhaps I have used the word penny in these columns, when I should have said cent, and if so I agree not to do it again. The coin by any other name would smell as sweet. I might almost say the cent would be the same. But I digress.

My object in promulgating this essay is to call attention to the movement to inaugurate the Reformed Picnic. The steamer Donahue began the reform the other Sunday by taking a select party around the bay at a dollar a head. How the participants were pleased with the innovation I have not learned, but there was another picnic on the same day which I personally know to have been wholly satisfactory. It was instigated by Mr. Schou, of Oakland, who is a leader in all good and philanthropic work, and was made up of about twenty-five persons, a concertina, a guitar, some lunch baskets, and a keg of beer, of which I was one. Many of the party spoke the German language fluently. We conveyed ourselves in a sort of omnibus drawn by three horses, and when all the old folks and young folks were aboard the driver headed his horses toward Lake Chabot, out somewhere in the hills back of Oakland, and set them gently in motion.

The route was interesting, the scenery being varied. There were so many lawns with palms and magnolias and century plants and cactuses that all these seemed to be arranged in rows beside the road as we rocked and tipped along, and I got so accustomed to them that I could shut my eyes and witness the panorama just the same.

We passed the camp-ground by Lake Merritt. Many of the tents still remained, but the people were gone. I missed them, and most of all I missed the person of Mr. George Chainey. I understand that he has wearied of these shores; that he has gone away; that the places which knew him here recognize him no more; that he gives lessons no longer in psychic research at Room 17, Flood Building; that the East has renewed its attractions for him; that a star there has come up again above the horizon of his wavering fancy like morn new risen on high noon, and that the mother of his soul looks in vain for the return of her spiritual offspring. Good-bye, Brother Chainey. He who steers his bark by your light will follow, I fear, a wandering glim.

But, gay or sad, away we go, rocking and tipping still, past cottages, palaces, gardens, and ranches, and orchards of fruit and vine. The tethered kine look up and smile. The vagrant pup larrups by with his nose to the ground, and long and walloping tail. The small boys salute us and inquire what we call it; the girls wave their handkerchiefs; the idlers in the village of San Leandro view us with curiosity as though the effort of going anywhere except to the corner grocery were too great for their energy, and they couldn't understand why anyone else should do it.

Lake Chabot does not exist of its own volition. Between two hills Mr. Chabot caused a dam to be constructed. The wash from other hills settles there in the rainy season, and runs out through pipes during the dry season, and the people of Oakland drink it. There is a good deal of grumbling about its quality, which, like that of mercy, is not strained, so it may be said that the water is dammed at both ends of its journey. Thus again I am

reminded that it differs from mercy, which is twice blessed. We picnicked in a canyon under the trees. The ladies unpacked the baskets, and from beneath the seat of the wagon Mr. Schou elicited the keg of innocuous steam beer. The same was warm and frothy. I drank one glass and had been furnished with a second when my attention was arrested by a phenomenon which caused me to set it down untasted. The phenomenon was nothing less than the apparition of a small boy in two different places at the same time. I glanced around to note if any of the party were similarly affected. Finding that such was not the case I emptied the glass upon the ground, and took a mental pledge never to drink steam beer again. I had reason to regret my haste in this, because the phenomenon was shortly explained. The boy was twins, but he looked so much like his duplicate that it was necessary to capture one of him and inquire whether he was himself or his alibi before his identity could be established. It is only the truthfulness of the boy that keeps him from getting mixed. If Rudolf should commit some act for which he deserved punishment, and should then declare that his name was Theodor, I am afraid that Theodor would stand a fair chance of getting disciplined. The study of this problem kept me in a thoughtful mood most of the day.

I have neglected to state whom the party was composed of. I will correct the oversight. First there was Mr. John McGlashan, of Ukiah, who is spending a few weeks in the city and vicinity, and making it pleasant for the writer; Mr. Schou and Mrs. Schou; Mr. Haelke, Mrs. Haelke, two young lady daughters who look enough alike so there will never be any dispute about which is the prettier, and the twin youngster; Mr. Broneer and Mrs. Broneer, and the three children; Mr. Mertz, who manufactures windmills and pumps for extracting moisture from the sub-strata of Alameda county; Mr. Sorenson and Miss Jensen, from as far off as Denmark; an aerial young lady from Northfield, Minnesota, to whom every incident of the occasion recalled a similar circumstance connected with that beloved spot, and who discoursed concerning the same in a most entertaining way; and two lively youths whom I took to be brothers from their accent, as well as from the family resemblance between the strings with which each had repaired his left suspender.

We took lunch in a shaded place, the cloth spread on the ground; and though no one suggested grace, yet Grace did much abound. The sun shone bright on lofty hills, and valleys green stretched far away, a gentle breeze perturbed the air, while at our feet, as diamond fair, the lake in all its beauty lay. Then when the simple meal was done, the Danish lad arose full soon, unslung his wild accordion, and played a Scandinavian tune. Whereat Herr Schou, pleased with the sound, bethought him of the mazy whirl, brought forth the fair aerial girl, and danced a polka on the ground.

When we had had all the fun we wanted we climbed into the wagon and moved homeward. I enjoyed myself greatly, though I did not contribute anything to the enjoyment of the rest. It pleases me most to sit apart and watch the innocent gambols of others who do not weigh so much as I do. This is a fair bright world on the whole, and most of us have just trouble enough to prevent our overlooking the deeper sorrows of others. But I think it is best once in a while to forget all about it; to lock up the doors of our offices and our houses and our churches, and go out into the country where we can commune with nature and help her beautify the rustic scenery. G. E. M.

San Francisco, July 18, 1888.

COPELAND'S ANSWER TO INFIDELS.

Los Angeles has been afflicted with a reply to Ingersoll given by one Colonel Copeland before the Alliance Assembly. Mr. Copeland defends the rib story, the flood story, and the story of the remarkable multiplication of the children of Israel during their sojourn in Egypt. The "reply" is reported in the Los Angeles Tribune of July 12, from which we quote an extract:

"Mr. Ingersoll had ridiculed the idea of the flood, because he had said that if the ark rested upon a mountain five miles in height it must have stood upon two and one-half miles of solid ice, as water congeals at two and one-half miles. The lecturer showed the Infidel's shallowness as a philosopher, as any schoolboy knows that the heat of the sun is caused by refraction, when his rays touch the earth, and that consequently, the water, acting as a reflector, would be warmer at that height than on the level of the earth. In ridiculing the idea of water piling up five miles in height, Ingersoll had ignored the Bible statement that the fountains of the great deep had been broken up."

We do not know whether the stupidity of the foregoing quotation is the fault of the speaker or of the reporter, but it is phenomenal. Ingersoll does not say that the mountain was five miles high. He gives its altitude at seventeen thousand feet, which is about one thousand feet more than three miles. The two miles and a half of ice are therefore a fiction. Ingersoll merely remarks that

"When the waters were abated it would be intensly cold at a point seventeen thousand feet above the level of the sea."

Neither does Ingersoll ignore the Bible statement that the fountains of the great deep had been broken up. Concerning this phenomenon he observes:

"Some Christians say that the fountains of the great deep were broken up. Will they be kind enough to tell us what the fountains of the great deep are?"

Mr. Copeland has not been answering Ingersoll, but his own misrepresentations of him.

Another passage in the reply reads as follows:

"The speaker said that the Infidel was as shallow in arithmetic as in history and philosophy. Ingersoll said that if the children of Israel multiplied as fast as Moses had represented, they must have had women of remarkable fecundity. Every mother would necessarily had to have been the happy possessor of seventy babies. The mistake in this was that he gave the time spent by the children of Israel in the desert at twenty-five instead of forty-two, as the Bible has asserted. And then his computation placing the number of Israelites at 3,000,000 had been based upon a wrong assumption, mainly that of making the age when the men were capable of bearing arms twenty-one years, whereas every schoolboy knows that this age is sixteen."

Here is some more stupidity. Ingersoll, following Paul and Josephus, gives the time spent in Egypt by the Israelites as two hundred and fifteen years. He says nothing about twenty-five. In some portions of the Bible the time is set at four hundred and thirty, but nowhere at forty-two, as the report states. Colonel Ingersoll finds that at the end of two hundred and fifteen years the Israelites are reported to have had 600,000 men of war. He does not say that every man of war was necessarily twenty-one years old. His statement is that in this Union we find on an average five other persons to every voter, and that there are more voters than men of war. Therefore if there were 600,000 men of war there were at least five times as many people in the total population. He nowhere states that the age of the man of war must necessarily be twenty-one years. Suppose Mr. Copeland places the arms-bearing age at sixteen, what difference will it make?

Ingersoll says nothing about mothers with seventy children each. He says that at the time of the exodus the Hebrews took a census

and found that there were 22,273 first-born males. It is reasonable to suppose that there were about as many first-born females. This would make 44,546 first-born children. Now there must have been about as many mothers as there were first-born children. If there were only about 45,000 mothers and 3,000,000 of people, the mothers must have had on an average about 66 children apiece. There is no escape from these results.

It would be unfair to Colonel Copeland to base a criticism upon the report in the Los Angeles Tribune. No sane man would make the statements there attributed to him. The reporter is evidently not a biblical scholar, and Copeland, if he is intelligent and honest, will hasten to repudiate the whole affair.

REV. G. W. SWEENEY, ATTENTION!

The Christian Independent of Oakland announces that the Rev. John S. Sweeney is coming to this coast to debate. We do not know who is to debate with him, but for the information of all whom it may concern we publish the following:

"If you have not met J. S. Sweeney you will find him weak on history, historic evidences, sciences, the position that the Bible is an outgrowth of pre-existent paganism, and was built up like all other books of religion. He is sharp, pert, and declamatory, but superficial in education, not well read, and retails second-hand what he uses. If you will press these points on him, and frequently press on him that he does not answer them, you will defeat him. Review what you have presented on his attention and you will defeat him."

The Rev. John Sweeney is a brother of the Rev. George Sweeney, editor of the Christian Independent. This "testimonial" is not published in that paper, which we much wonder at, because the Independent loves to print the writings of Clark Braden, and Braden wrote the above extract. It was sent to B. F. Underwood in return for a loan of $20 to Braden to pay his fare home from a place where he was holding a debate and where he was informed by the Christians who employed him that he was injuring their cause. It would have been a much more graceful act on the part of Braden to repay the loan, which he never did, but the letter has done good service in revealing the meanness of the writer.

If the Rev. William Sweeney, another brother of the editor of the Christian Independent, still lives, we would recommend that the Rev. George W. inquire of him what sort of a man Clark Braden is. The Rev. George W. Sweeney is mainly responsible for foisting Braden upon the brethren of the coast, and he should miss no opportunity of informing himself on the subject.

PUNDITA RAMABAI, a wise woman of India, addressing a San Francisco audience, gave some queer facts about the condition of her countrywomen. Among others was her statement that "while Hindoo women may not read the sacred writings, the priests deign to expound to them sometimes an expurgated translation, not addressing their female auditors directly, but speaking to a large brass bell, and allowing the women to listen. The Hindoo woman lives in constant fear, if she happens to have a cruel or dissipated husband, lest her daily beatings may be too severe. Her only hope is that when she dies she may go to the Hindoo hell, where she will not be beaten by her husband, as would be the case if she went with him to heaven; therefore, she strives to so disobey him as to ruin her prospects of heaven." Madam Ramabai wants the Christian gospel preached to her benighted sisters, and will receive subscriptions for that purpose. We will give something toward the expense of having Helen Gardener's "Men, Women, and Gods" translated for circulation among Indian women. It is of more value than all that the gospel-mongers ever wrote.

THE Golden Gate, a Spiritualist paper, publishes the following notice:

"Mr. and Mrs. Fred Evans, who are under engagement to visit Australia, will sail by the steamer Alameda on the 15th of August. Those who would consult them prior to their departure should make their engagements at once."

In the advertising pages of the same paper is the following "Professional Card:"

"Fred Evans, medium for Independent slate and mechanical writing. Sittings daily (Sundays excepted) from 9 A.M. to 5 P.M. Private developing daily. No. 133 Octavia street, near Haight street, San Francisco. Take the Haight street cable car. ☞ Mr. Evans leaves for Australia August 15. Parties desiring to see Mr. Evans had better make arrangements at once."

We can hardly understand why Mr. Evans should burden himself with the expense of keeping these advertisements standing in the Golden Gate. For the past four weeks we have been solicitious of having a sitting with him under the conditions proposed in the Truth Seeker by Mr. McArthur, of Boston, who is a firm believer, and we have twice communicated with Mr. Evans on the subject. He informs us that he has so many engagements on hand that he cannot give Mr. McArthur's proposition his attention. This is the reason why we cannot understand his object in continuing to advertise for custom. The conditions proposed by Mr. McArthur are such as would preclude the probability of Mr. Evans doing the slate-writing with his own hand.

THE Truth Seeker has voiced its sentiments with regard to the American Secular Union. It believes that the management of the Union has been better during the past three years than ever before; that organization is necessary if Liberals really propose to do something; and that the American Secular Union should be supported. We are gratified to be able to record that the Truth Seeker also favors a re-election of Secretary Stevens.

HISTORY OF THE WEEK.

The weather the first part of the week got out its thermometer and showed our Eastern visitors what it could do. The maximum temperature was 93 in the shade.——The steamer Belgic anchored in the bay last week with 1206 Chinamen and 200 cases of opium on board. The duty on the opium will amount to $82,000.——The state is full of schoolmarms who are here to attend the teachers' convention. They come from every state in the Union.——Indians on the Mojave reservation are threatened with famine this fall through failure of crops.——The Prohibitionists of Oakland have nominated a full state ticket, and will endeavor to take that city in out of the wet.——Gustave Touchard, a prominent and wealthy citizen of Oakland, died on the 11th, at the age of 72. He was president of the Union Insurance Company.——Reports from all parts of the state show that June was the healthiest month of the year.——Mrs. Lillie Devereaux Blake, the distinguished woman suffragist and lecturer, is now on her way to California, and will deliver one of her lectures in this city on about the 19th or 20th of the present month.——The judges of the federal courts at this port are landing Chinamen in a way that we grieve.

The great lockout of ironworkers at Pittsburgh, Pa., is declared over, the manufacturers having conceded to the demands of the men.——The canned bodies of 215 Chinamen are on their way to San Francisco from various cities of the East. They will be shipped hence to China.——General Harrison, Republican candidate for president, is suffering from a slight attack of neuralgia.——The National Union Labor Party is flying the banner of A. J. Streeter, of Illinois, and C. E. Cunningham, of Arkansas,

for president and vice-president——Convictions are looked for in the cases of the striking engineers on the Burlington road who resorted to the use of dynamite.——The stone mansion on the Ben Holliday farm, White Plains, N. Y., was destroyed by fire on the 14th, at a loss of $500,000. The structure had been standing for over 200 years, and was owned by Whitelaw Reid of the Tribune.——Anna Dickinson will take the Republican stump in this fall's campaign.——Ex-Speaker Randall, of Pennsylvania, who has been very sick at Washington, is in better health.——Millions of dollars damage has been done in the counties of Alleghany, Washington, and Fayette, Pa., by floods on the Monongahela river and its tributaries.——Monday morning's papers contained this startling dispatch: "New York, July 16—An exciting scene occurred at the extraordinary revival service of in the John-street Methodist church to-day, where Harrison, the boy preacher, has been making many converts. This morning Rev. W. W. Bowdish, pastor of the church, while preaching swooned in the pulpit, but soon recovered. He asserts that he saw the Lord."

Minister Floquet and Dictator Boulanger of France fought a duel last week. Boulanger is laid up with a cut in the neck.—— The steamer City of New York, of English build but owned by Americans, will make her trial trip August 1. It is claimed that the new vessel is absolutely unsinkable and that she will make the run from Fastnet light to Sandy Hook in five days. ——A letter from the pope was read in all the Catholic churches of Ireland last Sunday. The pope hypocritically reiterates his love of Ireland and condemns boycotting as unlawful.——Cablegrams received at London from Cape Town, Africa, report a terribly disastrous fire in a diamond mine at Kimberly. Eight hundred men were in the mine and 225 were burned to-death. ——Patrick O'Brien, member of Parliament for Tipperary, was released from Tullamore jail last week. He was immediately taken in charge by officers and conveyed to Kilkenny jail, where he will undergo a further imprisonment of three months for another violation of the Crimes act.

NEW YORK LETTER.

As George Charles succeeded John, so Lillian succeeds Sarah, *i. e.*, according to the law of this state. The laws of New York have made the duke of Marlborough and Mrs. Hammersley man and wife, but the English court, in granting Lady Marlborough a divorce from the duke, forbade his marrying again during her life. What will the English court do about it? Will their offspring be legitimate? Has this lady caught anything more than a shadow? There is one thing certain, this woman has taken the leavings of Europe. Any woman in England has had this scapegoat, who wanted him, and after being kicked out of respectable society, and denied access to the queen's drawing-room, a bankrupt in fortune and reputation, he comes to America, and in defiance of English law marries a woman with an income of £60,000. Who doubts that it was a love match? He had no thought of her income, and she had no ambition for a title! We venture to say that Mrs. Louis Hammersley would not have married an American with as unsavory a reputation. I will not mention Lady Aylesley; that story is too fresh to need repeating.

Mrs. Hammersley is the daughter of Commodore Price, of the navy. She was born in Troy, and in 1879 married Louis C., the only child of the late Gordon Hammersley of this city. The father and son were always together, and were known as "Dombey & Son." The father died in July, 1883, and the son the following May. They were opulent. The husband left his young wife the entire income of his millions, the estate at her death going to either the heirs of his cousin, J. Hooker Hammersley, or to charitable institutions. She is an extremely handsome woman, and rumor had it for a long time that she was going to join the Catholic church. This marriage shows that she did not. Like thousands of American women she was crazy for a title. But one thing is sure, she will never put her foot inside the old queen's drawing-room. She will never be received at court. Her standing in London society is problematical. The duke's brother, Lord Randolph Churchill, married Leonard Jerome's oldest daughter.

Miss Effie Ellsler made a marked success in "Keepsake." She is too well known to need any encomiums from my pen. "The Keepsake" is an adaptation from Raimond Deslandes' "Antoinette Rigaud," which was played three years ago at the Comedie Francaise, of Paris. The story is the same old French tale, too monotonous to be reported. Miss Ellsler will star this year with it. The English actor, J. H. Barnes, known as "Handsome Jack," returns to us this fall, and will support Mary Anderderson. He was her leading man years ago.

Ingersoll lives at 400 Fifth avenue. The house was built by the late F. P. James, a Wall street banker, and is now the property of his estate. The widow last year married General Daniel Butterfield, who, the country in the past few days has learned, fought and won Gettysburg—not General Meade. The house is on Murray Hill, three doors south of 37th street. It is a "four-story" brown-stone, high-stoop house, with an extension in the rear for dining-room, over which is a billiard-room. The location is one of the best on the island, but, like all that part of the avenue, is being invaded by the shops. The colonel ought to be happy in this palatial mansion. I understand it is worth at least $150,000. Colonel Ingersoll has not in years uttered a word which has attracted as much attention as the beautiful thoughts which you commented on in your issue of June 30. The Fourth was a cool and delicious day. EUDORUS.

New York, July 6, 1888.

An Acrostic.

Centuries have rushed along
On the widespread wings of time,
Leaping to reach the moment when
Ready to launch a soul divine
On the mighty waves of Destiny.
Born to a fate sublime;
Every gift that the gods could give,
Rare and choice from the higher spheres,
Tuned to the music of heavenly love;
Great in wisdom while young in years,
Inheriting from the ages past
Nirvana's rest, Niobe's tears;
Glad is the country that calls him son,
Every word he speaks is a bugle note
Reverberating the crowds among,
Sounding ever the words of hope
Over the darkness of the past,
Lighting the present's horoscope,
Lifting the clouds that o'er us float.

M. A. LELAND.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from July to October. Friends will please notice and arrange accordingly:

Astoria, Or	July..22,29	Heber, Utah	Aug..28,29
Cathlamet.. W. T.	"...24-27	Denver...Col....	Sept.....2
Pasco, Waverly, Colfax, and Spokane Falls, W. T.	Aug..1-12	Seward...Neb....	"....5-6
Walla Walla, W. T.	"....14	Wahoo	"....7-8
Union...Or.	"....15	Lincoln	"....9
Emmett,... Idaho,	"....18	Omaha	"....10
Boise City...Idaho.	"....19	Creston...Iowa	"....11
Ogden...Utah,	"....21	Ottumwa	"....12
Morgan	"....22	Salem	"....13
Coalville	"....23	West Union..	"...16-17
Park City	"....25	Dwight...Ill.	"...19-20
Salt Lake City,	"....Aug....26	Chicago	"....23
Murray	"....27	Pittsburgh... Pa.	"....30

A SUNDAY-SCHOOL picnic went sailing from Baltimore on a staunch steamer. When far from land there was a rattle and a racket. The machinery had broken and pallid fear soon produced a panic. The brass band thought to calm things and so began playing "Nearer, My God, to Thee," at which the people began to tie on life-preservers and jump overboard.

THE GNOSTIC, erstwhile Brother George Chainey's magazine, and now issued by the Gnostic Publishing company, is out for July with a bright-red, warm-weather cover, and gilt letters. Sample copies are sent for 15 cents each, room 17, Flood Building, San Francisco.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
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J. D. Shaw,	W. S. Bell,	N. D. Goodell,
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John E. Remsburg,	Otto Wettstein,	J. W. Black,
Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

SECULARISM IN CHICAGO.

MRS. FREEMAN'S LECTURE.

The Chicago Union celebrated Sunday, July 1, instead of the Fourth, it being much more easy to get a grand rally of Freethinkers, as Mrs. Freeman had consented to deliver before the local society the lecture she gave at the congress, "His Satanic Majesty." In honor of the occasion, our Young People's Society determined to spread themselves, and the exquisite display of flowers — bouquets and baskets — they furnished did credit to their taste and liberality. As a matter of course, the Forum was filled with a splendid audience who came to pay their respects to the foremost lady Freethought lecturer in the West, and to be edified by her wit and eloquence. In the audience I noticed several friends who had prominently figured in the councils of the city and the state. During the delivery of the lecture the audience manifested their delight, but at its conclusion the speaker received a perfect ovation, when Dr. Henry, in behalf of Mrs. Henry, stepped forward and presented Mrs. Freeman with a monster bouquet. Mrs. Freeman's lectures cannot be epitomized to do her justice; they must be heard to receive the full benefit of her clear and faultless elocution, a matter upon which even all her orthodox critics highly complimented her. The debate which followed was a series of coruscations and intellectual pyrotechnics, from our standpoint, while the unfortunate opposition, although given the larger portion of the time, failed to score a mark.

While our Union feels the additional expense quite a tax, the musical talent are "drawing cards," for Miss Deal presides at the organ and piano with dignity and ability, while Mr. Card, our director, with the aid of our splendid soprano, Mrs. MaDan and Professor Metcalf (formerly of Boston), considered one of the best tenors in this city, "played" no unimportant part in the evening's entertainment. We anxiously looked for the return of Mrs. Gruber, our most excellent alto, for when completed there is no "misdeal" in this quartette, notwithstanding the name of the organist and director might indicate otherwise.

ENJOYING THE GLORIOUS FOURTH.

Mayor Roche issued a proclamation as to what would be permitted and what forbidden, and a $50 fine is supposed to be incurred "for discharging guns, cannons, or pistols, whether loaded or blank," and in resentment of this unusual interference the sounds of the heavy artillery are almost splitting the tympan of my ears, and I absolutely cannot hear myself think. The fire-crackers are popping, the "nigger-chasers" hissing, the catherine-wheel is revolving on its axis, and to-night the rockets will go up and the blue light come down, the punk will glow, the cannon will roar, and the toy pistol will burst for the honor and glory of some old gents who adjourned without signing the "Declaration" on this day. Well, as the surgical industry must have its boom, historical accuracy should give away to the ebullitions of patriotic feeling which bubbles up in the heart of the small boy. This sort of patriotism is an article which we suspect was, on account of the noise, imported from Ireland by parties who control American politics for the purpose of freeing the Gem of the Seas.

JUSTLY PROUD OF OUR GIRLS.

The Daily News has invested $10,000 as a permanent fund, the interest on which is to be devoted to purchasing medals to present the successful competitors for the Lawson patriotic medals. This year the scheme was first set on foot, and of course the rules observed were more rigid than will likely be the case in the future, as the essays were written in the school room, and no books were allowed them except their regular "Readers." The Chicago Secular Union is happy to say that the only two young ladies still attending school, members of its Young People's Society, captured the prizes in their respective schools—Miss Bertha Piper, in the Oakley, and Miss Alma Wineman in Central Park school. Miss Bertha Piper was, for a long time, our accompanist, and is an excellent musician for a girl of fifteen. She is also treasurer of our Young People's Society. Mrs. Piper for some time contributed her services to the Secular Union quartette, and we are under special obligations to both parent and child. "Bertha" is known at school as "our Freethinker," and she often gives the scholars a touch of her radical sentiments.

Miss Alma Wineman took the silver medal at Central Park school, and is a girl of great literary promise, having given one of the most humorous essays before their society it has ever listened to. She and her brother were the leading spirits in the establishment of the Young People's Society, where they are undergoing a pretty thorough training to substitute some of the older heads. Miss Wineman's essay, with others, appears in this morning's News, and breathes the true spirit of what should constitute patriotism. They are both bright girls, and we are proud of them.

The only gold medal was captured by Miss Etta Lovi, whose parents have no orthodoxy in their household. This is a fair answer to the correspondent who claimed the Chicago Union was not a loyal institution, and that it was disseminating Anarchy.

July 4, 1888. E. A. STEVENS, Pres. C. S. U.

"THE HOLY SABBATH."

But it is said that "Christianity is a part of the common law," and judicial precedent is not wanting in favor of this absurd claim. These decisions are based on English precedent, but it must be remembered that the cases are not analogous at all. England did have, and still has a state religion, but it is contrary to the policy of our government to have any state religion whatever.

The common law deals only with the civil relations of man, and does not enter into the domain of religion at all. The only connection between it and religion—much less Christianity—is the common ground of morality. It enforces morality just so far as morality is enjoined by any religion, and so far only does the grea. unwritten law support that religion. But with the metaphysical abstractions and distinctive tenets of Christianity it has absolutely nothing whatever to do.

Precedent may have its uses in the economy of society, and the time no doubt was when it was a necessary conservitor of the public peace and morals. Blind and unreasoning homage paid to hoary precedent, especially in the department of law, cannot be otherwise than detrimental to the best interests of society.

The bench, as well as the bar, appears to have its eyes in the back of its head, always looking back to the dismal past for wisdom and counsel, just as though what had been done was the standard of what should continue to be done, just as though the voice of the dead past were the embodiment of wisdom and the expression of the truths of nature for all time.

The time has come when a judicial owl, sitting on a withered limb of antiquity and repeating the hoots of five hundred years ago as the chariot of progress passes, has ceased to attract public attention or command respect.

The claim that Christianity is part of the common law is a fraud, and no amount of repetition can make an antiquated lie pass for the truth.

The decisions of some of our courts would lead us to infer that, being ashamed to openly trail the judicial ermine in the dust before the cross, yet willing to serve the clergy, the judges have decided that "the statute of 1794 is but a civil regulation, made for the government of man as a member of civil society, and that there is no religion in it." So, it is argued, the object of our legislature was to designate and set apart a certain day as a day of cessation from worldly employment, and that they fixed

on the first day of the week, not because of any supposed religious character it had, but simply as a public convenience and as conducive to public morality.

Now I am sorry to say that this specious falsehood is frequently repeated by people calling themselves Secularists, who do not seem to have any definite idea of the significance of the phrase, "Holy Sabbath," or the covert menace to republican institutions contained in it.

A moment's examination of the language of the statute, and the course of legislation on the subject, will convince any candid mind that this is an entire misrepresentation of the question, and that it was because of the religious character of the day, among all Christian peoples, such legislation and recognition has been secured to save it from profanation.

The act itself designates it as "the Lord's day, commonly called Sunday." Why thus designate it, if they did not intend to recognize its sacred and religious character, and for that reason enforce its observance as such?

Blackstone calls Sabbath-breaking "an offense against God and religion," and the very first act of the very first legislative body in Pennsylvania, sitting in Chester in 1682, was an act recognizing the Christian Sabbath and enjoining its strict observance.

Among all the religious persecutions, with which almost every page of modern history is stained, no victim ever suffered but for the violation of what the priest, alias the government, denominated "the law of God." All religious despotism commences by a combination and concentration of sacerdotal influence; and when that influence begins to operate on the political institutions of a country the civil power soon bends under it. Behold Italy, Spain, Ireland, and Mexico.

But what right has the law to interfere at all? There is no established religion in this country. Why, then, should the state champion the Christian Sabbath and dictate what shall be done or omitted on Sunday? Why close places of amusement, for example? Theatres are permitted to be open in those countries which have a state religion; why forbid them here, where the state professes to have nothing to do with religion? Let the priests answer.

To the question, then, has the Christian Sabbath any authority to bind the conscience of an American citizen? we most emphatically answer No!

The government of the United States is not a theocracy. It is a republic, the Constitution of which guarantees perfect religious liberty and equality before the law of all its citizens. Total separation of church and state is sought to be realized. The Old World idea of "divine right of kings and priests" is reversed. Here "all laws receive their just powers from the consent of the governed"—a majority being the governing power—in all secular matters, but not in religion. In that, in theory at least, every one is a law unto himself. The population of the United States is made up of "every nation under the whole heavens," and each one has the right to enjoy his, or her, own religion, without asking permission of prophet, priest, or king, or even a majority of his neighbors.

Sunday is observed as a Sabbath by Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

Now any one of them has in this country just as much right to establish his Sabbath by law as the Christian has.

Christians with unblushing effrontery claim that because they happen to be in the majority (locally) therefore they may with impunity trample upon the rights of the minority. Suppose they are in the majority in the United States. Under the influence of railroad and telegraph the world is fast becoming consolidated into one family; the solidarity of the human race becoming an accomplished fact. At last accounts it contained 1,450,000,000 inhabitants. Of these much less than 450,000,000 are Christians.

Now if the majority rule were put in force in matters of religion, as well as politics, the Christians would find themselves laboring under the inconvenience of over a billion of an adverse majority. It is a poor rule that will not work both ways.

"But," says some weak-kneed brother, "would you do away with the salutary restraining influences of the Sabbath and thus open the flood-gates of licentiousness and crime?"

The very terms in which this question is concluded demonstrate that the interrogator is not acquainted with the factors of the problem, and at the same time unconsciously exhibits the dirty finger-marks of the priest on the material of his mental and moral make-up.

Let it be understood, once and for all, that the Sabbath question is not one of morals, but of religion; and is, therefore, one over which the law has no jurisdiction whatever. While professing great concern about the morals of the people, the priests—Catholic or Protestant—privately ignore the question of morals. With them faith is everything, and morality is "filthy rags." With them good works are at a discount, faith at a premium, and they are ready to repeat with Martin Luther: "Without doubt every moral man is accursed of God."

A notable instance of the priest's hypocritical insincerity is his treatment of the temperance question. In the pious city of Pittsburgh the sale of intoxicating liquor is licensed, *i. e.*, legalized, or in other words made proper and right—six days in the week.

Now suppose two men enter a saloon late Saturday night. One calls for whisky, drinks it and pays for it. The other calls for brandy, but as the brandy bottle needs replenishing, the barkeeper steps into an adjoining room for that purpose. While absent the clock strikes twelve, and on his taking pay for the brandy he is promptly arrested by the policeman doing duty as the tool of the Women's Christian Temperance Union, or Young Men's Christian Association.

It is one of the transcendent beauties of Christian legislation that it can not only make a crime of a thing which itself is no crime—Sabbath-breaking—and a virtue of a thing which is no virtue—lying and gambling for Christ's sake—but it can make the same thing—selling a glass of liquor—a virtue one minute, and a crime the next.

No! We would not seek to lessen any wholesome moral restraint. We advocate natural liberty, but not immoral license. But we would call things by their right names, and above all divert the slimy hand of the priest from the white throat of the Goddess of Liberty.

After an extended inquiry into the merits of this question we are constrained to heartily indorse the language of that sturdy apostle of freedom—Parker Pillsbury—when he said:

"The Sabbath is in itself an unmitigated usurpation. It has no warrant for its existence anywhere, in heaven above, or on the earth beneath, nor anywhere under the earth. It began in a lie, it lives in a lie, and must so live while its life lasts. It has no natural, no legal claim to observance, it never had and never can have. It has no authority which any being is bound to respect, in heaven, or on earth; none whatever. It was born of a priesthood that was self-created, self-consecrated, ambitious, pretentious, tyranical, and hypocritical, and has been the instrument of usurped authority and arbitrary power; and often of outrageous cruelty in its hands."

We conclude, then, that there is not only no divine authority for the Christian Sabbath, but no authority whatever; that Christians possess no right, either human or divine, to bind heavy burdens on men's consciences simply because they happen to be in the majority.

This same Sunday law was conceived in ignorance, born in superstition, cradled in bigotry, clothed with prejudice, and sent forth fully armed and equipped with intolerance to do the dirty work of despotism. It is a most tyrannical infringement on the sacred rights of conscience, a relic of barbarism, a fraud, a lie, a blot upon our national escutcheon, a thing to be ashamed of and repealed as speedily as possible.

That it has so long, and is still permitted to disgrace our statute books, is no less a cause of humiliation than a matter of surprise.

The brazen impudence of the clergy in asserting the sacredness of Sunday is only equaled by the driveling idiocy of those who admit the claim, or the moral bankruptcy of those who, being cognizant of the audacious swindle, have not the moral courage to expose it.

HARRY HOOVER.

Pittsburgh, Pennsylvania.

THE PIOUS LONDON SCHOOL BOARD.

Arthur B. Moss, of London, whose contributions to the Truth Seeker have made him favorably known to the Freethinkers of America, is suffering a petty and spiteful persecution from the pietists of his city.

Mr. Moss is a school-teacher as well as a "Freethought and Radical advocate," and so subject to the London school board's orders. During his leisure time Mr. Moss has been lecturing before Freethought and the political Radical societies, as well as writing for the Freethought press. His interest in these reforms compels him to take whatever part in them that will be of advantage. When the Oaths bill was up for a second reading in Parliament he wrote his member, J. R. Kelly, asking that gentleman to be in his place to vote favorably upon the bill. The letter, says Mr. Moss, was a respectful and inoffensive one, "and might have been written by any earnest Christian calling upon another Christian to be true to his principles." Unfortunately for Mr. Moss, however, on the back of the note paper appeared the statement that he was a Freethought lecturer. But there was nothing in or on the letter indicating that the writer was in the employ of the school board, and to find that out the Tory member of Parliament had to make inquiries for himself. Upon obtaining this information Mr. Kelly wrote to the chairman of the school board, the Rev. J. Dibble, asking whether a man holding the "repulsive and blasphemous doctrines" of Mr. Moss was a fit and proper person to teach a London school.

Thereupon Mr. Moss was cited before the board, and questioned at length concerning his theological opinions. He defended himself boldly as a Freethinker, informing the reverend chairman and his associates that they had no right to interfere between him and his representative in Parliament, and furthermore that his private beliefs were none of the school board's business, and he was not responsible to the board for them whatever they might be. After a lengthy discussion the board adopted resolutions ordering Mr. Moss to cease lecturing on Sundays, to discontinue writing for the press, to discontinue selling his pamphlets, and to write a letter to Mr. Kelly to say that his conduct shall not be repeated. Concerning these orders of the board Mr. Moss says:

> Had my character been anything short of exemplary, I should, without doubt, have been discharged forthwith; but I am allowed to retain my berth on condition that I conform to these resolutions. Long experience having taught me that I cannot earn enough by lecturing alone to keep myself, to say nothing of my wife and two children, I have no option, for the present, but to obey the first resolution. The others I will consider. As to my pamphlets, Mr. Bradlaugh publishes two and Mr. Foote two, and I am quite sure they would not cease to sell them if a thousand school boards were to command. But with regard to the others, I may say that I have invested almost all my savings in them, and I trust to my friends throughout the country to see that I do not lose it all. And finally, with respect to Mr. Kelly, all I can now say is that the first time he presents himself before his constituents I shall be present to move a vote of censure on him for his conduct, and I hope that the Camberwell friends will rally round and support me by their presence and their votes.

The unfairness and Christian bigotry of the board is clearly apparent. There are scores of school-teachers in London who devote their Sundays to teaching and practicing religion, and it is only because Mr. Moss is a Freethinker that he is debarred from publicly explaining his principles. The Rev. J. Dibble himself is a professional preacher of Christianity, though any rule which affects the school-teachers ought certainly to apply to the more important position of chairman of the school board. There is no rule or resolution forbidding Christians to write for the Christian press, nor forbidding them to sell Christian tracts, and every Christian teacher in London is perfectly free to write his member of Parliament urging that functionary to pursue a certain course in voting. Freethinkers alone are debarred from doing these things.

Mr. Moss submits just so far as circumstances and lack of cash compel him to, and no farther. In this he is both wise and brave. The victims of the Inquisition submitted because they had to, and died because they could not help it. Upon the church rests the infamy of their execution, and upon the church will rest the sin of a brave man's silence when he knows that he should speak out. This persecution shows the tyranny of Christianity in power, and furnishes an additional reason for increased effort on the part of Freethinkers.—The Truth Seeker.

CHICAGO TO SILVERTON.

The following letter from Secretary Stevens was read at the anniversary exercises of the Silverton Secular Union:

FORUM, 241 WASHINGTON BOULEVARD, CHICAGO, June 13, 1888.
R. D. ALLEN, SEC'Y SECULAR UNION, SILVERTON, ORE.

Dear Sir and Brother: On this anniversary, made memorable by the reception of Freethought in the first permanent place prepared for her residence in Oregon, the secretary of the American Secular Union hereby conveys through you to Silverton's glorious host of Secularists, who have so nobly unfurled the banner of mental freedom, his unbounded admiration for their marvelous achievement, splendid energy, undaunted enthusiasm, and practical success. May Silverton Union stand firm and united against ecclesiastical encroachments, remembering that "where there's a will there's a way;" for "The wise and active conquer difficulties by daring to attempt them; sloth and folly shiver and shrink at sight of toil and hazard, and make the impossibility they fear." Let us accept Carlyle's "latest gospel"—to know our work and do it.

My comrades of Chicago unite in the hope that the torch of liberty shall ever shine resplendent and be borne triumphant by our brothers of Silverton Union. All hail Universal Mental Liberty. Sincerely and fraternally, E. A. STEVENS, Sec'y A. S. U.

NO PROGRESS IN RELIGION.

Most of our Christian friends profess warm sympathy and support for our institutions of learning, and as a rule are proud of the great advance made by humanity in the past century. As a class they do not object to progression in science, art, and invention, but when it comes to religion advancement must cease. We have a right to the fruits of nineteenth brains on all subjects except revelation; for the simon-pure of that article we must consult the diaries of barbarians who flourished eighteen centuries ago! That age which knew nothing of the enlightenment of to-day is upheld as the birth-time of the only salvation, and, considering that the first century produced so very little of anything else, is it any wonder that it should have produced so much salvation? It is strange also that the "inspired" writers knew so much about religion, and so little about everything else. "It won't do." Give us the same progress in theology that we have in other conditions. Take out the superstition and fear, and put humanity in their place. This is what we are fighting for, and what future generations will accomplish;

> "For ever the truth comes uppermost,
> And ever is justice done."'

E. J. CHESS.

On the Trail.

To the Editors of Freethought:

My next place for lectures was La Centre, Clark county, Wash. Ter., upon Lewis river, twenty-two miles north of Vancouver. This place has nothing specially worthy of mention except a wagon bridge about half a mile in length, which is about all there is of the town. It seems to be quite a business place and at the head of navigation. There are several stores, two hotels, one hundred houses, a well-settled farming country all around, and one church in which they try to herd the people together once a month; but I am told that but few will attend. Card playing seemed to be the only amusement and could be seen in full blast in every open place. I engaged Elon's Hall, and had it well filled by eager, inquiring people, but evidently far behind the age. The only thing I saw here worthy of note was a large black bear, killed out in the hills back of town. I returned to Portland July 1, to give a lecture before the First Society of Spiritualists, in their beautiful and finely furnished hall, corner of First and Taylor streets, on Sunday evening, July 1. I was invited to give the lecture, "What are the Natural and Scientific Evidences of a Future Life," and do they warrant us in saying we know that when a man dies he shall live again? The hall is a large one and was well filled by a very intelligent and fine audience, who gave the closest attention possible, and at the conclusion fully one-half of them came to take my hand and thank me for my effort. A public vote was asked by the president and most cordially given, thanking me for the hour given them. The Liberal and Spiritual element in Portland is a very intellectual and educated one and needs to be but harmonized to become a power,

There really is no need for the Spiritualists and Agnostics to turn to each other the cold shoulder. We are all in the same boat up to the "timber line" of death, and have the same work to do, namely, educating humanity out from the direful web that priest and pope, church and dogma, have been weaving through all the long ages of the past. Then let us work together, Materialists, Agnostics, Freethinkers, and Spiritualists, not for the "heaven over there" but for the paradise here, when the power of the church—which is simply superstition and its result, fear—shall be forever broken. This once accomplished, every man and woman would soon have a home of their own; vice and crime, poverty and ignorance, would soon disapear. Our dismal prisons, churches, convents, and jails would become schools and workshops of instruction. Four hours' work a day, with all our improved labor-saving machinery, would be all-sufficient to keep in comfort any ordinary family, and then the better living would soon eliminate disease and premature death. Pestilence, aggregated capital, trusts, and corporations—unless co-operative—would soon be gone, and man, having plenty of time for study and recreation, would rise above the creed-bound, mind-fettered slave that he is. Surely we Liberals, of either wing of our little but growing army, can find plenty to do, without calling each other names as we see them do in some of the papers. Cannot we see the smiles that will illumine the long-faced pious ones at the wrangling in our ranks, and in reading Brother Reynolds's letters giving "our folks" hades, when things do not go to suit him? I am afraid he does more harm than good by his personal severity, and makes more enemies than friends. We must show to the world that we are superior to all religion, and that we are not working for the glory of God, nor for heaven over there, but to bless humanity here and now. Man is not created (formed) yet, he is still the "rough diamond," the butterfly in the chrysalis condition, part animal and sensual (and the bigger part too), and it is our work, all Liberals' work, to help finish this masterpiece of nature's handiwork, to polish this diamond until it shall shine forth all its possibilities. Never mind the life beyond, what our friends there may be employed at, what they may eat or wear, or where they stay. To help all to enough to eat and wear, to a home here and a higher education; to destroy the priest and his dupes, the church and its power; stop glorifying God and try to bless humanity is our work. PROF. D. C. SEYMOUR.

Secularism In and About Aumsville.

To the Editors of Freethought:

The Christians here are wrought up much more over Mr. Putnam's visit this year than they were last. The general idea among them appeared to be that Secularism was only a passing excitement, and would soon die out, and they do not appear yet to comprehend that Secularism has come to stay on this coast, and will be a feature of political and social life until its mission—the total separation of church and state—shall be accomplished. The Christian Standard regards it as a "gas-bag" that only requires to be "punctured" to "collapse." But that orthodox representative, Clark Braden, did not succeed in "puncturing" it. And although he advertised that he would meet in debate "any champion of Infidelity," etc., two opportunities were offered him at Stayton, both of which the Braden backers have failed to take. (Will inform you further regarding this, as it develops.)

But the seed of Secularism is sown here, and although some of it has fallen by the wayside, and among brambles and thorns, and in stony places, other has fallen in good ground where it has already taken root, and will bring forth fruit in due season.

We had a creditable Fourth of July celebration at Turner, on the O. & C. R. R., with the usual ceremonies, not omitting the regular orthodox chaplain. Notable features of the performances, as indicating the signs of the times, were the remark of the president of the day, that "we claim to be a Christian nation," etc., and the chaplain's prayer for the president of the United States (Cleveland is, no doubt, duly grateful), and all in office or power, and that the time may speedily come when all these shall be "God-fearing" men, and that God shall be legally recognized in all constitutions, state and national, as the head of the nation.

Afterwards, when accused of praying for the success of the "God-in-the-Constitution" party, he denied it, and also denied most positively that there was any such party in exietence, and defied any one to prove it. He thanked God "for liberty of free speech and free thought," apparently oblivious of the fact that that is exactly what Seculars are contending for, and orthodoxy is opposing; but freedom, with the orthodox, is only for themselves; not for others. The orator of the day steered clear of all these ticklish questions, confining himself to "glittering generalities," and gave us a nice oration calculated to tickle the vanity of the average citizen to his satisfaction.

But the average "lay brother" of orthodoxy is very much exercised over the talk of Seculars. Putnam and Ingersoll are especially "sheoled," and the opinion of many is that such talk "hadn't orter be allow'd." Asked to subscribe for FREETHOUGHT, they say they wouldn't mind reading it themselves, "but I don't want my boys to see it," forgetting apparently that their boys will "see it" sooner or later, and will then think that their father was either ignorant on the question, or else has deceived them.

Another sourse of infelicity to the orthodox is Braden's pamphlet, "Ingersoll Unmasked." These are quite common here in the hands of Seculars, and they seem to think that Braden and orthodoxy are the parties that are shown up; that Ingersoll is complimented, while their own spleen and vileness are exposed. A man's public acts are public property, and he may justly be held accountable for them. But the ghoul who enters the home life, the fireside, and the family, is not fit either morally or mentally to associate with decent people. Christianity must be hard up indeed to send to Oregon as its representative and champion, Clark Braden. That fact in itself is sufficient argument against intrusting it with more political or social power.

Aumsville, Or. F. S. MATTESON.

Reminisences of Ukiah.

To the Editors of Freethought:

One year ago the 13th of May last, the would-be tragic scene enacted in the Ukiah court-house, by the noted C. C. Hamilton, in his bombardment of S. P. Putnam with kerosene lamps, was an exhibition in which the said Hamilton claimed he was defending his religion.

It will be remembered that Mr. Putnam was employed at the expense of a few individuals to give a series of four lectures on mental liberty, and on the evening of the fourth lecture, about the middle of the lecture, Hamilton marched down the aisle, confronting the speaker, denouncing him with vile epithets, throwing a burning kerosene lamp at his head, instantly clutching a second lamp, but while in the act of throwing was fortunately, at the instant, surrounded by the crowd and prevented. The first passed out through the window behind the speaker.

This outrage was enacted in the midst of an assemblage of some 300 eye-witnesses, who were thrown into consternation, their lives endangered, a number being singed by flaming oil, women screaming and fainting; all this for the time seemed very much like reality. It was a self-evident case, which needed no proof, as every one cognizant of the case was satisfied of the guilt attached to it. Yet a jury of twelve Christian men, representing three or four different denominations; one Baptist minister, one Methodist exhorter, J. N. Nuckels, all sworn to truly try the case and render verdict according to law and evidence, the testimony both for the prosecution and defense being corroborative, yet this Christian jury rendered a verdict of not guilty! I could give you the names of these jurymen, but probably they would not relish seeing their names in print in connection with this case.

I am not aware that any one of these jurymen has the least stain on his reputation in the line of ordinary dealings with his fellow-men, but how humiliating to realize the fact that in this age of intelligence and enlightenment we have men of respectability in our community, who can stoop so low as to allow their prejudices, bigotry, superstition, religion, and intolerance to cause them to violate the plainest principle of law and justice between man and man.

However, a quotation from J. N. Nuckels may be somewhat explanatory of the general feeling of the jury. After the trial he was heard to say, "I thank God for the opportunity being offered me to strike a blow for religion." No doubt this was in accord with C. C. Hamilton's sentiment in defending his religion. Quite likely Mr. Disher, the minister, came to a similar conclusion. I would like to know how many did likewise. And while they were trying this case I would be pleased to know in which corner of their consciences their sacred oath was stowed, or whether their consciences were the receptacle of anything so sacred as an oath. T. McC.

Ukiah, Cal., July 11, 1888.

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TESTIMONIALS.

I am greatly pleased with the Freethinkers' Magazine, and wish it the greatest success.—Robert G. Ingersoll.

Without doubt the Freethinkers' Magazine, as now published, is by far the handsomest journal in the Liberal field. No matter how many Liberal papers a Freethinker may be taking, he cannot afford to be without the magazine.—C. P. Farrell, Colonel Ingersoll's publisher.

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I think the magazine grows better and better with age. I like its Liberal spirit. I believe it will live. I shall do all I can to help it.—Judge G. W. Lewis.

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The Freethinkers' Magazine is a clean Liberal journal, whose editor does not trim his sails to the breeze of any crank who makes war upon society.—John W. Truesdell.

I like the spirit manifested by the editor of the Freethinkers' Magazine, in allowing all sides a hearing through its columns.—Clara Watson.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - JULY 28, 1888

COLONEL INGERSOLL said of Roscoe Conkling that "he held in light esteem the friend who heard with half believing ear the slander of a foe."

AMONG the religious events of the past week was the elopement from Halifax, N. S., of the Rev. J. S. Hutchison and Miss Gertie Smith. The reverend gentleman was so absent-minded as to leave his wife and child behind.

THE Russians have a law that forbids jokes on "religion, politics, officials, and the law." In a country where all these are so despicable as in Russia it is a wonder that such an ordinance should ever have become necessary. Anyone who would laugh at Russia's institutions would have played second fiddle to Nero when Rome was afire.

THE select committee appointed by the House of Commons has submitted a report recommending Sunday closing in all parts of Ireland, and also the closing of inns at 9 o'clock on Saturday nights. This is not a joke, but it is none the less diverting to observe the serene and monumental assurance of those who think themselves qualified to dictate how anybody else shall spend Sunday, or other days of the week.

IF you enter a churchyard, you will find that almost everybody with a tombstone has fallen "asleep in Jesus," or done something equally pious. How is this to be reconciled, inquires the Secular Review, with Matt. vii, 13, 14: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it?"

THE cause of American industry is a noble one. We all want to see American industry thrive, and until it has become of age, as it were, and until the American laborer is able to pit his strength and skill successfully against that of others, of course the infant must be protected, though the expense is large. But when at great cost the country has thrown up barriers for the defense of American labor, we want to see American labor get the benefit of it. It is logical, then, that every manufacturer or grower of commodities protected by law should be forbidden by the same law to employ any other than American workmen. High wages are of no benefit to the man who is out of a job.

"THE Unity of Truth in Christianity and Truth" is given as the title of a recent work by the Rev. Mr. J. Max Hark, D.D. It seems that a distinction is to be drawn between the truth of Christianity and actual, every-day, yard-wide truth, but that still the two kinds of truth are a unit. Mr. Hark might have followed the Proverbial Philosopher and put forth as the title of his book the indisputable maxim that "true truth is truly true."

THE London Freethinker, G. W. Foote's paper, complains that for some reason Mr. Gladstone's Remarks on the Field-Ingersoll controversy are withheld from the British public. Mr. Foote has requested permission to publish them, but is denied. He declares, however, that rather than see Mr. Gladstone's light obscured he will publish the Remarks without the author's permission, as he is legally free to do, unless Gladstone takes the matter promptly in hand and issues the work himself.

ALL the Liberals of this country know B. F. Underwood, formerly of the Boston Index. His judgment in some matters has not always been indorsed, but the charge of untruthfulness has never been made against him until now, when Clark Braden comes forward in the Christian Independent and says, in reply to Underwood's exposure of the great swashbuckler, "I will spend no further time noticing such a cowardly, lying sneak. I will not engage in a contest of filth-flinging with a skunk." This is the reply that Braden makes to Underwood's charges that he is an unredeemably bad egg. We would like to see Braden's denial that he advised Underwood how to get the better of the Rev. John Sweeney in debate.

NEWS AND NOTES.

I entered "Groveland" when the evening sun was making all the landscape brilliant. The wheat fields ready for the harvest, the green meadows, the clusters of trees, the stately hills, shining here and there with cleared spaces of fruitful land, the rest a shaggy forest, blend in a picture of glorious loveliness. Between the clefts of the wooded heights the clouds roll in dazzling masses, and whether they betoken fair weather, or more rain, it is difficult to determine, but the arrows of light are triumphant for the time, and over the varied scene falls the jeweled promise. Groveland is the home of Mr. and Mrs. Todd. For twenty years they have been making this place a part of the paradise of the world—where the blight of superstition shall never wither the heart of man or the breast of earth. Here I rest all day Saturday, and the coming and going clouds and changing sunlight make the vast scenery "like the uncertain glory of an April day.". This is the home of Freethought, and it makes but little difference what

the weather may be, the hearthstone is radiant. The to-morrow brightens in this atmosphere of reason and noble hope.

Sunday was a perfect day indeed. Not a cloud could be seen as Apollo mounted his throne. For once his sway was undisputed, and every breath of wind was the music of his harp. In the shining hours we came to Forest Grove, where the sleepy-looking churches tolled forth a melancholy tale. I could not see that many attended "divine service." It was the beginning of the hunting season, and the noise of the shot-gun could be heard mingling with the Sabbath bells. Forest Grove is under the sway of religion. The Congregational church has a college here, where theological fossils find a place to cast their shadow, but there is a sparkle of sense in its gloomy walls and now and then a thought is felt and the pulses thrill. Forest Grove is dowered with beauty, but Rip Van Winkle could sleep here to his heart's content. However, there are signs of waking, though Gabriel's trump may never sound. The alarm had been given that the Infidel was coming, and there was a flutter, which is a sign of progress. Vert's Liberal Hall was full, both afternoon and evening, and the presence of the antidote caused even Christians to assemble and listen, for the first time, to a Secular discourse. It was a good thing, and without doubt the agitation will produce life.

Fortunately our friends at Forest Grove have a place to gather. The funds for its building were given by Mr. Vert, a Liberal, and it is devoted to enlightening humanity. The Christians have tried to get control, but cannot. By the courtesy of the trustees it is used for any public service, but when the Christians use it they always call it "College Hall" or "Town Hall." They don't like to say "Vert's Liberal Hall."

I feel quite satisfied with the results of the lectures given. There is here a solid guard for liberty.

Mr. Thos. Todd is well-known over the country and is thoroughly respected, notwithstanding his Liberal colors that are never concealed. He has one of the best stock farms in the state, and it is a delight to look at his thoroughbreds, which are never troubled with theology, and so look fat and happy. They don't have to pay tithes to the church; neither does Mr. Todd.

Mrs. S. B. Todd is the daughter of a Campbellite preacher and was once a fervent Methodist. She never does anything by halves, and when theology went by the board Freethought found an earnest supporter, and she is one of our bravest pioneers.

Henry Buxton is always at the front and has sustained the Liberal movement when only a few were by his side. It was a pleasure to meet him and his amiable wife, who, although a church-member, has none of the bitterness of sect, but is as gentle as though there were no dogmas at all. Sunday noon I was in the pleasant shadows of Mr. Wm. Kane's "Summer Garden." He belongs to the church of humanity, and Mrs. Kane to the Congregational church, where once I found my "spiritual home," and Mrs. Kane rather thought I had better have stayed by the "altar of my fathers." But there seems to be very little of the ecclesiastical stamp in her kindly and generous spirit, and so there was welcome at her hospitable table.

Mr. and Mrs. Thos. Hines also cared for me, and Sunday night I slept where the spirits do sometimes congregate, but they did not disturb my peaceful slumbers. Mr. Hines has had some remarkable experiences in the spirit sphere, but he is an honest, straightforward, and unflinching Freethinker, and I enjoyed my visit at his cordial home, where there is the atmosphere of liberty and nature. Also I had a pleasant greeting with D. C. Stewart, neighbor of Mr. and Mrs. Todd, who also has a big farm and handsome stock. His family are in the ranks of Freethought, and he is respected by all the community for his integrity. J. A. Abbott and others are in the Forest Grove pioneer band, and, with the earnest efforts of Mrs. Todd, who is agent for FREETHOUGHT here, we shall have quite a company, I am sure. The future is ours, and Liberal Hall shall make the light flash, and the Rip Van Winkles shall awake, and a new world shall glow about them.

Monday I come to Hillsboro, the county seat. The court is in session and there is some stir. S. B. Huston, a young and brilliant lawyer, who has made his way both by brain and muscle, starts the campaign here, and a loyal worker he is. He was advised, for the sake of professional success, to keep his opinions to himself, but he found it impossible to do so. All know where he stands, and Freethought has not interfered with his large and growing practice. The enemy made a desperate endeavor to circumvent the Liberals by claiming that they had engaged the court-house for the dates of the lectures, and magnanimously offering to give us half the time, which we generously refused on the ground that the whole time belonged to us, and took it. The court-house was filled both evenings. A large proportion were Christians, and I found a good opportunity to enlighten them, notwithstanding the "Champion" was present. As usual he did a considerable free advertising for the cause. Indeed, it is rumored that I have hired the "Champion" to follow me up in order to give interest to the campaign. It would certainly be a paying investment if I were disposed to aid the Liberal cause with the livery of the devil. But it needs no such Jesuitical methods. Like the tides of the Propontic, it "keeps right on."

K. Crandall, T. S. Wilkes, A. H. Wolfe, of Beaverton, and W. C. Clow, are also our excellent co-adjutors here. The community is in a formative state. The church seems to be uppermost for the time being, but really it has little influence and is only a fashion without life. A beginning has been made and, without doubt, Washington county will furnish many a battle ground for the future.

Again in Portland, and once more are we glad to shake hands with Judge Beal, who falters not, whatever may be the fortunes of war. Again I am at the home where the good cow gives twenty-four quarts of milk a day, and in the heat of the noon I can take off my coat and lie down and be at rest. Mr. Sanders is not quite well, but is looking better than when I saw him last, and I hope will press vigorously on to the century mark. Friend Neunert has struck it rich, I guess. He is part owner of three thousand acres of coal land, which he discovered himself, and I should not wonder if there was "millions in it." If so, friend Neunert will surely build a Freethought hall in this northern metropolis, and a glorious monument it will be to his earnest Liberalism. He is a live man, and believes in doing something for this world, and I sincerely hope he will pick up a sack of diamonds on his coal fields. I know that some of them will shine on the coronet of human progress.

Professor Seymour is hard at work, and keeps the headlight moving on the car of advancement. Mrs. Seymour is equally on the lookout, and brings woman's pluck and talent to keep the train in motion and make the fires blaze brighter.

Mrs. Carrie E. Haight and her son, Will Haight, are with us from beyond the river—not Jordan, but the beautiful Willamette. I was glad to meet again these enthusiastic believers in the "good time coming," who are always on hand when the bugle "sounds reveille."

I had two "champions" present at my lecture. Elder Driver was one of them. He was invited to the platform, but declined,

as he wanted to look the speaker right in the face. I really should like a debate with Elder Driver. He looks as if he could "pitch in" with vigor, and make a fair fight. I don't believe he would strike below the belt, but combat by the rules of honorable warfare. I spoke upon "The Bible and Modern Thought," and I guess I gave the Christians some knowledge of the "divine word" that the ministers are disposed not to circulate. Professor Seymour made a brief address on the "God-idea," and altogether the meeting was a decided success, and opens way for better work in future organization. Mr. Guthridge was present, all the way from Eagle Creek, and he brought a load with him. Mrs. Wilburn and Miss Emma Chase were also welcome visitors from the same quarter. Geo. Johnson came from Rock Island, W. W. West from Scappoose, where I shall spend a Sunday on my return trip, and I know I shall have a good time. With such handshakings and greetings from many fields I was "magnetized" into a very exultant frame of mind.

Thursday we took an excursion to Vancouver. Colonel Lewis was with us, Judge Beal, Mr. and Mrs. Sutton, Mrs. S. C. Butter, and Mrs. Edgington. Mrs. Edgington was one of the "faithful few" at Baker City. She has had a varied experience, living in palace and cabin, once a millionaire and now dependent upon her own exertions, but she is as happy as the lark and takes the blows of fate with the equanimity of a stoic and the cheeriness of a child. Mr. Sutton is an old rancher who always speaks his mind, and will fight for justice though the heavens fall, and is a staunch friend through thick and thin. He is one of the well-known characters of this picturesque coast country. Mrs. Sutton, who has been with him through a varied experience of over a quarter of a century, is a born Freethinker and never had any use for a "sky pilot."

On we went over the sparkling bosom of the mighty river, amid brilliant scenery. It was a joyous journey with joyous friends. We took our lunch beneath the lofty trees of the quiet park, and the smiles of nature gave the benediction. Vancouver is a beautiful but very uneventful spot. The only thing that takes place is the dress parade on the camp-ground, where about six companies of United States troops are stationed.

Our hospitable friends, Cushing and sons—father and four boys, all sturdy Infidels—took us to their home, in the warm afternoon, where, like Whitman, we "loafed with our soul" and lay on the grass and slept to our heart's content.

The hall was full in the evening. We were glad to greet the soldier boys, for we once wore the uniform and bore the knapsack, and marched to the music of drum and fife. They make glorious Liberals. Among our friends here are S. D. Bryan, a splendid ally; Eugene Bieth, equally enthusiastic; Wm. Crosby, Geo. Shap, Wm. J. Meyers, L. T. Franklin, Wm. Wollenberber, J. O. Smith, Geo. H. Eckart, Frank Thomas, R. F. Abbott, and others. I never found a better company of Freethinkers, and I look forward to still more gratifying results on my return trip. Long live Vancouver, and long may she wave, the home of the free, the land of the brave.

I come back to Portland in the early morning, and I am busy all day preparing these notes, replying to the attack of the adversary in the Oregonian, and getting ready for a bright voyage to Cathlamet and Astoria. Reynolds has just returned from that watery kingdom and reports progress. We bunk together to-night on the same lounge, and will talk over our campaign. He speaks in the city park, Portland, on Sunday afternoon, and I guess there will be a booming time.

Mr. O. Jeldness joins our ranks here, and is an able and generous supporter. S. M. Kelso, W. H. Noble, W. Slauson, and others are ready to stand up and be counted.

Altogether, the future is bright and the fields shine and broaden. Lee Laughlin, of Yamhill, Mr. Higgins, friend Brothers—who, though "under the weather," has pluck enough to recover from all the "ills that flesh is heir to"—and many from various places in the now shining Willamette valley, have made my closing journeys in its fruitful land a fireside pleasure, every greeting has been so warm and hopeful. SAMUEL P. PUTNAM.

Portland, Or., July 20, 1888.

THE RELIGIOUS QUESTION AT THE CONVENTION.

The delegates to the National Educational Association's convention have been here and gone. There were thousands of them, male and female, from all parts of the country, and they made business good at the hotels and restaurants. The convention lasted from the 17th to the 22d of July. A great many addresses were read on important topics connected with educational matters, and the discussion and music were entertaining. Altogether the convention was a success.

But there were some features of the exercises that are not altogether above criticism. There was, first, the opening of each session with prayer. In a national, secular convention of delegates of all religious beliefs, and of none, what right had the management to inflict the windy incantations of a preacher upon the assemblage?

Then some of the addresses were of a bitterly sectarian character. One speaker wanted religious instruction in the schools, and he desired that it should be Protestant instruction. Catholics, he claimed, objected to the Bible in the schools because they were the enemies of freedom, while Protestants favored the Bible because they were the friends of truth. Infidels, he said, might deny the inspiration of the scriptures, but it was too late in the day to question that sacred work. He believed that the flood was a historical fact, that the Lord sent a great fish to swallow Jonah, which was done, and that Joshua commanded the sun and moon to stand still and they obeyed him. All these great truths, the speaker held, should be taught children at home, at church, and at school, which was only supplementary to the church.

It is due the intelligence of the other delegates to say that the most of them greeted the remarks of this educator with hilarious merriment. The Catholic contingent, however, took it seriously and hissed the strictures on the Roman church.

This was about the sole element of discord that crept into the convention, but it was an element which crept out as well, and Protestants and Catholics are discussing it now in the daily press. As the debate is of a sectarian character wholly, no good is likely to come from it. As between Protestant and Catholic teaching in the school, the former is perhaps the less dangerous because it is more civilized, but either violates the secular character of the educational institution, and therefore should be rejected without debate. Under the agreement that schools may teach nothing but the truth, no religious instruction of any kind can be admitted.

COURTLANDT PALMER, president of the Nineteenth Century Club, and ex-president, of the American Secular Union, died at New York, July 23, of peritonitis. He was only 45 years old, and New York had no more prominent or useful citizen.

THE NEXT PRESIDENT OF THE A. S. U.

The readers of the Liberal papers of about this date will learn that the president of the American Secular Union, Samuel P. Putnam, declines to further serve in that capacity. The reasons given by him are adequate and need no further setting forth at this time. The question of a successor is the one now to be considered.

There are many men in our ranks who would do honor to the office.

As a man who has done untold good for Liberalism the first name, perhaps, would be that of Horace Seaver, of Boston, editor of the Investigator. Age and the duties of his present position would probably deter Mr. Seaver from accepting the place.

Dr. E. B. Foote, Sr., would make a splendid president. So would Dr. E. B. Foote, Jr., and with either at the head we might expect the liveliest work to be done.

If we look to the West, N. D. Goodell, of Sacramento, would do us all honor as president of the Union.

Judge J. W. North, of Oleander, Fresno county, Cal., is eminently fitted for the office.

East again, L. K. Washburn, of Revere, Mass., the Paine Hall lecturer, is a rising man. He fulfils all the requirements.

Besides these are many others, so there is no lack of timber.

The secretary, E. A. Stevens, will of course be re-elected. His energy and ability have been praised on every hand, and he has never been criticised except by the constitutional kickers; but as the kickers at the Union have never done anything else for its benefit, they are hardly to be counted.

May the Union have a harmonious and successful congress.

FOR some years a letter, purporting to have been written by Cotton Mather, has appeared periodically in the secular press of the country. It reads as follows:

September, 1682.—To Ye Aged and Beloved John Higginson.—There be now at sea a shippe (for our friend, Elias Holdcraft of London, did advise me by the last packet that it would sail sometime in August) called ye Welcome, R. Greene was master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye general court has accordingly given secret orders to Master Malachi Huxett of ye brig Porpoise to waylaye ye said Welcome, as near ye coast of Codd as may be, and make capture of ye said Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this newe country with ye heathen worships of these people. Much spoil can be made by selling ye whole lot at Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

Yours in ye bowels of Christ, COTTON MATHER.

W. H. Burr, of Washington, now states upon the authority of Mr. Spofford, librarian of Congress, that the letter is a forgery. That may be so, but "Yours in ye bowels of Christ" is a form of salutation that should not be permitted to lapse.

MR. W. F. JAMIESON announces his intention of visiting the Pacific slope, chiefly on purpose to meet Clark Braden in debate, or any other Christian preacher indorsed by a Christian denomination, as soon as arrangements now pending can be made. Jamieson says he wants no mere skirmish, but debates of from eight to twelve nights, two hours each. He accepts all challenges of Christians, and invites them and Freethinkers to write him without delay at Monte Vista, Colorado. He also writes us that he "snuffs the battle afar off" and wants to be there. As Braden backed out in an agreed on debate with Jamieson in Kansas, so he may again refuse to meet him. Mr. Jamieson's address is Monte Vista, Colorado.

W. S. BELL'S lecturing trip in Dakota, the land of blizzards and sunshine, has been marked by tribulation. At one place the opponents of Liberal lectures got in the street before the hall and howled, and on another occasion hung a piece of iron against the window and by means of a string produced raps on the glass, thus forcing the speaker to cut the discourse twenty minutes short. Some way or another religious bigotry will inspire to acts of meanness beyond any other variety of prejudice.

ONLY a few weeks ago Mr. George W. Goodfellow, of Aylmer, Ont., stood up in church and gave his experience, stating that he never felt so happy as he had of late, and prayed that many more might be led into the right path. Not many days later Mr. Goodfellow was detected in unnatural intimacy with his fifteen-year-old daughter, and committed suicide. It generally turns out that the pious hypocrite who holds himself up as a shining light is a first-class rascal when you come to know him well.

HISTORY OF THE WEEK.

Deaths in the city last week numbered 129.——Alexander Goldenson will be hanged August 14.——Rain fell in several portions of the state last Saturday, including the city and county of San Francisco.——The invention of a pneumatic tube is reported that will send packages from here to New York in one hour. This requires a speed of about 40 miles per minute.——The voters of Mariposa county have appropriated $75,000 for the purpose of building a free road from Mariposa town up the Merced river canyon into the Yosemite valley. This will break the monopoly now enjoyed by the stage companies, who have so long had travelers at their mercy.——A large colony of Swedes is preparing to settle near Burbank, Los Angeles county. ——The eclipse of the moon last Sunday night was a failure as an exhibition, on account of the clouds, except at the Lick observatory, where the observation was entirely successful. It is said that the big telescope is revealing many new things.——The teachers' convention is over and the delegates are going home. ——Twenty thousand people witnessed the launch of the United States cruiser Charleston at this port on the evening of July 19. The construction of the Charleston was commenced January 1, 1887, and it is thought that she will be ready for delivery to the government in December. Her dimensions are: Length over all, 320 feet; breadth, 46 feet; mean draught, 18.6 feet; displacement, about 3,750 tons. She is expected to attain a speed of at least sixteen knots per hour, the contract calling for engines of 7,500 horse-power. She was built at the Union Iron works, this city.——Mrs. Lillie Devereaux Blake, the woman suffrage advocate, spoke in the Metropolitan Temple last week Thursday. Owing to the numerous other attractions in the city her lecture was not well attended.——Cholera is epidemic in Hongkong, and there is a scare over the prospect of its reaching San Francisco.——Oakland harbor gets $350,000 in the River and Harbor bill, but San Francisco is to have no new post-office.——The railroad hotel at Lathrop Junction on the Southern Pacific railroad was totally destroyed by fire last Monday at a loss of $30,000.

The tariff measure known as the Mills bill passed the House last Saturday by a majority of 13. Its object is to reduce the tariff on various raw materials.——Ex-speaker Randall, of Pennsylvania, is getting better, but is still in precarious health. His trouble, it is said, is cancer in the stomach.——There is another dynamite scare in Chicago, and arrests have been made. A plot to blow up somebody is detailed by the police. The arrested men are said to be Anarchists.——E. P. Roe, the popular novelist, died suddenly at his home in Cornwall-on-Hudson July 19, from neuralgia of the heart.——The Chinese News, published in New York, is out for Harrison for president. The editor claims that the Chinese already landed are much averse to the admis-

sion of any more.——From Indianapolis comes the important information that Candidate Harrison attended divine service last Sunday and otherwise passed a quiet day.——The legislature of New York has abolished the use of machinery in the penal institutions of the state. Convicts will be employed at handwork on goods required in the prison system.——Edison has sold his phonograph patent to an American syndicate for $250,000.

Boulanger, wounded in a duel with the French premier, Floquet, is rapidly recovering.——Emperor William of Germany has been visiting St. Petersburg, Russia, and having a good time. On Sunday he went officially to church.——After a week in London, Mr. Blaine of Maine will sail for home August 1.——Dr. Mackenzie, the physician who attended the German emperor in his last sickness, having been accused of concealment in the case, now says that as concealment may be wrong he will not conceal his opinion that the present emperor is afflicted with insanity. ——The New York Times correspondent says: "It is believed that there is a woman at the bottom of the Parnell prosecution, and that from her the London Times obtained the matter on which it based its allegations. The woman is said to be known, and a clause was put in the bill providing for the commission to enable it to get her in the witness-box."——The pope objects to Emperor William visiting Rome. He thinks it will affect injuriously his negotiations with the Italian government.

LITERARY NOTES.

THE best thing contained in Mr. H. P. Marsh's essay on "Evolution, the Light of Reason," is the picture of a beautiful little girl on the fly-leaf. This is saying nothing derogatory to the rest of the work, which is a thoughtful if not erudite treatise on evolution and progress. Address H. P. Marsh, Palmyra, N. Y.

H. L. GREEN publishes in handsome circular form Col. R. G. Ingersoll's Memorial Oration on Roscoe Conkling, delivered before the New York state legislature, May 9, 1888. It is a majestic piece of composition, matchless like its author. We are glad to see it put in this form for general circulation. Price 5 cents per copy; six copies for 25 cents. Order of H. L. Green, 143 Main street, Buffalo, N. Y.

THE publishers of the Popular Science Monthly announce for August a discussion of the tariff question by David Starr Jordan, president of the University of Indiana, in a witty allegory. Herbert Spencer will contribute an article on "The Ethics of Kant," which will no doubt be worth a year's subscription. "The Injurious Influences of City Life" are to be set forth in the same number by Walter D. Platt, M.D. Price of the Popular Science Monthly, 50 cents per number.

CHARLES WATTS has published a pamphlet entitled "The Critic of 'Tactics of Infidels' Criticised." It is an answer, and a most effectual one, to the Rev. L. A. Lambert's hair-splitting comments on Lacy's reply to "Notes on Ingersoll." Mr. Watts really leaves nothing remaining of Lambert's alleged arguments. The most admirable thing about Mr. Watts's labor is his patience, and this indeed is all that was required. Most men, in attempting a reply to Lambert, would merely give a few specimens of the priest's sophistry, and then inquire, "But why proceed?" Mr. Watts goes on in reverential calm, and knocks the point off Mr. Lambert's arguments with sedate and solemn perseverance. If any one conceives that Lambert needs answering, it must be confessed that this need has been filled by Mr. Watts's pamphlet. Price 20 cents; address the Secular Publishing Company, Torronto, Ont., Canada.

JOSEPH A. HECHT has dedicated to the National Educational Association, convening in this city, a pamphlet entitled, "Shorthand Simplified; a System of Improved Longhand for General Use." The claim made for this system is that it has one sign for each sound, is easily learned, rapidly written, and perfectly legible. It is not designed for reporting purposes but as a substitute for our present clumsy longhand, though the inventor claims that it may be abbreviated to such an extent as to make verbatim reporting possible. Letters in the Improved Longhand are distinguished by their form, by the direction in which they are written, by their slant, by their weight, and by their length. Vowels are represented by up-strokes and are inserted without taking the pen from the paper. No arbitrary signs are permissible, as the author believes that the forms he has adopted after long experiment and as a result of familiarity with many systems are as near perfect as they can be made. The system, says Mr. Hecht, may easily be learned in two lessons and will save the writer forty-five minutes per hour. Price 50 cents.

AN INVESTIGATION OF SLATE-WRITING.

A correspondent writing over the the signature of "McArthur" contributed the following to the New York Truth Seeker of June 16:

I noticed in the last edition of FREETHOUGHT that "George" had had an experience with a slate-writing medium. I read his account carefully, but do not think he did himself justice. The deductions were somewhat far-fetched. While reading it I bethought me of an experiment, and have selected "George" as the subject, for the following reasons:

First, I do not know him personally, although I do very well by reputation. The "man with the badge-pin" has enabled me to pass many a pleasant hour. Consequently I feel drawn toward him.

Then, I have never been in San Francisco, and I do not know the medium with whom he sat, and even the name has escaped me.

Now I make the following proposition to George: Go to a stationer and buy two large slates. Cleanse them perfectly and place between them a piece of slate pencil about the size of a grain of wheat. Then take twelve (12) screws and screw three into each end and side. Thus the slates will be perfectly secure from any human effort to open them. Then take six small pieces of paper, such as FREETHOUGHT is printed on, and on each of these write the full name of some dead friend. Roll these papers up carefully, each one separate, and place them in an envelope. All this to be done in your own house, no one near you, and no possibility of anyone knowing the names.

Then call on the medium. Never let the slates leave your hand. As the little papers will be thoroughly mixed, it is fair to presume that even you will not know the name on any given one.

I merely suggest these precautions. If you wish to adopt any others, you are free to do so; only be sure that you have guarded yourself so that no known human ingenuity can hoodwink you.

At the end of the seance pay the medium his fee. I should like to have it understood right here that whatever the result may be, it is to be published in FREETHOUGHT, and you are at liberty to make any comments you desire. Only, remember, in advance, that you are at liberty to surround yourself with every safeguard, and, if the medium will allow it, you can have a friend or two at the sitting.

I should like an engraving of the slates (and writing, if any) made, and printed with the article. Now, as it is claimed that the phenomena occur independent of the medium, it is possible that the first or even the second sitting may be unproductive, so I would wish three different sittings, unless a result were obtained sooner.

I should also like fifteen copies of FREETHOUGHT containing the article, sent me, and at the same time a bill of the entire expenses, and I will remit at once.

Now, this is a fair proposition, Brother Macdonald, and "George" need not for one moment consider himself under any pecuniary obligation to me. I have many friends out his way, and I am willing to pay for his experiment, if by so doing I can find a good slate-writing medium on the Pacific Coast. Moreover whenever I find a friend who is really desirous of investigating, I always send him to some previously tested medium, with the understanding that unless satisfactory I am to pay the bill.

In this case I make an exception. I volunteer to pay the bill no matter what may be the result.

The "George" referred to in this article is the undersigned. Knowing Mr. McArthur to be a responsible man, a Spiritualist, and fully in earnest, I communicated at once with Mr. Fred Evans, a slate-writer with whom I had previously enjoyed a seance. Mr. Evans replied that he was too busy to write between slates screwed together, but if he found time to give me a sitting he would let me know. Failing thus in that quarter I applied to Mr. Colby, another slate-writer of celebrity. Mr. Colby called at this office and signified his willingness to make the test under the prescribed conditions, though he would not promise satisfactory results. He advised me to write something on one of the slates before sealing them. No pencil, he said, would be necessary, although that was immaterial. I therefore procured two large-sized slates, washed them clean, wrote upon one, "Come back and all will be forgiven," and fastened them together with twelve brass screws. Four of the screws were counter-sunk and the cavity filled with sealing-wax, to which was attached a slip of paper bearing my autograph. To fulfil the conditions imposed by McArthur I had put two small pieces of pencil between the slates.

Thus prepared, and accompanied by Mr. John McGlashan, of Ukiah, to whose presence Mr. Colby had assented, I visited the medium at his house, No. 956 Mission street. I took with me a half dozen ballots with names written according to directions. These were placed upon Mr. Colby's table with the slates. Around the same table the three of us sat for an hour without getting a word, and then adjourned. Mr. Colby asked us to come again and I brought the slates back to the office. The second sitting was equally unproductive, and a third was appointed, but before the time came Mr. Colby called and left the following statement for publication:

To the Editors of Freethought:

In abandoning the effort to obtain results in accordance with the plan proposed by "McArthur" in the Truth Seeker, I desire to make a statement as to the conditions governing the manifestations in my presence as explained to me by my Guides, as follows: The force used by the spirit in communicating is magnetic force, and to obtain this they must first equalize the magnetic forces between all parties present, thus forming a perfect battery in which to generate this magnetism. If this be accomplished, then good results always follow. I have found during five years' experience that only about three-fifths of my patrons obtain the wished-for results. These conditions may be reached at one sitting, while at another sitting with the same person total failure may mark the effort. With other persons I am sorry to say I never could bring about the desired results, owing undoubtedly to some peculiarity of physical organism. My Guides assure me that in our case I never shall succeed. Wishing as I do to place the cause I love far above any possibility of the charge of chicanery or legerdemain, I have ever adopted this course: That where no satisfactory results were obtained, no charge shall be made. As a natural sequence, then, Brother McArthur, who proposed to liquidate the bills connected with our efforts, is not in any way indebted to me. I wish it were possible for me to obtain the desired results with you, but knowing as I do that these matters are beyond our control, I submit, hoping, however, that your efforts with some other medium may be more successful, for what one fails to do another may do with perfect ease. Respectfully, W. R. COLBY, 956 Mission street.

I am thus left with nothing to report in this matter. I still retain the slates, and am prepared to submit them to any such influence as may be brought to bear upon them through the presence of the medium. I do not see how writing can be produced between them until the screws are taken out.

I may say that Mr. Colby is a gentleman I am glad to have become acquainted with. He is fair, courteous, and obliging. On the whole I am not disappointed by the result of this test. It is unreasonable to expect what is apparently impossible.

GEORGE E. MACDONALD.

San Francisco, July 20, 1888.

"God Save the Czar."

From yonder gilded minaret
Beside the steel-blue Neva set,
I faintly catch from time to time,
The sweet aerial midnight chime,
"God save the Czar!"

Above the ravelins and the moats
Of the green citadel it floats;
And men in dungeons far beneath
Listen, and pray, and gnash their teeth.
"God save the Czar."

The soft reiterations sweep
Across the horror of their sleep,
As if some demon in his glee
Were mocking at their misery.
"God save the Czar."

In his Red Palace over there,
Wakeful, he needs must hear the prayer.
How can it drown the broken cries
Wrung from his children's agonies?—
"God save the Czar!"

Father they call him from of old—
Batyushka! How his heart is cold!
Wait till a million scourged men
Rise in their awful might, and then—
God save the Czar!

—*Thomas Bailey Aldrich.*

SIEZE upon truth, wherever found—
Among your friends, among your foes;
On Christian or on heathen ground.
The flower's divine where'er it grows.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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Mattie P. Krekel,		

TO THE MEMBERS OF THE AMERICAN SECULAR UNION.

There are imperative reasons why, after the coming Congress at Pittsburg, I should refuse active official connection with the American Secular Union. These reasons do not proceed out of any distrust of the Union, but from an increased belief in its success and the triumph of Liberalism throughout the land. It is not the meagerness of the result that compels withdrawal from this sphere of action, but the very greatness of the result. It is because there is so much to do that selection is necessary as to the field of effort.

When I accepted the presidency of the Union at Chicago I did not anticipate the enterprise upon the Pacific Coast. I expected to devote myself mainly to lecturing throughout the states and so be able to aid the Union at any point. But the establishment of FREETHOUGHT in San Francisco has opened such vast and varied opportunities for labor that I am simply compelled to withdraw from the Eastern field for the next few years, and concentrate my energies upon the Pacific Coast.

From Denver to San Francisco I shall find constant employment, organizing and strengthening the Liberal party by lectures and FREETHOUGHT, and therefore I can no longer devote myself in a practical way to the purely national work. Under these circumstances, as I cannot be in intimate communication with Eastern friends, it is best not to occupy a position whose duties I must to a certain extent neglect on account of other fields of effort. If I could perform any effectual service as president of the Union, I should be ready to do so and accept the honor and responsibility with joy, but when I find that I can do just as good service to the Union as a private in the ranks, and that the official position can be better filled by somebody else, then my devotion to the Union leaves no other course but to refuse the office, while I shall still continue to aid in another capacity.

It is evident that the main work of the Union, at present, must be done at the East. In order to be effectual, the Board of Directors should be close together. There should be three in Chicago in immediate communication with the secretary. It weakens the action of the Union to have the president and the secretary three thousand miles apart. The wheels will not run smoothly when it takes a fortnight for a reply to a question which, for the convenience and oftentimes success of the secretary's enterprise, should be answered in a day. Delays are vexatious and sometimes dangerous, and the secretary, who is the main worker, must have his advisers and co-workers at hand.

I have chosen the Pacific Coast for my home, and for the labor of coming years. This choice necessitates a withdrawal from the active government of the Union in favor of someone who is nearer the headquarters; while I can still support the Union effectually by non-official co-operation.

In thus withdrawing for the sake of greater usefulness to all concerned, I wish to state frankly my views of the work of the Union. It has been subject to many criticisms. Some of these I wish to answer.

It has been said that "Putnam has carried the Union around in his vest pocket, and has used it simply for personal advancement." Nothing is further from the truth. I should have been better off to-day pecuniarily if I had never had any connection

with the Union. If four years ago I had entered the field simply as a lecturer, dependent upon my own energies, I should have avoided many difficulties, and have received a larger remuneration. All the Unions in the world will not make one successful in the Liberal lecture field. In no case whatsoever has my official connection with the Union given me more enthusiastic reception, or better pay. In every instance I have had to win by personal effort. The American people are not so constituted that the patronage of any organization will make a lecturer acceptable. He must stand on his own merits. No amount of recommendation will transform dullness into power.

I have not endeavored to shape the policy of the Union to my own notions. I have not tried, in any instance, to make the Union subservient to my profit. The Liberals of this country are not the kind of people to be hoodwinked. None can use them, nor dictate to them. They allow no master. If my policy has been adopted, it is because that policy has expressed the common sense of the Liberals of this country. It is because, by my acquaintance with Liberals, I have known what is the general desire, and have put that desire into execution. My policy has been unanimously sustained by every Congress from Cassadaga to Chicago in spite of adverse criticism.

It is folly to say that a Congress of Liberals can be "fixed." There has always been the amplest freedom and everybody has said his say, and in the end the methods adopted have been thoroughly justified. I have had the cordial support of the vast majority of the active Liberals of this country; and this not because I have had any personal policy, but because I have endeavored to meet the demands of the situation. I have not been the master but the servant of the Union in honorable labor.

Many criticisms have been made because I have devoted almost all my time to the lecture field. There was no other course to pursue. Had I remained in New York city—in a home office—the Union would to-day be dead. The proof is palpable to all who know the history of the Union. It was absolutely necessary that I should travel from the Atlantic to the Pacific in order to arouse the dormant life of Liberalism and make fellowship. The lecture tours were successful. I undertook them on my own responsibility. The Liberals generously responded, and I am willing to leave my work to the judgment of all who are interested in the advance of the Union. I think now that a home office is better, and that the secretary should not be a traveling lecturer; but the opportunity for a home office was made only by two years' hard work in the field.

The Union has been criticised for not publishing Sunday-school leaflets, science books, and all the instrumentalities for work by local societies. It is simply impossible for the Union to do this. It has not the means. When there are one hundred live Secular Unions and Sunday-schools in this country, then these instrumentalities can be furnished, and not before. These instrumentalities can't be made out of air. There must be a fountain of support.

Such fault finding is like cursing a poor man for his poverty, and blaming him for not having a fine house to live in. The Union is not a rich institution. It is poor—very poor. Outside of the lecture fees, the income has been only a few hundred dollars each year. The Union has used its money to the best advantage. There has been no waste. This is fully apparent to anyone who will examine the records. To condemn the Union for not doing what it would take ten times its income to do is a cruel folly, and unworthy of any generous minded Liberal. The funds of the Union have not been misdirected. If the Union does not do all the good work that lies before it, it is simply because it has not the means. Let those who criticise the Union for not doing certain things of importance go to work and raise the funds, and give it a chance to do these things, and not try to destroy the Union on account of the poverty of its resources.

Poor though it is, the Union has done a noble work. I am satisfied that the Liberals of America will not permit it to be destroyed, simply because it is poor and struggling, and not rich and flourishing. I stand by the Union, I believe in the Union, and I will work for the Union more heartily than ever. It is a burning shame to the Liberals of this country if they will not sustain a national organization, on a platform—the Nine Demands—which everybody can support. I want a union of the Liberals of America, for the churches are powerful and aggressive, and do force and will force injustice upon us; and if we are men, we will resist, and to resist successfully we must combine.

The selection of Mr. Stevens for secretary was wise and opportune. He is the man for the place. He has given us new life and hope. He did not seek the office. It was the unanimous desire of the Congress that he accept it. He did so with generous devotion. Amid many difficulties and discouragements, his administration has been successful. With proper support, he will make the Union a power.

The secretary is the practical working force of the organization. The president and the other directors are mainly advisory. The secretary needs their wise co-operation, but his own personal effort is what makes the influence of the Union. He must be a worker. The Board of Directors should be representative Liberals, who have the confidence of the public, and will make harmony in the ranks. The best secretary can do but little without the united assistance of active Liberals. Mr. Stevens should be kept in his position. His ability is unquestioned. His earnestness is inspiring.

I look forward to a bright harmonious Congress. Our Pittsburgh friends have never lowered the flag. They will give, I believe, a grander impulse than ever.

In union with our Eastern friends, the Pacific Coast will do its share. A world in itself, it needs its own methods and instrumentalities, but Liberals here are American citizens, and we shall work for the American Republic, and for equal rights and impartial liberty wherever the flag of our Union waves. To do my work more effectually in the far West, I must sever my official connection with the national organization, but only as a private in the ranks to serve it with greater hope and enthusiasm.

Pacific Coast, July 28, 1888. SAMUEL P. PUTNAM.

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of our association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces

who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres.,
E. A. STEVENS, Sec.,
CHAS. ECKHARD, Treas.,
E. B. FOOTE, JR., Ch. Ex. Com.,
MATTIE A. FREEMAN, Ch. Fin. Com.

CONSTRUCTIVE LIBERALISM.

While all recognize the necessity of a large amount of destructive work, in demolishing old myths and idols; and in clearing the field for something better, few seem to feel under any obligations to aid in sowing good seed or in reaping the fields already ripe for the harvest. While probably less than ten per cent of the entire people are in any way connected with the Christian church, that small fraction performs more work, and contributes more money for the dissemination of what we believe to be error and superstition, than the ninety per cent outside the churches give for the dissemination of what we all believe to be truth. Allowing for the fact that a large element outside the churches assent to the creeds of the churches (the vicious and criminal classes are generally orthodox), still the Freethinkers are doubtless five times as numerous as church-members, and yet contribute for the advancement of Liberal thought probably less than one per cent of the amount raised by the churches. A large share of these Freethinkers were formerly in the church and contributed liberally for the church's support. But finding that they had been in bondage to obsolete error, and taxed to propagate that error, they now throw off the burden and rejoice in freedom and in a mere passive Liberalism.

It is not strange that those who have been so long loaded with the church's burdens should now feel like taking a rest, and that those who have escaped from the tread-mill of superstition should feel a temporary unwillingness to enter another organization. In addition to this, the leaders of Liberalism have so far been chiefly occupied in pulling weeds, and clearing the field of the rubbish of obsolete error, and have little time to plan or build noble structures for the future, or to plan the constructive work which will soon be the attractive and distinguishing feature of Liberalism.

At present Freethinkers contribute to the constructive work of the churches, simply because in most localities they see no practical plan for Liberal work. Freethinkers have in the past contributed largely for the building of churches and the support of ministers; and the Young Men's Christian Association, through all sorts of secular appliances that used to be called sinful, are now receiving and controlling very liberal contributions from Freethinkers that could not be obtained for the church direct. This, it is to be hoped, will soon cease wherever Freethinkers are numerous enough to organize and direct their own constructive work, free from superstition and priestly control. That Freethinkers are less liberal than bigots in contributing money I cannot for one moment believe. But they must see an object and a plan worthy of their approval and their active effort. Where this has been clearly seen Freethinkers have surpassed the world in the magnificence of their liberality. Robert Morris, Stephen Girard, Gerritt Smith, and James Lick are noble examples of this fact.

As it seems to me, our first object now should be organization. Thousands of Freethinkers have been reading and thinking and rejoicing for some years, without doing much else. Is it not now time to become more actively useful? Not merely useful to others, but to ourselves chiefly, and also to our neighbors and our country. We cannot benefit ourselves as we should without organization. People improve in society, and deteriorate by isolation. Half the education we get is from conversation. People need to be brought together, "where mind and mind can blend and brighten." They need to learn to exercise their reasoning faculties, and to speak, as they can hardly do separately and alone. They need society—old and young alike—and to learn to work in unison. The evangelical churches include but about five per cent of the people of this state and of the United States, and yet they have dictated legislation to the ninety-five per cent, simply by their organization and united action. If we would vindicate our rights, now trampled upon by the church in many instances, we should organize. And as FREETHOUGHT has truthfully said, we need to be not only "organized," but also "galvanized."

The form and machinery of organization is not important, the aim and purpose should be high and broad. The "Secular Union" is all we need, which only binds to the one purpose of a complete separation of "church and state." That organization can work in any form desired—lectures, lyceum, social gatherings, scientific classes, libraries, reading rooms, etc. etc. These organizations should unite, so far as practicable, all who are in favor of a complete separation of church and state.

Having secured an organization, the next thing is to secure and maintain regular meetings of the Union at such times as shall be agreed upon—weekly if possible. Efforts should be made by every member to induce others to attend, and every member should attend regularly if possible. All who love truth will be ready to do some work, and make a few sacrifices.

Then as a bond of union, and a constant stimulus to action, as well as habitual food for the mind, every member should have a copy of a Freethought paper. A Freethinker who is good for anything will not rest without this. Nothing can take the place of a wide circulation of Freethought papers and literature. But the paper is indispensable. For that reason ten-fold efforts should be made to obtain subscribers to Freethought papers. They bring those who read them a flood of light that can be got in no other way. The value of a weekly paper that advocates truth and principle cannot be overestimated. It not only interests mature minds, but it teaches the young to think and reason. It is an antidote to lethargy and indifference. There is nothing more helpful to the formation of right character in the young than a thorough interest in some good cause. The listless, thoughtless, aimless lives of very many of our young men and women give poor promise of fine character in later life; while those who in youth become thoroughly in earnest in the support of a good cause are almost sure to display good qualities in later years. Our Freethought papers contain food for the mind, and they are worth ten times their cost in any family who love to read.

After the circulation of the papers, we must study to make our meetings instructive and interesting. How shall we do it?

J. W. NORTH.

IRELAND AND ITS LESSONS.

The contest in Ireland has been prolific in novelties. It has furnished the world some new phrases, new ideas, new methods and results. Though a tempest in a tea-pot, as it were, its eruptions have done much to wake up the world.

The boycott was its firstborn. No rent came next. Land monopoly is a sin, makes a good third; and now a fourth appears, not less threatening in its consequences. The clergy are with the people, for the very obvious reason that the people are Catholic and the government Protestant. They have made common cause with the peasant in all his persistent resistance to the powers that be. They guide him to the ragged edge of crime and warn him not to step over it. They are great allies in a war of strategy, where open force must be avoided. They are themselves Irish and malcontents. But their great head, the pope, is a king in Rome. He would stand well with kings and landlords, and all such as have jewels and gold to give on his jubilee, and these sounds from Ireland alarm him. "No rent; land monopoly is sin; unjust law must not be obeyed; and boycott the tyrants," terrify the pope. What if they should reach Italy, Austra, Spain, or even Germany? There might be an end of kingcraft and priestcraft both. So he writes to the bishops of Ireland: "Gently, my children! Do not wake up the world in this way. It is dangerous. You may kill the English rats in Ireland; but you will burn the barn of monarchy, land monopoly and priestcraft for all Europe! Don't you do it. Be careful, and make war religiously. Kill your English enemies with prayer. Don't even make faces at them. It is not moral, and not pious. You had better sink Ireland than set Europe on fire."

Then the bishops' answer is the next step in the drama, and a new revelation to the pope. They say: "We are Irishmen, as well as liegemen of the pope, and we will not abandon our people at his command. We divide our allegiance, and we set the line where the division comes in. The pope cannot do that for us. We recognize our country as first. We will not obey the pope and abandon our people."

But this is rank heresy. The pope claims to be the fountain of all power, infallible in all spiritual things. When the spiritual and temporal overlap, he presides over both. He defines the lines, and is the supreme judge of his own jurisdiction. He alone may tell these bishops where their duty to him ceases, and their allegiance to their country begins. Their position is heresy and rebellion, rank and open. But it is reason, and it is right, and once broached, it will become the rule. The Catholic clergy of the United States will follow this rule on the first occasion. They cannot do otherwise. They dare not. Our people would never tolerate for a moment, in bishop or cardinal, a leaning to the pope against the republic. Here, then, is a new product of the Home Rule conflict, national allegiance before papal. And it is the end and the grave of the infallibility dogma.

Father McGlynn was the first victim of this conflict, but there will be others, and the time is not far distant when the Catholic clergy of America, in their own defense, will declare that allegiance to the republic is before all; and the pope must discreetly avoid a trial of the issue. It can only go against him.

H. L. KNIGHT.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from July to October. Friends will please notice and arrange accordingly:

Astoria, Or	July..22, 29	Salt Lake City, Utah	Aug 26
Cathlamet.. W. T.	"...24–27	Murray	" 27
Pasco,..W. T.	Aug....1–2	Heber, Utah	"...28,29
Cheney,	Or. "....3,4	Denver	Col. Sept....2
Waverly,	" "....5,6	Seward	Neb. "....5–6
Rockford,	" "....7	Wahoo	" 7–8
Spokane Falls,	" "..8, 9, 10	Lincoln	" 9
Colfax,	" "..11,12	Omaha	" 10
Walla Walla, W. T.	"....14	Creston	Iowa "....11
Union	Or. "....16	Ottumwa	" "....12
Emmett,	Idaho, "....18	Salem	" "....13
Boise City	Idaho. "....19	West Union	" "...16–17
Ogden	Utah, " 21	Chicago	Ill. " 23
Morgan	" "....22	Pittsburgh	Pa. "....30
Coalville	" "....23	Secular Union Congress, Oct. 5,6,7,8	
Park City	" "....25		

On the Trail.

DEAR EDITORS: I being at Skamokawa, W. T., July 14, 15, and 16, I met Mr. C. B. Reynolds and listened to him in four lectures, which were certainly equal to any I have ever heard upon radical thought. Mr. Reynolds is fearless and ultra radical, and certainly has no equal in "braining" the Christians with their own weapon, the Bible. His satire, mimicry, and pathos excel anything I ever listened to. He easily proves by the Bible that man has no immortal soul, and that the devil is everybody's father and man's best friend; that Christianity is a humbug of monstrous size and deadly tendency.

Last evening Samuel P. Putnam lectured here in the Turners' hall to a very large, attentive audience, who often applauded the eloquent thought of the poetic speaker. Mr. Putnam is a genius of peculiar merit, and is worthy of a crowded house everywhere he may speak. In the audience was the Rev. Mr. Driver, the Methodist divine of this city, who has the name of being a great debater and learned man; also was present that king of froth, that bundle of buncombe and mucus, Clark Braden the godite, who has followed Putnam and Reynolds from California to Oregon, saying he has run them from there here, and will drive them from this coast entirely. He tries to entice them into a debate with him, but so far has failed. "Our folks" are perfectly willing to debate with any honorable clergyman, but not with a man who uses personal abuse, insult, and blackguardism for argument. This of course calls out the applause of the hoodlum element, and so would the winner in a foot-race or dog fight. Braden has been following Mr. Putnam around in his lecturing tour, listening to his discourses, then inviting the audience over to his room to hear the answer of vituperation and abuse. I should think "Gawd" would be ashamed of his "agents," but they seem to be all rather slimy—Moses and Solomon, King David and Noah, and so on down to the present, Braden, priests, popes and all. If heaven is to be peopled with such an outfit, including nearly all the murderers and criminals that seek "Gawd" when the rope is around their neck, I will prefer to go to sheol where the good, true, and noble humanitarians and scientists have all been sent, according to these vicegerents of the Lord. After Mr. Putnam had finished his eloquent and splendid lecture, "The Bible, What It Is, and Whence it Came," the writer of this was called on by the chairman, and made a few remarks upon the church and Bible morals.

While at Skamokawa we met Mr. S. F. Albert and wife those thoroughly in earnest Liberals from Cathlamet; also Mr. Bowman, who is a whole team on the side of the under dog, Freethought; Mr. Thornburg, who, though but a poor boy struggling to get to the top, yet paid $18 towards getting Reynolds, besides boarding him and several others who came from a distance. If all our young men would manifest that amount of interest, Freethought would not long be the under dog.

100 S. First st., Portland, Oregon. D. C. SEYMOUR.

Two Goats and a Hole in the Fence Make Trouble at Topolobampo.

[We have received the following with a request that it be published.]

THOMAS OLD, ESQ., *Dear Sir:* I write this letter to you for the purpose of contradicting several misstatements made by one H. W. Faust, of San Francisco, about a man named P. F. Johnson, of the Credit Foncier. All the trouble commenced over a tent which a poor woman named Mrs. Ingram left here in charge of Mr. Johnson, while she went to the bay to see if she could get away. In case she got away, Mr. Johnson was to take down the tent and sell it, and the money he was to send to her at San Francisco. I know this, as I myself was responsible to her for Mr. Johnson. Soon after Mrs. Ingram left there came another lady, and having no shelter for her the directors asked Mr. Johnson if she could use the tent. He told them yes, of course. He believed Mrs. Ingram would have no objection in case they took good care of it. She moved in and shortly afterward they bought a tent and she moved into it, when they (the colony) started to take down the tent of Mrs. Ingram's, and Mr. Johnson asked them what they were doing. They told him that the tent belonged to the colony and that they were going to take it. Mr. Johnson said that they should not take it, and he carried the tent over to his own, and there was no one to take it away.

Then they commenced to pick upon him in order to disgust him and induce him to leave, as they thought him too honest for the Credit Foncier. This at last culminated in the cutting of Mr. Byrnes. Of course about this last row I get my information second-hand, as nobody saw it, exept the principals and Mrs. Johnson, but it commenced about a little hole in the fence that Mr. Johnson had to turn his goats out of, as he had a couple of goats that he used to milk and after milking he let them out to graze. Mr. Byrnes stopped up this hole and Mr. Johnson said to him that he would have to open it again to let his goats out. Mr. Byrnes told him that he had better not, as in case he did he would make a hole in him, and threatened to stab him, or words to that effect. Well, Mr. Johnson made another hole in the fence. Mr. Byrnes came up and they began to quarrel about it. Mr. Byrnes threw a rock at Mr. Johnson and ran after him with his knife open; and he (Mr. Johnson) grabbed a hatchet that he had been using to make the hole in the fence with and started after Mr. Byrnes; and Mr. Byrnes fell down over a guy rope of Mr. Stanton's tent, and Mr. Johnson cut him two or three times in the legs, and, I think, once or twice in the back. That is about the truth of the affair as near as I can learn.

I do not think Mr. Byrnes is altogether to blame for what he did, as I believe he had his orders from higher authority to stop up the hole at Mr. Johnson's, and to keep it stopped, as they knew very well that would compel him to sell his goats. I do not think Mr. Faust is a very good authority to deny statements of things that happen so far away from where he is, as he has never been down here to the colony and so can know nothing about it. As for me, I live right here and have seen how things were being done from the start. I joined the colony when it first came and put in all my property on certain conditions, which conditions they did not fulfil. I gave them more time and they could not or would not

fulfil them and would not keep their word. They acted as if when they had got a good hold on me, so that I could not get out, they would take everything I had and turn me out of doors with my family and tell me to go and grub roots; that they did not have anything for us. So I concluded to draw out, and I have thanked God more than once that I did so after seeing how they treated the poor widows and children who had put their little all into the colony.

I think the colony could have been made a success by putting somebody with brains at the head of it; but with such a leader as they now have it will never amount to anything. I should like to see my own people come here and settle, but I do not believe in enticing them as the colony does, down here to starve, writing letters home about the fine living they were having and all that kind of rot, and at the same time living on boiled corn and cabbage. It might have been fine living for some of them, but some others made quite a violent kick about it.

Yours very respectfully, N. HASKELL.

Sufragio, Sinaloa, Mexico, June 12, 1888.

Raw Material and Ignorance.

To the Editors of Freethought:

I notice in FREETHOUGHT a short article said to be from a speech by Colonel Ingersoll at the Chicago convention. I think this cannot be a correct report, for it would seem impossible that after the deep reasoning exhibited in his reply to Gladstone he could have made such a statement as this: "The country that raises raw material and sells it will always be ignorant and poor. The labor that raises raw material is ignorant labor." Well, that is the most terrible thrust at us middle, southern, and western men that I have ever heard or read, and I do not believe it true. It would place the colonel in a pretty fix, for his home, the great state of Illinois, has up to this day been very little more than a producer of raw material. And so of all the other localities named, and they have produced and continue to produce as capable people as any on the earth. The colonel is more than an average example. This is getting into the great political question of the campaign, and I shall, like the article named, be quite brief. It is a fact that the states are selling the products of their labor—wheat, beef, pork—in the markets of the world by the side of and for the same price as the naked Hindoo and semi-barbarous Russian, and then they spend the money with the colonel's wise and protected citizens, taking learned labor in exchange at a protective price averaging 47 per cent; and they have been thus enslaved until three-fourths, and in some counties of this state 97 per cent, of the farms are mortgaged to the same protected people who thus own their own country and this too.

And now if it were correct, which it is not, that the laborers in raw material are more ignorant than in the fine arts, it is true that theirs is another kind of wisdom deserving of as much reward. Is it right on moral principles to enslave a man and keep him in ignorance because he uses more muscle for his money? I say without fear of any contradiction that there is no way of protection by money reward but by taking it unjustly from one person to give to another; and when, as the quotation implies, it is taken from the ignorant to give to the wise it becomes odious and closely related to crime. GEORGE W. CHAPMAN, M. D.

Cawker City, Kan.

The Question of Prayer.

To the Editors of Freethought:

Through the kindness of some unknown friend I am in receipt of the last two numbers of your able journal, June 30 and July 7. In each issue our mutual friend, Prof. D. C. Seymour, takes me to task for offering an invocation at the commencement of a meeting, and says, "He [Reed] is not quite broad-gauged enough to drop prayer to a nothing in the skies," etc., etc. This seems to trouble our good brother, and I feel like coming to his relief. I will here say I never attempt to offer a prayer in public unless I am first invited so to do by the parties having the meeting in charge. On the evening that I introduced the professor, when Mrs. Finnican gave platform delineation of spirits, she requested me to give an invocation, and I presume I should do so if the professor were to request me so to do at the commencement of one of his lectures. I have heard the professor lecture many times, and heard his views on what we term Deity. Taking his own exposition: "The universe is governed by law," I claim that my own ideas are quite as broad as his own, although I do not claim to know as much; for he goes on to say, "The only infinite we know anything about is infinite space, infinite time, and infinite matter." Did you reflect, professor, how little we know about your trinity, "space, time, and matter?" You seem to have forgotten an important factor, one that figures quite as much as any of the three you mention, and that is mind. Suppose you include infinite mind with your three other points, and I am with you as far as Deity is concerned, and I am inclined to put in your universal law as a substitute for mind. Then we have infinite law, infinite space, infinite time, and infinite matter, all of which we know very little about with all our research.

Now, professor, let us go a little further. You claim, up here with us, to be a Spiritualist, and I trust you are one. This introduces spirit, another problem hard to solve. Then let us call this thing spirit, infinite. Let us go a little further, if you please. What lies back of all these, professor, do you know? I find myself living, moving, having a being, in the very midst of all these great infinitudes, and if I cannot help letting my thoughts go out into this great field of infinities, and invoke the aid of the all-good, though unseen and not understood, and use the word God for short, don't be alarmed, my good brother. I will try to be on board the great broad-gauge railroad train, when you come in from the "Trail," when we will all take a ride. C. A. REED.

Portland, Or.

Prohibition vs. Liberalism.

To the Editors of Freethought:

In your paper of April 21, is an article from Isaac E. Crum, which I am glad to see, and wish to comment upon. I am glad, because it raises the question of Prohibition vs. Liberalism; which question must be met sooner or later and settled. I too am past fifty, and have been a Liberal (and a Temperance man also) from boyhood, "and the older I grow the stronger my belief." I also, "can see no way to conform Liberalism to Prohibition;" and can go farther, and say that in my opinion Prohibition is only another name for God-in-the-Constitutionism, and stands for all that means, and nothing else. To those who may differ from this view I would say, take away from the Prohibition party the "God-in-the-Constitution" element, and what would there be left? Let us have the question discussed. F. S. MATTESON.

Aumsville, Oregon.

"GOD in the State," by E. A. Stevens, secretary of the American Secular Union, is a very valuable document showing the dangerous practical alliance now existing between the church and our government. The pamphlet is crowded with facts sufficient to open the eyes of those blind with indifferentism, and arouse them, if not to action, at least to a sense of insecurity. The pamphlet should be circulated by thousands. Published by Putnam & Macdonald, 504 Kearny street, San Francisco, Cal. Price, 10 cents.—The Truth Seeker.

A MINISTER in the country had some clothing repaired by a local taylor, and in conversing with him said, incautiously: "When I want a good coat cut I go to Boston. That's the place. By the way." he added, "do you ever go to church?" "Well, sir, when I want to hear a good sermon I go to Boston. That's the place."

The Aged Housewife's Prayer.

I pray that, risen from the dead,
I may in glory stand,
A crown, perhaps, upon my head—
But a needle in my hand.

I've had no time to learn to play—
So let no harp be mine;
Through all my life, by night and day,
Plain sewing's been my line.

Therefore, accustomed, to the end,
To plying useful stitches;
I'll be content if asked to mend
The little angels' breeches. —*Chicago News.*

YOUNG wife (at the window): "Oh, heavens, Bridget! Stand by me! —don't leave the room!" Bridget: "Oh, murdher, mum! what is it—a tramp?" Wife: "Oh, worse! worse! it's the minister!"

Ireland and the Pope.

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SAN FRANCISCO, - - - - AUGUST 4, 1888

THE Denison, Texas, Gazetteer is able to record this evidence of progress: "Two hundred years ago Christians burned fortune-tellers as witches; in Denison fortune-telling is employed to replenish the church exchequer."

THE Baptists of the state are arguing the question whether women can be deacons. The Rev. A. M. Johnson, of Willows, takes the negative. He holds that as Paul in his first epistle to Timothy makes it obligatory upon a deacon to have one wife a woman cannot fulfil the conditions.

E. C. WALKER'S paper, Fair Play, published at Valley Falls, Kan., continues bright and breezy. Mr. Walker may make the mistake of criticising most severely those who would defend him the most persistently, but we judge this is due mainly to his lack of patience with people who cannot always enjoy his view of things.

THE Rev. George W. Bothwell, pastor of a Congregational church across the bay, avers that by actual count seventy per cent of the people of West Oakland have no church affiliations whatever. This alarming neglect of the means of grace is probably due to the absence of so many missionaries carrying the gospel to foreign parts.

THE pope has given Prince Amadeo, of Italy, a despensation to marry Princess Lolilua Bonaparte, daughter of his sister; that is to say, his own niece. Without the despensation this is incest. It would be interesting to physiologists to know by what process religious mummery can so change the laws of consanguinity as to make the marriage of uncle and niece anything else than unnatural.

PROF. E. W. J. AUMSTEAD, of Hampton, Va., is giving select church entertainments in the South. This is the way he heralded his descent upon Smithville, Ga.: "Notis given to All There Will be a christian A magic wonder show at the Baptist church on Friday & Saturday night all friends are respectfully invited to attend the Beautiful sight. In which will give Great satisfaction to all who attend the Same. It is said or witnessed by hundreds of attenders. To B one of the finest magic wonders That ever performed on this C. & W. Give notice by blowing a horn 3 times Notice also by Ringing the Bell on each night of the show Admittance 15 cents chil-at under 12 years 10 cts Doors open at 730 performance at 830 oclock Showed by Prof. E. W. J. Aumstead from Hampton Va."

DYER D. LUM, who had second place on the ticket when Wendell Phillips ran for governor of Massachusetts, is now editing an Anarchist journal in New York called the Alarm. The paper was formerly published in Chicago by Albert R. Parsons, one of the Anarchists hanged in that city. Mr. Lum is now under the surveillance of the police, who suspect he may have been connected with Chicago's latest dynamite scare. We do not believe Mr. Lum knew anything about it. We should pick him out as the least bloodthirsty man in a large congregation of Quakers.

NEWS AND NOTES.

Down the broad Columbia, to Cathlamet, I journey July 21. Mr. and Mrs. S. F. Albert live on the side of the hill overlooking the sweeping and shining waters. Amid the shadows of the trees I recline, while the dreamy winds go by, as if they were seeking some cool retreat from the burning sun. All that one can do is to keep still until the golden evening softens the fervent ray. At this home I find myself in the atmosphere of Freethought, where hope is bright, and the spirit of humanity prevails. Sheriff Albert believes in doing something; that the world is not right unless we help to make it right, and heart and hand are ready for labor. Mrs. Albert is a "little woman," but of boundless energy and intense earnestness. Her enthusiasm is catching, and work brightens, and victory seems assured with her open, frank, and brave spirit.

Mrs. Nelson and daughters are present from Stark's Point, and a pleasant addition these make to our force in this remote corner of "the world's great field of battle."

Uncle Fred was with us—Fred the blacksmith—as they call him up and down the river, who has made the sparks fly around the heads of the theological mummies, and it has been too hot for the ghosts and they have disappeared. Mr. and Mrs. Lawson and family came from Stella, in their own boat. Mr. Lawson has just built a Freethought hall, and purposes to establish a Secular Sunday-school, and have a place for social gathering and educational impulse.

Cathlamet is a small place, only a hamlet on the wooded banks of the Columbia, but my visit was delightful, for around the hearthstone was the illumination of progress. On Sunday morning the little band of reformers gathered in the hall. It was almost too good a day for a lecture. It was superb harvest time, and I guess the farmers wanted to make the most of it, and thought they would listen to the lecture when the barns were full. However, there were enough present to talk to, and per-

haps something was accomplished. We did our level best. It may be the harvest time will come some day as rich and royal as that which now covers the fair lands of the Columbia.

The "Telephone" came along in the afternoon, and we all embarked and sped down the river. It was evening when I landed at Astoria. Of course Wm. Chance was on hand to greet me, and Colonel Taylor and others. There are many Liberals at this point, but not all of the working kind. However, the hall was pretty well filled at the lecture, but there were not so many as I expected. Perhaps they were looking at the eclipse. Well, we must bear disappointment and keep on. Next Sunday I look for a larger number. At Stark's Point they are preparing for a big picnic, and I should not wonder if we had a gathering that will stir all to better things. We take the smiles of fortune for better and for worse, but in spite of worse the to-morrow will be happier than to-day. We cannot be melancholy with our frontier companion, Wm. Chance, who has had an adventurous life for many years on the Pacific Coast. His camping-ground used to Coos county when he gathered up the remnants of the Indian tribes for the reservation. He has been all over the country. He has distributed hundreds of dollars' worth of Ingersoll's lectures. He keeps things a-going. Mrs. Chance accepts heartily the philosophy of Spiritualism, but this world does not become a shadow in the glory of the other, but a nobler reality. Ingersoll and Pearl, the little children, are full of life, and the gloom of orthodoxy will not make "their young affections run to waste, or water but the desert." They are born under a happy star—the star of reason and humanity.

I shall return to Astoria and shall have more to say of this city by the sea.

Monday, July 23, I return to Portland and rest for a few days. A little relaxation from toil is beneficial to the Secular pilgrim, especially when he can find so comfortable a sojourning place as at the "corner grocery" where friend Saunders keeps everything in apple-pie order, and where one can simply enjoy life; for there is everything to make agreeable the passing hours—books, pictures, music, flowers, the singing bird; and, without, the shining river, and beyond it Mt. Hood resplendent in the summer's glory of sky and earth. Professor Seymour is here, the earnest reformer who does not like humbugs of any sort; Mr. Saunders, the "grandfather," who has the enthusiasm of a boy in the work of Freethought, and who talks it and lives it; Mrs. Saunders, who not only thoroughly enjoys the world but knows how to make others do the same; Mrs. Seymour, her daughter, and Miss Orlie, grand-daughter; and among the company are Mrs. Haight and Will Haight, Mr. Staley, Mr. Darling, Mrs. Dean, Mr. and Mrs. Sutton, Mr. Beal, etc. These friends, some of them well-known to our readers, make Portland a very attractive place for intellectual and social pleasure. Claus Jeldness, of "the land of the midnight sun," has just given me a ride through the suburbs of this beautiful and growing city. It numbers now about 40,000. The lands about are exceedingly rich; manufactories are being built, railroads are coming in, and it must be a great centre of business and wealth. Mr. Jeldness is extensively interested in mines, and is quite successful, and with a few more turns of fortune will build a Freethought hall. He believes in the brotherhood of mankind, and not simply in the almighty dollar. He and friend Neunert are the kind of Liberals that make prosperity a blessing. Mr. Jeldness has written in Norwegian, his native language, a pamphlet entitled, "My Honest Thought," a letter to his sister, a lady of brilliant literary talent, in Norway. It is a plea for Freethought, containing extracts from Ingersoll's lectures. He has translated many of the lectures of Ingersoll into Norwegian, and is now translating the "Field-Ingersoll Discussion." He says that Liberalism is prevailing in his native land, and he has received many cheering responses to his efforts for the spread of Freethought. He is enthusiastic, and it gives new courage to meet so generous a comrade.

"I have just met Reynolds long enough to shake hands and have a talk over the prospects of work and organization. So far as I can discover, whatever differences exist in our ranks in regard to the Secular Union are mainly about method and detail, and could be easily settled by a frank and earnest conference of all who are really interested in the success of the cause. I hope that such will be the case; that misunderstandings will be removed. We cannot afford to quarrel. We must join our forces against the common enemy. I expect a more cordial co-operation. Let us agree to disagree on minor matters, and press forward without division, for the maintenance of Liberty and justice.

Mr. Reynolds's meetings on Sunday and Monday were quite successful, and in spite of many difficulties the work at this point is promising.

C. Beal, our faithful ally, has arranged, with other friends, for a lecture this evening. Mr. Beal is one of those who never give up. He keeps right on, however fortunes may vary. He will never haul down the flag. Summer and winter, he is the soldier still.

Just as I close this letter the sad message of the death of Courtlandt Palmer is flashed across the wires, and with it the beautiful, noble words of Ingersoll's eloquent tribute to a brave and honorable life—a life still, and not death. Tears fill our eyes as we think of this magnanimous spirit; unflinching, true to himself, true to others, generous, adorning a lofty station with a virtue that makes labor more honorable than wealth. Courtlandt Palmer was a man to love, to honor, to admire. His loss will be deeply felt; but with grateful memory we will toil to make real the dream of his gentle life—a free, a happy, a united world.

Portland, Or., July 27, 1888. SAMUEL P. PUTNAM.

COURTLANDT PALMER.

By the death of Courtlandt Palmer New York loses one of its best citizens, Freethought a brave supporter, and all mankind a friend. He appears to have stood alone in the peculiar attitude he assumed before the public. No cause was too unpopular to receive his indorsement if he believed it to be a good one. By some sort of instinct he saw the right side of a question and placed himself there at once. In the dispute that divided the Freethinkers of the country at the time of D. M. Bennett's arrest, Mr. Palmer was with Elizur Wright and James Parton and O. B. Frothingham, and a host of clear-seeing men, in denying the constitutionality of the Comstock law under which Bennett was arrested. In all the discussions concerning the policy of the national Liberal organization, both as the Liberal League and as the Secular Union, he stood by the right side, and he was there till the last. Some of his latest letters written to the president of the Union show the loyalty of his heart. As a friend, he never heard "with half believing ear the slander of a foe."

This was Mr. Palmer's strong characteristic, that he was true to friendship and to principle, and unmindful of what the world might say. And for once the world was silenced: the courage of the man commanded its respect. The uprightness and honor of his life were his sufficient shield. Perhaps his wealth and position

in society awed the whisperers. At any rate, in spite of his radical views, he was universally held in high esteem.

Elsewhere will be found a brief biography of Mr. Palmer. He was of a genial nature and quiet, unassuming manners. His slight build and rather fashionable dress concealed to some extent his real strength. He died July 23, aged 45. The funeral took place at his late home in New York, July 26. Col. Robert G. Ingersoll delivered the brief address. He said:

"My Friends: A thinker of pure thoughts, a speaker of brave words, and a doer of generous deeds has reached the silent haven that all the dead have reached, and where the voyage of every life must end. And we as friends, who even now are hastening after him, are met to do the last kind acts that man can do for man, to tell his virtues, to lay with tenderness and tears his ashes in the secret place of rest and peace. Some one has said that in the open hands of death we find only what they gave away. Let us believe that pure thoughts, brave words, and generous deeds can never die; let us believe that they bear fruit and add forever to the well-being of the human race; that a self-denying life increases the moral wealth of men and gives assurance that the future will be better than the past. A free and independent man, one who demanded reasons and demanded freedom, and gave what he demanded; one who refused to be slave or master; such a man was Courtlandt Palmer."

On the same day the body was taken to the Mount Olivet Crematory on Long Island and reduced to ashes.

There is probably no other man in the world who will be missed in so many and varied walks of life. He moved, first, in that portion of New York's population which calls itself the best society; yet he sat also in the councils of the workingmen and advocated their cause. Family relations made him a frequent attendant at church, but his heart was in the work of Freethought and he contributed liberally to it. At a congress of the American Secular Union he once delivered a lecture on "The American Aristocracy." It described his ideal of the true nobility; and of that nobility, founded on worth instead of birth, he was a member by virtue of his brave and exemplary life.

THE ESTABLISHMENT OF GREEK CATHOLICISM.

Roman Catholicism had its Constantine, a bloodthiristy pirate who by the sword of war established Christianity as the religion of the Roman empire. This was some fifteen hundred years ago. From the last Sunday's sermon of Bishop Vladimir, of the diocese of Alaska, having its headquarters and hindquarters in San Francisco, it seems that the establishment of Greek Catholicism in the Russian empire six hundred years later came about in much the same way. The story as told by the bishop is that "Vladimir, the son of Sviatosloff, the first Russian prince with a Slavonic name, was for some time a monster of cruelty and debauchery. In his harem he had eight hundred wives. He killed his brother Yaropolk and seized his dominions, and Yaropolk having some time before murdered his brother Oleg, Vladimir became sole ruler. To his hereditary dominions he added Galicia, or Red Russia, and subjugated some Lithunian and Lyonian tribes. He was powerful and bloodthirsty. He slaughtered the inhabitants of Greek towns by the thousand. At last, in the year 988, his soul troubled him and he made penitence. Suddenly he seems to have been troubled with religious difficulties. He sent embassadors to bring him reports of the different religions—Jewish, Catholic, Mussulman, and Greek. The last of these beliefs seemed the most satisfactory to him. Vladimir marched south, took the city of Chersonesus, which belonged to the Byzantine emperors, and then sent to demand the hand of Anna, the sister of Constantine, the Greek emperor. His request was granted on condition that he be baptized, which honor was bestowed on him in the year 988—900 years ago. On his return to Kieff he caused the image of Perun, the Slavonic god of thunder, which had been erected on an eminence, to be cast into the river, after having been belabored by the cudgels of his soldiers. After this Vladimir issued a proclamation ordering all the inhabitants of Kieff to proceed on the following day to the banks of the river to receive baptism."

This command was naturally obeyed by those who preferred baptism to decapitation, and so Christianity was planted in Russia. The similarity between the methods of the two evangelists, Vladimir and Constantine, is striking. Each began by killing off such rival members of his family as stood in the way of absolute power, and then obliged all his subjects to be baptized.

The clergy of to-day instance the general acceptance of Christianity as proof of its divine origin. The same argument would establish the divinity of vaccination.

PROPAGANDA METHODS.

The circulation of Liberal papers means the propagation of Liberal ideas.

There have been numerous ways suggested to extend the circulation of this paper. We wish again to call the attention of our readers to them.

First, Mr. Stone's method. He proposes that those who can afford it, to the number of one hundred, shall pledge themselves to furnish the names of ten subscribers at $2 each. This, if carried out, would give us a thousand additional subscribers. The list stands at present:

H. P. Stone, ten names	$20
N. Woolsey, " "	20
N. D. Goodell, " "	20
H. W. Walker, " "	20
W. S. Rodgers, " "	20
S. Littlefield, " "	20
A. H. Schou, fifty "	100

Many others have given generous lifts, and we are climbing. Mr. Schou expresses regret that he is still alone on the list of fifty.

We are interested to know who will get Mr. Ranford Worthing's $300 corner lot in San Diego, which he offers to the person obtaining the most subscribers to Freethought before May 1, 1889.

The list of Gift Subscriptions at $1 each is doing well. We have these additional names of donors to report:

Lyman Smith, Cal	1
E. E. Mensch, N. M	1
J. R. Tewksbury, Iowa	1
P. Graves, Or	1
N. D. Goodell, Cal	1
W. C. Lyon, Cal	1
Mrs. Broneer, Cal	1
M. S. Palmer, Cal	1
H. P. Replogle, Cal	1
Mrs. Kate Parker, Cal	2
Wm. Rashleigh, Cal	2
Wm. Redfield, Iowa	3

It is gratifying and encouraging to see this interest displayed in our young enterprise. If the interest is sustained, Freethought, so far from being anything like a failure, will achieve a phenomenal success.

THE "COOLIE" CLERGYMAN.

About a year ago the church of the Holy Trinity in New York engaged the Rev. E. Walpole Warren, an English minister, to fill its pulpit, and he was imported under contract to perform that service. To test the alien contract law, suit was brought by the United States to exact the prescribed penalty for importing laborers under contract. In the United States Court, July 20, Judge Wallace signed the decree overruling the demurrer of the rector, church wardens, etc., and a judgment of $1,000, the full penalty, and costs has been entered against the church. The case will probably be appealed to the United States Supreme court.

The trial ought to result in the repeal or material modification of the law, which, as it now stands, is absurd and unjust. Its design is to exclude laborers brought hither to compete with American workingmen at starvation wages. It is ridiculous to put high-salaried ministers, who are notorious do-nothings, with this class. The clergy do not need protection from the "pauper" preachers of the effete East. There is a chance for broader statesmanship than has hitherto been displayed in the framing of our immigration laws.

ELDER SWEENEY'S PRINTERS IN TROUBLE.

The Tuesday morning papers contained this item of intelligence:

"Clara H. Alexander and her husband, Frank A. Alexander, engaged in the publication of a religious paper known as the Christian Independent, at 1317 Telegraph avenue, Oakland, were arrested yesterday afternoon on a charge of felony, preferred by Gano Kennedy, who alleges that that firm sent him threatening letters through the United States mail, trying to extort money from him."

We hesitate to believe that the Rev. Geo. W. Sweeney, editor of the Christian Independent, would be a party to this sort of thing, but what can be expected of a clergyman who indorses a fraud like Clark Braden?

THE Monitor exults in the fact that the Franciscan priests have bought the ground where the Hostages, among them some Roman Catholic priests, were shot by the Communists. Which moves the City Front Gazette to remark that if the Franciscan priests were to purchase all the ground where the Roman Catholics massacred the French Protestants on Saint Bartholomew's day they would have to buy all Paris and half of France.

WE hope that the subscribers and friends of FREETHOUGHT will interest themselves in extending its circulation whenever they have an opportunity to do so. Patrons who are in business will find it to their advantage, we believe, to put their advertisements in FREETHOUGHT. We will send our table of advertising rates to any who feel disposed to try the experiment.

MR. A. H. SCHOU, of Oakland, starts for the East this week. He will attend the convention of the American Association for the Advancement of Science at Cleveland, and will go thence to New York and other eastern cities. Mr. Schou will call the attention of the Liberals he meets to the merits of FREETHOUGHT.

JAMIESON is making arrangements with the Silverton, Oregon, Secular Union to meet Elder Braden in debate. Liberals in Oregon, California, and Washington Territory can now avail themselves of his services for courses of lectures and debates. Address W. F. Jamieson, Monte Vista, Colo.

THE pamphlet "Two Years Among the Spirits in the Godless Town of Liberal," by Dr. J. B. Boutan, is out. Spiritualists will probably inquire of the author whether he was "lying then or lying now." Who knows?

WE have just learned of the death of Judge Arnold Krekel, of Kansas City, Mo. Judge Krekel was a prominent figure in the history of his state, and an able advocate of Freethought.

THE excellent likeness of the late Courtlandt Palmer which we present this week is reproduced from the Social Science Review by the Dewey Photo-Engraving Co. of this city.

OREGON friends may obtain blank petitions for the taxation of church property by sending to FREETHOUGHT office for them.

MANY subscribers to FREETHOUGHT whose subscription expired in July are renewing.

HISTORY OF THE WEEK.

The registrar's office will be open for the registration of citizens from August 8 next until October 22, after which latter date registration will be closed.——The turn vereins are holding high carnival.——The yacht Coronet, which left New York for a trip around the world more than four months ago, and which lay at anchor at San Diego from July 6 to 28, started for Honolulu last Saturday.——His Highness, Henry, duke of Orleans, son of the duke de Chartres, grandson of King Louis Philippe, and nephew of the Comte de Paris, was one of the passengers who landed Sunday at this port from the City of Peking.——Rudolph Herold, a pioneer musician, died in this city last week.——The City of Peking brought 962 Chinese.——The Rev. Mr. Sprecher, of San Diego, is invoking the aid of a divorce court. He charges that Mrs. Sprecher is untrue to him.——The Greek church of San Francisco, followed the example of the Russians at Kief, celebrated on Saturday the 900th anniversary of the introduction of Christianity into Russia.——There was a destructive fire at Fresno last Saturday night.——The Rev. Alonzo T. Jones, editor of the American Sentinel, is delivering a novel course of free Sunday evening lectures in the Seventh-day Adventist church in Oakland on "church history." He maintains Catholicism to be old paganism revamped, and evangelical Protestantism to be but a second edition of popery.

A band of lawless characters in Indiana, called "Whitecaps," flogged some Mormon elders and their converts, one of them a woman, last week. The victims were nearly killed. The law-abiding citizens say the "Whitecaps" will have to disband or some of them will be hanged.——John Anderson, of Johnstown, Neb., was buried alive by the caving in of a well about July 18. It took five days to find him, but he was still alive, and after five days more of digging he was hauled out weak but thankful.——President Cleveland has been fishing off Fire Island, N. Y., and had good luck.——General Sherman in his cottage at Nonquitt, is not growing visibly stronger, though he is no worse.——A type-writing contest took place at Cincinnati July 26, between Frank E. McGurrin of Salt Lake, and Louis Traub of Cincinnati. The time occupied was one hour and thirty minutes, in which the report of the judges says Mr. McGurrin scored 8,709 words and Traub 6,938 words, half from dictation and half from manuscript.——This is a translation of what the Chinese News, of New York, says about the Republican candidate for president: "In regard to the Chinese bill, if for principle only, the Chinese Weekly News is heart and soul with Mr. Harrison, as this is a country free not only for the black and white, but the yellow sons of Ham, Shem, and Japheth as well."——"Lewis the Light," a religious crank who imagines himself to be the savior, was arrested in New York last week for disturbing a religious meeting. His name is Greensdale. He was formerly of San Francisco.——Steve Brodie, the New York bridge-jumper, has been in jail for abducting a young girl.——Rev. J. C. Hume, pastor of the Presbyterian church at Babylon, N. Y., was found guilty of

assaulting Beckman Bergen, a member of his congregation, by breaking a cane over his head. It was claimed that the young man had insulted the preacher's sister and had aggravated the affront by tapping the pastor on the head with a fan. The preacher resented the action by striking Bergen twice with a cane. The court fined Mr. Hume $5

A German named Glotten was arrested in London last week for threatening the life of Gladstone.——The nine hundredth anniversary of the introduction of Christianity into Russia was celebrated at Kief July 26 with great pomp.——The cholera is spreading in Hongkong——American missionaries are reported to be in danger from the excited populace of Corea.——The pope is suffering from liver complaint.——Boulanger is better, being able to go out riding.

BRADEN'S OAKLAND SPONSORS.

From the Chronicle, July 31.

The arrest of Mrs. Clara Alexander and her son, Frank Alexander, yesterday, on charges of felony, is one calculated to create some scandal in the Campbellite church. Frank Alexander is one of the putative partners of the Christian Independent, the organ of the church on the Pacific coast. The complainant in the case is Gano Kennedy, business manager of the journal. The other partner in the concern is Rev. George W. Sweeney, pastor of the local church, who is now on his wedding tour. Kennedy charges that one day last week Mrs. Alexander wrote him a letter informing him that his "whereabouts are known" and that if he did not appear before Friday last at 10 A.M. and hand over the bankbook of the paper he would be criminally prosecuted. Kennedy replied by procuring the arrest, using the letter as evidence of an attempt to extort money from him.

The affairs of the paper appear to be badly mixed and the relations of the leaders of the concern strained. Some months ago Rev. Mr. Sweeney formed the project of consolidating all the church organs of the coast into one, of which he should be the editor. The Independent was the result. Alexander is a printer, and under the prospect of becoming a proprietor, he put in $500, the money having been borrowed from his mother. Rev. Mr. Sweeney, he states, put in $800, and Kennedy put in the Church News and his experience. Mrs. Alexander lives in Fresno and says she is wealthy. She expected to see her boy get rich, but instead he soon sent down for the loan of $25 to pay his rent, and later for $10 to pay his butcher bill. She came up to see what the matter was. She says she found her boy living on half rations, while partner Sweeney was preparing to get married and Kennedy held the bankbook, alone was authorized to receive postal orders, and looked fat and sleek. She demanded to see the books, and found that while her boy's $500 appeared as the capital of the paper, Rev. Mr. Sweeney's $800 appeared as a loan. She called the reverend gentleman's attention to the fact, and he said it was merely a mistake, and rectified the books. She wanted to know more about the finances, but Kennedy would not give her any information. Bills were being presented to the office, and no effort was being made to pay them. So she said her son wrote to Kennedy the letter which has resulted in their arrest. Both Mrs. Alexander and her son use the name of the Rev. Mr. Sweeney without much respect, charging him with several vices, and they say that they have nursed him while he was attempting to kick imaginary snakes. Kennedy could not be found last evening.

A GROVE MEETING AT M'LEAN, N. Y.

From the Ithacan.

The sun came out quite brightly about 9 o'clock, but the heavily charged rain clouds that soon rolled up overhead showed that the forenoon meeting could not possibly be held at the grove, but would have to be adjourned to the Universalist church, which was crowded by 11 o'clock A.M. Numbers had to stand in the halls, although the aisles were filled with extra seats. After some music, Dr. Robinson introduced the speaker, Mr. Jamieson, a man of fine personal appearance, having a ruddy face, tall athletic figure, and ambrosial locks. His qualifications for an orator are a strong, pleasant voice, a copious flow of words, and a goodly array of facts. His faults are occasional extravagance in statement, and tendency to digress from the point under discussion.

Mr. Jamieson began his forenoon address by stating that he wished to be considered a Liberal radical. He believed in every one who wished to be heard having a voice. Were the devil to drop in, he would invite him to a seat on the platform and give Satan a chance to be heard in his own defense. With the speaker, Truth was the foremost object, and he did not speak to please his audience. He tried to remember the martyr Stephen who made people so very angry by indulging in free debate.

Of course discussion implies false opinions, as where there are two, one must needs be wrong. But truth is mighty and will prevail. The speaker averred that the theological world, by terming certain discussion blasphemous or indecent, as effectually gagged free speech as did the old British laws and judges. The address closed with an earnest appeal to all to enjoy freedom of thought to the utmost.

During the intermission between the morning and afternoon meetings, the time passed pleasantly in social intercourse and friendly discussion. The tone of the gathering was neither solemn nor frivolous—a sort of camp-meeting air prevailing. Though many of those present enjoyed private hospitality, several hundred guest were bountifully, and without fuss or disorder, entertained by the well known landlord, Morgan, of the Elm Tree House.

The weather clearing away, the afternoon meeting was held in the grove. The crowd present must have numbered nearly or quite 800, and as the sun shone down through the leaves over the ladies' bright-hued toilets, and the flag hung on the platform, it made the audience cheerful and comfortable.

The afternoon discourse was decidedly radical. (Mr. Jamieson prides himself on going to the root of things.) The speaker devoted himself to showing up the "God-in-the-Constitution" movement, accusing the persons engaged therein of conspiring against American liberty by aiming at the union of church and state. The founders of our government were eulogized, and it was argued that they feared such a movement, and that the clergy, as a body, had never been the advocates of revolutions for freedom. Portions of scripture were read to show that the Bible did not advocate republicanism, hence the clergy were only consistent in favoring imperial governments.

THE BURLESQUE METHOD.

The question appears to be up for discussion whether the mission of the Freethought orator is one of instructing the people in the principles of mental liberty—what Colonel Ingersoll calls "intellectual hospitality"—or whether it is merely to mimic preachers, to be simply funny, and by contortion and quirk and grimace to make the groundlings laugh. Some of those described by the Pittsburgh Truth as "scrubs" have noticed that our great orator is not destitute of wit and that his auditors alternate between smiles and serious thoughts. These so-called "scrubs," having no wit of their own, borrow that of others, add to it the antics of the clown; and having succeeded in amusing a thoughtless element of the crowd, and having discovered that whereas Ingersoll's audiences laugh, and whereas their audiences laugh, have therefore resolved that they are another Ingersoll. They forget the difference between wit and harlequinry. It is generally acknowledged that the clown represents the lowest order of humor, and while he may be tolerated in the circus ring there is a feeling among serious Liberals that he is out of his sphere when he gets upon the Freethought platform. A lecturer distinguished chiefly for his ability to hold an audience through the medium of physical activity gave a course of exhibitions last winter at Salt Lake City, Utah. Financially the enterprise left nothing to be desired on his part, but what the leading Liberals of the place thought about it is set forth in the following memorial addressed to the performer:

SALT LAKE CITY, UTAH, March 10, 1888.

To Dr. J. L. York: We, the undersigned Liberals of Salt Lake, feeling that a more conservative course than the one adopted by you would result in greater good, therefore ask you to give this subject your most serious consideration. Facial contortions, nasal twang, mimicry, and ungraceful gyrations of the body are not the best methods of convincing

intelligent and thinking people. On the contrary, the tendency is to keep the above class away, and the yap and the small boys are taking their place, as was plainly demonstrated at your last lecture. We know that it is not necessary for the Liberal element to have recourse to wholesale abuse. The facts are in our favor, and we recognize in you the ability to present them in their most logical and pleasing manner, without resorting to such crudities. Mormon theocracy, as well as kindred fallacies, can be quite as successfully combated by using argument in lieu of abuse. We have heard you express delight at having been born in a free country and in the full blaze of the nineteenth century, when people are guided by reason and intelligence; why, then, would it not be better to use reason and argument solely, when addressing intelligent people? A little polished levity interspersed throughout a lecture has a tendency to keep your hearers in a good humor and is in good taste and beneficial, but any course adopted that insults the intelligence of the better portion of your audience is in decidedly bad taste. You sometimes seem to lose sight of the fact that the thinking portion of your audience, those most likely to be won over to our cause, are in the transition period of religious thought. Ridicule and sarcasm, as you know, have a tendency to engender bitter feelings, and rivet those whom we would benefit more firmly to their creeds. You can no doubt recall a period in your experience when you were earnestly seeking the truth, when such assaults on your belief would have resulted in fixing you more firmly in the old faith, and have caused you to denounce the one who had insulted your intelligence. The Liberals of this city are agreed that your coming here was most opportune and that the Liberal cause has been advanced, but a feeling of sorrow is being manifested because many of our most influential Liberals are being kept away by this objectionable and extravagant abuse of the various religious elements of our city.

The character of your audience is rapidly changing, and unless a radical change is made in your style the hoodlum element will soon predominate. The frivolous manner in which you sometimes refer to the religious world is fast engendering a feeling of contempt for our cause which will be very difficult to overcome. Already the Salt Lake Tribune, the only paper in Utah to which Liberals can look for help or and sympathy, is taking advantage of the character of your audiences, and your mannerisms also, much to the injury of the cause for which we are working. We cannot afford to furnish the Tribune weapons with which to assail Secularism. We are in a small way furnishing the "sinews of war," and insist that we have a right to be heard. With no unkindly feeling, and recognizing fully your special utilities to our great cause, but feeling nevertheless the absolute necessity of conformity with the line of policy indicated above, we are, Yours sincerely.

Here follow the names of twenty-two persons, members of the committee and otherwise instrumental in securing the presence of the magnetic artist.

It would naturally be supposed that a protest of this sort would have the effect of a hint, but it did not, and instead of cultivating a more moderate style the lecturer abused the committee. Furthermore, one of his supporters went into print in the Truth Seeker with the following affidavit:

I reside in Salt Lake City. About two years ago Samuel Putnam organized what was called the Secular Union, and filled about two columns of the Truth Seeker with gush about what had been done for Utah, then left for other fields. He returned in about a year after and found the Secular Union as he had left it, without one member added to the list, and not one single meeting had been held by the officers in charge. He gave us three "nice" lectures—that is, he did not hurt anyone or awaken any dead. He sold some literature and pocketed $50. The same organization—nothing done—no advancement made. Now comes Dr. J. L. York. He gives, per agreement, fourteen lectures, filling the Opera House every Sunday night, and on many occasions hundreds not finding room to stand. The officers of the Secular Union—I mean Samuel Putnam's pets—call a special Star Chamber meeting, then invite Dr. J. L. York to attend. The doctor goes, and to his surprise he is informed that he must stop speaking the truth: "We know you are doing a great work, but you see, we have a living to make, and you are too radical, too red-hot for us. We want a goody-goody man that will say the Methodists are doing a good work, the Baptists, Catholics, Congregationalists, and blue Presbyterians. We want to be all together, then we can have a fricasseed Mormon to gladden the nostrils of Jehovah." Now, who are the petitioners for this kind of thing? The officers of the Secular Union. And who are they? I answer, the president, a defunct seer, prophet, and revelator, who had four wives before the law declared otherwise; vice-president and other officers in the same category, and all now Spiritualists. Now, if this part of the proceedings had been the end of the insult to Dr. York, I should not have said one word, but a petition was signed by the Secular Union, with two or three exceptions, and circulated among orthodox churchmen to sign. If this had been all the thing might stop right there. But no; when the Secular Union officers and churchmen found out that Dr. York could not be moved from the straight path of manhood and honor, they, the Secular Union, gave up the Opera House previous to the last lecture, took away the piano, and discharged Dr. York's solo lady singer, without acquainting Dr. York, who paid for her services out of his own pocket. But the friends of Dr. York came to the rescue, paid the rent, put back the piano, got up a fine social, presented Dr. York with a nice gold-headed cane, and a floral gift, the emblem of truth, with eight hundred friends to say goodspeed to Freethought, independent of the petrified fossils at the head of the Utah Secular Union.

W. WELLOCK.

This left the committee in a bad light before the public, and they at once communicated to the press a reply, in which, after giving a resume of Mr. Wellock's complaint, they proceeded to upset that gentleman's statements as follows:

To begin with, Mr. Samuel Putnam did not on the occasion of a visit to this city two years ago organize the Secular Union, and after a year's absence return to discover that its officials had "done nothing," for the simple reason that that gentleman—who, by the by, did a great deal of good here, and paved the way for much of Dr. York's apparent success—did not organize the Secular Union until his last visit, and consequently, although a tolerably quick man in his movements, has had no opportunity up to the present to discover by personal observation what the Secular Union officers may have done.

In the second place, the officers of the Union did not organize a "star chamber," nor indeed, any other kind of a chamber; nor did they get up a "petition" against Dr. York and circulate it either among orthodox or unorthodox churchmen to sign.

They cordially welcomed Dr. York, and started in prepared to stand by him in a fearless exposition of unemasculated Freethought. On his part they simply looked for solid argument, combined with refinement of language and bearing.

For a time, in some respects, they were not disappointed. Dr. York gave some excellent lectures. His peculiar mannerisms were not entirely suppressed, but they were kept within reasonable bounds. His audiences increased, however, and emboldened by this indication of success, he became less careful, and added to his legitimate accompaniments of fun and humor, not only considerable of mimicry and low comedy, but something of sheer grimice, at the same time interlarding otherwise excellent arguments against theological absurdities with much coarse denunciation and abuse.

. . . . . .

A remonstrance or appeal to him on this subject was therefore resolved upon, which, after much trimming and pruning, so as to eliminate from it everything of an offensive character, was forwarded to him.

The appeal in question was intended at first to be of a strictly private and confidential character as between themselves and Dr. York; but the committee believing that the addition of the names of a few supporters of the Secular Union would reinforce their sentiments, and tend to show him that they were not alone in their views, a few of such names were added—and they were but few.

The signatures appended to the remonstrance, and falsely described by Mr. Wellock as those of "orthodox churchmen," are the names of as ardent Freethinkers as can be found in the country. Several of them were never churchmen in their lives, and the rest only such a good number of years ago, as was Dr. York, for that matter.

Now, we are not millionaires, nor are we troubled with any remarkable surplus of ready cash, but we will undertake as a committee to pay Mr. Wellock the sum of $10 per head for the names of any orthodox churchmen that he can produce from his own published list. The lie in this particular case can be easily nailed. Every one of the individuals referred to by Mr. Wellock resides in this city, and can be reached through the post, and we will undertake to furnish the exact post-office address of any of them to any person desirous of testing the question.

The remonstrance in question was forwarded to Dr. York by the hand of one of his special friends.

His own statement is that he never read it. He nevertheless felt it to be no less incumbent on him to be just as angry as though he had not only read but thoroughly digested it. From that time on he made a constant practice of publicly assailing the officers of the Union in an indirect way with innuendoes and side-thrusts, asserting, for instance, in a mysterious manner to his audience that "no man could throttle him," etc., much to the bewilderment of those from whom all knowledge of our objections to his course had been carefully withheld.

In regard to the "star chamber" meeting, concerning which the verdant Wellock knows so much, no meeting of the kind described ever occurred. A meeting arising out of, and, of course, following the production of the remonstrance, and to which Dr. York was invited, did occur But—mark the difference between the fact and Wellock's statement!—it was called solely for the purpose of extending the olive-branch to Dr. York, or in failure of so doing successfully, of ending the difficulty in some other way.

As already stated, Dr. York did attend this meeting, and the kindly words of the preamble were read in his presence. They were, however, scarcely uttered before he arose to his feet, and placing his hat on his head, as intimating his intention to depart forthwith, stated to the committee and friends present that he did not intend to allow them to explain one word to him in reference to "that paper"—meaning the remonstrance. After considerable effort to induce him to change his mind on the subject, he finally departed, having frustrated every effort to carry out the conciliatory purpose of the meeting.

Now a few words in regard to Wellock's further charges.

He tells your readers that the Opera House was given up previous to

Dr. York's last lecture, implying that, contrary to our engagements, Dr. York was left without a hall to speak in previous to the expiration of his agreed course. Nothing of this was done. The Opera House was retained and its expenses fully paid for every night for which he was engaged. Let us refer your readers, and particularly those residing in this city, to evidences of this fact, which many of them will remember.

After the delivery of Dr. York's first two lectures—just prior to his course of twelve, and just previous to his departure for California—a financial meeting was held to ascertain whether sufficient funds could be raised to insure his services for twelve additional lectures; subscription papers were opened on this occasion for the names of donators, and Dr. York not only agreed at this meeting, in the presence of many witnesses, for the exact number of twelve additional lectures, but he suggested himself to the meeting that the written heading at the top of the subscription papers should state that sums promised were for the term of fourteen, for the purpose, as he remarked, of including the expenses of the two lectures already delivered, the rent for which occasions was not then paid.

Furthermore, on the occasion of the delivery of the sixth lecture of the additional twelve, Dr. York made a speech in the Opera House, in which, in the presence of several hundred persons, he reminded them of the fact that the lecture of that evening constituted the sixth, and the exact half of the course, and he took particular pains to impress on them the fact that the remaining "six lectures" would be better than the first. For every one of those remaining six lectures, then stated by him to be due (as, of course, for the whole of the eight preceding ones), the expenses were paid, and for it we have receipts.

The further statement in the same article that we took away Dr. York's piano and discharged his solo singer, is equally misleading. The facts are, that the furnishing of a piano or singer of any kind—much less a solo singer—formed no part of our contract with Dr. York. The creation of a choir, together with the effort to provide and pay for a musical accompaniment, was an unsolicited and purely voluntary act on the part of the executive committee. Long before the conclusion of the course, Dr. York discourteously expressed his indifference to these efforts of the committee to enhance the interest of the meetings, rudely requesting on one occasion that a certain performance by the choir be "cut short," "as the people came to hear the lecture, not the singing."

The piano voluntarily provided by the committee as stated was reluctantly relinquished two evenings before the conclusion of the course, simply because the funds in hand were found inadequate to meet the remaining expenses. Dr. York's solo singer—a personal venture of his own—was not discharged by us, as stated by Wellock, only to the extent that she was discharged by the absence of the piano, without the aid of which she professed to be unable to sing.

The personal treatment of Dr. York by the committee should be understood in this connection. They undertook to raise among themselves, and otherwise collect, the full amount necessary for the use of the Opera House, and also for the payment of all his advertisements, turning over to him for his own personal use the whole receipts at the door. In this way they personally raised and attended to the expenditure, on account of his course, of a sum amounting to about $400, every cent of which he would otherwise have had to pay out of his own pocket.

By this generous arrangement—to use Mr. Wellock's choice phrase—he not only "pocketed" $50 for three lectures, as he charges Mr. Putnam with having done, but he "pocketed" from $50 to $70 per night for every evening of the whole of his last course.

While thus fairly treated by the committee, the question next in order is, How did Dr. York treat this body, who undertook and executed these responsibilities on his account?

The answer can be given in a few words. No sooner were the subscription lists, headed by themselves, well started, with every indication that the necessary amounts would be forthcoming, than he acted as though he had no further use for them. He was engaged to lecture under the auspices of the Secular Union, of which they were in this city the representatives, but, save and except in the case of the president of the Union, who was absent nearly the whole of Dr. York's engagements, he ignored them almost from the beginning, selecting any person he pleased to preside over the meetings, without any regard to the order of the organization constituted before his arrival.

Wellock's winding up statements as to the "coming of Dr. York's friends to the front," urged by a desire, as he represents it, to rescue this poor man, deprived of hall, piano, and solo singer, and give him a grand ovation as a testimonial of their independence of the executive committee, is just as reliable as all of his preceding assertions.

A meeting, with all the accompaniments of flowers, gold-headed cane, and a request for his return, it is true, did take place; but it was engineered by Dr. York himself, who dictated the order of the whole of the proceedings, including the request for his return, and mainly carried into execution by two characterless individuals, previously altogether unknown to Utah Liberalism.

The ovation in question was no indignation meeting on the part of the Liberals of Salt Lake City as against the officers of the Secular Union, as implied by the veracious Wellock. Nine-tenths of those attending had no knowledge of any difficulty existing between the committee and Dr. York; and it was generally supposed that the whole affair was got up under their direction; indeed, they were personally applied to for contributions thereto.

In reference to Mr. Wellock's attempted slur on the character of W. S. Godbe, the president of the Utah Secular Union, a man who we will venture to assert was never either a "defunct" or a living "prophet, seer, and revelator," to our own knowledge, and with whom, upon the wife question, we should take great pleasure in comparing the record of Mr. Wellock himself; this gentleman is known to the limit of a circle extending far beyond Utah itself as one of the distinguished "self-made men of America"—one who has done more than any other man to develop and aid the industrial development of this territory. This gentleman was elected without his knowledge to the office of president of the Union as a small tribute of respect to him as one whose money erected the first free platform in the territory, and who has in addition thereto spent tens of thousands of dollars in aiding the extension of Freethought principles.

Wellock's further implied charge that "all the rest of the officials of the Union are in the category" of former polygamists, and in addition thereto are all Spiritualists, exhibits the reckless character of the man. No one of them ever was a polygamist, and the two or three only who are Spiritualists were chosen as officials of the Union simply because of their well-known working qualities.

The various side-issues raised by Mr. Wellock draw the discussion away from the real question, which is this: Are "facial contortions, nasal twang, mimicry, and ungraceful gyrations of the body the best methods of convincing intelligent and thinking people?" That Dr. York employs these methods is not denied. His exurberance of gesture is well known. His backward and forward kicks and his habit of walking about the stage with a coat-tail under each arm, in order to illustrate some deep scientific truth, are familiar to all who have seen him deliver a lecture. We understand that others, observing his success in attracting crowds, have announced their intention of trying the "funny lay." In the interests of the cause, we hope they will refrain. Talmage, Sam Jones, and the Salvation Army will make themselves ridiculous, as usual, and the circus will be around sometime during the summer. In the mean time a calm and judicial style of delivery on the part of our orators will be appreciated in the way of diversity.

ZENO.

BOTH SIDES OF THE QUESTION.

At the regular semi-monthly meeting of the British-American Club last week the time was devoted to a debate between Judge Maguire and Senator Days, the former championing absolute free trade and the latter the highest protection consistent with life.

Judge Maguire believed that protection was a selfish policy, for it fostered the strong and crushed the weak. He did not believe in taxing one man to support another. Protection in America had built up some industries to the exclusion of all others. People should be allowed to follow whatever calling they saw fit.

Senator Days believed that cheap goods were an evil. Protection means to stop the influx of cheap goods. He read a roll of names a yard long of men who had favored protection in the past. He wanted everything made in America, even it could be obtained cheaper from abroad. He was for high Bessemer steel rails and a high tariff. He believed in building a Chinese wall around America and buying nothing of other nations.

Judge Maguire, in conclusion, said that he was glad that Senator Days had referred to China as a model country of protection, where wages are only ten cents per day.

AMONG THE WORKERS.

S. P. PUTNAM has made these lecture appointments from Aug. to October. Friends will please notice and arrange accordingly:

Pasco,	W. T.	Aug.	1–2	Salt Lake City,	Utah. Aug. 26
Cheney,	Or.	"	3,4	Murray	" " 27
Waverly,	"	"	5,6	Heber,	Utah. " 28,29
Rockford,	"	"	7	Denver	Col. Sept. 2
Spokane Falls,	"	"	8, 9, 10	Seward	Neb. " 5–6
Colfax,	"	"	11,12	Wahoo	" " 7–8
Walla Walla,	W. T.	"	14	Lincoln	" " 9
Pendleton,	Or.	"	15	Omaha	" " 10
Union	Or.	"	16	Creston,	Iowa " 11
Emmett,	Idaho,	"	18	Ottumwa	" " 12
Boise City	Idaho.	"	19	West Union	" " 16–17
Ogden	Utah,	"	21	Chicago.	Ill. " 23
Morgan	"	"	22	Pittsburgh	Pa. " 30
Coalville	"	"	23	Secular Union Congress, Oct. 5,6,7,8	
Park City	"	"	25		

MR. COURTLANDT PALMER.

The following biographical sketch is from the Social Science Review of Feb. 18, 1888.

Courtlandt Palmer was born in New York city, March 25, 1843. His father was a native of Stonington, Connecticut, and was the descendant of a family that settled in this country early in the seventeenth century. Leaving that state in his boyhood, he went to New York city, where, by his own efforts, he soon established himself in a position of wealth and standing. The mother of Courtlandt Palmer was one of the old Knickerbocker stock, the daughter of Mr. Richard Suydam.

He finished his school education in Mount Washington Institute, and from there went to Columbia College, where he remained until the middle of his junior year, when, on account of ill-health, he had to leave that institution. After that he entered Williams College, but eventually graduated from the law school of Columbia College.

In his youth and during the earlier part of his married life he was a member of the old Dutch Reformed church on Washington Square, but almost unconsciously to himself a new direction was given to his thought by the chance perusal of Herbert Spencer's little work on education, which, in the non-theological training its method imparted, in the development of head, heart, and hand, presented a complete contrast to his old theological conceptions of mental and moral advancement. The next work that engrossed his attention was Dr. John W. Draper's "History of the Intellectual Development of Europe." That book helped to confirm in him the impressions which had been previously produced by the other one. Taking a sociological point of view, it represented the course of human events—not as under the sway of an over-ruling and capricious providence, but as controlled by eternal and immutable laws, as vigorous and irrevocable in the birth, life, and death of a nation as in those of an individual.

The next Liberal experience of Courtlandt Palmer that needs to be noted was his introduction into and his connection with the New York (now the Manhattan) Liberal Club, where every Friday evening, some theme, political, religious, economic, or otherwise, was presented and freely discussed. The all-sidedness of that society was to him almost a revelation. It taught him that other men, both of brain and heart, had ample reasons for the faith that was in them, and for the doctrines they advocated. Gradually, through the influence of this club, and through his further study of such works as those of Buckle, Huxley, Tyndall, Haeckel, Buechner, and, above all, of Goethe, Spencer, and Comte, Courtlandt Palmer, with the aid of his philosophic friend, Mr. T. B. Wakeman, was enabled to formulate his creed as the Agnostic one of science, and his living faith as the religion of humanity.

Having thus found his moral latitude and longitude, the next point with Mr. Palmer was how to live up to his convictions. To that end he connected himself with, and was elected treasurer of the Freethinkers' Association of the state of New York, at whose annual conventions he was a frequent speaker. He also identified himself with the National Liberal League, now called the American Secular Union, the presidency of which he occupied for one year as the successor of Col. R. G. Ingersoll. The main object of that association was the complete separation of church and state. It also demanded and advocated the non-exemption of churches from taxation, the secularization of the Sabbath, the substitution of simple affirmation in the courts in place of the judicial oath, the prohibition of the Bible in public schools, and the abolition of national or state appropriations of public money for the support of chaplaincies in legislatures, etc.

In this, the American Secular Union, Mr. Palmer vigorously aided the efforts that society made to sunder and keep church and state separate, and to resist the ecclesiastical attempt made by means of Anthony Comstock in the attack upon the integrity of the United States post-office. Under the plea of preventing the tranmission of immoral literature, it was felt that his proceedings were direct attacks upon the liberty of thinking and writing, to which the liberty of mailing was a necessary accompaniment. Anthony Comstock's effort was therefore condemned by the Union, on the ground of its unconstitutionality—its impracticability—and also as involving a sort of immoral and inquisitorial paternalism, quite foreign to the genius of republicanism.

The above mentioned experiences, it may well be assumed, formed the preparation for what, we believe, Courtlandt Palmer regards as the principal work of his life, viz: "The formation and establishment of the Nineteenth Century Club" in New York, the aims and objects of which are thus defined by him, as its president:

"The Nineteenth Century Club has no constitution and no by-laws, its policy being to remain totally unhampered. . . While it will promulgate no 'ism' as its own, it proposes to discuss every 'ism' that is interesting the minds or agitating the souls of men in these days. . . . The basic idea of it is to surround intellectual freedom with the refined atmosphere of the drawing room. To this end the woman element is indispensable, and the membership therefore consists of both sexes."

The club has now been five years in existence, and every way has proven a grand success. About two years ago President Palmer opened its session with an address from which, in order to show that it has been true to its mission, the following extracts are submitted. After welcoming the new members, and thanking the original members of the club, more especially the ladies, for their prompt attendance, he said:

"This club no longer needs vindication. Its record is at once its defense and its boast, and that record is before the world. Radical and conservative have been alike welcome in its debates. On the widest range of subjects the ablest speakers have appeared. Many of these have been scholars of national, and some of world-wide fame.

"Freedom in this club implies freedom of discussion, if only it be courteously conducted. Many of you will hear views expressed on this platform utterly antagonistic to your own. You are, therefore, one and all, as you enter this forum, to come armed with the shield of toleration. The merest glance will show you that toleration, based on courtesy, is now an urgent need; for our age, it must be admitted, is an age of conflict in ideas.

"The question now arises—Shall this conflict to which I am alluding (the conflict of religious beliefs) be fought out upon the field of war, or in peaceful clash upon the platforms of such clubs as this? for that, I believe, is the main issue before our civilization. In that question the lofty mission of this club becomes revealed. Our aim is peace through peaceful strife. Our hope is in the survival of the fittest, the moral fittest, as we set conviction against conviction in the struggle for existence. Our aspiration is for a finer taste, a deeper insight, a wider love, a more heroic will, that we may 'judge righteous judgment,' and come more truly 'to love our neighbor as ourselves.'"

Mr. Palmer is medium in size, being not more than five feet eight inches in height. He has light brown hair and a fair complexion. In politics for a long time he voted the Republican ticket; latterly, however, he has been connected with the Anti-Monopoly League, having been elected one of the directors of the central board, and chairman of the third assembly district. He has often spoken at labor meetings in favor of what may be called a co-operative, as opposed to the present competitive system. His advocacy of a commutation of the sentence of the Anarchists will be understood by those who peruse the interview of our reporter with him published in a late issue of the Social Science Review. He is also deeply interested in favor of technical and industrial education, and lately contributed $10,000 to the support of that cause. Notwithstanding the universality of his labors in the field of reforms, Mr. Palmer has rarely known what it is to enjoy good health, and, but a short while ago, in May, 1886, he was obliged to go to Europe in order to recruit his strength.

In conclusion, let us state that though born on the conservative side of the fence, amid the giddy whirl of fashionable society, Courtlandt Palmer's sympathies have ever been exhibited on the side of Liberal reforms now agitating all civilized countries. Furthermore, let us add that we have reason to believe that it has long been his desire that he (and others like him) might become the link or bridgeway to bring radicalism and so-called respectability to a better understanding the one with the other. Though

COURTLANDT PALMER.

the time may not yet be ripe for us to attain the absolute religious freedom which Mr. Palmer asserts to be the most important of all the reforms, yet he is justified in claiming that the matching of thought against thought, and conviction against conviction, together with the reasonable commingling of the knowledge of the people, will form a preparation of the soil on which a tree of morality, science, and religion can be planted, beneath the spreading branches of which our race may find that repose which human beings have so long and ardently desired.

NO WORD CAME.

The Examiner of this city printed the following last Monday morning: Courtlandt Palmer and Stephen Pearl Andrews had an agreement that the one who died first was, if possible, to communicate from the spirit land with the survivor. A year was to be allowed for the communication to be had, and in case they did not the conclusion was to be that the theory of spiritualistic intercourse was false.

Andrews was a Spiritualist, Palmer an unbelieving investigator. He and Andrews, who was commonly called the "Pantarch," together founded the Colloquium, a society of philosophers of divers views, to meet for discussion. That was the origin of the Nineteenth Century Club, of which Palmer was the president and chief financial sustainer.

The two men were anxious to settle the question while, at least, one lived as to whether the spirits of the dead communicated with the living, so they made the agreement described. Each memorized a sentence, and this was, if possible, to be sent by the one who died to the one who yet lived through some medium hundreds of miles away. Nobody else was to know what the words were.

Andrews died last autumn,* and Palmer, although without faith, awaited for the promised message. It did not come. The "Pantarch" was frequently represented as speaking through various mediums here and there, but he did not mention Palmer or the compact.

Not long before Courtlandt Palmer's death he talked with several friends about the unkept promise made by Stephen Pearl Andrews and declared that if the expiration of the year did not bring the proof to the contrary, he should set down Spiritualism as a sheer delusion. As he died before the end of the year and without, so far as is known, disclosing the test sentence to anybody, this attempt by two members of the Nineteenth Century Club to ascertain the truth of Spiritualism comes to nothing.

CONSTRUCTIVE LIBERALISM.

MEETINGS, AND HOW TO MAKE THEM INSTRUCTIVE AND ENTERTAINING.

Our Liberal friends are apt to think that the only way to keep up an interest in our meetings is to secure able and popular lecturers. No greater mistake could be made. To listen occasionally to good lectures is a privilege and a luxury, but to indulge in them as a steady diet, their effect will be imbecility and decay. Our object is not to produce a generation of indolent, passive, admirers of other men's work, but to secure an army of clear-headed, robust thinkers, readers, speakers, and workers. To accomplish this each one must have something to do, and they should be very sure that they have the fidelity to do it. An active, conscientious, working Freethinker is above all price. An indolent, aimless, passive Freethinker is of very little use. We think that the churches are laboring to disseminate and perpetuate the errors and superstitions of a barbarous age, and that those errors and superstitions produce most pernicious effects in society, and cause the enactment of laws that seriously interfere with our rights as citizens. We believe that when crude errors and superstitions give place to truth and knowledge, the narrow clanishness of sects will be succeeded by a cordial fellowship; that the arrogance of dogmatism will give place to the conscientious study of truth; and the impudence of self-righteousness to the unpretending modesty of true charity. When this is achieved we may expect to be relieved from the oppressive laws enacted at the dictation of priests that now infringe on the rights of all outside the church who refuse to be either bigots or hypocrites.

Our meetings will be most effective in promoting our cause, and most instructive to others, when we make them most useful to ourselves. In order to disseminate truth we must first obtain it. Our meetings should be schools for the study of truth, as well as for the exposure of error; and here every individual should bear a part. Each one may be, at the same time, both a leader and learner. Every Freethinker should study the Bible carefully, thoroughly, critically, that he may know just what it is. He needs also to know the history of the Christian church, its changes, modifications, and characteristics in the different periods of its history; the history of its doctrines and their origin; how much of them is taken from Judiaism, and how much from paganism; how much from Jesus and how much from Paul, and how much from the evil devices of the priests and monks. Even a brief study of Christianity will show how very little of what is now called Christianity was ever taught by Jesus Christ.

We should also study the present union of "church and state" in our own country; how much our politics and our legislation are directed by the church; how largely it draws on the state for funds, and how extensively it furnishes insane persons, criminals, and paupers for the state to care for. Any one of these branches will furnish a rich field for study and discussion, and each may be taken up in turn. When we come together at our meetings, with pleasant countenances, earnest purpose, and cordial greetings —all being prompt to time—nothing is pleasanter than a prompt and joyful song. It should come—not reluctantly, unwillingly, and after much hesitation, persuasion, and delay—but spontaneously, cheerfully, and as the natural expression of earnest, happy hearts. The value of music cannot be overestimated. It soothes, harmonizes, exalts, inspires, and stirs the energies to sublime effort. All nations, through all time, have felt the power of music. The battle songs of Cromwell's men, the war songs of the savage, and the martial bands that lead great armies, have all testified to the charm and power of music; and the churches make it a very prominent attraction. Freethinkers should always, if possible, secure an abundance of music, and it should always be cheerful and stirring.

Then, after one or two short addresses, the time may be very profitably and pleasantly spent in reading or reciting short selections, five-minute speeches, relating appropriate anecdotes, etc.; and all enlivened by frequent music. Let those who can speak be appointed to that duty, and always with the understanding that speeches must be short, earnest, and never ill-natured.

For selections, a living fountain of them can be found in Emerson, Ingersoll, Alcott, Whittier, and a host of others, as well as in all the Freethought papers. Any one, male or female, can find a selection and read it, and the benefit to the individual who reads or recites is very great. This food and exercise for the mind creates a livelier interest in important questions, enlarges the range of knowledge, and gives increased facility in thinking, reading, and speaking. Above all, it cultivates in the individual a higher, purer, and stronger character. In all these exercises it is important that beginners should feel that they are among friends who are ready to help them, and not among critics who are looking for defects. Meetings conducted in this manner can not fail to be both entertaining and profitable. A small but regular contribution should be made, a portion of which should be expended in choice Freethought literature for circulation among thoughtful people who are not afraid to read.

An organization working on some such plan will be independent of outside aid, and much more intelligent and prosperous than one depending on distinguished lecturers. Then when good lecturers come from abroad, they will find a field all ready for the harvest; a field in which they can accomplish ten times as much as they can in places that entirely depend on them; a field, too, in which it will be a luxury for them to work, while the association will enjoy the luxury of their help. The plan here proposed—or some other plan quite as good—is perfectly practicable in every locality where an organization is formed, and if carried on faithfully, the nucleus will grow till it can have a hall and library of its own, where Freethought and free speech is at home. If all our Unions would rouse themselves to action as

*Stephen Pearl Andrews died May 21, 1886.—ED. FREETHOUGHT.

they should, following the example of Boston, Chicago, Waco, Silverton, and a few others, the Secular Union would become a power, and the five "percent" of our population known as "the evangelical churches," would no longer dictate legislation for the "ninety-five per cent" of the people. Ignorance, superstition, and bigotry are organized forces in the church, and they act in unison. Can not Freethought, truth, and light be also organized and act in unison? Let us try it more vigorously than we have yet done.

The history of the Christian church should be especially studied; its vices and its virtues, its sincerity and hypocrisy; the ignorance and crimes, as well as the sincerity, of the men who made the creeds; its devotion to superstition and its fiendish cruelty should all be known in order to form a just estimate of the institution that claims to be the repository of all knowledge and virtue. In this study, Dr. Draper's work on the "Intellectual Development of Europe," also his "Conflict Between Science and Religion," and Lecky's "History of European Morals," will be found to possess a flood of light and a fascinating interest.

And last, as the crowning glory of our acquisitions, our associations should be schools for the study and practice of virtue, and for the development of better types of character than are usually found either in or out of the churches.

We should make our meetings more useful and attractive to adults than the churches; more instructive and entertaining to the young than the Sunday-school. This can easily be done if all will join in it. J. W. NORTH.

THE DECLARATION AND GOD.

From the Portland Oregonian.

A communication addressed to me in your issue of July 18, with regard to the Declaration of Independence and the Nine Demands of Liberalism, requires notice. In order that the question may be fully understood I herewith state the Nine Demands of Liberalism exactly as they are:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Your correspondent asks the following questions:

1. Does not the Declaration of Independence say: "When in the course of human events it becomes necessary for the people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth that separate and equal station to which the laws of nature and of nature's God entitle them," declare that God is the author of nature and of the laws of nature; the author of the laws of national origin, action, and life? Was not the first utterance of the American people as a nation a recognition of the existence and attributes of God that he is the great first-born of all things?

To this I reply: The Declaration of Independence was written by Deists. Paine, Washington, Franklin, and Jefferson were Deists and not Christians, and naturally their sentiments found casual expression in the Declaration. But these sentiments contain nothing vital. Drop out the word God, and all that might refer to such a being, and not one of the great ideas of that immortal document would be weakened. The reference to God is merely incidental. It is a part of the rhetoric of the Declaration, but its essential meaning derives not a particle of force from any theological idea that it contains. Its authors were not metaphysicians, but statesmen. They were not discussing theology, but politics.

The Declaration does not say that God is the author of nature any more than it declares nature is the author of God. The phrase, "Nature's God," might, for all the Declaration says to the contrary, mean a product of nature, as well as a cause of nature. The Declaration does not decide this subtle question, but I would not be at all surprised if the fathers of the republic would agree with Ingersoll that "an honest God's the noblest work of man."

The Declaration does not declare that God is the author of the laws of nature, nor hint at any such supernatural origin. Without doubt the writers of the Declaration believed the laws of nature to be eternal. The Declaration does not declare that God is the author of the "laws of national origin, action, and life." It is entirely silent on the matter.

The Declaration does not recognize any attributes of God; only his existence. I suppose your correspondent is ignorant of the distinction between existence and attributes. The Declaration simply admits existence, but says not one word about attributes.

The Declaration does not say that God is a "thing," or a "born thing," or a "first-born of all things." I must confess that the theology of your correspondent is perfectly original. In all my reading and study—and I was three years at a theological seminary—I never heard God called a "thing" and a "born thing" at that. What marvelous philosophy! Out of what egg was God born, and who laid the egg? Was there a hen before the egg in order that God, a "thing," might be "born?" I can confidently affirm that the authors of the Declaration never had any such theology—and who has, except your correspondent? If Christians wish the intellectual respect of the world they must not select for "champion" a man who calls God a "thing" and a "born thing." I wonder what there was before God was born.

Again the question is asked:

2. In the declaration: "We hold it to be self-evident that all men are created free and equal," does not the Declaration of Independence recognize God as the creator of man and base all other ideas in regard to man on that idea?

I answer that the Declaration does not recognize God as the creator of man, the Declaration does not say who the creator was. It might be nature, matter, force, for anything the Declaration says to the contrary.

Again the question is put:

3. In the declaration: "We hold it to be self-evident that all men are endowed by their Creator with certain inalienable rights—life, liberty and the pursuit of happiness," does not the Declaration of Independence recognize God as the author of all human rights, all political rights? Does it not declare that governments are instituted to preserve their rights, not to bestow them? That neither government nor the people, whose consent gives to government its just powers, can bestow them? That God alone can do this?

I answer that the Declaration does not recognize that God is the author of all human rights. It does not say that he is the author of political rights. The Declaration does not say that God creates rights. Has not God, if there is one, rights? If so, who made them? Are not rights eternal like the relations of mathematics? The Declaration does not declare that God can bestow rights, any more than it declares that governments can bestow rights. Rights exist in the nature of things; and the Declaration says nothing to the contrary of this.

Again, it is asked:

4. In the declaration: "We appeal to the Supreme Judge of the world," does not the Declaration of Independence recognize God as the judge of nations, governments, and men in political, governmental, and national life and action? That nations, governments and men are responsible to God as their judge for all political, governmental, and national life and action; and will be rewarded or punished by him for such life and action?

I answer: The Declaration does not say that God is the supreme judge. The supreme judge might be humanity itself as well as God for anything the Declaration says to the contrary.

The Declaration does not say that nations or men are responsible to God, and it does not say that nations or men will be rewarded or punished by God. It says nothing whatever upon the matter.

Again your correspondent asks:

In the declaration: "With a firm reliance on the protection of divine Providence," does not the Declaration of Independence recognize God's control over nations and men in political, governmental, and national life and action as the source of their success and prosperity, and appeal to him for protection and success in political, governmental, and national life and action?

I answer: The Declaration does not recognize God's control over nations and men. It does not say who the "Divine Providence" is. It might, for all the Declaration says to the contrary, be the wisdom of humanity, or "the consensus of the competent."

The Declaration does not say that God is the source of the success and prosperity of nations or men, and it does not appeal to God for protection or for success. They do say, "For the support of this Declaration, we mutually pledge our lives, our fortunes, and our sacred honor." They were self-reliant.

Your correspondent brings me to the book. We stand by the book—no more, no less. It teaches not the mass of theology which your correspondent would put into it. Its authors were far too wise to load it down with such metaphysics.

The Declaration is a political document. Its authors were Deists, and they wrote as Deists incidentally, not essentially. When they came afterward to formulate the ideas of that Declaration into the Constitution "to form a more perfect union," they, no doubt, considered the question, and that the union might be "more perfect," omitted entirely the name of God in the organic law of the land. The fathers of the republic fully answer all the questions of your correspondent. It was their purpose to form a purely Secular covenant in accordance with the Nine Demands of Liberalism.

Nothing but Deism can be made out of the Declaration of Independence. There is not a particle of Christianity in it, not a reference to the Bible or to Christ. If we take the Declaration as a legal document it would exclude all particular religions from the government, and Christianity would have to go with the rest. The utmost logic of the Declaration could only make this a nation of Deists like Voltaire, Paine, and other great Infidels. It would not make it Christian, and the Nine Demands of Liberalism would thus be in harmony with the Declaration. In contracting a treaty with Tripoli in the year 1797, George Washington, president, said: "The government of the United States is not in any sense founded upon the Christian religion." President Woolsey of Yale College, in 1873, said: "In the United States Christianity has as little to do with the law, and the law with Christianity, as possible. The Constitution of the American government would require little if any change to adapt it to a nation of Mohammedans."

President Garfield, in Congress in 1874, said: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property any where in any state in the nation should be exempt from equal taxation, for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

President Grant said in 1875, "Let the church and state be forever separate."

These are sufficient answers to your correspondent. The Constitution of the United States, President Washington as official head of the government, president Woolsey of Yale College, President Garfield, and President Grant, wise and just representatives of the American republic, all declare against your correspondent and place him in the wrong—and there is not a single signer of the Declaration of Independence but would scout the ridiculous twistings of these Deistic expressions in which your correspondent indulges. The civilization of to-day forbids the classing of men and women as "things." They are persons. But your astute correspondent classes God as a "thing," and places him below the legal status of man and woman. Men and women are "born," but they are not "born things," as this marvelous theologian declares that God is. If his interpretations of the Bible are like his interpretations of the Declaration of Independence, then, beyond a doubt, he can prove from scripture that "the moon is made of green cheese." SAMUEL P. PUTNAM.

MOSES WILL CONDUCT A CAMPAIGN.

From the New York Star.

A new political party is to be put into the field. Externally it will be only a welding together of Labor Unions, Prohibitionists, Greenbackers, and Female Suffragists. In reality its roots will run much deeper. It is being organized by Messrs. Philbrook and Dean, who conduct the "Church of Nature" at No. 271 Dearborn street, Chicago, and it expects to hold a great convention in the Auditorium about the middle of August.

Circulars announcing this important movement have been furnished to the press. They advocate the nomination of a "candidate who will favor a change in the policy of the government, check the power of monopoly, support the cause of prohibition, gradually change the banking system, and grant equal suffrage to women."

Mr. Dean sat in his office. A litter of correspondence lay around him. The works of his partner were on a shelf above him and seemed to preside over his labors. They are entitled, "Mating in Marriage," "What and Where is God?" "Work of Electricity in Nature," and, greatest of all, "The Spirit Control of People."

"A wonderful man Mr. Philbrook," said Mr. Dean. "I think, sir, that he has the most delicate organization in the world for receiving spirit impressions."

"What about the new political party?"

"That is a great movement, is it not? We have had expressions of sympathy from every part of the country. Delegates will come to our convention from all but the Southern states. We shall, perhaps, make less noise than the Republican convention. But our work will be quite as thorough. And, what is more, we shall elect our nominee."

"Then, neither Harrison nor Cleveland will have a chance?"

"Not a ghost of a chance."

"How did the movement originate?"

"Mr. Philbrook received a spirit communication from Stephen A. Douglas. I have it here."

"Does Stephen A. Douglas, as a spirit, write letters?"

"He communicates with Mr. Philbrook. And the signature of his letters is just as he wrote it in life. I was a postmaster formerly and thousands of Douglas's letters passed through my hands. I could tell his signature in an instant."

"What was the communication?"

"Simply this. He bade us form a new party. He said that the old parties had no hold on the people. He promised us the support of the spirit world in forming the new party. 'Remember,' said he, 'that we spirits are with you; we are neither Republicans nor Democrats; we want a new party.' To this end he bade us send circulars to the press announcing this new party, and desired us to distribute a large number of copies of a paper called Liberty Library, containing a photograph and biographical sketch of Mr. Philbrook."

"Will Mr. Philbrook be the nominee?"

"Mr. Philbrook is an extraordinary man," said his partner, evasively.

"Would he make a good president?"

"Excellent."

"Have many other spirits promised to support the movement?"

"Lincoln is with us."

"How do you know?"

"Lincoln has been importuning Mr. Philbrook ever since last November to form the new party. We count on his powerful aid."

"Is General Harrison's grandfather on your side?"

"We hardly expect his active assistance. Family reasons may estop him."

"How about the latest generation of statesmen?"

"We have most of them."

"Garfield, for instance?"

"We have not heard from Garfield. Garfield was a bitter partisan. At the same time, as soon as they enter the spirit world, most statesmen throw off their party ties. Some who were rabid in their lifetime are with us in this movement."

"How will the spirits hold the convention?"

"They will control the delegates. Thus, a delegate from California may be Abraham Lincoln. A delegate from New York may be Stephen A. Douglas. Each spirit will select a delegate, and will speak through that delegate's mouth."

"Will the spirits be controlled by other spirits?"

"Certainly. The spirits have a regular organization like an army. The general gives orders to the colonel, the colonel to the captain."

"Are Lincoln and Douglass generals?"

"Oh, dear, no. Have you not read Mr. Philbrook's greatest work? Lincoln and Douglas are both, I think, controlled by Moses."

"Then Moses will take an active part in the convention?"

"Quite active. We shall model the party on the lines of the Children of Israel. The party organization of Moses will be ours. Mr. Philbrook has obtained this organization direct from Moses himself."

"How about Isaiah and Jeremiah?"

"They will be there."

"And Daniel?"

"Probably."

"And the minor prophets at large?"

"I think Mr. Philbrook has heard from them."

"And you expect success?"

"We are sure of it. How can we fail when we have the support of the entire spirit world? We shall nominate our candidate by acclamation."

"And that candidate?"

"There can be only one," said Mr. Dean, looking proudly at the shelf where his partner's works reposed.

JUDGE ARNOLD KREKEL.

From the Kansas City Times.

Judge Arnold Krekel was one of the oldest federal judges in the country, both in age and in the length of time he had served upon the bench. He was born near Langenfeld, on the Rhine, in Prussia, 73 years ago, and came to this country with his parents in 1832, and had since resided in Missouri, where his father settled. Before emigrating he had received a village school education, to which he added three years of instruction in St. Charles College. Among other studies he took up mathematics, and at an early age became a surveyor. He was once a United States deputy surveyor, and was twice elected county surveyor of St. Charles county. In 1842 he was elected justice of the peace, and soon after began the study of law. He was admitted to the bar in 1844, and shortly thereafter was elected county attorney, an office he held a number of years. In 1850 he established the St. Charles Democrat, and was for a considerable time its editor. In 1852, Mr. Krekel, still a young man, was elected to the Missouri state legislature, and while a member of that body voted for the first railroad appropriation granted by this state. When the civil war broke out he enlisted in the Home Guards of St. Charles county, out of which he organized a regiment for actual service. He was elected colonel and served throughout the rebellion. He was a member of the constitutional convention of 1865, became its president, and February 11, 1865, signed the ordinance of emancipation, by which the slaves of Missouri were set free. It was while the constitutional convention was in session that President Lincoln appointed him one of the federal judges—March 9, 1865. His was one of the last names sent to the Senate by the martyred president. The western district of Missouri, to which he was assigned, had then but one division, court being held at Jefferson City. In 1879 the district was divided and he moved to this city, which had been made one of the places of holding court. The lawyers of Kansas City all speak in the highest terms of Judge Krekel's ability. He has made a name, they say, which will exist as long as law. Some of his decisions have taken rank as authority, and have been accepted as final. Noteworthy among these have been his decisions in cases of bankruptcy. Bankruptcy was his specialty, and it is said that the bankrupt law as it exists to-day is more the result of Judge Krekel's work than of any other judge in the country. In all bankruptcy cases his decisions were accepted as a finality, and there was no thought of an appeal. His death was due to general debility. His passing away was peaceful and painless, and at his bed-side at the final moment were his grief-stricken wife and daughters. He fully realized that his end might be near, and spoke of it several times to his still hopeful wife. He requested her not to wear mourning, saying that death was as natural as birth, and that the emblems of mourning were unnecessary and useless. He was very much averse to ceremony, and requested that the last rites be as simple as possible. It was his wish that he might be laid to rest at St. Charles, where his first wife and two children are buried, and thither the remains will be taken. Although of Catholic antecedents, Judge Krekel was a pronounced Agnostic, and his children and immediate relatives hold liberal religious views.

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the laud.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres.,
E. A. STEVENS, Sec.,
CHAS. ECKHARD, Treas.,
E. B. FOOTE, JR., Ch. Ex. Com.,
MATTIE A. FREEMAN, Ch. Fin. Com.

FORTUNATE is that nation which is great enough to know the great. How poor this world would be without its graves, without the memories of its mighty dead. Only the voiceless speak forever.—Ingersoll.

THE Sinaloa Colony Club meets August 5, at 2 P.M., at 39 4th st.

MYSELF.

You tell me, O my journalistic friend,
That you would blazon on your frontispiece
The head and front of my poor portraiture,
And with it you request that I should add
Some statement of my life—its work,
Its hope and aim.
The compliment I thank you for,
For what am I that thou
Art mindful of me?
The individual is so exceeding small,
Humanity is so surpassing great,
We all, compared to it, are but as water drops
Unto the liberal sea.
For each, then, unpretendingly,
To run his course, "unresting but unhasting,"
In the orbit of his life:
This, this, the duty and the glory is,
This, this, the satisfaction,
This, this, the triumph mastering
All transient failure or success.
The narrative
That I would fain have men relate of me,
Is what shall be engraved upon their hearts and minds
By the impress of my character.
I therefore covet not the sculptor's chisel
Nor the limner's pen
To point my virtues to the populace.
That I shall often err, as heretofore,
I doubt not:
Herein I crave indulgence
As doing in my humble way my meagre best;
But I propose to struggle on and up
Toward the lofty table-land of hope,
And there inhale the new and morning air
And bask more gladly in the rising sun
Of Liberty.
Let one and all join hands in this grand pilgrimage,
And proffer each to each, and all to all, encouragement and aid.
I've said enough;
My life, let it henceforth exclaim! —*Courtlandt Palmer.*

A CATHOLIC INDULGENCE.

I would like to know what an indulgence is, and I ask because I see in the "British American Citizen" that the Boston school board has decided that Swinton's history must go, because the Catholic priests object to it on account of this clause:

These indulgences were, in the early ages of the church, remissions of penance imposed on persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered of all his sins.

That is according to history, and in a book called "The Tax of the Sacred Roman Chancery," are the exact sums to be levied for the pardon of each particular sin. Thus: For simony, 10s. 6d.; sacrilege, 10s. 6d.; taking false oath, 9s.; robbing, 12s.; murdering a layman, 7s. 6d.; laying violent hands on a clergyman, 10s. 6d. And so on, a long list in the whole. It was this indulgence business that stirred up Martin Luther, and helped to bring on the Reformation.

The dictionary gives this definition of an indulgence: "In the Romish church remission of the punishment due sins, granted by the pope or church, and supposed to save the sinners from purgatory."

Mr. Swinton's book is correct when it says that the Catholic church claims to forgive sins by granting indulgences. Here is the proof of this, in the "Boston Catechism," published for the use of the Catholic church, and approved by the Rt. Rev. Bishop Fenwick:

Question—What is an indulgence?
Answer—An indulgence is the remission of the temporal punishment due sin, either in this life or the life to come.

This language plainly means that the Catholic church professes to have the power to forgive sin; and yet, when we have stated this to Catholics, they have always denied it!—Investigator.

CIRCUMSTANCES over which we had not sufficient control to be effective make this issue of FREETHOUGHT a day late. Workmen and artists sometimes act on the principle of never putting off till to-morrow what can be done the day after.

Freethought Draws the Lightning Down.

[We are glad to print the following letter. As it was probably not written for publication, the name and address of the author are withheld.—ED.]

PHILIP COWEN, ESQ., Petaluma, Cal., *Dear Sir:* Your kind letter informing me that the valuable paper, FREETHOUGHT, would be sent me free came duly to hand, and sure enough in a few days it came, and I found it filled with matter of great interest to me. Some two weeks ago I had been sitting at a desk in the agent's office nearly the whole day, engaged in writing, and though it had been raining very hard for more than an hour I had continued to write; but it grew quite dark from a cloud that was passing overhead at the time, and I arose and covered my paper with a large blotter and then laid the U. S. Revised Civil Statutes on it, and went into the next room to get a drink of water. In one minute the whole corner of the house was torn away and shivered into splinters, and a dog that had been lying at my feet for some hours was instantly killed, as I should have been if I had remained a minute longer. And I should have been not only killed but terribly mangled with the shattered timber of the house; but I was not even shocked by the bolt. If I had kept my seat and been killed, there is a cranky preacher here, sent out by the Methodist churches as a missionary, who would have said that providence did it because I was an Infidel. But the poor superstitious Indians say that the Great Spirit came down from the happy hunting grounds and whispered in my ear to cover up my paper with that large book and leave at once, and what makes them believe it the more is that though it had been storming for some hours we had not had any thunder and lightning, and the crash that tore up the house was the first we had seen or heard. So, you see that the idea of the poor savage places their god high above the idea the Christians have of their devil miscalled God. When D. M. Bennett was bathing in the Jordan river, and came very near being drowned, I read of it in the New York Truth Seeker, and said to my wife, "How the Christians would have howled about it if the grand old man had been drowned in the same little turbid stream that their God was baptized in." They would have said that the little river became indignant when the great Infidel dared to thrust his sinful body into its holy waters. So would the pious Hindoo say if a devout Christian should attempt to pollute the waters of the Ganges in the same manner, and should be drowned in the outraged and enraged water of that sacred river.

But all the religions of man are alike unreasonable and foolish, and their gods are monster devils or idiots. If there is any being or anything in the whole universe that is worthy to be called God, it must be an intellectual man, one who looks upon nature as it is, and one who can see the many imperfections of this world, and is not afraid to point them out to all the rest of mankind. If this world was created by a being who had the power to create just any kind of a world that he desired to create, that being was either an infinite fiend or a consummate fool. And as I cannot believe either of these theories, I am compelled to believe that nothing ever was created, and that the theory of Charles Darwin is the most correct. And if that be so, man is the highest organism in all the universe. Nature produces man without purpose, and obliterates him without regret. She hears no wailings of the bereaved widow, nor sees the dropping tears of the stricken orphan. She is neither merciful nor cruel; she does not weep; she does not rejoice; she does not frown; she does not smile; she is neither flattered by worship nor melted by tears. She knows no distinction between the growl of the tiger, the roar of the lion, and the scream of the hungry eagle, and the prattle of babes, the bleat of the lamb, and the singing of the merry mocking bird. She appreciates no difference between the poison in the fangs of the serpent or charity in the hearts of men; and through man, and man alone, does nature take cognizance of the good, the beautiful, and the lovely. I would love to believe that we would all live again and forever, but I am compelled to believe that death is an eternal sleep. The truth is, it is just as unreasonable that I should live again after I die on earth, as that my faithful horse or dog should live again. But I must close, after thanking you and all concerned in it for the kindness shown me in sending me FREETHOUGHT. It is a gem.

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - AUGUST 11, 1888

THE North American Review for August has a splendid article from the pen of Robert G. Ingersoll on "The Divided Household of Faith."

FROM an Eastern clergyman we have received a letter containing this sentence: "I see in the sample copy you sent me reference is made to an infamous old impostor, Clark Braden by name, who is now on the Pacific coast." We admit having made reference to such a character.

A RAVING-CRAZY lunatic named Catz was arrested on the streets of this city last week while proclaiming that he was "Death" embodied to warn Colonel Ingersoll of the errors of his ways. There is another lunatic in New York, called Harrison the Boy Preacher, who thinks he has a similar mission.

IT is understood that Governor Waterman will proclaim Admission Day, September 9, a legal holiday. This year the celebration will be deferred until the 10th because the 9th falls upon Sunday; and Sunday, appointed by a Roman emperor as a day of superstitious observances, is too holy to be desecrated by celebrating the birth of a state like California. We are ruled by a dead cutthroat.

WHAT kind of a story is this we hear? A reverend gentleman, J. V. Dundas by name, of Rice county, Minn., loses his baggage at Jersey City, N. J., made up of Indian shawls, men's and women's underwear, and high-priced cigars, which he was endeavoring to smuggle ashore from the steamer Rotterdam by means of a false bottom in his trunk! What can be expected of the sheep when the shepherds go thus astray?

BELVA LOCKWOOD, Woman Suffrage candidate for president, has chosen Mrs. Cynthia Leonard, of New York, for manager of her campaign. For this reason Susan B. Anthony and other prominent woman suffragists, it is reported, will retire from Mrs. Lockwood's support, their excuse being that Mrs. Leonard is not orthodox on the marriage question. Herein a great mistake is made. Mrs. Leonard on the subject of marriage is too orthodox for the orthodox. She is conservative to the extent of believing largely in celibacy. Her plainness of speech touching the question may be set down against her prudence, but she would resent the imputation of advocating anything beyond the most restricted association of men and women compatible with the preservation of the best specimens of our race. That she should be misunderstood is quite natural, and probably it is of no great importance anyway.

UPON the return of Charles M. Plum, one of the trustees of the School of Mechanic Arts, and Judge John H. Boalt, secretary of the board, steps will probably be taken to establish the school of arts for which an endowment fund of $540,000 was bequeathed in the famous will of the late James Lick. It is proposed to purchase property and erect buildings in this city at a cost of about $100,000, and to retain the balance of the $540,000 as an endowment fund, the interest of which will be used to operate the institution.

HERE is one of the declarations of the "Jesuit's Vow," a copy of which the Boston Investigator has in its possession: "I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. . . . I do declare from my heart, that the pope is Christ's vicar general, and hath power to depose heretical commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed."

NEWS AND NOTES.

This week has been full of ups and downs, good luck and bad luck. They say that one must have a certain amount of bad luck anyway, in order to carry out the law of compensation. I have had enough bad luck to last me the rest of the journey, and so from now on to congress I expect only good luck.

The lecture at Portland, Friday, July 27, was most favorable. The hall was full, and great interest was manifested in future work. A committee was appointed for preliminary organization. There have been many difficulties in the way of advancement at this point. Integration and disintegration have gone together with about equal pace. There is, however, a deep and earnest element of reform, and I believe the spirit is now awakened that will not be satisfied with anything less than victory. The friends called together at the close of the lecture adjourned to meet for further action at the office of Mr. Jeldness. Headquarters will be found somewhere for lectures, sociables, etc. Pecuniary support was pledged to the American Secular Union, and, so far as Portland is concerned, "the morning light is coming."

One of the disappointments of the week was the misunderstanding about Gray's River. I was expected there on Friday evening, the same evening that I lectured at Portland. I was obliged to telegraph that I could not come. As they are building a church there it was just the time for the Freethought lectures to be given, that people might look upon both sides before making investment. I, however, could not be in two places at

the same time. It is a misfortune that the Liberal lecturer was not born a twin.

Friday night I sought my snug berth on the steamer and in the morning awoke at Astoria. Mr. O. Nelson and John Nelson were on hand with their sailboat; Mr. and Mrs. Albert arrived from Cathlamet, and, as the tide went sweeping out, we started, with a fair breeze, for Crooked Creek, twelve miles away. It was a glorious sail over the waters, with the woods and mountains glittering about. It only took a little over an hour to make the journey, and in the pleasant afternoon sunshine we went skimming like a bird into the winding river. Right on the banks, where the bees make honey and fruits bloom, is the home of Mr. O. Nelson, and we found other friends gathering there—Mr. and Mrs. Foster, and a troop from Skamokawa, who took the trail over the mountains. It looked as if we were going to have a big crowd at Stark's Point. Mr. Nelson, Mr. Foster, and two or three others, engineered the affair with that determination that commands success. They are all Freethinkers at the house of Mr. Nelson. The little girl, Miss Ella, has sixteen dolls. Fourteen of them are Infidels. The other two will be Infidels, Miss Ella says, on account of the good company they keep. The cows, perhaps, are a bit orthodox, for when it came milking time they did not put in an appearance, and Nelson was obliged to don his "seven-league boots" and hunt them up. They came to time. I rather guess they wanted to break up the Freethought meeting. They furnished cream for the occasion, notwithstanding.

Just at sunset we started over the bay. The wind was down and the oars must do duty. Ignorance is bliss. I couldn't row, and I enjoyed watching the stalwart sheriff as, with his compeers, he made the boat cut the shining waters. Out of Gray's river the tug boat "Improvement" flung its flickering stars as it brought another company to the dock. There is only one house at Stark's Point. Connected with it is a big hall. It was full to overflowing. Seats had to be brought in and extemporized, of various material and shape. The audience was a pleasant one; old and young were mingled together, and the babies were not absent, but they made no music. Of course there would not have been as many present—about five hundred—if only a Freethought lecture were the attraction. There was a combination—a picnic and a dance with the lecture. About eleven oclock the music began, and it was Saturday night until six o'clock the next day. I went to bed after supper and slept to the rhythm of flying feet. It was a gala time, in dreamland and out of it. Such a Freethought festival will make the pulse of age beat with the ardor of youth.

I was up bright and early Sunday morning, ready for my voyage to Astoria, where I was to lecture in the evening. It was arranged for the tug "Improvement" to come from Astoria, take the Gray River party home and return to Astoria at eleven o'clock, same morning. The tug arrived as per appointment at Stark's Point. It was suggested that I join the tug and ride up the river. I did so, knowing that the tug was my only means of conveyance to Astoria. I thought I was all right, and with untroubled mind enjoyed the delicious scenery as we crept along the serpentine stream. Alas! I was inexperienced. The tide was going down and I did not know it. I realized it when we almost ran aground. I was informed that we could not get off on the home trip until half-past four in the afternoon, and that we should get into Astoria about nine o'clock in the evening. The lecture appointment was eight o'clock. I was in a fix. The captain said that he would do his best to start at half-past four and arrive at Astoria about eight. Fortunately Mr. and Mrs. Samuel Walker, and other friends, were present with me and time passed pleasantly. We took dinner at Mr. Walker's, who lives at the head of the tide water, where the open country begins to appear. We read some, wrote some, slept some, until half-past four. But the boat was not ready, and other things were not ready—freight and passengers delay, and we did not leave until seven o'clock, and Astoria was three hours' travel away. There was no help for it. I could only let things drift. I was a prisoner. If I could have walked on the water I should have footed it. I resigned myself with all the philosophy possible. I should have been obliged to Shakspere's soldier who, "bearded like a pard," could have given me for the occasion a few "strange oaths." I should have reveled in them. As it was, I kept a "golden silence" and communed with the golden evening. The scenes were lovely; the tall glimmering trees, some as white as ghosts; the little wooded dells; the cottages here and there, stuck like bird-nests on the green knolls; the glassy waters, rippling to the slow moving boat; the sunset sky with fleecy clouds; and, finally, as we emerge from the intricacies of the river, the broad mouth of the Columbia glistening into the sea that touched with its thousand leagues the westering sun. It was too late to cross the bar for Stark's Point. We had to go round, a couple of miles. The captain would fain hurry on to Astoria, but I told him our company was waiting and he must stop. In we went. Our stranded friends were on the dock. All day long they had looked for the tug. Like "divine providence," it was mighty uncertain. It could not be trusted. The tug boat "Improvement" needs mending. At least it should change its name. When we arrived at the dock Astoria was in the arms of sleep. What became of my audience I know not. I wonder if they thought I was drowned. Chance said that if we Infidels got drowned he would eat no more salmon out of the Columbia. I hereby inform him that the Infidels are not yet food for fishes, and he can eat the salmon still.

Mr. and Mrs. Albert, and Brooks, King, and Vincent, of Skamokawa, are royal companions, and there is no need of fretting over disappointments when they are around. The sea-breeze made us hungry and we partook of our midnight supper with a relish and plenty of fun, and then we sleep on board the "Telephone," and all disappointment is forgotten, "rocked in the cradle of the deep."

Misfortunes never come single. My friends, Professor Seymour and wife, and Mrs. Saunders, and Miss Orlie, came from Portland to attend the picnic, but Mrs. Saunders was taken sick and they were obliged to return almost immediately from Astoria.

Friend George Rowe was coming out, but he failed to put in an appearance. Had he done so I should have put myself in his care, and should have been on hand for the lecture.

"Of all sad words of tongue or pen,
The saddest are these, It might have been."

Good friend Chance is also on the sick list and could not be with us; also Upsinger. These are most faithful workers, and the train is crippled when they cannot put their shoulder to the wheel.

Also a half dozen letters, forwarded from Astoria to Portland, never reached me. They may be important. If any, writing to Astoria, receive no answer they will know why. The letters have disappeared. Perhaps they are in the bosom of the Columbia, and the mermaids are gravely studying the matter, and perusing my lecture engagements. If they find a male in whom they can trust, I hope the letters will at once be forwarded to dry land.

It will thus be seen that I could now preach a sermon on the Bible text, "Man is born to trouble as the sparks fly upward."

However, gleams of fortune burst forth. Friend Upsinger is the father of a bright little Freethinker, about a week old.

Among those enrolled in the ranks of Freethought are W. W. Butts, J. P. Miller (whose son, Lewis Miller, is a San Franciscan), H. P. Anderson, C. Sorenson, Emma G. Nelson, P. C. Nelson, Lewis Olsen, etc.

We were glad to meet Mr. and Mrs. Davidson, of Oswego, at Portland; and the brother, Wm. Davidson, of Missouri, an old schoolmate of Judge Beal, whom he had not seen for forty years until he met him at the lecture. Both are in the army of reform.

Grandfather Saunders and I take a ride up to Beal's farm. It is the highest drive I have taken for some time. It is climb, climb, for about an hour. The scenery—the forests, the river, the far-off mountains, and, right below, the magnificent city—is superb, and I don't wonder friend Beal is fond of the heights. I don't think he will get nearer to heaven than he now is. However, he cannot escape purgatory. The Catholic burying-ground is close beside him.

I find, while preparing for my Eastern trip, a jovial home with Mr. and Mrs. A. Sutton. They have pioneered so long that they know how to make the traveler happy, and they are "true blue." Mr. Sutton is now with me. We go together, on to Spokane Falls. We left Portland this morning. What a lovely ride alongside the Columbia! The beautiful waterfalls, the rocks towering a thousand feet right over the head, the shaggy eminences glittering with spaces of green, as if fresh from spring's lap, the vast stream tumbling into cascades, make a panorama of dazzling and sublime beauty. We pass by the grave of Vic Trivett, whose lonely monument of white marble gleams over the solemn tide. He is buried in an Indian cemetery. He wanted to be far away from the whites. He was a famous hunter. It is said that he was a hundred and ten years old when he died. He was a man of learning, a strange genius, whose requiem is forever sung by the billows of this grand river.

By the Columbia, August 1, 1888. · SAMUEL P. PUTNAM.

CLERICAL TESTIMONIALS.

We cannot believe that General Harrison's pastor, the Rev. M. L. Haines, is doing the candidate any good by the letter he is circulating. The reverend gentleman says that at the age of twenty-two young Harrison was already a professing Christian, and had united with the Presbyterian church. When twenty-four years of age he was elected to the office of deacon and four years later was made an elder of the church, the ordination ceremony being performed by the laying on of the hands of the session. For some time before the war, says the Rev. Mr. Haines, Mr. Harrison was superintendent of the Sunday-school, and after his return from the army was for a number of years, up to his election as United States senator, the teacher of the Congregational Bible class for men. During one of the political campaigns, when he was speaking six days in the week, he insisted that his appointments should be so arranged that he could get back to Indianapolis Saturday evening, and thus be enabled to meet his class Sunday morning. At Thursday evening services the general leads in prayer, and prays every morning at the family altar.

Such is the religious aspect of General Harrison. If he were candidate for missionary or for ordination as pastor in a Presbyterian church, no doubt this testimonial would help him; but, as before stated, we do not believe it will strengthen him politically. There is a large and growing body of intelligent citizens who do not invest heavily in piety. Indeed, they are suspicious of it. "What is that noise in the next room?" asked a father. "That," said the mother, "is little Tommy singing 'I want to be an angel.'" "Then you had better find out what mischief he is up to," commented the sire. So it is in public as in private life.

The fact that Mr. Harrison is an able and honest man will gain him votes, and the same statement holds good as regards Mr. Cleveland; but intelligent people would vote for either with more confidence if the religious question were out of the campaign altogether. Besides, what is the testimonial of a clergyman worth? The circulars of patent medicines and toilet soaps are full of them.

THE PHILOSOPHER AND HIS DISCIPLE.

Anaxagoras, the founder of a Philosophic School counting its disciples by Thousands, was left to shift for Himself till the rumor of his having touched Hardpan brought Pericles, the most Illustrious of those disciples, to the fourth-floor-in-the-rear Room of his Neglected teacher.

"Do not, do not leave us!" he cried, in an agony of remorse; "we cannot Afford to lose the Light of our Life!"

"O Pericles," said the Philosopher, as he removed the Lining from his overcoat, preparatory to making it do duty as a Linen Duster, "those who need a Lamp should take care to Supply it with Oil."

MORAL.—Those who believe that the circulation of a Freethought Paper is beneficial to this Coast should Look to it that the receipts at the office are sufficient to pay the Postage.

WAR IN HEAVEN.

The trouble in the affairs of the Oakland Christian Independent, which we noticed last week, has culminated in the editorial chair of that great religious journal being yanked out from under the Rev. Geo. W. Sweeney. The announcement now appears that—

"The business will hereafter be conducted under the firm name of Mrs. C. H. Alexander & Son, to whom all communications must be addressed to receive prompt attention. Geo. W. Sweeney is not in any way connected with the Christian Independent financially."

There is, apparently, a simultaneous dropping of Clark Braden, as nothing from Braden concerning Braden is to be found in the last number of the Independent. The editors state that "Christian love and Christian purity will hereafter more than ever characterize the columns" of that paper.

This is a sad blow to the Rev. Mr. Sweeney. People who are unkind enough to say that they have nursed him "when he was trying to kick imaginary snakes" have prevailed in the affairs of the Christian Independent. Has the war in heaven resulted in the defeat of the wrong party?

PENANCE.

If what the priests of Bartholemi, Quebec, Canada, says about the plague of grasshoppers visiting that parish is true, the farmers have good cause to rebel against the decrees of providence. The pests are devouring everything green, and the Rev. Abbe Moreau, the parish priest, at high mass informed the parishioners that the grasshopper plague was a visitation from heaven to punish them for their sins. Every one in the parish, he said, should show his or her repentance by fasting several days. Mass would be said for two days, and then a procession would pass through that part of the parish which was being devastated. The masses were accordingly said, and headed by the priest, the people formed

a procession and walked through the stricken district, saying prayers as they went, and stopping to say mass on a field of oats that had been entirely ruined by the pests. Returning to the parish church, Father Moreau delivered a sermon upon the visitations of the Almighty, and imposed a penance upon each of the parishioners who had failed to take part in the procession.

As an experiment the parishioners of Bartholemi might perform the penance imposed, and observe the result. If it brings about the abolition of the grasshoppers, they should try it next on the priests, compared with whom grasshoppers are a blessing. The insects are only a temporary affliction, but the priests are to Canada and her provinces a perennial curse.

BUNDY, of the Religio-Philosophical Journal, of Chicago, has again distinguished himself. This time he has a terrific cock-and-bull story about medium Colby of San Francisco. He accuses Mr. Colby of having been a Baptist preacher, a train robber, a forger, a revivalist, and a gambler. Currency is also given to the report that detectives are on their way hither to arrest Mr. Colby on some of the above charges. The police here have heard nothing about it and pronounce the story a "fake." Its source certainly condemns it.

PROF. GEO. CHAINEY is in the East. He opened the Cassadaga, N. Y., camp-meeting July 26, so says the Golden Gate. The headquarters of the Gnostic Publishing Company will be in New York after Nov. 1. Mrs. Chainey and two pupils from Australia sailed on the Columbia the 30th, going East via. Portland. Mrs. Chainey will lecture there on the 12th, and teach classes in psychic and physical culture one month.

G. W. FOOTE has begun the publication of a new Radical weekly called the Leader, at 28 Stonecutter st., London, E. C.

FOR any book mentioned in our advertising columns, or for any other Freethought or scientific work, address this office.

HISTORY OF THE WEEK.

The Apaches of the San Carlos, A. T., reservation are making trouble——They say that the marriage of Lillie Langtry and Fred Gebhardt will shortly take place in California. The Lily's present husband will consent to a divorce.——There was a fight between Japs and Chinamen in Chinatown last Sunday. Some cutting and clubbing was done, but no fatal results are chronicled. Several of the invading Japs were arrested.——A large number of Democrats turned out last Saturday night to welcome home the delegates to the national convention.——The custom-house books show that between 1852 and June 3, 1888, 366,-636 Chinese arrived here, and 179,095 departed, leaving 187,-541 in the state.——Every Thursday the Lick Old Ladies' Home is visited by the president, Mrs. Goddard Clarke, who, on being interviewed, gave an enthusiastic account of the flourishing condition of that worthy charity. Within its walls are now accommodated twenty-seven old ladies of different creeds, the institution being conducted upon a non-sectarian basis. An excellent matron is in charge and the condition of affairs is in every way satisfactory, the finances being in a healthy and encouraging state. ——Mrs. Josephine R. Wilson delivered a lecture on "Metaphysics" at 106 McAllister street last week. She denounced capital punishment as unjust in all cases, and argued that Goldenson, the condemned murderer, ought to be spared the rope on the ground that secret pschyic impulses drove him to do the act. She regretted that some local ministers had publicly said that the young man ought to hang.——The Free Library of San Francisco has ceased to circulate books. No more will be issued on home slips until the library is in its new quarters at the City Hall.

Gen. Philip H. Sheridan died at Nonquitt, Mass., last Sunday of heart disease. His death was sudden and unexpected, although his condition had been serious for some months. General Sheridan was a native of Ohio, graduated from the West Point Military Academy in 1853, fought the Indians in the Northwest in 1856, was promoted to the captaincy in 1861, entered the war and rose to the rank of general. He was a good soldier. Age, 57.——The lawless Indiana regulators called Whitecaps are to be prosecuted.——Mrs. Belva Lockwood lectured in New York Sunday evening. She prophesied to a small audience that a woman would yet rule over the United States. ——A fire in a Bowery, New York, tenement one night last week burned 17 people to-death.——John L. Sullivan, who made a failure of the circus business, is talking fight again.—— The steel steamship Coronado, built for the Oregon Improvement Company of California, was successfully launched Aug. 4 from the ship yards of Neafie & Levy at Philadelphia. Among those present were President Edward Smith, a number of officers of the Oregon Improvement Company, and Captain Goodall of San Francisco, who will command the new ship. The vessel is built entirely of steel; is 236 feet in length, 36 feet beam, 23 feet 6 inches depth of hold; is schooner rigged and will accommodate 200 first-class passengers. The Coronado will come to San Francisco as soon as her machinery is placed.——Robert Garrett, the well-known railroad man, is dangerously ill. He is said to be insane.——God rules the storm. Lightning last Saturday night knocked off the large cross and ten feet of the top of the tower of the Chapel of the Good Shepherd on Twentieth street, New York.——The Rev. D. C. Wood of the United Brethren preachers, living in Tama City, Iowa, has eloped with Miss Ada Rhoades, daughter of a well-to-do farmer. Wood is about fifty years old and has a wife and seven children living in Tama City, and so far as is known, has always lived happily with them. Miss Rhoades is 23 years old.——Prof. Elisha Gray has obtained letters patent for an instrument called the telautograph, designed for transmitting messages by the sender in his own handwriting, doing away with skilled operators. The invention is based on the discovery of a new principle in controlling the electric current whereby a pulsatory current is produced.——Among the passengers of the steamer Rotterdam, which arrived at Jersey City Aug. 1, was Rev. J. V. Dundas, of Rice county, Minn., who declared he had no dutiable article in his baggage. The customs officer, however, found in his trunk a fine white Indian crepe shawl, and a quantity of man's and ladies' underwear, and 5,000 cigars in boxes, all snugly fitted in a false bottom in his trunk. The trunk was seized.——The American party will hold its convention at Washington, D. C., Aug. 14. A good attendance is predicted.——At Cannon, Texas, July 31, the Rev. G. Harrison, a Methodist minister, killed his son-in-law, Ben Pervin, and then killed himself. Family trouble was the cause.—— Thieves broke into the First Presbyterian church on Fifth avenue, New York, and stole two gallons of communion wine and a silver chalice. They got drunk on the wine.

The police report an Anarchist plot to overthrow the government of Austria. They say that French, English, Swiss, American, and German Anarchists are in the conspiracy. An Imperial Austrian decree has been signed by the whole Cabinet to suspend trial by jury in the charges made against the Anarchists throughout five provinces, including Prague, Brunn, Olmutz, and Gratz. The decree is to remain in force one year.—— On the death of General Drentein, military governor of the Kieff district in Russia, it was announced that death was due to apoplexy. The Allgemeine Zeitung now says that it has learned that General Drentein was murdered by a nihilist at Kieff.—— England is afflicted with pauper immigrants from Russia, Poland, and Germany.

CAN IT BE?

Yes, the trash is published in the Chronicle in San Francisco, in the republic of America, in 1888: "St. Francis, being in bed, near his church at Assisi in Italy, was woke up and called to the church. There he saw Christ on the altar, who told him that whoever would visit that church and confess shall have a plenary

indulgence and be pardoned all their sins." This was in 1221. Ever since that time, deluded people have made their visits and paid their money, and the church has been mightily enriched. Then we are told that "the pope, being all the same as Christ, has made the grant include all churches in the world, of the order of St. Francis." We are not surprised to see such things in the Monitor, but in a paper pretending to common sense and progressive intelligence, and without comment on the folly and fraud of the imposture, is a scandal to the press of the city. An idiot in these days sees through these pious frauds. K.

VOLTAIRINE'S LETTER.

Some time ago I was rash enough to pen an article in which I took a position on the "abolition of rum" question which Mr. Isaac T. Crum and his able lieutenant, "Jefferson," have maintained is heretical to the true principles of "orthodox Liberalism," so to speak. I predicted a hailstorm of replies, and though I failed to get the storm, the hail came good and hard from "Jefferson's" "personal liberty" fortifications. My compliments to my most worthy opponent, and as soon as I have finished giving an account of matters and things for the past two months, I will endeavor to point out what appear to me to be flaws in his reasoning.

But first, let my readers forget, for the time, that there is in all the world such a curse as the thing called rum; let them remember only that through the fair breadth of our beautiful land there is a band of Liberty lovers whose eyes are lifted toward a morning heaven struggling faintly through the gloom, the grayness; whose hearts are beating, like the ocean pulses, the same deep measure, though so widely sundered; whose hands, through the distance, clasp each other, like children, loving their one great mother.

I am sure that our friends in that far-off country where "the beautiful golden city looks out through the golden straits" will be glad to know how bravely their brethren in the church-ridden East are bearing the flag of freedom. During my late sojourn in the quiet home of "the Friends" I learned to better understand the difficulties under which they labor, and the tremendous force of will it requires to be an outspoken Freethinker in the land of "brotherly love;" for "brotherly love," my friends, would rapidly hurry you into a brotherly prison did you attempt to buy so much as a glass of soda water on Sunday (though at the Catholic cathedral high mass is sold to every buyer at ten cents a buy—a placard over the door announces the price of admission, and it must be allowed the show is cheap), and the Sunday theatre, the Sunday amusement of any kind, is a thing unknown. And not only this, but the stones, the streets, the very atmosphere, are so permeated with exclusive "godliness" that for one to stand up and brave the odium of priest-made opinion, to assert the grandeur and dignity of the natural man, requires moral heroism enough to furnish material for several martyrdoms. Life under such conditions more than justifies the expression that, compared with those who bear it bravely, he who seeks death is a coward. And since the question of the maintenance of the national union is being at present somewhat widely discussed, perhaps it may not be out of order to say that the existence of an active, persistent, aggressive, national Secular Union must be the outgrowth of the emergency which is staring the people of the United States in the face.

Necessity creates the inevitable! The principles of the Union burn like fires! They flash through a heavy twilight that rests deeply, densely, on the grand free hills, and settles with the intensity of a coffin-pall-over the silver Delaware.

In unity there is strength; to have the forces of Liberalism scattered, disintegrated; to break the circle; to unclasp our hands and say to bigotry, "march on," would be to desert the faithful few who have stood so truly; would be to deny our love for Liberty and negative our strength to stand by our colors; nay more, to herald the advance of the arch tyrant, the "church of God." And, as I recall the strong, tried hands that pressed mine in greeting when I first had the pleasure of being introduced to the Quaker city; when I think of the faithfulness with which they have defended the cause of Liberty, I cannot, I will not, believe it possible that the children of the prairies and the mountains can unloose the bonds that unite them, can forget the wide duty they owe to these veterans in the field. The West owes allegiance to the East—the allegiance of comradeship. In the East the brunt of the battle must be borne, for the orient source of the sunlight is the home of the shadows still, and the Afric hand of superstition is a deep, deep shadow.

I shall never forget the warm reception given me by the Philadelphia League, on the 27th of May last. A large and intellectual audience listened to the afternoon lecture on Convent Life, while the two great gladiators in the arena of thought, "Justice and Jehovah," received due attention in the evening. One of our Christian friends arose to do Jehovah's lawing after my case was presented; but the jury, being an enlightened class of intelligent Freethinkers, intimated that they "didn't take any in their'n." *It didn't please friend Brotherhead, who has undertaken the rather heavy task of converting the Liberal League,* and he took occasion to inform them that they couldn't appreciate solid argument. As the gentleman thinks that "women of my sex," as he expressed it, are incapable of platform work, it may be refreshing for Mrs. Severance, Mrs. Krekel, Helen Gardener, or Mrs. Freeman to learn that the keystone of oratorical success in "women of the other sex" is to insult the intelligence of an audience by telling them that they don't know a good thing when they hear it. The Freethinkers can afford to be charitable; women of that sex are certainly amusing, and when he has served out his apprenticeship he may make a second-rate Sam Jones.

You haven't all the beautiful things, dear California friends, though President Putnam's glowing poesy lifts up to our eastern vision a wonderous fair mirage. I had that night a beautiful gift, and I have a beautiful memory. Dear Mrs. Harper—I wish that every daughter of Liberal thought might look into those clear, kind eyes of hers—presented your correspondent with a group of those exquisite poets who speak in colors—lilies and roses and purple blooms, brow and cheek and deep dark eyes—and their perfume rose like the music which voices the minstrel's thought.

President Shaw is one of those sterling men whom Nature has moulded on a generous plan; orthodoxy was too narrow for the big soul that looks out through his Saxon-blue eyes—no prison-house for him. He and his hard working fellow-officer, Secretary Geo. Longford, are a strong dose of medicine for orthodox Philadelphia to swallow.

It was pleasant, too, to see so many young faces in the audience, so many girls; two of them I shall long remember—the frank-eyed one who thanked me because I "spoke for woman," and the ivory-featured face of the secretary's fair young daughter.

But you editor men will begin to think of "cutting it down," and as I have a whole lot to tell you yet about various public encroachments of the church which came under my notice during my sojourn in the city, I will just say "to be continued," and write you again next week. Salutations to all.

VOLTAIRINE DE CLEYRE.

THE "NEW AND LATTER HOUSE OF ISRAEL."

Considerable sensation has been caused at Chatham by the death of Mrs. Esther Jezreel, the leader of the New and Latter House of Israel, which occurred at her seat, the Woodlands, on Saturday. The deceased was known to her followers as "Queen Esther the Virgin, the Mother of Israel," and they were taught to believe that she was "The Woman" who, "broom in hand, had been placed to sweep the house (or body) in search of the piece which the first woman lost, and which the last Eve shall now find"—Mrs. Jezreel being the last Eve. "Queen Esther" had been ill only twelve days, the cause of her death being inflammation of the kidneys. Among "the faithful" the greatest consternation prevails; but they have tried in vain to prevent the fact coming to the knowledge of the "Gentiles," as they term the public. The removal of Mrs. Jezreel (writes a correspondent) is a striking, if sad, commentary on the central doctrine of the New and Latter House of Israel. According to this they are an elect people, who are to be preserved from the grave and corruption. It is their mission to collect together "the remnant" from all parts of the world of the people of Israel—the 144,000 spoken of in the Book of Revelation—and who are never to see

death, and when the ingathering is complete then they are to enter into the enjoyment of the second resurrection, and are to live for 1,000 years with Christ upon earth, which is to be converted into heaven! This extraordinary doctrine suffered a great shaking about three years ago, when the Prophet of the House of Israel—James Jeroboam Jezreel—the man divinely chosen to collect the people who should not see death, himself went "the way of all flesh." But "the faithful" got over the difficulty by saying that "the good man was not good enough," and that some imperfection of which his followers were in ignorance unfitted him to be one of the genuine "remnant." Mrs. Jezreel succeeded her husband at the head of the house, and it is thought that her unexpected death will result in the entire collapse of the movement. In a history of the religious eccentricities, not to say delusions, of the present decade, the story of this strange sect —a sketch of which appeared not long since in the Daily News —would form one of the most striking chapters. The saddest feature in connection with this religious delusion is the ruin it has brought upon many families. Men and women—Americans as well as English and Scotch—infatuated with the Flying Roll, and believing in Jezreel and his wife as heaven-sent messengers—gave up lucrative positions, broke up their homes, converted all their possessions into cash, and poured the whole into "the Lord's treasury" upon "gathering" at Chatham, and then when after a time the scales have fallen from their eyes they—men with wives and families—have been compelled to go out in the world and begin life again. The history of the sufferings of some of these people would make a heartrending story.—London Daily News.

JOHN HEMPHILL PREACHETH.

We know John, and have known him long and pretty well. He is called reverend, and we believe D.D., but we take no account of these additions. They do not change John any more than the stamp of $20 would change a piece of lead. It is the stuff that is in a man, and not the letters branded on his forehead, that makes the man. John preached, or lectured, or spoke in the Calvary church on Sunday, July 29, on the Bible. He called it the word of God. He took a text from it about a certain king who, on reading a certain message only half through, without seeing the rest, threw it all in the fire, he was so disgusted. Now John said this was the way with Infidels and scoffers with the word of God, the Bible. They did not read it, or read only a little, and cast it away. Even David Hume admitted that he had not read the whole of it. Then John went on to say that Hume and all the other objectors had been answered over and over again. Their objections were wiped out, and the Bible stood brighter than ever.

This is a nice thing to say, but it is not so easy to make good. Where are all these fine answers? Does John know any of them? Would he like to meet Ingersoll, or any other man, and try the temper of these answers over again? Does the book stand, as he says, unscathed? Is he sure he speaks the truth? How many people in this city do not believe a word of it? How many who never go to church? How many of our leading men question this book, and invite Mr. Hemphill, or any other reverend D.D., to discuss the matter in open court? Has he accepted any such challenge? Dare he do so? It is open for him, and he is welcome to use all those ancient answers that have been so effectual.

He admits that it is charged to be full of cruelties and indecencies. But he denies the soft impeachment. He says it is all a stale slander. More, he "will pay $1,000, cash down, to any man who can prove that one man can be found who has been made cruel or indecent by constant reading of the Bible." Now we would like to have that $1,000. We believe we can earn it on these terms. We feel sure we can find a thousand men who have been made cruel, indecent, malignant murderers by the perusal of that book and the ideas they have gleaned from it. We have no fear of making the proof. We are willing to appear in court, to make up a case, to sue John Hemphill for that money, on the ground that we have proven the case; and to meet him and all the doctors of divinity in San Francisco as attorneys on his side. Now, will he place the money in bank subject to these conditions? Or will he agree to select a jury to try the case on the ordinary rules of evidence?

But, indeed, we do not care about his $1,000. Dare he come into court himself and before an able adversary defend what he has so boldly asserted? We are willing to select three competent judges to preside, who are well skilled on admissible testimony; and to meet all the clergy in the city, they to prove their case if they can. On our part we will hold that there is no proof that the Bible is the word of God, that Christ was the son of God, that God is angry with men for mere opinion, that he has a heaven for true believers or a hell for unbelievers, or that men are not free to think, speak, write, and act as they please, regarding the same rights in others. We will affirm that the Bible is most probably not the word of God; that it is full of the unnatural, unjust, contradictions, indecencies, cruelties, grievous wrongs, oppressions, and delusions. We reject the book after a full reading through and through. Reject it, not because it is too good for our poor human nature, but because it falls below our common sense. We reject it, not for the good that it teaches, but for the bad that it favors and upholds. Here is a platform broad enough. This $1,000 trick is not to our mind. It is too much like a vulgar gamble. We do not care to encourage that sort of method of backing our opinions.

The time has come when those who dare not enter the arena and stand up for their religion must crawl into the dark corners of the earth for an audience. The American people have no further use for that which cannot be proven. H. L. KNIGHT.

THE LECTURE AT FOREST GROVE.

To the Editors of Freethought:

We had the pleasure of listening to two splendid lectures by Mr. Putnam, our president. We also had a delightful visit with him at our home. He has the happy faculty of making one feel as if they were entertaining an old friend. His lectures here were "The Bible" and the "American Republic." Both were grand, but we liked the last best, as it treated on a subject of such vital importance to every voter in the land He was followed by a mountebank called Braden—the same party, I think, that Heston so happily illustrated as a skunk, in the Truth Seeker last fall, and B. F. Underwood castigated so unmercifully some years ago.

Brother Putnam was kind enough to appoint me agent for FREETHOUGHT here, and I assure you that I was more proud of the honor conferred than I should be of an appointment from the present occupant of the "White House." The first name I received was that of Thomas Hines, our staunch old pioneer of Freethought. Twenty years ago, when we first came to Forest Grove to live, Thomas Hines and Isaac Meyers were the only men here who dared to take a Liberal paper, or declare their Freethought principles. My husband was the next, and they have stood shoulder to shoulder under the banner of Freethought ever since. And how rapidly Freethought has grown in this state in that time. Really, it has become quite respectable to be a Liberal now, although there is a large number yet who appear to be seriously affected with "spinal disease." Still we have some of the best men and women in our ranks, notwithstanding Braden's denunciation of every one who believed as Putnam does, as idiots and lunatics. Braden's tirade here reminded me of the immortal words of that grand old poet who is now, alas! forgotten:

> The jabberwock, with eyes of flame,
> Went whiffling through the tulgy wood;
> And burggled as he came.

If he reminded me of anything else, "I dunno." We hope you will continue your "Notes and News." We heartily concur with your friend William Thorpe in regard to your descriptive powers. I think I shall soon be able to send you a good list of names for FREETHOUGHT. MRS. SARAH C. TODD.

Forest Grove, Oregon, July 27, 1888.

> HONOR to him who self-complete, alone,
> Carves to the grave a pathway all his own,
> And heeding not what others think or say,
> Asks but himself when doubtful of the way.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

E. A. STEVENS, Secretary.....241 Wash. Boulevard, Chicago
CHARLES ECKHARD, Treasurer.....28 Lafayette place, New York
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
MRS. M. A. FREEMAN, Chair. Fin. Com....106 So. Halsted st., Chicago

VICE-PRESIDENTS.

Col. R. G. Ingersoll,	Harry Hoover,	S. W. Devenbaugh,
Courtlandt Palmer,	Charles B. Reynolds,	Wm. Algie,
T. B. Wakeman,	Prof. Ch. Orchardson,	Roman Staley,
James Parton,	L. K. Washburn,	H. P. Mason,
J. D. Shaw,	W. S. Bell,	N. D. Goodell,
W. F. Jamieson,	Mattie A. Freeman,	D. W. Smith,
Charles Watts,	M. M. Secor,	Jas. Wardwell,
John E. Remsburg,	Otto Wettstein,	J. W. Black,
Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

A LODGE OF SORROW.

Before introducing the lecturer of the evening, Sunday, July 22, the president of the Chicago Secular Union announced the death of Judge Arnold Krekel, of Kansas City, Missouri, giving his personal recollections of the judge, a brief sketch of his remarkable career, and presented the following, which was unanimously adopted with a rising vote:

Whereas, We learn with deep regret of the demise of Judge Arnold Krekel, who for years was prominently identified with Freethought and Secular propaganda, and whose talented wife is a vice-president and lecturer of the American Secular Union; and

Whereas, Judge Krekel is a recognized historical figure in the struggle for freedom and the Union in his state, for it was at his home that Governor Reeder of Kansas, sought safety when flying for his life; and when martial law was proclaimed, President Lincoln placed unlimited power in Colonel Krekel's hands, for the fearless and faithful performance of which his appointment to the United States judgeship was demanded by all loyal people of Missouri, from the duties of which he only retired a few weeks ago; therefore,

Resolved, That in the death of Judge Krekel the family mourn the loss of a kind, indulgent husband, father, and friend; literature and science a patron and co-worker; Freethought an able and fearless ally; humanity a friend; the nation a distinguished soldier, and the bench a noble judge.

Resolved, That the Chicago Secular Union hereby extends to the bereaved wife and family its sincere condolence and sympathy.

CHICAGO, July 29.—The Forum was draped in mourning, and after the selection "Death" by the quartette, the president spoke as follows:

"When announcing the death of Judge Arnold Krekel last Sunday evening—a Liberal who was loaded with years as well as honors, and whose taking off was soon to be expected—I little thought that another life would be seemingly snapped in midday, and that our hall would be clothed in the habiliments of mourning out of respect to the memory of him who so short a time ago captured all our hearts while in Chicago—Courtlandt Palmer, ex-president of the American Secular Union, and for several years a member of the board of directors of the national body. During all the time Mr. Palmer was one of its officers, that official intimacy ripened into a warm personal friendship. Courtlandt Palmer's distinguished characteristic was his modesty, and you will recall a sentence form his valedictory address at the last congress. When referring to the notoriety he had obtained he said, 'Some are born great, some achieve greatness, and some have greatness thrust upon them. I am of the latter category, for none could be more diffident than I.' That was a fact. He possessed the unaffected simplicity of genius, for many literary critics have pronounced Palmer's poems worthy to be placed beside George Eliot's 'Choir Invisible.'"

The letter of Mr. Palmer to Robert Ingersoll, requesting that he and Mr. Wakeman deliver addresses, was read. The following memorial was adopted, the members standing during its delivery:

IN MEMORIAM.

Since last we met, Freethought has suddenly lost one of its most brilliant and distinguished champions, and a gloom is cast over the Liberal cause. Our late president and long-time treasurer of the American Secular Union, whose name stands as a synonym for princely generosity, for noble ideals, for moral courage, and intellectual grandeur, Courtlandt Palmer, has passed to the silent majority, but his disinterested, self-sacrificing, and exalted life adds a halo to the glory and sublimity of humanity. Born to the possession of vast wealth, his environments were cast among the conservatives, but he disenthralled himself from all ostentations and vulgar pride, becoming the very embodiment of a true reformer, for he sought to remedy the social as well as the intellectual condition of the race. He aimed to interest our "American Aristocracy" in the lives of the lowly laborers, to inspire them with loftier ambitions than fashionable dissipation, to lift science and logic to the place of debasing superstitions, and above all to secularize the state, that the light and joy of mental freedom will be the rightful heritage of every citizen of our republic. The death of this fervent Freethinker is an irreparable loss to the American Secular Union.

In an age of sordid selfishness Courtlandt Palmer's example shines illustrious by its labors for the elevation of others, and his was a truly noble life. For

> Wisdom and wealth and fame are glorious things,
> And each may add a grace to whom it brings
> Its treasures, to be shared, not garnered pelf;
> No life is noble with only good for self!
> Whoever a noble life would live
> Must toil to aid and gather still to give,
> Succor the weaklings, smooth the rugged way,
> And with wise bounty sweeten all the days
> He hath with man; so, laying down his staff,
> "A noble life" shall be his epitaph.

The quartette then sang "A Noble Life," from the Truth Seeker collection of hymns, and the president, introducing the lecturer of the evening, said: "Dr. McLeod has been a prominent figure for many years, and he, like Mr. Palmer, has been one of the most generous contributors to our society. The doctor was formerly one of the faculty of the University of Iowa, and is one of the best biologists and linguists I know of. His lectures are careful condensations of the most profound thought of the time, and he has especially prepared these numerous illustrations for this lecture, which is entitled 'A Study in Organic Evolution.'"

E. A. STEVENS, Pres. C. S. U.

PRESIDENT PUTNAM'S WITHDRAWAL.

From Pittsburgh Truth.

Mr. Putnam's message will, no doubt be a surprise to his friends, and received with regret. He has fully and satisfactorily given his reasons for withdrawing, and added some most excellent advice for the future guidance of the Union. His advice and his experience, both as a secretary and as president of the Union, should and will, we believe, be of inestimable value to the future president, and other officers of the Union. Mr. Putnam's friends, we have said, will regret his withdrawal. His enemies, no doubt, will hail it with delight. But as he will no longer be president of the Union, or connected with it in any official capacity, we would say to his friends and his enemies, if you desire a prosperous national organization in future, you must bury your animosities, get rid of your despicable jealousies, and cease the damnable fighting among yourselves. This must be done or the great body of the peaceful, the influential and unprejudiced Liberals who are now out of the Union will not come in and support it.

We are beginning to have more hope for the future of the American Secular Union. That we need a strong national organization, no thoroughbred Liberal will deny. That the work to be done is largely in the East, must be apparent to all observers of the enemy's movements. That our great enemy, the National Association, or the God-in-the-Constitution party, the foe of the American privilege of liberty and a traitor to the Constitution of our government, must be whipped clear out of sight, we are agreed.

We believe that Mr. E. A. Stevens, the secretary of the American Secular Union, is a good man for the place, and should be unanimously re-elected at the coming Congress. We know that he is a hard and earnest worker. We believe he is downright honest. We would not favor his re-election if we believed otherwise. We would no longer speak in favor of the American Secular Union if we did not believe that at the coming Congress it could be fixed up in such a way as to win the respect and confidence of the great body of Liberals throughout the country.

We hope that the delegates to the coming Congress will make no mistake in electing a president and officers for the Union. We would like to see the Congress more devoted to business than to "spooks" and the dead gods, and we hope the advice of

Brother Putnam will be followed as far as practicable. With Brother Stevens for secretary, the right man for president, a good board of directors, and all outside issues kept out, we believe that the Liberals of this country will harmoniously unite and march on to victory.

When Napoleon made his expedition to Egypt, and met the enemy, just before the battle he gave inspiration to his men. Pointing toward the Pyramids, whose vast summits loomed up solemnly and sublimely into the clear azure heavens before him, he said: "Remember, that from the top of those pyramids forty centuries contemplate your conduct in this battle!" and he won the fight. So we say to the members of the American Secular Union, remember, that from your past and present quarrels and petty jealousies, the great body of Liberals throughout the United States will contemplate your conduct at the coming Congress.

FROM SECULAR THOUGHT.

We have just received information from Mr. E. A. Stevens, the secretary of the American Secular Union, that Mr. S. P. Putnam will be compelled to sever all official connection with that organization after the Pittsburgh Convention. Mr. Putnam has been for years a hard and consistent worker in the interest of the Union; and he has done more than his share in sustaining its existence. We are glad to learn that his withdrawal from any official position in the Union will not prevent him from rendering other aid to a movement which the record of his life proves that he has at heart. In his new home, friend Putnam has our best wishes for his success in everything that calls forth the grandeur of his nature, and that will tend to advance the cause of Secularism and Freethought. Now, more than ever, the friends of the Union should support the secretary in his efforts to promote the usefulness of the organization. It was with feelings of regret that we recently read that the funds of the Union were insufficient to meet the demands of outlay. Surely the Liberals of the states can avoid this deficiency remaining. It is now that pecuniary aid is required, and we sincerely hope that Mr. Stevens will receive enough to enable him to present to the coming Pittsburgh Congress that record of work done which we know he has the desire and ability to accomplish.

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the laud.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres.,
E. A. STEVENS, Sec.,
CHAS. ECKHARD, Treas.,
E. B. FOOTE, JR., Ch. Ex. Com.,
MATTIE A. FREEMAN, Ch. Fin. Com.

SOMETHING TO DO.

Christians sing, "There'll be something in heaven to do," but Freethinkers may well sing there is something to do on earth. There are wrongs to right. If indifferent Freethinkers will study the matter, they can easily see how the American Secular Union is working for equal rights and impartial liberty for every citizen in the United States of America. The work is not yet finished. No one who will give the subject honest thought can content himself by thinking that he is out of the woods, that others may follow suit, and that there is nothing to do. "Your first duty is to take care of yourselves, and if there is a surplus, with that surplus help your fellowman." There'll be something to do as long as church property and the homes of preachers and priests to the value of hundreds of millions go exempt from taxation; something to do as long as the state continues to appropriate the people's money to educational institutions where any special religion is taught; something to do till the use of the Bible in the public schools is prohibited, and till all religious services sustained by the government are abolished.

There'll be something to do till speech is free, and unbelievers permitted to enjoy equal privileges and rights with believers, instead of being outlawed as jurors and witnesses in the courts. There'll be something to do as long as millions continue to believe or claim to believe in the efficacy of prayer for rain, or any other benefit or favor; and while eighty thousand preachers—every one either deceived or a deceiver—continue to teach that there is a God who will save a credulous murderer and burn forever his skeptical victim. W. A. CHESS.

Monrovia, California.

IS IT RIGHT?

If woman should be given the ballot while she is so superstitious, the result would be disastrous. A bloody civil war would be likely to result. Woman should not have the ballot until the holy ghost is educated out of her head. I am really sorry to believe it necessary to deprive good, intelligent women of the ballot because the holy ghost is in three-fourths of the women of the country.—Lyman Smith, Los Angeles, California.

In response to the foregoing note of Mr. Smith's I will say that every argument that will apply to man as a voter is equally applicable to woman as a voter; while she has one right that is superior to any that man has, and that is her right as mother of men. "O mother, O sisters dear! If we are lost, no victor else has destroyed us. It is by ourselves we go down to eternal night." We are the "architects of our own fortune." If we rear men to be our masters we must take upon us the yoke of the slave. "The hand that rocks the cradle rocks the world." Man has taken the advantage of woman's motherhood, and put chains upon her while she was bearing his children, and he has ever been dinning it into her ears that she must be a clinging vine, a pretty doll, or a domestic drudge; that war, work and worry are his portion, and his shoulders are broad to bear, but all the while he has cunningly laid upon her the real burdens while he took the emoluments, honor, and pay. Once master of woman's person and purse, he has held his own with a relentless grip. He knew that if she became physically and financially independent, his rule would be forever at an end. But slowly and surely the right is triumphing and woman gaining ground. Now as a last resort he is shaking the bloody shirt of war and God-in-the-Constitution in

her face. She cannot vote without becoming a soldier! He forgets how many thousands of old, crippled, insane men vote—men that would be rejected as totally incompetent to bear arms and mentally deficient in all that makes a true soldier, and yet their votes count as much as those of the grandest, strongest, and best.

If pious women put God in the Constitution, how about pious men? Are not the God-believers among men three-fourths of the whole number; that is, will not three-fourths of them vote for pious measures just as surely as the women would? Once we were told that if the slaves were freed, miscenegation would be the rule, and the negro would complacently seat himself in our parlor as an equal. This bugbear frightened the nation for long, long years, but when it was fairly forced, was like a ghost of the imagination—touch it and there is nothing there. The ballot will help to educate woman, and education is the surest known antidote to all religious superstitions. Slavery fosters ignorance, while freedom uplifts, educates, and refines. Even if woman by her vote puts her fetiches in the Constitution, she will outgrow them so rapidly in the fresh air of freedom that she will very soon gladly relegate them to the museums of ancient curiosities and dead faiths.

Dare to do the right, and be assured that the end will be good. Till we see civilization retrograding into savagery, we are always safe in trying to do the highest and best.

Don't crowd—the world is large enough
For me as well as you;
The door to woman open wide,
You've long witheld her due.
Be each day's record such a one
That you may well be proud:
Give each her right, give each her room,
And never try to crowd.

July 15, 1888. ELMINA DRAKE SLENKER.

BIGOTED KNIGHTS.

A morning paper says that Arthur C. Everett has been expelled from the Knights of Labor at Wabash, Ind., on account of his Atheistic views to which he has given free expression, both publicly and in the lodge-room. Everett has taken an appeal, and his case will be heard at the State Assembly in Indianapolis next month.

Everett was formerly editor of the Labor Advocate, the official paper of the Knights in that district. It was principally through his efforts that the Wabash lodges were organized. He has always been a zealous worker in the cause of the Knights, both in establishing lodges and in advocating their doctrines.

Everett's anti-religious notions became very obnoxious in his lodge-room. He precipitated the affair by openly denouncing the members for allowing a copy of the Bible to be placed in the Assembly's reading-room. After a violent discussion he was formally and physically expelled.

Since then Everett alleges he has not only been deprived of the support of the Knights which he enjoyed as a publisher, but has been so effectually boycotted by them that he has not been able to secure any sort of employment. He has employed an attorney, and will make a vigorous effort to secure reinstatement.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Spokane Falls, W.T.	Aug. 8, 9, 10	Heber, Utah	Aug. 28, 29
Colfax, "	" 11, 12	Denver, Col.	Sept. 2
Walla Walla, "	" 14	Seward, Neb.	" 5-6
Pendleton, Or.	" 15	Wahoo "	" 7-8
Union, Or.	" 16	Lincoln "	" 9
Emmett, Idaho,	" 18	Omaha "	" 10
Boise City, Idaho	" 19	Creston, Iowa	" 11
Ogden, Utah,	" 21	Ottumwa "	" 12
Morgan "	" 22	West Union, "	" 16-17
Coalville "	" 23	Chicago, Ill.	" 23
Park City "	" 25	Pittsburgh, Pa.	" 30
Salt Lake City, Utah,	" 26	Secular Union Congress, Oct. 5,6,7,8	
Murray "	" 27		

THE "AUSTRALIAN FAITH HEALER."

Referring to John A. Dowie, the Australian faith healer, who has been drawing crowds to Association Hall in this city, and the First Presbyterian church at Oakland, and making a specialty everywhere of "unmasking Spiritualism," he appears to be now unmasked himself. The Oakland Tribune has been showing him up as a common scold and first-class fraud, and the Chronicle of Tuesday last contained a report of a minister in which Dr. John Thompson, Rev. M. Mathers, and others expressed a very decided opinion that the Rev. John A. Dowie was nothing else than a tramp and an impostor, pretending to work miracles, and denouncing with great bitterness all who doubted or opposed his pretensions.—"H." in the Golden Gate.

For Freethought and the A. S. U.

To the Editors of Freethought:

Inclosed find $1 more and keep my name on the list of patrons of the youngest and one of the most promising Liberal papers in this country. I despise flattery, but I think all worthy individuals and enterprises should be encouraged. I very much like the sentiment of Mr. Putnam's letter in the Truth Seeker of July 28. I am for the American Secular Union, and will be at Pittsburgh to aid in flying the colors of hope, that others may be encouraged. Very truly, D. G. CROW.

Fort Supply, I. T., Aug. 1, 1888.

A Word From Washington Territory.

To the Editors of Freethought:

Thinking a communication from this part of the world would not be amiss, I will say a word or two.

Well, Brother Reynolds came, saw, and conquered. He gave three lectures at Skamokawa to large audiences, which were very appreciative. He is an excellent speaker, and I for one am proud to own such a one as comrade in our Secular band. We (Mr. Albert and your humble servant) went with him to Stella, where the same appreciative audiences greeted him. All the Secular literature he had was readily sold, and more could easily have been disposed of had it been at hand.

I think with Brother Putnam's coming, Liberalism will take an important onward stride in this vicinity.

May FREETHOUGHT prosper and "yerself" live to attend "yer" own funeral, is the wish of yours for U. M. L. LIDA I. ALBERT.

Cathlamet, W. T.

The Orthodox Gentleman Backs Down.

To the Editors of Freethought:

In June, 1887, when Mr. S. P. Putnam was lecturing at Stayton, in this county, some propositions between Secularists and Orthodox, for discussion of the Secular question, fell through by reason, as I understand, of some failure on the part of the representatives of orthodoxy.

When Mr. Putnam was at Stayton again this year, one A. D. Gardner, a member of the orthodox committee in charge of Clark Braden, approached me and demanded that I "put up my man" now, for a discussion, at the same time saying that they had their "man on hand now," and intimating that the Secularists were afraid of him. As I run only one man's affairs, I told Mr. Gardner that I would do everything in my power to accommodate him and his party; and offered to meet the orthodox champion with many "indorsements," but was at once rejected as of insufficient capacity to amuse the Christian Goliah. I reminded Mr. Gardner that a little fish was easier swallowed than a big one, but I was reminded that their champion was a great man, and was not fishing for minnows. I then suggested Prof. T. J. McCleary, of Stayton, who is no "slouch," either at debating or speaking, but he received the same classification as myself at the hands (or rather the mouth) of representative Gardner. They wanted Putnam. Nobody would do but Putnam. Their champion was spoiling to get at Putnam. They knew that Mr. Putnam had refused to debate except with Christian gentlemen, and consequently would not meet Braden; therefore it was safe to pretend that they were anxious to engage him, and so employed Braden to follow him about, like a little bob-tailed cur barking at his heels, and I told Mr. Gardner so. But no one else was acceptable, and "thus endeth the first lesson." A few days afterward I wrote Mr. Gardner as follows:

AUMSVILLE, OREGON, June 28, 1888.

MR. A. D. GARDNER, *Dear Sir:* Please allow me to give you another

opportunity of coming to time on your proposition for discussion of the issues of Secularism. You object to me as too small a fish. Allow me to call your attention to the following in your champion's hand-bill, viz., "offering to meet in public discussion any champion of Infidelity who can furnish one-tenth the indorsement he can furnish." Now, although the question before us is a Secular, and not an Infidel one (which is entirely another question), I sincerely hope that you may not crawl out at that hole, as you did from the "little fish" hole. Your "champion" requires only one-tenth the indorsement of his opponent, and may I also require that he shall possess one-tenth of those qualities which constitute a gentleman? I will, however, waive the requirement in favor of the especial champion you have "on hand," as I do not wish to bar him out, and I would not have raised the question of personal reputation at all, but he has set the example, and I become liable to be called a "fool," or a "vile wretch," if I should presume to differ with him on this subject. (See Braden's pamphlet, "Ingersoll Unmasked," page 16.)

The question and conditions I require are: "That the Bible is of superhuman origin, and is an infallible guide for faith and practice as represented by Christians; and Christianity should be entitled to the special privileges now sought to be denied it by Secularists." Christian affirms; Secularist denies. Each party shall choose an umpire, and the two shall choose a president. Each disputant shall have the largest liberty of discussion (but the negative shall not attack the Christian belief unless the affirmative by allusion or otherwise shall bring it in. This for the benefit of the affirmative).

I am willing to modify these requirements somewhat to accommodate, but they must cover the Nine Demands of Secularism. The clause referring to the "Bible" may be all stricken out to the third word "and," if required; but please allow me to call your attention to the fact that the Bible and the question of its origin or infallibility are public property, and one citizen has the same right of opinion or discussion as another.

I submit this to you, and through you to your colleagues, in all good will, but after being approached by you as I was at Stayton, I shall say publicly that you and your party have backed down if you do not come to the point. And please remember I am to meet you at Aumsville, or any other convenient place, for the reason that I am not paid, while your representative is. This, I believe, was understood between us at Stayton. Newspaper discussion will suit me if you prefer it. Please reply at your earliest convenience, and oblige, F. S. MATTESON.

Receiving no reply, on the 12th of July I addressed Mr. Gardner as follows:

AUMSVILLE, OREGON, July 12, 1888.

A. D. GARDNER, *Dear Sir:* On June 28, I wrote you concerning your proposition to debate, but have as yet received no answer. Should yourself and committee consider me of not sufficient consequence to reply to, I presume there will be no impropriety in my publishing my letter to you, together with a statement of the case? If your representative is too great a "bug" to debate with Oregonians, he had best remain in Nebraska, where he is appreciated at his full value. It won't look well if he runs away from Oregon now. Respectfully, etc., F. S. MATTESON.

This letter brought a reply, and I received the following:

STAYTON, OREGON, July 13, 1888.

F. S. MATTESON, ESQ., AUMSVILLE, OREGON, *Dear Sir:* Your letter of ultimo date, together with card of 12th inst., was duly received. Owing to rush of business I have delayed to reply, not thinking that you were full and overflowing with debate, but what with due attention to the throttle-valve you might be enabled to keep your passions within due bounds, but as you seem quite bilious I hasten to reply. First, as to debate talked of in 1887, we have fully carried out our side of the proposition, as you can see in last week's Capitol Journal, 6th ult.; so if you desire a debate yourself, I would respectfully refer you to Clark Braden, who will give you any sized dose desired. Inclosed you will find his challenge, and he is ready to practice exactly what he preaches in every instance. Trusting this may be satisfactory, respectfully yours,

A. D. GARDNER.

The inclosed "challenge" referred to is a printed leaflet containing not a question covering the Demands of Secularism, but Braden's own bombastic "Proposition," hedged with "Rules" of such one-sidedness that no one of common sense and the least knowledge of debating could or would accept, which is no doubt what its originator intended when it was written. And this precious leaflet has been scattered all over Oregon, and furnishes the foundation for any amount of Christian bragging and misrepresentation of Freethinkers.

"Shall sectarian religion be united with, or have special privileges in, the state?" will cover all the issue that I can see between Christianity and Secularism; and I don't think the Secularists will hesitate to discuss this question at all reasonable times, and under all reasonable conditions.

The following is my reply to Mr. Gardner:

AUMSVILLE, OREGON, July 16, 1888.

A. D. GARDNER, *Dear Sir:* The "Epistle of Gardner, the apostle, to the heathen," of date 13 inst., is received. It is very characteristic—just what one might expect from an ignorant, foolish fanatic, who is driven into a corner. First you propose to me a discussion. Then, when I "talk business," you refer me to some one else, as though I were the one who had hunted you. You propose to me to skin your skunk. When I accept, you say, "There is the skunk; if you want to skin him, catch him." And you call that "fully carrying out your side of the proposition." Yes; I "see." The fact is, your Christian representative is a noisy braggart, a pestiferous coward, who goes dodging about the country, putting his backers in a false position, and will eventually leave them in the lurch. He dares not debate the question at issue on half-way square terms, as he now has several opportunities of doing, to my knowledge. That he is a fair Christian representative I admit, and as such, Secularists are ready to meet him on equal conditions and the question at issue. Not otherwise. In the mean time, I hope you will not object if I disregard the scriptural injunction, "neither cast your pearls before swine," and recommend to you the next time you tackle any one for debate to take a good look at him first, and see if he means business. By so doing you may save yourself the humiliation of another back-down. Go over to Silverton, next Sunday week, and hear C. B. Reynolds. Challenge him. I bear you no ill feeling, Gardner; I only regard you as having acted unadvisedly, if not to say foolishly, in this matter, of which further experience will probably convince you. Very respectfully, your personal friend, F. S. MATTESON.

P.S.—Unless you make reasonable objection, I will probably publish this matter sometime when I have leisure to write it up. It will make good reading. M.

And that is the last I have heard from Mr. Gardner. No reflection is intended to be cast upon Mr. Gardner, who, aside from his orthodox prejudices, is a good man. But the blame attaches to the false and vicious system of religion wherein he has been educated, and thereby rendered susceptible of being placed in a false position, and humbugged by such moral dead beats as Clark Braden.

Secularism is either right or wrong. If Christianity is right, then it should be united with the state, and have the special privileges it demands. If it is wrong, then it should be totally separated from state affairs, and support itself and stand or fall on its own merits. And no effort to discourage or prevent discussion of its merits and demerits will be successful. The time has now come when American citizens of independent minds will openly discuss any question of public policy, religious, social, or otherwise. Believing Secularism to be right, I believe it is right to advocate and defend it. I believe Secularism has come to stay, and its issues will be the most prominent ones before the American people in the future. It is only a continuance of that great reformation begun by the invention of printing, and is destined to continue until mankind achieve perfect mental liberty, and the reign of reason, science, and philosophy shall be throughout the civilized world.

Aumsville, Oregon, July 30, 1888. F. S. MATTESON.

As to the Goats and a Hole in the Fence.

To the Editors of Freethought:

I was somewhat astonished to find an article published in your valuable and to me always welcome paper, of July 28, giving us a one-sided, threadbare story about "two goats and a hole in a fence;" proceedings which are claimed to have occurred in a far-off land, the state of Sinaloa, Mexico. As to the article itself, I have only to say that I am able, by official statements in my possession, to give quite a different coloring to that brutal goat story, provided I thought I had a particular right to occupy valuable space in your paper with matter for which the majority of your readers do not care a dot. Allow me to say this much, that, in my humble opinion, a man who thinks he is playing a big trump when loudly proclaiming that he "thanked his God more than once" for this or any other thing should look to different papers from FREETHOUGHT in which to have his own or his friends' grievances brought to the notice of the general public; especially when written, as is clearly shown in this instance, with malice aforethought. HENRY DOPMAN.

San Lorenzo, Aug. 7.

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SAN FRANCISCO, - - - - AUGUST 18, 1888

A MAN stands on the wharf at Sausalito on Sundays and endeavors to moderate the rush of the crowd through the narrow passage where tickets are taken, by vociferating, "Don't push. There's plenty of time; the world wasn't made in a week!" This is a bold, blank denial of the biblical record, and should be looked into.

SOME of the heathen on the southern islands are putting their souls in danger through a blunder of the missionaries, who, going thither to carry the gospel, neglected to take account of the changed chronology caused by crossing the line. The natives are, therefore, working on Sunday and keeping Monday as the Sabbath.

A EUROPEAN physician has dried the body of a man in an oven, like a brick in a kiln, and "after desiccation the body weighed only twelve pounds." This shows that a man weighing one hundred and sixty-eight pounds contains about one hundred and fifty-six pounds of water. When, therefore, he was made of "the dust of the earth," it is evident that he required considerable irrigating from the ditch as well.

BEFORE Courtlandt Palmer died he wrote that he did not wish to be buried from any Christian church and did not wish any Christian hymn sung. He thqught that would be sufficient to warn his surviving relatives against having religious services over his remains. And yet it is on record that the Rev. R. Heber Newton read the Episcopal mummery at the funeral. They could not be fair with him even in death.

THE Rev. John Hannon of the Centenary church preached a remarkable sermon last Sunday. His subject was "Bulling the Market." The particular market referred to by the Rev. Mr. Hannon was the religious one. He seemed to realize, and to know that his congregation realized, the depressed state of the religious market just at this time, when both Field and Gladstone have lost saddle and stirrup before the lance of Ingersoll. But what Mr. Hannon contended for was that the time to invest is when stocks are down. He instanced several cases where men had invested largely at such times and had been great gainers thereby; but he seemed to entirely forget the still larger number of cases where stocks have gone down and been sold for almost nothing, and the owners of which grew old and gray and finally died waiting for the rise. The reverend gentleman advised his friends to invest in religion now, as a "bull" movement is about to be inaugurated, and those who have confidence in his tips will probably go in, but others are looking for the bottom to drop out of the business altogether.

THE Rev. Mr. Dutcher, of the Methodist church at Jersey City, N. J., is a diplomat. Becoming displeased at some act of his sexton, who is a dwarf, he proceeded to give the offender a drubbing. The sexton threatened arrest, but the Rev. Mr. Dutcher preached a powerful sermon on the blessings of forgiveness, and the prosecution dropped. Subsequently, however, the case was reopened, and the courts as well as the church will investigate.

THE Boston Pilot gives the following statistics of Roman Catholic strength in New York city: Seventy-five parish churches, 40 chapels, 300 priests, 300 brothers, 2,000 religious women, 40,000 pupils in colleges, academies, and parochial schools, 15,000 inmates of hospitals and orphanages, $30,000,000 invested in property and buildings, and 800,000 adherents within city limits. It is worthy of note that this $30,000,000 property does not pay a cent in the way of taxes, and that for the 15,000 inmates of hospitals and orphanages the church draws in the neighborhood of $100 per head from the state.

NEWS AND NOTES.

I arrived at Cheney, W. T., early in the morning, and was somewhat nonplused at the sleepy aspect of the place, although I was pretty sleepy myself. I supposed it to be a booming western town. It has been such once upon a time. It was county-seat and the railroad made it promising. But the star of Spokane Falls prevailed, and the latter became the county-seat, and the advantage of the railroad accrued to it, and this favored spot appears to be the Denver of the Pacific coast. The mines of the Cœur d' Alene are enormously rich and capital is coming there with gigantic enterprise. Cheney, however, has a future. The country about it is productive and is rapidly filling up. The wheat lands are among the best of the coast. About thirty bushels to the acre is the average yield this year. In some places there are fifty bushels to the acre. Without doubt a railroad will run from Cheney to Ellensburg, through a splendid agricultural region, and this will give Cheney a fresh start in the race of prosperity, and I guess it will keep going on. At present the churches seem to have considerable sway, for they are adapted to dull times, but when things are lively and the locomotive rings in the new, then the place will improve, for the locomotive is that kind of motive which induces to broad and general affairs.

Dr. F. A. Pomeroy was the first man I met, and I felt sure

that I should find sympathy here, from his kindly greeting. He is not an iconoclast, but thoroughly radical. He leads in his profession, and, in a quiet way, has the courage of his convictions, and stands by the colors whenever necessary.

L. B. Jewell came next upon my list of acquaintances. His name indicates his business. Like my friend Wettstein, he keeps time, and is never behind time. He has the genial spirit of the watchmaker of Rochelle, and they would make excellent companions. Friend Jewell is what his name declares, and without his earnest effort I am afraid that we should not have held the fort. He did the business and there was no failure.

Friend Hall also put his shoulder to the wheel, and was not afraid of work; and as we tramped together beneath "the Red White and Blue," so now we could be soldiers in the new American Republic of Freethought.

Paul Bocion gave the use of his hall without price, and I found him a generous Liberal. I think he put up nearly the first house in Cheney, and his first establishment was a tent. He is a frontiersman of the right stamp.

Professor Stevens is one of the pioneers of education in this country. He has been superintendent of schools and has traveled thousands of miles on horseback in his arduous service. Education to him has been the spirit of freedom.

Sperry and Everson, prominent business men of the place, are brave and true comrades for Freethought and victory.

Friends McFarrell and Sessions are of the Spiritualist camp, but noble Liberals, ready to do service here, whatever may be the hereafter.

Other friends I found, and beneath the sleepy outside there were sparkles of life and progress, and Cheney has a warm place in my heart and hope. Whom should I see—of glorious Scotch Presbyterian descent, and from Graham of Claverhouse, and famous Londonderry—on the sunny afternoon of Friday, Aug. 3, but my big and cheerful friend and mighty ally, William Graham, of Waverly, W. T. I had known him for years by correspondence, and his wife, Mrs. Maggie Hope Graham, contributor to the Truth Seeker, and now it was a delight indeed to shake hands with him, face to face. What a worker this man is! I don't believe he would be daunted even with the twelve labors of Hercules himself. He would go through them all and come out on top. I had no fears of failure, the moment I saw this sturdy coadjutor.

Again fortune favored me in this little hamlet. Peter Selde and his daughter, Mrs. Ed. Ramms, and her baby, and H. L. Wilson, came all the way to the lectures, from Davenport, forty miles off. Only think of it, a baby traveling that distance to attend a Freethought lecture! Was ever a Christian baby like that? No, not even if it were an angel and had wings. This pretty baby is for this world, and long may it live, and when it is fifty years old may I have the fortune to give this adventurous Freethinker another lecture, and then I shall be ready to depart in peace. I will take this merry child as a good omen of old age.

My Davenport friends are indeed enthusiastic and generous, and I find myself constrained to visit their home on my return trip sometime in November. I cannot pass by a place that sends so hospitable a delegation to a Liberal gathering.

The first meeting, on Friday evening, was well attended. A young Methodist minister, after the lecture, complained that I did not attack any of the vital points of Christianity, and so gave him no chance to combat. I told him I had attacked the doctrine of total depravity. "That is not vital," he said. I answered that it was vital, for if man was not totally depraved but was able to save himself, there was no need of a savior and hence Christ was useless and the whole scheme of redemption valueless. He admitted then that total depravity was a vital point, and retired for further consideration. On the next evening he was present. The hall was full. I gave "The Bible and Modern Thought" and attacked all that was vital to orthodoxy, but at the conclusion he had nothing to say. Another minister was with him, but they both departed in peace.

The attendance was encouraging and the good will of friends at this point will not soon be forgotten. I must put down Cheney for future work as the grand army moves on.

Friend Graham roused me a little after two o'clock in the morning, and off we went to Waverly. It was cold, and when we struck the prairies I was fairly chilled through. The sun was just rising, but in a thick bank of clouds which it took an hour for the day-king to surmount. I don't wonder that people worship the sun. That is the kind of a god that I would believe in and thank, if there were any to thank. What is so beautiful as the sun? How it transforms nature! How its heat cheers and its beams exhilarate as they dance over the thousand hills, and make the waters shine and the grass glitter!

In the first beams of day the smoke was rolling from the bachelor residence of J. Schur, and his hearty grip answered to the warmth of the now far kindling sun. He is always at the front and keeps the torch of Freethought blazing.

It was eight o'clock when we arrived at the store of P. Gimble & Son, who are not afraid to keep open on a Sunday. Friend Gimble is a full-blooded Liberal, and of the famous Antislavery host. He was one of the three who voted for John P. Hall, in Peoria, Ill. This was his first vote for president. He believes in Liberty as fervidly as ever. All his boys are of the same stock, and they are live men. P. Gimble is from the vicinity of Peoria and Galesburg, Ill., and he remembers Ingersoll when he first began to be known, and it delights him to give reminiscences of our world-famous chief. He was at a session of court when the news came that Ingersoll was not nominated for governor of Illinois. There was universal disappointment among the lawyers, who knew the worth and power of Ingersoll. "He's too independent," said one. The old judge of the court answered, "Ingersoll has plenty of brains and he can afford to be independent." How few politician are worthy of that compliment!

Waverly is a bright little place amid ample wheat fields. There are half a dozen houses, a store, blacksmith shop, church, and school house. The church was built mainly by the Liberals, and so its use was granted for the lectures. I doubt if this happens again, though. A large portion of the people of this country are Liberal. Waverly is an uncongenial place for revivals. They tried one in the spring. Nine ministers were in battle array. They struggled valiantly, but not a soul was brought into the bosom of the church. They were obliged to succumb. The clergyman who made the closing prayer of the occasion expressed himself as follows: "O Lord, it is a hard fight. We give it up. We turn it over to thee, and if thou dost win, O Lord, we will give to thee all the glory." Evidently that clergyman was not in a frame of mind to go his bottom dollar on the triumph of the Lord in Waverly.

We held our first meeting in the grove by Hangman's Creek, a soul-shuddering name. Four men, Indians, were hanged alongside its banks, and hence the name. I must confess that I do not like the sound, though it does smack of reality. Now that

electricity takes the place of hanging they might call it the Electric Current. That would suggest all that was necessary of early history.

The little grove was crowded. There were five hundred people present, from ten, fifteen, and twenty miles around. Friend A. J. Carr came all the way from Idaho. A better soldier never drew breath.

W. C. Goff, who was the first Infidel in the country ten years ago and has had to bear the brunt of the battle, Capt. R. S. Davenport, A. K. Clark, who introduced me at the lecture, J. T. Helm, A. I. Loomis, U. E. Lemon, B. F. Dashill, John Fleming, and others are earnest supporters.

From Spangle, Rockford, Latah, etc., friends gather, and there was also quite a large sprinkling of Christians, and they were welcome. In the evening the church was so crowded that I had to stand at the door and speak to those outside as well as inside, and all the windows were full of faces. On Monday evening the Secular Union of Waverly was organized, with the following names: Wm. Graham, Maggie Hope Graham, Ed. Collins, Mrs. Nettie Collins, Fred Buckmaster, Matt. Buckmaster, W. E. Lemon, J. M. Covington, John Carr, J. Schur, E. E. Gimble, Julia Buckmaster, Wm. Rose, Kingbaum, Al.Gimble, Lewes Lindstrom, J. T. Helm, F. Dashill, P. Gimble, Thos. Secrist, Henry Weaver, Rudolf Andrett, Lewis Beahm, W. C. Goff, and Wm. Fisk. These are representative names and mean something for future work. This is a land of promise. There will some day be a net work of railroads, and happy homes will shine all over these now golden prairies. There is excellent material here for intellectual and social development. Freethought will have solid support. The men and women who represent it are those who earnestly believe in progress and in making this world happier, to whom the improvement of humanity is an inspiration and who will take no backward step. I think that Waverly will soon send greeting to Silverton, with its colors flying over a Freethought hall.

Tuesday friend Graham and myself take our dusty way to Spokane Falls, amid the music of a glittering harvest. We find in the golden evening a pleasant sojourning place with Dr. J. A. Knowles and his son and daughter, Mr. and Mrs. M. R. Doty, amid the pine woods and fresh-mown hay and the song of birds. It is a happy place, where one can find rest for body and mind. Dr. Knowles is a thorough radical and, with professional skill, can give many a sharp cut to the humbugs of the day. He is a genial companion. SAMUEL P. PUTNAM.

Spokane Falls, Aug. 8, 1888.

A FREETHINKER'S BRAVE DEATH.

If there is one falsehood more palpable than all others it is the tale told by ecclesiastics about the death of the Freethinker. According to the church every distinguished unbeliever has died in an agony of remorse, shuddering with terror. There is no foundation for this assertion, but that does not prevent its being made over and over again.

In the Freethought ranks for the past dozen years, we have had an opportunity to become familiar with the last moments of many so-called Infidels. We never knew one of them to weaken, or to express regret for his unbelief. D. M. Bennett fell asleep in the arms of nature with no apprehension for the morrow. So far from regretting the work he had done, he regretted only that he could not continue it. The same is true of Stephen Pearl Andrews, and of others. So invariable has been the result of our observation in this way that we can say, with almost absolute certainty of being truthful, that no Freethinker ever did recant or greet with fear the approach of death.

Courtlandt Palmer added another example to those of the many whose courage at the last moment has refuted the lies of the pulpit. He felt that he could not survive the operation which resulted in his death. Yet, facing eternity and the unknown, these were his last words: "The general impression is that Freethinkers are afraid of death. I want you one and all to tell the whole world that you have seen a Freethinker die without the least fear of what the hereafter may be."

And so he died. Compare with this sentiment the final words of Christ, "My God, my God! why hast thou forsaken me?"

OUR PATRIOTIC GOVERNOR.

Other states may have governors to be proud of, and other governors may be proud of their states, but if we know the sentiment of the Californian heart, there is no other heart that so swells with pride when it contemplates the occupant of its gubernatorial chair. And what governor has ever paid so glowing a tribute to his state as that which has just emanated from the pen of Governor Waterman? For a long time the governor has had it in his mind to set apart Admission Day, the anniversary of California's admission to the sisterhood of states, as a public holiday. August 10, 1888, saw the consummation of this important step, and the act is accompanied by a document. It is no cut-and-dried state document, made up of the legal phraseology of a past age. It is a panegyric, a pæan. After the necessary legal formality is dispatched, Governor Waterman says:

"Business pursuits, the strife for place and power, the struggle in the battle of life for promotion, supremacy, and fortune, should not entirely obliterate the sentiment of state pride and affection, for in my judgment the highest sentiment that a community can express is gratitude for those endowments which contribute to happiness, contentment, and prosperity, and gives those interested an enviable position before the people of the world."

Hear, hear! Never mind the little hitch in grammar between the substantive "endowments" and the verb "gives." This is no time for carping criticism. Let us drink deeper from the flow of eloquence:

"This holiday, which by virtue of the authority vested in me by the Constitution I am empowered to appoint, is entirely in consonance with my own views. I believe, and fully so, in thus commemorating the most marked era in the history of the state, giving us, as it did, the grandest and proudest heritage that ever fell to the lot of man, laying the foundation of a structure which, as the years are numbered, approaches a condition that will eventuate a building up of an empire on this western confine of our beloved country that will be a cloud by day and a pillar of fire by night, giving token of our fealty, loyalty, and devotion as a people to America, her flag, her institutions, and her destiny."

None of the things here mentioned seems to follow that which precedes it by any sort of logical necessity, but what of that? It is always the unexpected that gives greatest pleasure, and certainly nothing could be more unexpected than that the condition of a structure should eventuate a building up of an empire to be a cloud by day and a pillar of fire by night, the said cloud and pillar giving token of our fealty, loyalty, etc. Again:

"I might close this paper without anything further than those necessary details that contribute to give it force and vitality, but in connection I may be pardoned for adding a few words in obedience to a commendable state pride that actuates me at this time. Other states have their natal days which doubtless are appropriately recognized, but in my humble opinion no other state in the Union is more justified in expressing pride

and gratification in what she has already done; rejoicing with exceeding gladness in her present, and looking forward to a glorious realization in her future, than California."

A little something in not too pronounced a way as touching our superior climate might have been worked into the foregoing paragraph, but as the document is put forth by the governor unaccompanied by any request for a raise of salary, we will not complain. Rather let us read on:

"No people on the face of the earth are more susceptible of self-government than those of California. There are none more liberty-loving, loyal, or patriotic. Ours is a state that is thoroughly and completely self-sustaining. There is not a foot of land within her borders that cannot be utilized for the benefit of the people. Her educational facilities are peerless. Her press, her judiciary, her schools, her pulpits, her artisans and mechanics, and her business men, are an honor in either of the capacities under which they have enlisted and to which reference is made in this."

"Susceptible" of self-government is good, but "capable" would have been none too strong a word to use in this place. The governor does not want to claim too much. Self-sustaining we are indeed. The name of a California firm may not be stamped upon a great variety of manufactured articles, but we pay for them ourselves—something like twice their cost—so we are self-sustaining, though the expense is large. Her land—is it not utilized? Ask the real estate speculator. Her educational facilities—vide Governor Waterman! Her press—the juice of the grape flows from it as from a perennial fount. Her judiciary, her schools (which might have been considered previously under the head of educational facilities), her pulpits (ah, her pulpits!), her artisans and mechanics, and her business men—these all are indeed, as Governor Waterman somewhat vaguely generalizes, "an honor in either of the capacities under which they have enlisted and to which reference is made in this." Yet once more:

"In no other state in the Union are there more homesteads paid for by the efforts of honest labor than in California, where the one who has worked at the bench, dug in the trenches of advancing progress, assisted to rear the magnificent buildings which beautify and adorn the state, or engaged in whatever manual or physical labor that has distinguished his day's calling, can, after his task is ended, wend his way to his own home, and rest himself for the recurring day of work and labor under his own 'vine and fig tree.'"

Listen, all other states! California, with a population of 750,000, has more homesteads paid for by honest labor than New York with five millions. Figures cannot lie. Still again, and finally:

"And so I might go on and enumerate countless reasons for the course to be pursued in the matter which calls this into requisition; but I will conclude by saying that her escutcheon is without speck or blemish, and the child born upon her soil is endowed with a priceless legacy in birthplace. Therefore it is right and proper that we should celebrate the day which gave California birth, and with such appropriate and impressive ceremonies as will live forever in the memory of those participating. And no official act of mine, since exercising the power vested in me, has afforded me more heartfelt pleasure and satisfaction than the issuance of this proclamation."

And who would not take pleasure, and even pride, in such a document? It must fill every son of the state with both. It must fill him also with wonder, though, to know why the governor of a state having no Sabbath laws should adjourn the celebration of Admission Day to Monday, the 10th, because the 9th happens to fall on Sunday.

THE law condemns the man or woman
Who steals a goose from off a common,
But lets the greater felon loose
Who steals the common from the goose.—*Old Rhyme.*

MUCH encouragement is drawn by the New York Independent from the fact that the church in the United States gained 774,861 communicants during the past year. Of these 200,000 were Roman Catholics. The Truth Seeker makes this deduction: "The Roman Catholic increase naturally comes from immigration and family increase. Without that the net increase was only 574,861 communicants. This is at the rate of 4.35 to every church, 6.6 to every minister, and one to every 21 communicants, if the Independent has ciphered rightly. In other words, it has taken a church, nearly a whole minister, and twenty-one church-members to haul four sinners and thirty-five hundredths of another sinner off the coals, supposing the gain to be all from conversions. And what did it cost? Close calculation is impossible, as church expenses vary from tens of thousands for the marble cathedral to hundreds for the backwoods church barn, and the salaries of the preachers run down from Archbishop Corrigan's annual fortune of forty or fifty thousand dollars to the country parson's three hundred and a donation party. Average it up and the expense of a church may be called a thousand dollars, and the preacher's salary another thousand—say two thousand dollars for less than five saved sinners—over four hundred dollars apiece! Miracle of cheapness! pleasing marvel of progress!"

THE Central Congregational church of Tottenville, Staten Island, N. Y., is about to lose its pastor and founder, Rev. Thomas B. Bett, whose resignation has been asked for by the congregation, tendered and accepted. The cause of this action is said to be the clergyman's abuse of his wife. Some time ago Mrs. Bett left her husband and went to her mother's house in Philadelphia. He is said to have induced her to come back by telegraphing her that one of the children was dangerously ill. Since her return it is alleged that he has maltreated her. It is asserted that Bett struck his wife across the mouth with such force that her teeth cut through her lower lip. When remonstrated with about his conduct, Bett replied that he had a right to slap his wife, as the law allowed him that privilege. She threatened to have him arrested. Every time he leaves the house he takes the children with him and locks up his wife's clothing, so that she cannot leave the house during his absence. All this comes about through the failure of Mrs. Bett to remember the time-honored divine saw, "Wives, submit yourselves unto your husbands."

A CLOUD LIFTED.

It is with considerable grief that I have read of late the published reports attacking the character of my friend, W. R. Colby, the slate-writer with whom I had two sits. It is true that Mr. Colby failed to produce writing between the slates that Mr. John McGlashan and I screwed together, but I do not regard that fact as militating against Mr. Colby's character. I could not write between them myself without taking the screws out, and yet I am ready to prosecute to the fullest extent of a large club any man who attacks my character as his has been attacked.

Among the charges brought against Brother Colby are the following, to wit, that is to say:

1. That in Texas he was known as the Rev. W. J. or J. W. Rains or Raines.
2. That he bucked the tiger, *i.e.*, gambled.
3. That he conducted a successful revival at Hearne, Texas.
4. That he robbed the mail train at that place.
5. That he was convicted and sentenced to five years' imprisonment, and was pardoned out by President Grant.

These charges originated with Mr. Bundy, of Chicago, who publishes the Religio-Philosophical Journal, and who has adopted the rule of never getting out a number of his paper without slandering somebody. Sometimes he kills two or more birds with one stone, as it were, by slandering several people in the same issue.

As I have been observed going in and coming out of Mr. Colby's house frequently of late, and might be compromised on that account, I resolved to see him about the matter, and to that end I visited him last Saturday. Mr. Colby was at home, and, though dinner was nearly ready, he at once granted me an interview. He was slightly embarrassed at first when I mentioned the object of my call, but was placed at his ease immediately by my inquiring if he had ever been in jail. I added that it was none of my business, and he agreed with me, and having thus reached common ground we conversed freely, and he confessed that incarceration had been no portion of his experience.

I then asked, "Were you ever known as the Rev. W. J. Rains?" He said no, he never bore that name.

Q. Is your name Wm. R. Colby? A. Yes: Wm. Rufus (not Rains) Colby.

Q. Were you ever in Texas? A. No.

Q. Consequently you never conducted a successful revival and train robbery at that place? A. No; my revivals were not attended with success.

Q. Then you were once a Baptist minister? A. Yes. I was ordained a Baptist minister while living in Ohio, May 25, 1875.

Q. The account says that at that time you were in jail for mail robbery. You doubtless perceive the discrepancy. A. The discrepancy is in the account.

Q. I notice in the charges you are accused of having shot at Mr. John F. Lippard near Grafton, W. Va., in 1878–9. A. At that time I was keeping a house of correction at Lawrence, Mass. I never attempt long shots of that kind.

[Mr. Colby here showed an envelope addressed to him at Lawrence, Mass.; also a notice with regard to dues in the Knights of Pythias dated Lawrence, Mass., July 10, 1879.]

Q. You never knew Rains? A. Never heard of him.

Q. How do you account for the fact that the people of Hearne, Texas, recognize the photograph of yourself, sent them by Bundy, as Parson Rains? A. I don't account for it. Bundy may have sent them Rains's photograph.

We talked some further about various things. I asked Mr. Colby if he ever tried his fortune on the green cloth, and he admitted that he had on occasions touched the harp gently in that direction, though he did not claim to be more than an amateur at it. As to the talked-of arrest, Mr. Colby said he had no apprehension of it. The dispatches announced that officers were on their way here from Chicago, but that is nonsense. The Chicago police could have nothing to do with the matter, as it came within the jurisdiction of the United States marshall at Austin, Texas. Furthermore, since Parson Raines had been pardoned for the offense the law had nothing more to do with the case.

I felt greatly relieved to find that Mr. Colby had never conducted a successful revival in Texas, and that he had no hand in robbing the mail. I have taken no stock in the reports, and have not printed them, though they have been forwarded to this office for that purpose from various quarters. I would rather publish a two-column vindication than a stickful of accusation any time.

Mr. Colby has retained a lawyer to give him legal advice. He thinks some of prosecuting his libelers, but the knowledge that Bundy isn't worth a red cent is discouraging. Besides, Mr. Colby says no man wants everything he has ever done yanked into the sight of an undiscriminating public. Here I sympathize with him. Since I stole Philena Cowdery's grapes in Westmoreland, N. H., in the fall of '73, I have always feared the result of an investigation of my career. Let us draw the veil of charity over the past. If every man's history were printed on his forehead we would all be Quakers and keep our hats on in public. M.

OUR CAMPAIGN OUTLINED.

Politician, politician, yours has been received to-day,
Asking us the leading question, in a confidential way,
How much space in FREETHOUGHT'S columns we can give to this campaign,
And how much remuneration we should hope thereby to gain.

Politician, politician, would you tempt us, then, to join
In the race of rogues for office with the jingle of your coin?
With your bar'l of shining metal, head knocked out and bunghole gone,
Would you hire us as your ally in the conflict coming on?

Lend us, then, your ear a moment, stimulate your torpid brain,
Yield us your polite attention, while we outline our campaign.
We are first for taxing churches everywhere they are exempt;
Abolishing all state-paid chaplains. Will you join in this attempt?

In the interests of justice, in the interests of peace,
We ask that appropriations for sectarian uses cease;
That the Bible as a text-book be not forced upon our youth,
And that public schools inculcate only demonstrated truth.

We demand that the appointment of thanksgiving days, and fast,
Be suspended as but relics of a superstitious past.
We demand that oaths and "swearing" from our courts of law be sped,
And a simple affirmation substituted in their stead;

That all sabbatarian statutes be repealed without delay,
And that freedom reign on Sunday as on any other day;
That, in fact, all shreds and remnants of religious law shall go
From the statutes of the nation. Will you help to make it so?

Then there are some local issues that should be attended to,
If you'll put them in your platform we'll co-operate with you.
First, we want some purer water—give it to us in a flood;
We will pay you for the liquid, but we kick at buying mud.

Will you pledge us safer pavements than the treacherous cobblestones;
Safer sidewalks than the planks that tear our shoes and crack our bones?
Will you rout the gambling-houses of our Asiatic host?
Will you close the dives and brothels all along our Barbary Coast?

Will you raid the cheap-John auctions that allure the passer-by
Into purchasing gold watches, changed for brass ones on the sly?
Watch the papal institutions—where the orphans taste of hell
And are starved to death and beaten—like the one at San Rafael?

Politician, politician, state your issues—make them plain—
And if these are found among them, we will join in your campaign!

M.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Pendleton, Or	Aug	15	Denver	Col.	Sept 2
Union	Or.	" 16	Seward	Neb.	" 5–6
Emmett,	Idaho,	" 18	Wahoo	"	" 7–8
Boise City	Idaho	" 19	Lincoln	"	" 9
Ogden	Utah,	" 21	Omaha	"	" 10
Morgan	"	" 22	Creston	Iowa	" 11
Coalville	"	" 23	Ottumwa	"	" 12
Park City	"	" 25	West Union	"	" 16–17
Salt Lake City, Utah		" 26	Chicago	Ill.	" 23
Murray	"	" 27	Pittsburgh	Pa.	" 30
Heber, Utah		" 28, 29	Secular Union Congress.		Oct. 5,6,7,8

HISTORY OF THE WEEK.

Fresno had a $150,000 on Sunday morning last.——Last Sunday the crowd at the Haight street ball grounds rose up and mobbed the umpire for making "rank" decisions.——The executive officer of the Hawaiian board of health says that a casual inspection of Chinatown leads him to believe that at least 300 lepers are domiciled in this city.——The report of the board of health shows that during July there were 958 deaths in this state out of a population of 707,850.——A Mexican named Benito Maldenado had some horses stolen from his place at Ranchito, Los Angeles county. Benito and his son and a constable chased the thieves, overtook them at Bakersfield, shot one of them in the wrist, brought the two into camp, and lodged them in the Kern county jail.——The senate committee on military affairs at Washington has authorized Senator Stewart to report the bill for providing for the ascertaining in an authentic form of all facts connected with the claims of California, Nevada, and Oregon for moneys expended during the late war, and in suppressing Indian disturbances during the same period. California's claim is in the neighborhood of $4,500,000; Nevada's, $400,000; and Oregon's, over $500,000.——Outrages are being committed by roving bands of Apache marauders in Arizona.——The memorial adopted at a mass meeting of San Francisco citizens asking for the impeachment of Sabin and Sawyer, the federal judges at at this port who run the Chinese immigrant mill, has reached Washington and has been referred to a sub-committee of the judicary committee.——Superintendent of Schools Anderson has forwarded his annual report to Superintendent of Public Instruction Hoitt, from which the following statistics are taken: Number of schools—High schools, 2; commercial school, 1; grammar schools, 16; primary schools, 44; evening schools, 5. Total, 68. Enrollment—Number of boys enrolled, 22,607; girls, 19,723. Total, 42,330. Average number belonging, 32,083.5: average daily attendance, 30,190.7; commercial school, 313; evening schools, 3,357; high schools, 1,082; grammar schools, 10,146; primary schools, 27,432.——Charles Crocker, the millionaire railroad president, died at Monterey last Monday.

General Sheridan was buried at Washington on the 11th with Roman Catholic mummery, Cardinal Gibbons officiating.——Blaine arrived at New York last week and was received by a large crowd, to whom he made his tariff speech.——Prof. C. H. Coy, who was prominent in the religious and social societies of Belvidere, N. J., and popular as a teacher of music and leader of a church choir, disappeared last Saturday, leaving his wife and child penniless. He was a leader in church work, until recently it became noised about that he was unfaithful to his marriage vows. Before leaving he sold all his wife's furniture and stripped the house everything portable.——Delegates to the national convention of the American party are in Washington.——Lawrence B. Jerome, better known as "Larry," died at New York on Sunday last.——O'Donovan Rossa was a witness before the immigration investigation committee last week. He said the worst thieves and convicts of England are anxious to come to America. The governors of prisons persuade them to go. Only the worst are sent here.——Henry George thinks he would like to meet James G. Blaine in public debate on the tariff issue.——Maxwell and another murderer named Landgraaf were hanged at St. Louis, Mo., Aug. 10.

Boulanger was shot at in the streets of Paris last Sunday. Though five shots were fired he escaped unharmed.——The Pacific Mail steamer City of Sidney, which arrived on the 12th, brought Japanese papers which contain elaborate accounts of the late volcanic eruption in Japan of Mount Iwahashi, or Bandai as it is more properly termed. The number of persons buried is still put at upward of 400, and the number of those injured at 900. Among the former were 150 visitors to hot springs on the slope of the mountain. Iwase-mura, a village in the vicinity of the volcano, appears to have suffered most. Thirty-six houses were buried there and fifty-six injured. There was no warning.——The trial at Boyle, Ireland, of James O'Kelly, the journalist and member of Parliament, who was arrested in Lodon on a charge of making speeches inciting to intimidation and boycotting, has been concluded. O'Kelly was convicted, and sentenced to four months' imprisonment.

A BEAUTIFUL TRIBUTE.

Below is a full and correct report of Colonel Ingersoll's words at the funeral of the late Courtlandt Palmer. We are able to print it through the courtesy of Mr. C. P. Farrell, Ingersoll's publisher:

My Friends: A thinker of pure thoughts, a speaker of brave words, a doer of generous deeds, has reached the silent haven that all the dead have reached; and we, his friends, who even now are hastening after him, are met to do the last kind acts that man may do for man—to tell his virtues and to lay with tenderness and tears his ashes in the sacred place of rest and peace.

Some one has said that in the open hands of death we find only what they gave away. Let us believe that pure thoughts, brave words, and generous deeds can never die. Let us believe that they bear fruit and add forever to the well-being of the human race. Let us believe that a noble, self-denying life increases the moral wealth of man, and gives assurance that the future will be grander than the past.

In the monotony of subservience, in the multitude of blind followers, nothing is more inspiring than a free and independent man—one who gives and asks reasons; who demands freedom and gives what he demands; one who refuses to be slave or master. Such a man was Courtlandt Palmer, to whom we pay the tribute of respect and love.

He was an honest man—he gave the rights he claimed. This was the foundation on which he built. To think for himself—to give his thought to others—this was to him not only a privilege, not only a right, but a duty and a joy.

He believed in self-preservation—in personal independence—that is to say, in manhood.

He preserved the realm of mind from the invasion of brute force and protected the children of the brain from the Herod of authority.

He investigated for himself the questions, the problems, and the mysteries of life. Majorities were nothing to him. No error could be old enough—popular, plausible, or profitable enough—to bribe his judgment or keep his conscience still.

He knew that, next to finding truth, the greatest joy is honest search.

He was a believer in intellectual hospitality, in the fair exchange of thought, in good mental manners, in the amenities of the soul, in the chivalry of discussion.

He insisted that those who speak should hear; that those who question should answer; that each should strive, not for a victory over others, but for the discovery of truth; and that truth when found should be welcomed by every human soul.

He knew that truth has no fear of investigation—of being understood. He knew that truth loves the day—that its enemies are ignorance, prejudice, egotism, bigotry, hypocrisy, fear, and darkness, and that intelligence, candor, honesty, love, and light are its eternal friends.

He believed in the morality of the useful—that the virtues are the friends of man—the seeds of joy.

He knew that consequences determine the quality of actions, and that whatsoever a man sows that shall he also reap.

In the positive philosophy of Auguste Comte he found the framework of his creed. In the conclusions of that great, sublime, and tender soul he found the rest, the serenity, and the certainty he sought.

The clouds had fallen from his life. He saw that the old faiths were but phases in the growth of man—that out from the darkness, up from the depths, the human race through countless ages and in every land had struggled towards the ever-growing light.

He felt that the living are indebted to the noble dead, and that each should pay his debt; that he should pay it by preserving to the extent of his power the good he has, by destroying the hurtful, by adding to the knowledge of the world, by giving better than he had received; and that each should be the bearer of a torch, a shedder of light for all that is, and for all to be.

This was the religion of duty perceived, of duty within the reach of man, within the circumference of the known—a religion without mystery, with experience for the foundation of belief—a religion understood by the head and approved by the heart—a religion that appealed to reason with a definite end in view—the civilization and development of the human race by legitimate, adequate, and natural means—that is to say, by ascertaining the conditions of progress and by teaching each to be noble enough to live for all.

This is the gospel of man; this is the gospel of this world; this is the religion of humanity; this is a philosophy that contemplates not with scorn, but with pity, with admiration, and with love, all that man has done, regarding, as it does, the past with all its faults and virtues, its sufferings, its cruelties and crimes, as the only road by which the perfect could be reached.

He denied the supernatural—the phantoms and the ghosts that filled the twilight-land of fear. To him and for him there was but one religion—the religion of pure thoughts, of noble words, of self-denying deeds, of honest work for all the world—the religion of Hope and Help.

Facts were the foundation of his faith; history was his prophet; reason his guide; duty his deity; happiness the end; intelligence the means.

He knew that man must be the providence of man.

He did not believe in religion and science, but in the religion of science—that is to say, wisdom glorified by love, the savior of our race—the religion that conquers prejudice and hatred, that drives all superstition from the mind, that ennobles, lengthens, and enriches life, that drives from every home the wolves of want, from every heart the fiends of selfishness and fear, from every brain the monsters of the night.

He lived and labored for his fellow-men.

He sided with the weak and poor against the strong and rich. He welcomed light. His face was ever toward the east. According to his light he lived. "The world was his country—to do good his religion."

There is no language to express a nobler creed than this; nothing can be grander, more comprehensive, nearer perfect.

This was the creed that glorified his life and made his death sublime.

He was afraid to do wrong, and for that reason was not afraid to die.

He knew that the end was near. He knew that his work was done. He stood within the twilight, within the deepening gloom, knowing that for the last time the gold was fading from the west and that there could not fall again within his eyes the trembling lustre of another dawn. He knew that night had come, and yet his soul was filled with light, for in that night the memory of his generous deeds shone out like stars.

What can we say? What words can solve the mystery of life, the mystery of death? What words can justly pay a tribute to the man who lived to his ideal, who spoke his honest thought, who was turned aside neither by envy, nor hatred, nor contumely, nor slander, nor scorn nor fear? What words will do that life the justice that we know and feel?

By the grave of man stands the angel of Silence.

A heart breaks, a man dies, a leaf falls in the far forest, a babe is born, and the great world sweeps on.

No one can tell which is better—Life with its gleams and shadows, its thrills and pangs, its ecstasy and tears, its wreaths and thorns, its crowns, its glories and Golgothas; or Death, with its peace, its rest, its cool and placid brow that hath within no memory, no fear of grief or pain.

Farewell, dear friend. The world is better for your life. The world is braver for your death.

Farewell! We loved you living, and we love you now.

A YOUNG Jew fell into the river at Cracow, and was in great danger of drowning. "Let him sink, he is only a Jew," was the exclamation heard on all sides. At last came the glad exclamation, "It's all up with him, he's sinking." Just then a young fellow burst from the crowd which had sought to restrain him, and brought the drowning man to shore—there to be received with an exclamation of execration. Suddenly the jeers ceased. The drowning man was a Christian, his rescuer a Jew!—London Freethinker.

Who Shall Be Fairest?

Who shall be fairest?
Who shall be rarest?
Who shall be first in the songs that we sing?
She who is kindest
When Fortune is blindest,
Bearing through winter the blooms of the spring;
Charm of our gladness,
Friend of our sadness,
Angel of life, when its pleasures take wing!
She shall be fairest,
She shall be rarest,
She shall be first in the songs that we sing!

Who shall be nearest,
Noblest, and dearest,
Named but with honor and pride evermore?
He, the undaunted,
Whose banner is planted
On Glory's high ramparts and battlements hoar;
Fearless to danger,
To falsehood a stranger,
Looking not back while there's duty before!
He shall be nearest,
He shall be dearest,
He shall be first in our hearts evermore.

COMSTOCK'S LIEUTENANT DEFEATED.

The Chronicle of August 7 contains the report of a case in which C. R. Bennett, the coadjutor of Anthony Comstock and Clark Braden, had a wrestle with justice and was defeated. It reads as follows:

Justice was crowded with work in the police courts yesterday. There was only one bright episode in her day's work, and that was a very brilliant and pleasing lecture on art, illustrated by statuary and picture.

The statuary illustration consisted of the fine Japanese carving that has occupied such a prominent position in the curio store in the Palace Hotel block. It depicts in a terribly realistic manner the terror of a peasant who is almost in the grasp of a mythical monster. The lecturer was the distinguished lawyer and diplomat, General Van Buren, the owner of the carving. He appeared in behalf of G. T. Marsh, who has been arrested on a charge of displaying lewd and indecent works. Secretary Bennett, of the Society for the Prevention of Vice, was the complainant.

Mr. Bennett, on the stand, told of the large number of people who had had their morals inexpressibly shocked by seeing the carving. Mr. Bennett could show only one letter that called his attention to the alleged indecency. Mr. Bennett said a looking-glass was artfully used to display the carving in all its hideous nudity. He had seen the startling effect of the glass, and had in blushing confusion retired from the window, only to give place to crowds of boys, who gazed and gazed and gazed on the Japanese peasant, until their moral sense was destroyed and their physical growth became dwarfed.

A police officer was asked if he had not seen boys crowd each other off the sidewalk in their eager efforts to look on the polluting figure. The question was ruled out.

General Van Buren told how the carving came into his possession. While in Japan he had spent some time in collecting works of art, and was now in possession of some excellent bits of carving. He heard of a Japanese who, old and almost blind, was yet one of the most famous carvers in the empire, and he decided to have him make a fanciful picture from wood. The old man worked on the peasant and the monster for some months. It was the last work he did, and it was said to be his best. General Van Buren was going to present the carving to an eastern institution, but desired to give the people of San Francisco a chance to see it. He then spoke of Mr. Bennett's moral sense, and had his audience laughing at that highly useful quality in a man's make-up. He spoke of art breaking down the barriers of superstition; told of the grand pictures that were famous, not because they happened to be in the nude, but because they

depicted the most beautiful of all objects, the human body. By all anatomists who had viewed the carving it was said to be the most wonderful, true, and beautiful picture of man they had ever seen. They did not gaze on it to pick out whatever might be immoral in the likeness of a naked man, but to enjoy the beauty of the carving, of lines, muscles, and expression.

Then justice and the jury were given the case. The twelve good men and true went into a little room, where they were watched by an officer to see that no one interfered with them. He did not see justice go in. She pleaded for the carving, thought it was art, and that it was not indecent. The jury believed her, and Mr. Marsh was discharged. The jury said the carving was not likely to injure anybody's moral sense.

THE AMERICAN SECULAR UNION.

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THE ROLL OF HONOR.

G. A. F. de Lespinasse, M. D., Orange City, Iowa,	$25.00
Mrs. A. W. Lake, Garrettsville, Ohio,	5.00
W. L. Willis, M. D., Kokomo, Ind.,	5.00
J. E. Brooks, McMinnville, Oregon, charter fee,	5.00
James Gruber, Chicago,	2.00
John Courbet, St. Paul, Minn.,	2.00
A. J. Kraft, Grantfork, Ill.,	2.00
Andrew Beveridge, Perrysville, Pa.,	2.00
Mrs. Jas. Beveridge, " "	1.00
Wm. Johnson, Chicago,	1.00
Mrs. Mary Martin, Fitchville, O.	.50

Dr. Lespinasse, a cultured, practical Freethinker, enlists as a life member. He was born and reared in the atmosphere of reason, and imbibed incredulity with his mother's milk. For years his father was one of the shining apostles in Holland, and continued the good fight to the end after coming to this country, being the only person buried in Sioux county whose funeral was not afflicted by the presence of a "sky-pilot," as he termed them. The doctor was doubtless preordained as a "lost sheep," for he never read three lines of the holy book until after he was eighteen years of age, his father saying that it was a waste of time, which a subsequent perusal confirmed as the proper diagnosis. The doctor thus states the case *ex tacito*: "I was struck by your arguments in the Truth Seeker. Certainly no church could exist without free contributions pouring in from the faithful, and no organization can possibly be a success without the wherewith to pay expenses. Lack of enthusiasm among Liberals is astoundingly great. I have often wondered why, and while wondering was constantly guilty myself. I hope this will procure absolution from the heinous sin of indifference."

Mrs. Lake's letters, besides breathing hope and bringing substantial aid, are a flat contradiction of the oft-repeated assertion that women cannot reason. She wants to know from the preachers how, if God made man in the "beginning," he will have an endless life. "Can anything be endless that has a beginning?" Mrs. Lake displays heroic resolution to help the fight against superstition, quoting:

> "Shall I be carried to the skies on flowery beds of ease,"
> While others fight and falter not, and always pay their fees?
> By all above, around, below, this is my earnest answer, No!

Is there no answer from a few hundred others?

Brother Willis, also a life member, fights superstition and priestcraft with a boldness and bravery that challenge our admiration, besides furnishing the American Secular Union with considerable ammunition. He believes that "religion is humanity's greatest curse, and, sustained by ignorance, it will live until intelligence becomes general, so our work is educational—a slow process."

A Secular Union is planted at McMinnville, Oregon, by President Putnam, on whose oriflamme is inscribed "organize, organize!" With such material as Mr. Brooks, Mr. and Mrs. Olds, and their noble band we have confidence that the watchfires of Freethought will be well attended in McMinnville.

James Gruber is a true soldier of the Secular cause, a hard-working member of the Chicago society, and a whole-souled fellow in general. "Jim" 's one of our deacons. His charming wife is also our accomplished alto, of the Secular Union quartette, and volunteers her services.

John Courbet is one of the numerous Truth Seeker family at St. Paul, who believes something should be done in his own city.

A. J. Kraft is certainly doing his share to disperse the dark clouds of orthodox bigotry, as he is scattering Liberal literature thickly in his neighborhood. He also forwards $2 more, saying that duty calls and he must obey. Every little while we are in receipt of a donation from him, and sincerely return our thanks.

Our Perrysville friends, Mrs. James and Andrew Beveridge, are among the sturdy friends of Freethought and humanity, and evidence that in their solicitude for the Secular cause. They express regret that they had not sent sooner, but say it is "better late than never." Well, I should remark it is. We don't wish to prohibit that kind of beverage.

"Old Mr. Johnson" has been out in Washington Territory for some months, and has just returned to Chicago. Age has not dimmed his enthusiasm, and he feels as interested in the cause as when he helped George Jacob Holyoake to stem the tide of bigotry in England.

Mrs. Martin sends her contribution with regret about what can a woman do? She has very ably answered that question. If similar responses were sufficiently numerous it would be seen that women are the very life and energy of great movements. Without them we cannot hope to succeed.

CHAS. J. SUNDELL.

Mayor Roche having received some unfavorable criticism at my hands, I readily hasten to record his commendable appointment to the board of education of a leading Scandinavian citizen, a staunch Freethinker, a subscriber and eager reader of the Truth Seeker, and a member of the Chicago Secular Union—Charles J. Sundell. Born in Stockholm, Mr. Sundell came to this city in 1857, and the next year received the appointment of Swedish and Norwegian vice-consul at Chicago, a post he held until 1861. In that year he was appointed by President Lincoln United States consul at Stettin, Prussia, in which capacity he served till 1867, when he returned to Chicago and has since been the agent of the Allan Royal Steamship Company. Mr. Sundell is considered the intellectual head of our large Scandinavian population, being invariably called upon to make an address at any gathering of his countrymen. His appointment reflects honor on the cause of Freethought, as well as the character and ability of the man. So far as possible, Mr. Sundell will aid the writer in making the schools the secular institutions they should be, and will be no cipher on the board when he becomes familiar with the work.

GEO. H. DAWES IN THE LECTURE FIELD.

When Brother Jamieson and Miss Helen H. Gardener lectured in Quitman, Missouri, it was learned that the principal of the public school, George H. Dawes, was a Liberal and he was consequently made the text of several sermons, and industriously lied about in the pulpit "for Christ's sake" till his dismissal was accomplished. Brother Dawes then moved his family to Pittsville, Wisconsin, hoping to procure the principalship of the school, as he possessed by far the highest qualifications of any applicant, but orthodox hate followed him, and he failed to secure it. He obtained a country school, to which he daily tramped through snow and storms, with the thermometer often 56° below zero, and for a paltry apology of a salary. Mr. Dawes has again been defeated for the principalship, as the board have decided that he "is not the proper person." Now, so far as known,

his reputation is as unsullied and unquestionable as his ability. But his defeat is the modern form of Christian persecution for daring to possess an opinion—for asserting his right to "liberty and the pursuit of happiness." It is just what orthodoxy is doing all the time, and, worst of all, doing it with the aid of Liberals. I'll venture to say that if Mr. Dawes received a small percentage of what Liberals pay to their powerful persecutors, he would be amply sustained. His particular desire is to wake up the largely indifferent Liberals of Wisconsin and Minnesota, and so far as possible bring to them a knowledge of the aims and work of the American Secular Union. No one who has read his articles in the Liberal press can question his fitness, for they demonstrate that he is an earnest, philanthropic, and scientific thinker, and lucid writer. He brings to the discussion of these questions that force which good, chaste language and natural dignity impart, and there will be nothing clownish in his advocacy of a philosophy that ought to appeal to those intellectually advanced. A long time ago, in canvassing the subject, he gave me his idea in these words: "Clownish actions may do in a church, but if we expect Liberalism to expand, our representative men must possess manners that will pass in good society." His recent contribution, "The Mission of Liberalism," was an admirable consideration of the relative utility of the constructive and destructive forces, proving that destructive arguments necessarily precede constructive action.

Here is a capable man willing to work in the much neglected fields of Wisconsin and Minnesota, but if not sustained there, will answer calls on any route. If Liberals in those two states do not keep him busy, it will be a lasting disgrace, and show their indifference. Nothing exasperates me so much as this never-do-anything Liberalism. Every orthodox spire is a menace to our liberty, and it is our duty—a duty vastly more sacred than any orthodox one—to help the American Secular Union, the lecturers, and papers to counteract the pernicious influence of church rule. If you are a Liberal, you will do this to this the utmost extent of your means. E. A. STEVENS.

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres., E. B. FOOTE, JR., Ch. Ex. Com.,
E. A. STEVENS, Sec., MATTIE A. FREEMAN, Ch. Fin. Com.
CHAS. ECKHARD, Treas.,

COURTLANDT PALMER.

When shall we know the life within our life;
The heart that makes us hope and dream and toil
Though sorrow crushes and death gives no sign
Above the marble stillness of its face?
Why is it that we cannot be shut in
To narrow walls, however poor we be,
But still must pierce beyond to seas of light
And summer skies, and claim them for our own!

Will it be ever solved what life may be,
Though one might circle the eternal round,
And pass the gates of death a thousand times
To higher, brighter, and diviner spheres?
Would one then pass all sorrow and all pain?
Would not the shadows be as deep as now,
And grief as terrible, and love as sad?

Such thoughts crowd o'er me when the sudden pall
Of thy heart's silence doth make blind the sight.
Life is more great than ever in thy death;
The rushing tide grows still—a mirror vast,
Wherein the majesty of time appears
Like crystal sky within a crystal sea,
When not a breath is on the boundless deep.
A moment I must pause, and let the past
Make sweet the present with unquestioned joy.
More than a name thou art, dear friend;
A beautiful and noble spirit thou,
Bright, delicate, like Shelley's glorious soul,
And shining with the ardor of his mind.
Like him thou wast to me an impulse, mild,
Beneficent, with youth's sublime romance,
And manhood's power, and thought's far-reaching flame.
In mine own struggle did I find thee brave;
Midst varying fortune ever still the same,
Thy word a summons and thy hand a help.

Knight of the people, in the people's cause
Is thy true claim to honor and renown.
With thee no bounds were set; no narrow creed
Of wealth or fashion marred thy soldier's grace.
The toiler was thy comrade; earnest hand
And earnest brain were royal in thy choice;
The chivalry of labor was thy pride,
The reign of Freedom thy most loyal wish.

O blessed friend, and art thou dead to these?
Thou canst not be, but living unto all
The beautiful, the noble, the sublime.
I greet thee still in hope's immortal realm.
Thou art not fallen in the flush of life,
Like flower cut off and nevermore to bloom
And make the summer's air a sweet delight.
Thou art an inspiration now, a star
In the bright firmament of time's elect.
From mortal to immortal thou hast passed
In the clear purpose of thy noble life.
Thou hast become a part of that great world
Wherein all love is centred and all hope—
The world sublime above life's restless sea,
Where genius triumphs, and the glorious throng
Of human virtues make the heaven we seek.

Live on, brave spirit, in our hearts' deep throb;
Live in our hope, our virtue, and our toil;
Live in our dreams of happier life for man;
Live in our consecration to the truth.
Thy stream runs to the ocean vast and bright,
And makes the ocean a more glorious world
Of symphonies magnificent. Life's frailties drop
From thy exultant and heroic course.
Thou hast burst forth to death's white, radiant crown;
In tears we see thy perfect grace of life,
That could not be except through sorrow's gaze.

Our task is nobler for thy golden sheaf;
Our harvest gladder for thy presence still.

SAMUEL P. PUTNAM.

At Cheney and Waverly.

To the Editors of Freethought:

I met Mr. Putnam at Cheney on Friday, August 3, determined and ready to conduct our campaign in this district. The friends of Freethought soon got together and had arrangements made for his two lectures in Cheney. Mr. Putnam's lecture on Friday evening was "Universal Mental Liberty," which he delivered to a fair-sized audience, and explained to them that thought should be free and unshackled. After the lecture the Rev. Mr. Marvin spoke to Mr. Putnam, saying he agreed with him in most of his discourse, but said Mr. Putnam did not attack any of the vital truths of religion, and for that reason he gave a man no chance to make a reply. Mr. Putnam told Mr. Marvin to come to-morrow, as his discourse would be the Bible. Now I want to say right here that Mr. Marvin is a gentleman, and respected in our community by Christian and Infidel alike. I listened to several of his sermons last winter, at Waverly, and think they were as original and full of deep thought as any I ever heard delivered from an orthodox pulpit. He is honest and candid in his desire for the welfare of humanity, and every Infidel in this district could listen attentively to his discourses and agree with him in a great many particulars. Mr. Marvin did attend the next evening. There was a good audience, and a more appreciative one I never saw. In Mr. Putnam's lecture no creed was attacked; only the Bible, its authenticity, its inspiration and infallibility. There was no reply made. After the lecture was over the friends came forward and subscribed for FREETHOUGHT, and purchased enough Freethought literature to make Mr. Putnam know that his lecture had aroused an interest of search and investigation that would some day bear, and bring forth good fruit. I want to thank the Liberals of Cheney for their cordial support, and aid to me in starting this campaign.

Mr. Putnam and myself started from Cheney at three o'clock on Sunday morning, arriving at Waverly at eight, five hours on the way. At Waverly the friends had already begun to arrive for the lectures. The first lecture was to be at one o'clock. The day before friends had met and fixed seats and platform in the grove, expecting a larger audience than the church would accommodate, which turned out to be correct. Mr. Putnam's first lecture was on the Nine Demands of Liberalism, which was delivered in good style and to good effect. At the close that great defender of the churches, Clark Braden, who claims he is engaged by the churches of Oregon to follow Mr. Putnam, arose and announced that he would reply. Mr. Putnam, after the lecture, left the ground. Braden arose and howled out, "There goes the president of the great American Secular Union. Sneak, coward, coyote," and a torrent of abuse that was unbearable, until a man in the audience arose and said, "If you are going on in that strain I want to leave." And after a short altercation Braden resumed his discourse in less abusive language, now and then intermingled with "liar," and other epithets showing the genuine humility of Christianity. He carried his tirade along for some time, applauded by shouts and clapping of the hands by some church members, with now and then an occasional Amen. After Braden had exhausted his vituperation, he announced that now, to crown all, he would offer for sale his pamphlet, "Ingersoll Unmasked," which the devoted rushed forward to get. He had also a circular for free distribution, containing a vindication of himself and a slander of others. Thinking Christians are disgusted with Braden, and say he can do their cause nothing but harm.

All Braden wants is for Mr. Putnam to acknowledge him; it would be grist for his mill. He would use it as another indorsement, on top of the one hundred or more that he has got. When a man debates with Braden he must leave his manhood and honor at the door. He must attack Braden with his own weapons. He ought to be confronted, for he can easily be confounded. But it never should be done by the president of our Union. We have plenty of speakers who are ready to encounter him. We have none in our ranks who can equal him in slander and abuse, but we have men who are scholars and debaters—men that can convince a thinking public, and they are ready to meet Braden on any platform with prescribed rules and regulations.

The lecture in the evening was delivered in the church. There was not standing room; Mr. Putnam had to stand in the door, so that those who were standing outside might hear. He spoke on the Bible, and the audience was very attentive. After the lecture the reverend Braden announced that he would reply, and leave as little of the lecture as there was of Liberalism. When the time came for him to speak it was only a repetition of the afternoon's abuse and slander. We will leave the Christians to judge between the two speakers. Let them throw prejudice away and use common sense; it should be done in justice, as fairness between man and man. All we ask is honesty in spirit. I ask you, did Braden refute one argument that Mr. Putnam made? Will slander and abuse refute anything? Mark, for instance, his reply to the man who asked him where the immortality of the soul was mentioned in the Old Testament? Did you pay attention to Braden's reply? Was it not this: "Bring me your Bible and I will mark it for you." Now that gentleman does not carry his Bible around with him as his pillar of support. He asked Mr. Braden to give him the text and he would find it in his Bible at home. Did Braden do so? You know what he did, and what he said. He told him it was in the book of Ezekiel. Now search your book of Ezekiel and report to Mr. Braden the text when you find it. Was not his refutation of that lecture on the Bible all braggadocio?

On the evening of Monday, August the 6th, Mr. Putnam lectured on the "Glory of Infidelity" to a splendid audience who seemed to appreciate what they heard, for they were very attentive. As before, Mr. Putnam did not attack any creed. He merely showed that Infidelity was the forerunner of advancement; that all reformers of all grand ideas were dubbed the Infidel by the parties they left. He claimed that Jesus Christ was an Infidel of his day; that Martin Luther was also an Infidel to the church of Rome, but the father of the Protestant religion. No one could say that Mr. Putnam used any slang or abuse in his discourse, and I do not think that any one who heard him would attempt to do so. Mr. Putnam announced the previous evening that he would take names as members of the Secular Union. About thirty names were attached, and I have no doubt that a hundred can be got.

After the lecture and other business, Mr. Braden made his reply. He was less abusive, and used less mean language than he did at any of the previous lectures. He merely stated that if Infidelity had made Christianity better he would give Infidels no credit for it, and told a burglar story to illustrate it. He said Mr. Putnam had given us three lectures, and had told us nothing and there was no place to put it. I suppose that implies that Infidels have no brains. He likened us to dog-fennel and pigweed, but applauded himself as the man who had driven to the wall some of the best thinkers of the day, and named Underwood, Watts, Stewart, Jamieson, and Hull. I must say candidly that I doubt his word. If Mr. Braden improves in his style of debate as much every night for a long time as he did on the evening of August the 6th, Infidels will begin to think that he may evolute into a respectable man.

Waverly, W. T., Aug. 7, 1888. WILLIAM GRAHAM.

As to the Goats and a Hole in the Fence.

To the Editors of Freethought:

In your issue of July 28, you have an article on "Two Goats and a Hole in the Fence make Trouble at Topolobampo," by one N. Haskell. In this article he accuses me of making misstatements. Of this I am unconscious, for in my position as the San Francisco representative of the Credit Foncier Company of Sinaloa, Mexico, I have been as well posted as it was possible to be through reliable correspondents at the colony. They are Directors Schellhous, A. J. Wilber, and Friend, Mr. W. L. Patton, Dr. Scally, B. F. Close, George A. Appel, E. Haslam, and many others. The items given to the Denver Arbitrator were just as I received them from my correspondents, who were there and know the facts in the case. The colony is to-day self-supporting as far as food is concerned. They had just finished harvesting their crops June 12th, and have stored enough to feed all there for twelve months. All in the colony (135 persons) are well, united, and happy at the good prospects ahead. The colony is in a better condition to-day than at any time in the past. The farm at La Logia, 400 acres, has been bought and paid for. It is well watered, and several crops a year can be raised on this land; everything grows at a wondrous rate. The Credit Foncier will soon be published at the colony; then all interested in this greatest co-operative movement of this time will be well informed of every step taken for its fulfillment. Yours truly, H. W. FAUST, 307 Fourth st.,
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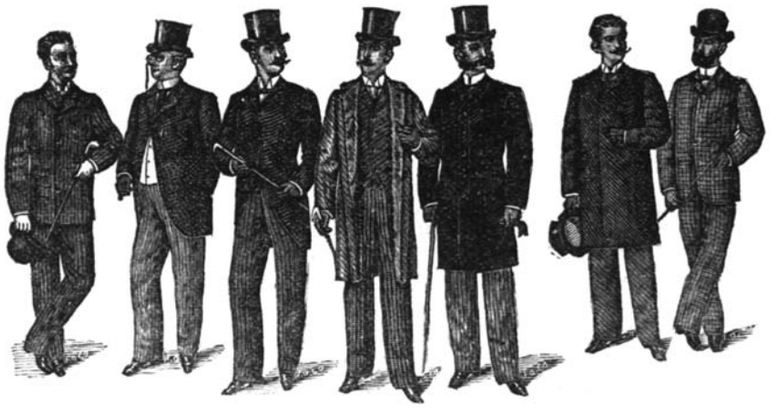

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - AUGUST 25, 1888

WHAT would the heathen in foreign lands think of the champions of Christianity if they knew that in Christian countries not one clergyman in a thousand is willing or able to defend his faith against the attacks of unbelievers?

GEORGE W. CHILDS, of the Philadelphia Ledger, so says the Evening Post, long since forbade all reference to Colonel Ingersoll in the columns of his paper. The heavenly chariot is expected shortly to swing low and take Mr. Childs on board.

IT was only natural that the convention of the American party at Washington should "split" and "end in a row" as the reports say it did. New movements always begin that way. When the members get better acquainted and find out that men may have diverse views on points that are not vital and still work together for one central object, they will hold other conventions, perhaps, with better results.

THERE is no more important question for Liberals to consider just now than that of organization. A large and strong organization will lead outsiders to inquire our objects, and will furnish renewed opportunities for setting them forth. Following this the whole of the claims of Freethought must be stated and reiterated. Organization for action will alone make it possible for us to gain the attention of the whole country.

THE Chinese have a new Baptist church in this city at the corner of Sacramento street and Waverly place. In dedicating the structure last Sunday the Rev. Dr. Gunning, of Boston, was discriminating enough to say that "the Chinaman, by his clean, sober, industrious, and virtuous life, rebuked those of other nationalities who come here to fill our jails." Five Chinamen were baptized, and the cause of Christianity was reported to be booming.

A RECENT act of Vicar-General Prendergast, of this city, shows how much respect the Catholic church has for either the laws of the state or the laws of nature. For a sum of money to him in hand paid he granted a dispensation whereby Joseph Bijani was allowed to marry his niece. The groom took the girl and a priest aboard a tug and went outside the jurisdiction of the United States and had the ceremony performed on the high seas. This was done under the sanction of a church which declares that the marriage of divorced persons is illicit!

THE Rev. Dr. George Thomas Dowling is rejected by his congregation, that of the Euclid avenue Baptist church, Cleveland, O., as no longer a Baptist. A few weeks ago he invited to communion at the sacramental board "all who love the Lord and hate the devil and his works." This was two much for the close communionists and he was dismissed forthwith. Dr. Dowling has tendered his resignation from the Baptist sect. He announces himself a communist, like Christ and the apostles, and says the church is no place for a man of their views.

THE Hon. Mr. Maclay and Judge Widney intend to erect a theological seminary at the Mission San Fernando, Los Angeles county. The land whereon this institution is to be planted belonged to one Rogerio, aged eighty years, who, with his wife of the same age, was evicted from the premises, fraudulently it is alleged, by Messrs. Maclay and Widney. The wife perished from exposure, and the old man Rogerio is feeble and helpless. The Los Angeles Porcupine makes these appropriate remarks upon the case:

"That Maclay theological seminary might have a memorial bell sacred to the memory of the victims of the Maclay-Widney evictions. The old woman who died from cold and hunger on the roadside should have a memorial window where the pious pair, Maclay and Widney, could offer up unctious prayers for the repose of the old woman's soul. The wealth of the world, and the dignity of the commonwealth, would not compensate for the outrage perpetrated on old Rogerio and his family, in this most cruel eviction."

NEWS AND NOTES.

Spokane Falls is looking to a bright future. It has many advantages both for a railroad and a manufacturing town. It has enormous water-power, much greater than that of Minneapolis. There are now three flouring-mills which make 500 barrels a day, and one large saw-mill and planing-mill. The electric light works are run by water-power. For five miles on each side of the river are excellent mill sites. In one half mile there is a fall of 188 feet. There are rainbows in summer and dense white mists in winter. The stream never freezes.

The city has a population of 12,000. Last year the population was 7,000. The blue mountains are seen miles away in every direction. The city rises gradually above the river. There is a level plain half a mile wide, and terraces one after another. It is a most beautiful town site.

The churches have already come in and seized the opportunity and already own untaxed property to the extent of millions of dollars.

It is expected that five hundred houses will be built this year, at an expense of about $2,000,000. Some of the business blocks are five and six stories high, built of granite taken from the foun-

dations to make room for cellars. There are three railroads now. A large force is at work on a road to Seattle. They bang away day and night blasting the granite ledges around the city.

The Indians are floating about the streets, a strange, and indeed ludicrous, mingling of barbarism with civilization. Some of the aboriginals wear only a red blanket. They come into town every morning. The squaws work and the bucks spend the money—Bible fashion. The soil in the vicinity produces wheat, oats, barley, vegetables and small fruits. The average yield this year is about 35 bushels of wheat, 60 bushels of barley, and 100 bushels of oats to the acre.

The Cœur d'Alene mines, of Idaho, are among the richest on the continent, and they contribute largely to the prosperity of Spokane Falls. Thousands are at work in the mines, and most of their supplies are purchased here.

There is considerable Freethought at this thriving point, if it can only be brought forth. More than half of the business men are Liberals. Still the churches hold solemn sway.

On account of misunderstanding and lack of acquaintance, no arrangements were made for my lectures—no hall secured and no advertising done. Mr. Graham and myself had to rustle, for we were determined to accomplish something. A beginning is half the battle. After much trouble, about four o'clock in the afternoon we secured the hall and put forth the posters. About a hundred were present the first evening, and the number steadily increased, and on Friday, the last evening, the hall was crowded. So great was the success that I have arranged to give three more lectures at Spokane Falls on my return, and, without doubt, an organization will be effected.

One of the first allies I came across was W. H. Galvani, master workman in the Knights of Labor, a bright and enthusiastic Freethinker. He has had an adventurous career. Born in Russia, finely educated, he joined his fortunes with the revolutionary party and was obliged to flee to America. He is an enthusiast for reform, and is ready for any sacrifice. It gives one new hope to meet with so bold and uncompromising a leader of the people.

Another good staunch friend is A. E. Davidson, foreman in the planing-mill. He used to live in Portland, and when there was heart and hand with friend C. Beal, and through the columns of FREETHOUGHT these old-time companions can give greeting and fresh cheer, and know that both are in the front line of battle yet. The aid of Mr. Davidson was invaluable to the campaign here.

Another generous supporter was Richard Sharpless; also his brother, both thorough-going Liberals who will stand by the flag in storm and sunshine. They are for the "forlorn hope" as well as the hour of victory.

Friend John Gimble, whose father and brother are of the Waverly guard, was also right at the front, and C. Moe, and these did not only support me by word of mouth, but with genuine hard work, and they were not afraid to lend a hand even though success might be problematical.

Mrs. A. E. Davidson, Mrs. Gimble, Mrs. Moe, Mrs. Sharpless, Mrs. Sires, and others, by their aid and presence show that woman's brain is as excellent as her heart.

J. B. Johnson was present, all the way from Kidd Postoffice, where he has a ranch. He is a host in himself. We camped together and went to sleep talking of what might be, and what will be when men shall speak their honest thought.

A. N. Sires, Abram Dorsey—from Rosalia, a veteran whose grasp of hand is warm and true—Maurice Morairta, Samuel Elder, and others, give noble cheer and hope to our heart and cause. I think that Spokane Falls will be one of our brightest fields, and here our star shall "blaze upon the forehead of the dawn."

Across country it is only about sixty miles from Spokane Falls to Colfax, and there is direct railroad communication, but the railroads don't connect, being as mysterious in their operations as divine providence itself. I was obliged, in order to reach Colfax in time, to go round about over two hundred miles by way of Palouse Junction. I had to leave Spokane Falls at one o'clock at night Friday, after the lecture. However, the Sharpless Bros. and Galvani kept me royal company till midnight, and so I could stand the "waiting for the train." Early Saturday morning I was at Palouse Junction. A long and dirty ride was before me. At Endicott, where we take what is called dinner, since by any other name it would be just as bad, friend Ewing hailed me, whom I met last year at Colfax. He was obliged to be away from the lectures at Colfax. It was a refreshment, amid our dusty travel, to meet so hale and hearty a Freethinker, and it mattered little whether I had a New York dinner or not. About three o'clock, down the steep grade the cars, most of them freight, went rumbling into the pretty city of Colfax, and friends Wilman and Wolfard were on hand to meet me, and soon I found rest in the pleasant house on the hill, where the summer breezes make gentle music and cool the brow, and where I was glad to greet again our strenuous and cheerful worker, Mrs. Kate P. Wolfard, who has faith enough in Freethought to remove mountains, if heart and hope could perform any such miracle. But whether mountains move or not, humanity moves on under the gentle impulse of such unflinching spirits.

The lecture was given on Saturday evening to a fair audience. There is a good deal of the spirit of Freethought in Colfax, but it does not always materialize. Fear and indifference prevail among many, but there is a nucleus of strong and brave hearts, and the future shines bright, for the sun is in the clouds and it must sometime be radiant. A much larger audience was present Sunday afternoon and evening. In the evening the hall was full, and I spoke of "Freethought and Civilization." I am confident that some advance has been made. Colfax still has solid prosperity. It has had more trade the last year than ever before. It grows with a growing and healthful agricultural country. The wheat product this season is larger than ever, and it only needs fair weather to make a most abundant harvest. The Wolfards are known here, as at Silverton, for their staunch fidelity to freedom. There is no such word as fail, with this generous host. Mr. and Mrs. Wilman, J. M. Harper, John Hart, F. G. Gerichten, Mr. Erfurth, Mr. and Mrs. Hunt and daughter, the Ewings, Mr. and Mrs. Sparrow, Mr. and Mrs. Davenport, Mr. Spencer, and others, are among our Liberal friends at this point, who make it a pleasant field of labor in spite of all discouragements. With only a few how much can be accomplished, since truth is on our side.

It might interest my readers to know that the "champion" was here, as at other places, and, as usual, did nothing but injure his own cause by his reckless bravado. "Whom the gods would destroy they first make mad." He was caught in the network of his own falsehood and exposed before the whole community. The lie was so palpable and uncalled for that it entirely destroyed his influence. It was declared to his face by D. Wolfard, and he could not escape. Everybody knows "Uncle D. Wolfard," and when he says a thing it is accepted as true. The audience cheered to the echo, and the "champion" had to confess. All

decent Christians are ashamed of his misrepresentations and slanders. Give him rope enough and he will hang himself. Of course I absolutely ignore him, and only make mention in these notes as a matter of curiosity, for it is known that he follows after the Infidel, and readers desire to have a few scraps of information as to his "forcible feebleness." He was on the same train coming from Colfax to Pampa. He was on the same stage from Pampa to Riparia. The Infidel got the front seat. The "champion" had to take the back seat and the dust. On arrival at the hotel there was only one spare room. The landlord suggested that we occupy the same room. What a coincidence, and what a collision there might be! I happened to be half a second ahead, and first come first served. I took the whole room, determined to occupy two beds rather than divide. I don't know where he slept, but I had a good night's rest. He sat at the same table, just at my right hand. He seemed to take particular pains to do this, but such close quarters didn't appear to give him any appetite. He only drank one cup of tea, and left his beefsteak and eggs. Just think of it—riding twenty miles by stage in the dust and atmosphere of Washington Territory, arriving at hotel at half past eight in the evening, a jolly supper spread before one, and no appetite. I assure my Christian friends they must'get a better "champion" than this. I cannot be afraid of a man who has no appetite under such circumstances. He will be an angel soon. The Infidel had a good appetite, a good supper, and a good bed.

With such fortune I have nothing to complain of, and press on to the Orient with renewed hope. I find everywhere a deep interest in the coming Congress. If all the Liberals could come that wanted to we should have a gathering of thousands. There would be hundreds of delegates from the various Unions.

Only a day or two ago I read of the death of Judge Krekel. A noble and heroic man has gone. I remember him, his kindliness, his sagacity, his deep insight, his broad and wise understanding. I remember his happy home, where Freethought was like a summer's day. His death will be mourned throughout all our ranks, and the grief of his family will find sympathy in every heart. His noble wife, who has done so much for our cause side by side with the the beloved dead, shares with him the honor and reverence of those who love liberty and its faithful supporters.

And George E. Hartley, too, was my friend—a man, every inch of him, strong as any oak, a champion of Freethought. In the prime of life he has gone to his rest, and another beautiful home is shadowed. We have been at his fireside. His wife, with him, shared in the hope of divine liberty. It is as if a brother had fallen at our side, so genial, so bright were his thought and hope. We give flowers to thee, brave comrade! Thou hast perished from our side! We will keep thee in our heart!

On the Road, Aug. 14, 1888. SAMUEL P. PUTNAM.

ALEXANDER GOLDENSON, the condemned murderer, has published his thoughts on religion. He says: "I was brought up in the Hebrew faith, but whether I shall die in that I don't know. I have leanings toward the Roman Catholic religion; partly, perhaps, because Mamie Kelly was a Catholic. I am not particularly anxious about the bright crown and golden harp, if I get to heaven. I'll take chances on that, but I say distinctly that I'm not an Infidel." Somebody has lately sent Goldenson a photograph of Heston's picture entitled "Jerked to Jesus," representing a pious murderer upon the scaffold and his reception fifteen minutes later among the angels. It is this, doubtless, that moved Mr. Goldenson to enunciate his views upon the religious question.

"COMFORT AND ASSURANCE."

The Call, one of our city dailies, says:

"Now that the papers have got through quoting Colonel Ingersoll's eulogy pronounced over the late Courtlandt Palmer, perhaps some of them will be able to analyze it and see just how much substance after all is concealed in the talkative colonel's wordy tribute to a leader of Freethought. Of the two men Courtlandt Palmer was by far the greater, and Colonel Ingersoll may well bring to his coffin-side a tribute of praise for his earnestness and devotion to what seemed to him the truth; but who can read that tribute without seeing how empty, how stale and unprofitable, were all the ideas Ingersoll had to offer for hope, consolation, or inspiration to those who mourned the dead? Words, words, words, in plenty, a rhetorical stream, flowing in a silvery torrent, suggesting the possibility that, like Tennyson's brook, they might 'go on forever,' but no one of all these words bringing any new light or hope to replace the faith the speaker would so gladly tear down if he could—nothing to offer to the store of mortal knowledge, and no possible help for mortal need. No wonder that after the speaker had finished the assembly were glad to listen to the Christian minister, who read the burial service of the Episcopal church, and offered his hearers from the word of God comfort and assurance infinitely more valuable than had been the Agnostic's high-sounding Materialism."

Little good can come to replying to an expression like the Call's. If the Call were honest it would not commend the reading of religious services at the funeral of a Freethinker. According to what is called the word of God, the soul of Courtlandt Palmer is forever lost, and a conscientious minister, if obliged to say anything on such an occasion, would be obliged to make that admission. The Call thinks, or pretends to think, that there is "comfort" in this more valuable than the words of Ingersoll, who said of Palmer:

"He knew that the end was near. He knew that his work was done He stood within the twilight, within the deepening gloom, knowing that for the last time the gold was fading from the west and that there could not fall again upon his eyes the trembling lustre of another dawn. He knew that night had come, and yet his soul was filled with light, for in that night the memory of his generous deeds shone out like stars."

For the dying Freethinker the Bible has this "comfort:"

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

How could the friends of Courtlandt Palmer draw "comfort and assurance" from that declaration? And yet it is about the only passage in the Bible that is not contradicted by any other passage in the same book. It fixes the fate of an unbeliever beyond a doubt in the minds of those who accept the Bible as the word of God.

The Call says: "No wonder that after the speaker had finished the assembly were glad to listen to a Christian minister"—which is an inference entirely unjustified by the facts. The reports say that at the close of Colonel Ingersoll's address nearly all of the assembly departed. They were not "glad to listen to a Christian minister," albeit the minister was one whose expulsion for heresy had recently been proposed. The assembly knew that religious services were contrary to the views of Palmer, and they expressed their disapprobation by their departure. It would have freed the conductors of the funeral from severe but just criticism if the services had ended then. As for the Call, that journal would appear less like an imbecile if it had either remained silent or embodied a little truth and justice in its remarks.

Freethinkers ought to be permitted the privilege of dying and being buried without the incantations of the priesthood. Christians are entitled to any form of service they may prefer, but to the friends of the deceased the assurance of a clergyman officiat-

ing at the funeral of an unbeliever is much more conspicuous than any comfort to be drawn from his discourse.

RELIGION AND CRIME—AN OFFER.

To instance the crimes of the clergy and believers in the Christian religion as proof of the falsity of that faith has never seemed to us a conclusive argument, inasmuch as both believers and non-believers in it have been known to commit crimes. When, however, both clergymen and laity assert that Freethought leads to murder, insanity, and suicide it is appropriate in rebuttal of the statement to at least point out that belief in Christianity is not a preventive. We are reminded of this fact by a dispatch from Aurora, Ill., dated August 16, which says:

"The Rev. G. J. Cooper set fire to his house at an early hour this morning with the intention of cremating his wife and daughter. The women escaped in their night clothes, but the building was burned to the ground. Cooper was found a few hours afterward in a barn hanging by the neck from a beam. He had committed suicide. Paris green was sprinkled on his beard and clothes, and he had probably swallowed a quantity of the poison. Cooper was a Methodist minister, about sixty years of age, and the pastor of a Newark (Kendall county) church until two weeks ago. He was insane, and tried to commit suicide twice before by hacking himself in the head with a hand-ax, stabbing himself with an awl, and gashing his throat with a draw-knife."

Suppose we follow this with another, from New York, dated also August 16:

"The Rev. Edward H. Camp, a prominent Presbyterian minister, committed suicide at his home in Newark to-night. He has been sick for some time. He recently returned from Palestine, where he had been traveling for several years. To-night he was missed at bed-time, and a search being instituted, his body was found in a cistern in the yard adjoining his own house, with his throat cut from ear to ear. He left a letter stating his reasons for committing the rash act."

To lay these rash acts at the door of Christianity would perhaps be unfair. How much religion had to do with upsetting the reason of the victims can never be fully ascertained, but the number of violent crimes directly traceable to religious delusion or fanaticism is certainly large. History and current news are full of them.

On the other hand, who ever heard of Freethought leading to murder, except when the victim fell by the hand of a believer? When did a "scare-head" in a daily paper ever contain the words, "crazed by Freethought?" Never. But how many daily papers is it possible to read for a week without seeing these words probably more than once, "crazed by religion?" We will let the Christians answer. If they say they do not recall a case of this kind, we would refer them to the daily Examiner, August 16 again. We abbreviate the account:

"CRAZED BY RELIGION.

"SAN JOSE, August 15.—This morning a boy appeared at Los Gatos and informed the people there that his father, Thomas Lahan, had just killed his mother and attempted to kill him. This morning while both lay in bed, the husband suddenly threw his wife out, and jumping upon her crushed her brains out. He then chased his boy, who ran to Los Gatos and gave the alarm. Both the man and the woman were religious fanatics. Last night Lahan made his wife go to bed at sundown, and he knelt on the floor and prayed till midnight, compelling the boy to pray also. At 12 o'clock he rose up and began spitting at his wife, who lay in bed looking at him but saying nothing. He continued spitting and shouting, 'Depart, depart at midnight, depart you villain.' He held in his hand a bottle which he said contained holy water, and gave a similar bottle to his son 'for protection from the evil one.' Finally he stopped spitting, and threw the bottle at his wife's head with such force that it was broken in small pieces. He then struck her with his fist, after which he jumped on her and stamped her into an unrecognizable mass. Having completed his bloody work he struck the boy and ordered him out."

We would not like to make unfounded allegations against religion in general, but for the sake of argument we will affirm that religion is conducive to insanity. Is there a religionist who will make the counter assertion that insanity is promoted by Freethought, *i.e.*, by the rejection of religion and the supernatural? Before such, if there be any such, we will lay down this proposition: That we will keep a record of all the cases of insanity, crime, or fanaticism arising from religious excitement or religious teachings or justified upon religious grounds, reported in the daily papers of this city during the next year. He shall keep a like record of all cases of insanity, crime, or fanaticism resulting from disbelief in religion, or from the teaching of such disbelief; and if at the end of one year the cases recorded by us do not exceed in number the cases recorded by him, we will publish the record, whatever it is, and keep it standing at the head of our editorial columns for twelve months; *on condition* that some representative religious journal shall agree to publish the result, whatever it may be, for an equal length of time.

We make this offer for the purpose of furnishing the clergy with data upon which to base their charges against Freethought. They may have such data at present, but if so they are very reticent about putting them in tabular form for publication and general distribution.

OUR splendid Liberal friend, W. S. Rodgers, of Boulder Creek, writing to the New York Truth Seeker, ends his communication as follows: "I cannot close this letter without mentioning our own local Liberal journal, FREETHOUGHT. The advent of Messrs. Putnam and Macdonald on this coast and the starting of this paper was a delightful surprise to the interested Freethinkers here, and the welcome thus far has been at the rate of two hundred new subscribers per month. I sincerely hope that our Liberal people will continue to rally until this undertaking is made an assured success. It deserves it, and we need such an exponent right here in our midst. There are many urgent reasons for this which I cannot elaborate. Organization, fellowship, the popularizing of our advanced ideas, everything socially and fraternally, urges us on to earnest work for the success of our home advocate, FREETHOUGHT. It would be a grand thing for the Pacific coast Freethinkers to make their local exponent as much a power for good as is the Truth Seeker now. They can do it, and I believe they will."

IT appears that the reason why the investigation into the affairs of the orphan asylum at San Rafael has been dropped is because there are no funds to pay for continuing it. Secretary Maslin of the State Board of Examiners avers that somebody is making in the neighborhood of $100 per day out of the institution, and asks the board to permit him to hire an expert to go through the books. The Board consists of Attorney-General Johnson, Secretary of State Hendricks, and Governor Waterman. Johnson and Hendricks decline to authorize the expense, but the governor says that the books will be experted, even if the cost has to come out of the executive secret service fund. In the interests of secular government as well in the interests of humanity the investigation should be made thorough and the results published.

As next president of the American Secular Union the choice seems to be centering on Mr. L. K. Washburn, of Massachusetts. The selection is a natural and fitting one.

THE City Front Gazette has not done a bad thing in printing in full an account of the brutal and obscene outrage to which young Bruschi was submitted at the hands of one I. H. McDonough, head teacher of the Catholic Orphan Asylum at Watsonville, Cal. The story and affidavits, we understand, were sent to the New York Truth Seeker, but there are things, particularly in the Catholic church, which any publisher might hesitate to print, and the Truth Seeker rejected this. The crime was unmentionable, and the victim at the age of twelve is blinded for life by a horrible disease. But Catholics have votes, and there is not sufficient principle among politicians and political papers to expose the foul rottenness of state-fed Catholic institutions. The City Front Gazette of August 18 tells the whole story.

VON MOLTKE has resigned from the German army and Walderse is promoted to his place. "Two points," says the dispatch, "are considered as provided by his appointment—that William II. means to keep away from Bismarck, just as William I. did, and that under the new leader a touch of stern religious fanaticism may be trained into the army, for the new set headed by the kaiser is excessively and very actively religious." As a warrior the new emperor will doubtless prove a success. He appears to realize at the outset that religion is the most active inspiration to bloodshed, especially if it can be shown that the enemy is a heretic.

IN the world's broad field of battle, in the bivouac of life, no more generous soldiers will be found than those in the ranks of Liberalism on the Pacific coast. We have recently received new proof of this in the liberal donation which Mr. John McGlashan, of Ukiah, makes for the support of FREETHOUGHT.

WE have received notice that a meeting of three weeks' continuance will be held at San Bernardino, Cal., commencing October 12, for the discussion of all principles of politics and religion. Particulars will be furnished by "Dr. Taylor, No. 903, Pomona, Cal."

BROTHER SCHOU, of Oakland, is heard from at Cleveland on his way to New York. He will give Eastern friends word from this coast and will afford them a chance to keep permanently *en rapport* with California Liberals by subscribing for FREETHOUGHT.

THE Weekly Star is the liveliest political paper published in San Francisco. The editor goes for the bosses and rascals without fear of the consequences, and the Star is indispensable to a knowledge of city affairs.

KIND FRIEND: If you receive a sample copy of this issue of FREETHOUGHT, please regard it as an invitation to subscribe—and accept the invitation. One subscription, $2; two subscriptions, $3; three subscriptions, $4; four subscriptions, $5.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Pendleton, Or	Aug	15	Heber, Utah	Aug	28, 29
Union	Or	16	Denver	Col	Sept 2
Emmett,	Idaho,	18	Seward	Neb	5-6
Boise City	Idaho	19	Wahoo	"	7-8
Ogden	Utah,	21	Lincoln	"	9
Morgan	"	22	Creston	Iowa	11
Coalville	"	23	Ottumwa	"	12
Echo	"	24	West Union	"	16-17
Park City	"	25	Chicago	Ill	23
Salt Lake City, Utah	"	26	Pittsburgh	Pa	30
Murray	"	27	Secular Union Congress, Oct. 5,6,7,8		

HISTORY OF THE WEEK.

Chief Justice Richard Ashbury Jones, of the United States District Court for Washington Territory, died Sunday morning last from dropsy of the lungs, aged 58.——Last Wednesday morning the steamer Oceanic ran down the City of Chester off the Presidio and sunk her. Fifteen passengers of the City of Chester and three of the crew were lost.——Mind-reader W. I. Bishop is in town. One morning last week he was picked up from the street in an unconscious state with a wound in the back of his head. He declares that he was knocked down and robbed.——The Native Sons of the Golden West will celebrate Admission Day on Monday, September 10th, at Santa Cruz. Between 1,500 and 2,000 Native Californians will depart from here by special train over the South Pacific Coast route on the Saturday evening preceding. A delegation of veteran firemen will accompany them. The Oakland parlors will go by the ways of Niles. A grand parade and festivities will be held on Monday, and the visitors will have opportunity to return to their homes on the same day.——The Los Angeles Herald is sued for damages in a libel suit aggregating $100,000. The libel was contained in an interview published in the Herald charging that the plaintiffs were implicated in the famous Mountain Meadow massacre.——Governor and Mrs. Waterman recently visited the Lick Observatory as the guests of Professor Holden.——Thomas Lahan, who murdered his wife near Los Gatos, Aug. 15, by stamping out her brains, declares that the woman was possessed of an evil spirit, which he endeavored to kill. Lahan shows evidence of insanity.

The Central Labor Union of New York, at its meeting last Sunday, decided in the case of two girls discharged by employers because of their testimony before the Immigration Investigation Committee, to ask Mayor Hewitt to take up subscriptions for them the same as he did for Hart, the boycotted victim of the labor organizations.——August 20 was the 55th anniversary of General Harrison's birth.——Ex-Secretary of War Robt. T. Lincoln arrived home from Europe last Sunday. Ignatius Donnelly, the Bacon-Shakespere-cipher discoverer, came by the same steamer, the Aurania.——Seth Green, the authority on fish culture, died at Rochester, N. Y., Aug. 19, of paralysis of the brain——Four of the big and swift ocean steamers left New York on the 18th within an hour of one another. The commanders deny that they are to race across the Atlantic, but the general impression is that they will all get there as lively as possible.——The ocean steamers Geiser and Thingvalla collided in the Atlantic last week, and the Geiser went down with nearly all on board. The number of lives lost is placed at 105. The Geiser was valued at $350,000, and her cargo at $120,000.——It is said that over $1,000,000 in coin and notes is to be destroyed at Washington by order of the treasury department. The money is counterfeit. ——The coming political campaign will be notable for the number of its debates between prominent Democrats and Republicans, which is a pleasing innovation.——Dr. Aveling, the London Socialist, and his wife, the daughter of Karl Marx and likewise a Socialist, are in New York. Mr. Aveling says he has written a number of theatrical plays and comes to this country to dispose of them. He avers that he has no other business here. ——A Baptist church in Rochester, N. Y., has just excommunicated a reporter for the unchristianlike way in which he recently handled the church council.——Lightning at Greenfield, Mass., last week struck the house of Deacon Lovering and instantly killed the deacon and his sister.——The Knights of Labor deny the statement made by the New York Sun that the order is degenerating, and that Powderly is falling into disrepute.—— The last words of Alexander Woods, a brutal wife murderer hanged at Salt Lake City Aug. 17, were, "I forgive everybody and hope to meet them in heaven."——The health of Walt Whitman is reported to be much improved, and he is at work on what he calls his booklet, "November Boughs," a work made up of short prose articles and verses.——The new Catholic church at Coleman, Wis., collapsed on the 16th, killing one man and crushing seven others so severely that they may die.

The National Co-operative Labor Society of England held a "labor festival" at Crystal Palace, London, Aug. 18. Geo. Jacob Holyoke delivered the opening address. As many as 20,000 peo-

ple were in attendance.——General Boulanger has been elected to the French Chamber of Deputies from the department of Somme, with a majority of nearly 35,000.——The pope of Rome is suffering with rheumatism.

SOME MISTAKES OF AN OREGON PARSON.

James Campbell, V.D.M., is the name and title of a web-foot parson who is seeking notoriety as an Infidel smasher. He is of the Campbellite persuasion, and is the author of two books or pamphlets; a selection of theological poems, and another which is a reply to an Atheist. In this he unwittingly asks the Atheist a question which if he had stopped to think he would not have asked. He would have seen that the same question asked of the Christian would paralyze the future life idea. The question is very Christian in expression. Here it is: "What devil's tongue has told thee there is no future life when no traveler has ever returned?" Will James please answer his own question with the devil left out? What tongue has told you that there is a future life when no traveler has ever returned? The other pamphlet is entitled "Replies to a Skeptic." His poetical effusions are very good, but his replies contain more misrepresentation or falsehood than any pamphlet ever put in print. It is a very thin book, and the replies are thinner. The reverend has been reading Talmage, the acrobat, and Braden, the liar. When Putnam was here Braden was dogging him, and it was under the Reverend Campbell's wings that Braden rested. If the reverend gentlemen, when replying to Infidels, would keep within the bounds of truth they would command more respect. The day of priestly lies has gone, so far as intelligent people are concerned, but there is a mass of people who read but one side through fear of damnation.

As this pamphlet, "Replies to a Skeptic," is the latest wad fired by the "celebrated" Campbellite gun, I will give you a few sample extracts to show our California friends what the average Oregonian parson's calibre is. I think Oregon can take the lead for parsons who are not posted in science, history, and theology. The following extracts will show any intelligent person who does not look through theology-dimmed spectacles just where James Campbell, V.D.M., stands on the list:

Asylums for the insane, for the poor, the orphans, the inebriates; all these and a thousand more are the outgrowth of Christ.—Campbell, V.D.M.

Hundreds of years before the mythological Christ there were hundreds of asylums, hospitals, libraries, and schools in India and Egypt. The Egyptians cured the insane by music, flowers, and kindness. These pagans had hospitals for beasts as well as for men. The "Holy Queer" claims that Bullrush Moses obtained his education from Egyptians. I would advise the reverend to read the history of the world. He would find that during the time when Christians were imprisoning people for claiming that the world was round, the pagans were teaching geography with globes.

And it may be truthfully said that the teachings of Infidels were guilty of none of these things.—Campbell, V.D.M.

This reverend is ignorant of the fact that the teachings of the Infidel is to do right by being just, merciful, and kind. I challenge the reverend to name one Infidel writer or speaker who has taught or is teaching otherwise. Come to the centre and prove your contemptible insinuations, or be branded as you deserve. The reverend, if he ever reads the newspapers (religious papers excepted), knows that there is a state called California, in which state is one of the finest astronomical observatories in the world; also a women's home, etc., built by the Infidel James Lick. He knows, too, of the Girard College, and other institutions founded by Infidels. I would like to ask the reverend to read American history.

The few good and noble things they have done and are doing are in no way attributable to their Infidelity. They copy Christian example.

That smack strongly of the "we killed the bear" story. The reverend contradicts himself. With one breath he shouts, "You never did one of the thousand good things that Christians have done for mankind," and in the very next he gives the lie by saying that the despised Infidels have done and are doing good and noble things for mankind. After admitting that much he immediately robs them of the credit by claiming the glory for Christ. This comes with very poor grace from a believer in a religion that copied and borrowed nearly every ceremony and dogma it contains from the heathen religions. Will the reverend deny it? Christianity borrowed not only its ceremonies, etc., but its crucified Christ was a story taken from the heathen mythology. Does the reverend know that the story of divinely begotten and crucified saviors was believed in hundreds of years before Christianity? Christianity patterned after India's and Egypt's hospitals, borrowed their religious ceremonies, and stole their savior from them; and then the reverend tells the Infidel, "You are aping our good qualities."

I would ask him who were the leaders of the antislavery movement? Infidels. Who opposed them? The Christians clergy. Can the reverend deny this? Who mobbed William Lloyd Garrison in the streets of Boston? Christians, led by preachers! The churches of Boston closed their doors to antislavery speakers. The Infidel Investigator Hall in Boston opened its doors to antislavery speakers. Will the reverend deny this? Who did copying? The Bible teaches and commands slavery and polygamy. Will the reverend deny this? Lincoln, the Infidel president of the United States, issued the proclamation that freed millions of slaves.

Who were the leaders in the temperance movement? Infidels. The first book published in America against liquor was written by an Atheist; the first temperance newspaper was edited by an Infidel, and in all reforms you will find the Infidel in the front.

In America's nation of sixty million people Infidelity has but one representative man, and he fears oral discussion.—Campbell, V.D.M.

I wonder if he has a reader or hearer who swallows that. If the reverend is not ignorant he knows it to be a double falsehood. Infidelity in America has hundreds of representative men, and not one of them will refuse—on the contrary they invite—discussions with respectable men (not polecats like the self-convicted falsifier, Clark Braden, who is denounced as a liar by religious papers and the clergy who know him), and I would ask the reverend to inform me if there is a religious publishing house that has published the debates between Ingersoll and Black, Fisher, Field, and Gladstone, or the debates that have occurred between Bennett and the clergy, Jamieson, Underwood, Watts, Reynolds, and Putnam. These and many other Infidel debaters have held many discussions with the clergy. The debates were all published in book form, and in Infidel papers. Did we see any of them published in religious papers, or put in book form by the pious publishers? Notwithstanding this, we have parsons who have the cheek to say Infidels fear debate. Have you the honesty to say you were mistaken? Right here I would inform the reverend that Infidel papers give the Christians an opportunity to defend themselves through their columns. Religious papers will not accord that right to Infidels.

If the Infidels do not like the Bible and religion of Christ, why don't they flee the country?—Campbell, V.D.M.

For the simple reason that the Infidel has as much right on this soil as the Christian, and if there is any fleeing to do we prefer to let the Christians do that act if they do not like our company. No, we intend to camp right here. We know that the wish of the clergy is that the Infidels would leave them to pull the wool over the eyes of their dupes. Reverend sir, your church is to-day honeycombed with Freethought to the extent that you have not the power to compel us to flee. One hundred year ago you had the power to banish, or imprison and hang heretics. The church exercised the power, and would do it again, but the grip of the church is loosened. The only weapon used by the clergy against Infidelity is slander and falsehood. In the antislavery days the church used slander against abolitionists. The founder of your Campbellite or Christian church was a proslavery advocate. The Ingersoll you bark at is in favor of liberty. As a piece of advice, I would warn you not to endeavor to do what the intellect of the church, Gladstone, Field, Black, and Fisher, have failed to do—answer Ingersoll. All the clergy in the world cannot shake him from any position. You should let up. But then, you are modest about it; you pick out something easy.

Campbell's logic will not bear a very favorable comparison with Ingersoll's.

Speaking about Infidels fearing debate, how was it about that discussion you were to have with a young lawyer of Forest Grove? And last of all I will ask you if you are willing to meet the next Infidel speaker who comes to Hillsboro, and debate with him? Here is an opportunity to prove who fears debate.

There are twenty-five more misstatements in "Replies to a Skeptic," which I will not mention for want of space, but the samples given are enough to judge the rest by. W. C. CLOW.

Hillsboro, Oregon.

THE AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, PRESIDENT.

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James Parton,	L. K. Washburn,	H. P. Mason,
J. D. Shaw,	W. S. Bell,	N. D. Goodell,
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Charles Watts,	M. M. Secor,	Jas. Wardwell,
John E. Remsburg,	Otto Wettstein,	J. W. Black,
Horace Seaver,	Wm. Redfield,	Thos. J. Truss.
Mattie P. Krekel,		

TWELFTH ANNUAL CONGRESS A. S. U.—

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres., E. B. FOOTE, JR., Ch. Ex. Com.,
E. A. STEVENS, Sec., MATTIE A. FREEMAN, Ch. Fin. Com.,
CHAS. ECKHARD, Treas.

E. A. STEVENS.

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

Secularism in Chicago has a glorious record. Omitting the name of E. A. Stevens, its history would be a single line. It would be like the play of Hamlet with Hamlet left out. As a recognition of his pertinacity of purpose, his bold and energetic advocacy of Liberalism, he was long ago dubbed Chicago's Bradlaugh by one of our papers, and he exhibits some of the tact for leadership which is conceded to his great countryman. Into whatever movement he has gone he has pushed to the front in spite of himself, and he has had to drop out of many to escape the honors and to more thoroughly devote himself to secular work, a work in which he never tires, to which all business, personal considerations, and everything else must bend. That is his prime object; the others are incidental.

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

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

In 1876 he was received into the Knights of Labor on his honor, refusing to take the oath; but, editing a labor paper at that time, his admission was considered essential. He was a delegate from Detroit to the General Assembly of '79, elected chairman of the executive board then in power, a higher office than the general master workman. His Atheistic views were very unpalatable to Powderly, who is merely an agent of the

Romish church, and the law was soon changed to consolidate the two offices—that of chairman of the executive board and general master workman—thus placing the order more completely in the latter's power. He has held several offices in the Typographical Union, was secretary of the Detroit Union and other subordinate unions, and wrote the memorial address on the death of his friend Horace Greeley, which was presented to his family and published in the Philadelphia Printer.

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

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

MRS. M. A. FREEMAN,

Chicago, Ill. In the Freethinkers' Magazine.

A NATIONAL OUTRAGE.

We Americans are altogether a queer nation. We engage people at a very good price to tell us how great and glorious is the freedom enjoyed in this most great and glorious republic, and we smile and spat our hands together as they tell us about "liberty of conscience," and all that, and cast a pitying look across the waters at the poor "foreigners" who do not have this most excellent liberty. It is a very good thing to explode powder with on the Fourth of July, and I don't deny that I like to shoot off a fire-cracker myself once a year in honor of George Washington, but when one comes to consider a few plain facts seriously, the "liberty" floats off like a soap-bubble; and the "conscience"—ah me! I fear sometimes the conscience is a more hollow quantity still!

If, then, you have a conscience, you who read these lines, Freethinker or religionist, I care not which, pray consider the facts in this narration, and then decide for yourself whether that phrase, "liberty of conscience," can have any relevancy in the present status of things.

Conscience! I felt my cheeks burn with shame as I passed through the marble portals of Girard College, and faced the voiceless statue of the man whose magnificent gift to the children of the poor has built him a monument that will last as long as the human heart shall beat. Conscience! Could I, could you, my friend, pause before the helpless dust of the dead and know that the last wish, the last hope of the pulseless heart, had been mocked, ridiculed, trampled under foot; could you look at the solemn, low couch of stone, then turn your eyes to the left and see in the tranquil sunlight the haughty pile of masonry which is at once the tomb of his trust and a monument to the accursed treachery of some, the cowardice of all; could you steadily look at them both and in a firm voice speak that word—Conscience? Could you even whisper it?

An eerie reproach seems oozing out of these quiet stones, and it takes possession of you and follows you up the marble stairs, and stares at you out of the eyeless sockets of the beasts and birds in the zoological collection, and haunts you like a silent accusation as your eyes rest on the dusty chairs and desks and tables which were the dead man's private furniture. It almost seems like a presence as you step out into the softened light which rolls down through the splendid dome; and the silence that rests upon these beautiful edifices which adjoin the college seems like the ominous menace that issues from closed lips.

Luckily, while perambulating through one of these marble enigmas, we were fortunate enough to find an individual disposed to converse—a privilege not allowed the children, as we were rather peremptorily informed by one of the "gentlemen" tutors. But our conversationalist was a lady—a real lady too, though she does carry the standard of Jesus right manfully.

The following conversation took place, and I trust that the ingenious contortion of the meaning of words here given will enlighten some of our Freethinkers who imagine that a spade is a spade:

"How many pupils have you at present?"

"Thirteen hundred."

"How many teachers?"

"Well, about one to every forty children."

"Till what age do they remain?"

"They must go when they are eighteen. By Girard's will they are then bound to the city till twenty-one, but in order to avoid this they may have their indentures canceled."

"Does the college secure positions for them?"

"Yes, at first."

"I see you have a chapel built; do you hold religious services?"

"Oh yes, daily."

"Ah! Are the pupils free to attend or absent themselves as they wish?"

"Oh no; they are all obliged to attend."

"Indeed! Do you have any Catholic pupils?"

"A great many."

"Jews?"

"Yes, we have every sort of creed."

"All obliged to receive the same kind of religious instruction?"

"Well, the services are not conducted by an ordained minister; you see it was Girard's will that they should have moral training, but not religious training, and the services are intended as moral instruction."

(I recalled Heston's portrait of "Jo" in prison, and recollected the xxxviii chapter of Genesis.) Proceeding with the interview we learned that the Bible, from which the lay preachers gather their bunches of morals, was the Protestant Bible—"our Bible," the lady said.

I said to myself:

Lo, the poor Freethinker, whose untutored mind
Conceived morality, is left behind!
Faith to the dead is but an idle dream,
Betrayal, pure morality, 'twould seem!
Ye fools, whom conscience never taught to stray
In the particular blunders of God's way,
Lighting the earth before he made the sun
Setting his plants out ere the day begun,
Shaping a full-grown woman from man's rib,
Then making Eden one great baby crib!
Ye unpoetic souls who stick to facts
Liking the truth, whate'er the measure lacks,
Learn how your simple minds have been mistook!

Morals are not in men, but in a book;
That book, of all that Nature writes the libel,
The which you wiser fellows call "our Bible."
And more, ye simpletons, one word's another.
Hereafter when you say your sister, 'tis your brother,
If not, in name of all that ye can pitch on,
How do they confound morals with religion?

On looking over the class library, which the teacher kindly threw open for our inspection, the first thing that greeted the eye was a whole row of Bibles. Each pupil is obliged to have one, we were told. Part of Girard's will, I suppose! That man would certainly be surprised if he could come back and learn all the peculiar things he meant when he made that will. I verily believe he would find that document was what my friend, John S. Byers, says a parable is, viz.: "When I say something to you that you don't understand and I don't understand, that is a parable." For instance, he would learn, if he were talking with this lady, that when he stipulated that no minister or priest was to enter the college grounds, he meant no nun and no priest—minister meant "nun," of course, properly interpreted. But unfortunately there is a Catholic member on the board of directors, and said Catholic member appears to have keener faculties than the remainder of the board (they are all church members), so that the Catholic star is in the ascendant, and the sisters of charity visit the institution, and control the hired help; and quietly the cohorts of Rome are advancing their outposts, and closing in the magic circle of their anacondine power. It was amusing, yet "sadder than tears," to witness the indignation evinced by this good woman against the "misconstruction of Mr. Girard's will." It is so unique to hear how much that staunch old Freethinker dreaded Catholicism and loved Protestantism—when the story is told by Protestant lips; yet it is sad, sad as the apathy of death, to see this magnificent gift to Freethought become a seeming matter of indifference to Freethinkers, a subject of wrangle between the contending powers of superstition. Upon that ground consecrated by a pure and loving act, no shadow of the church's sanguine seal should ever have been pressed. That stone which has been built to shape a sanctuary for God would have fed and clothed many a homeless lad, and the sound-waves floating over the dead ears that hear no more might have borne the foam of children's laughter, where it now bears the surge-like chant of the English church.

And, I ask again, is it liberty we lack, or is it conscience? Are we so bound by the chains of religious authority in this supposed free country that we dare not resist, or do we not care to win back our own?

Is it that we fear the wrath of the legalized God; do we so shrink from the enmity of our neighbors; are we so held by the vice-like grip of the social dicta that we do not clamor for an unattainable justice? Is this the liberty our Fourth of July orators declaim about? Or is it worse than this? Have we become so criminally indifferent, so incapable of effort, so engrossed in our lives alone, so wrapped in petty jealousies and quarrels unworthy to be fought by him who claims the glorious banner of Freethought, that we forget, or, remembering, resign our trust to the comfortable plan of *laissez faire?* We reap the ripened harvest sown by those who watered the furrow with their hearts' best blood; in these easier days, is there no seedtime—shall the future reap no harvest? Is this being a Freethinker?

This is not a small matter; it is not to be slightingly passed over. I am not indulging in rhetorical bombast. The facts are there; I would alter them if I could, but there is no other alternative. In the face of this unblushing steal, perpetrated by the church, I must repeat, either we have not liberty or we have not conscience. Take which horn of the dilemma you will. And if you will neither, then let us get an expression of sentiment upon this subject which may crystallize itself into the demand, "*Fiat Justitia.*" It is not I, but the smothered voice in the sepulchre, that is calling upon you to do it. Litigation is costly; loss of friends is costly; unpopular truth is costly; but there is nothing so costly as the sacrifice of principle. What I said at Chicago I now repeat: the gathering force of the church, as a political factor, checked by their own dissension, and by the weak barrier that a few true Liberals have thus far interposed alone, is the sword of Damocles suspended by a hair. Not that I underestimate the power and strength and goodness of those who wear the heavy harness—their devotion is a sacred thing to me—but because wherever I go, I have not to pierce deep to see that "the trail of the serpent is over all." And all the more, because I reverence those sternly faithful few, I am shocked, amazed, and bitterly pained to find the many so indifferent.

Now is your time to waken! Look at the signs of the times—loosen the coil before the serpent strikes. If not, you will wake one day—wake with a start to see them guillotine your "Liberty." And your "conscience!"—your conscience will be the conscience of the state; the state, the pope of Rome.

VOLTAIRINE DE CLEYRE.

On the Trail.

To the Editors of Freethought:

Since my last letter I have been out to Oswego, and given four lectures to very good audiences. Oswego is an iron manufacturing town seven miles south of Portland. It is also an old coal town, and has a railroad and a steamboat landing. The town is much scattered, but is a very fine location, being a little valley running into the Willamette river, surrounded by high hills, covered formerly with heavy timber, but now with fine orchards and splendid farms. Deep down in the hills are found plenty of rocks that yield a rich iron ore. A company has built a very fine set of ovens and reduction works; also a large water and gas pipe factory, and intends to build rolling-mills, and thus be able to work iron from the original ore into all its multitudinous forms for the market. Oregon is a great state, with wonderful possibilities in the near future. It has any amount of timber, coal, iron, and in places the more precious metals.

The lectures were well received, and I found the people generally intellectual and Liberal. While there I was magnificently cared for and entertained by J. C. Davidson and wife and two daughters, who are all natural-born Infidels, never having been born again, or tasted of the blood of Jesus, or eaten of his body. They have taken the Boston Investigator for nearly thirty years, and have no fear or love of God but live and are happy among the flowers and fruits that fill the air with their aroma. Father and Mother Davidson, in their fast ripening years, and Isola and Elva, their young daughters, in the bloom of life and health, all worked like Trojans to make the lectures a success and my stay pleasant and profitable. No pleasanter home or people are often met than these true, generous friends. May they ever maintain the flag above the cross, and continue to hold the fort of Liberalism.

Among the untiring workers here are Mr. C. Beal and wife, C. H. Saunders and wife, Mrs. Carrie Haight, W. Haight, and C. W. Saunders, who is just as ready to do up big packages of Infidel ideas and words and give them to his customers, as of sugar, soap, or tea. He never will put his "light under a bushel," for he is "dyed in the wool," like his father, C. H. Saunders. A committee has been appointed to lay the foundation for a permanent society, as there is a very large Liberal element in the city. A hall will be built without doubt, in the near future, and thus the good work goes on. Superstition dies hard, but die it must, as man rises slowly but surely out of his ignorance and the long ages of false teaching by the priests.

D. C. SEYMOUR.

Portland, Oregon, Aug. 7, 1888.

A Few Thoughts.

To the Editors of Freethought:

After reading Mr. McArthur's suggestions about testing independent slate writing, I anticipated something satisfactory from your second seance with the medium who gave you the first. But, alas! the seance did not come off because the medium had more callers than he could accommodate, though spending cash to call in more! It is very evident that honest skeptics are not desired by some mediums unless they come with open-mouthed credulity, and I am just simple enough to think that such mediums are mere pretenders; for over and over again it has been affirmed by mediums and spiritual instructors that an honest, sincere skeptic, desirous of finding the truth, was just the person they wanted to convince. Had writing been obtained under those test conditions the advertising which that medium would have got in every Spiritual paper and many of the Freethought journals would have given him such notoriety that his services would have been in constant demand. It was a fine opportunity to silence a doubter and establish a fact, but—it wasn't done.

There is something to interest the doubter, and the believer, in your extract from the Examiner relative to Stephen Pearl Andrews and Courtlandt Palmer. Why did that eminent Spiritualist and distinguished thinker fail to keep his promise and communicate with Mr. Palmer, is a question that will puzzle the believer more than the doubter; for the doubter thinks he knows why. We have the testimony of E. H. Heywood that Mr. Andrews put in an appearance at his house in spirit form; but among all the mediums, from Maine to California, he failed to find one through whom he could give the "memorized sentence" to Courtlandt Palmer as promised, and Mr. Palmer, like T. L. Brown, died without receiving promised evidence. Such things, in connection with the fact that professional mediums refuse to meet honest investigators, will go far to strengthen doubt and furnish arguments for those who see in death the end of conscious existence. C. SEVERANCE.

Los Angeles, Cal.

Still Another Club.

To the Editors of Freethought:

I have completed another small club for FREETHOUGHT, and take pleasure in inclosing you express money order for $5 in payment of same. I was much pleased to see FREETHOUGHT come out enlarged and illustrated in honor of our dead comrade, Courtlandt Palmer. If this is not to be permanent just yet, I hope you may soon get support enough to warrant such a step. Yours for success and prosperity,

Boulder Creek, Cal. W. S. RODGERS.

Dr. Chapman Rebutted.

To the Editors of Freethought:

In your issue of July 28 appears an article headed, "Raw Material and Ignorance," by George W. Chapman, M.D. Said article is such an exhibition of ignorance and injustice that I leave my harvesting to reply. Mr. Chapman's own statements refute him. He says 97 per cent of the farms in some counties in Kansas are mortgaged. And this applies to all the northwestern states, for the same cause, viz., producing raw material and exporting for European labor to manufacture and then importing it for American consumers. Why, oh why, not Americans manufacture their own woolen and cotton goods? And when Mr. Chapman says, "and if it was correct, which it is not;" he makes a terrible mistake to say the least, for the statement of Col. R. G. Ingersoll that a country that raises raw material and sells it as such will always be ignorant and poor, is an absolute fact which will develop itself in a very few years in this grand and glorious land, to the satisfaction of the most ignorant and learned. Will Mr. Chapman give a reason why we should export a number of ox hides and receive back, by importation, a side of leather? My opinion is, the only reason that can be truthfully given is that it furnishes work for Europeans and freight for railways and British ships and sailors. I cannot do better than by inserting, before I close, what Col. R. G. Ingersoll did say. All his works and words are like the sunlight, they will not be dimmed by close inspection:

"A country that raises raw material and sells it as such, will always be ignorant and poor. The labor required to produce raw material is ignorant labor, but the moment that raw material is worked into fabrics and fashioned into beautiful shapes, it requires intelligence. The consequence is, the greater number of industries we have in the United States the more intelligent our population will be. Another reason: Ordinary labor is always cheap labor. Labor commands a price in proportion that the mind is mixed with the muscle, in the proportion that thought is mingled with effort. The people who want us to raise raw material for a foreign land like England to manufacture, simply vote for the poverty and ignorance of the Americans and for the wealth and intelligence of Great Britain. I am in favor of protection of American industries, because it will develop American brains; because under that system we can raise the most beautiful things beneath the stars—great men and great women. Where men pursue but one industry they become stupid. When the industries are diversified every part of the brain is employed, and we have use for every aptitude, for every kind of genius. I am in favor of American production, because under that policy we have become the richest nation on the globe. I am in favor of that policy, because we are the most ingenious people who ever lived; because we have more sense than any other people that I ever happened to meet. I am in favor of that policy because here in the United States we have on the average better homes, better clothes, better food, and better schools than any other nation. I believe the hearthstone is the foundation of America. I believe the fireside is the altar of the republic. I am in favor of that policy that will put a roof over the head of every mechanic.

Hooper, Utah. EDWARD F. MUNN.

Will.

There is no chance, no destiny; no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim. Why, even death stands still,
And waits an hour sometimes for such a will.

—*Ella Wheeler Wilcox.*

Eternity.

Along the waste of chaos, from its source
Beyond the limit of the realm of mind,
Rushes resistless in a whirling wind
The mighty tumult of an aimless force.
Great clouds of star-dust rise along its course,
And on a settling atom left behind
Beings are formed, with power of thought combined
With love and hate and pity and remorse.
They plan and toil and struggle, sell and buy,
Make war among themselves, and take to wife,
While generations pass and multiply.
The little creatures wage their little strife,
Looking with longing on their little sky,
In expectation of eternal life.

LOUIS BELROSE, JR., in the Open Court.

SAMUEL P. PUTNAM will lecture at Nonpareil Hall, corner First and Madison streets, to-morrow evening, upon the subject of "The Glory of Infidelity." Mr. Putnam is president of the American Secular Union, a writer of considerable reputation, and a fluent speaker. There is a man named Clark Braden, a former Campbellite preacher who has followed Mr. Putnam through Oregon seeking an opportunity to meet him in debate. Mr. Putnam, however, declines the honor upon the grounds that Braden published a vile slander against Col. R. G. Ingersoll and his family, and Colonel Ingersoll is a vice-president of the American Secular Union. The members of that organization claim to be ready at any time to meet any gentleman of contrary opinion, but refuse to debate with or recognize any slanderer, liar, or other disreputable person.—Portland Northwest.

SOME cranks are complaining against the Sunday sale of ice cream, soda water, and the mysterious but delicious milk-shake. There are some people who would make this world a place of torment, in the mistaken notion that they are working for the glory of God. But the dark days of the cerulean laws have gone forever, and if a man craves a milk-shake on Sunday he has a perfect right to tap the first lemonade stand he sees. The more dispensers of the thirst-slaking fluids there are, just at this time, the better it is for humanity, and the less liability of a fracture in the commandments.—Colorado Graphic.

"LOVE Ventures in the Aliunde Islands" is an interesting and amusing book published at 25 cents by the Truth Seeker Company, New York. It is not especially a Freethought work, but is sufficiently wicked to be classed as blasphemous by some of the reviewers. We do not believe that Mr. Somerby can look at the pictures in the book without blushing.

"Ten Nights in a Barroom" is the temperance play with which Messrs. Craig & Kemble are seeking to inculcate a moral lesson at the Standard Theatre this week. The prices of admission range from fifteen to fifty cents.

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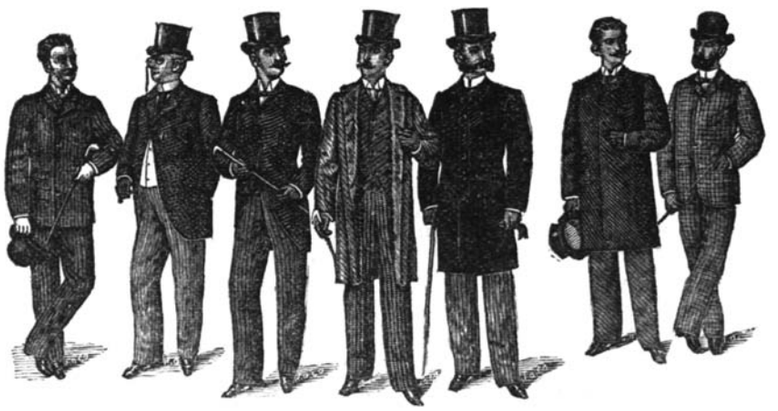

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SAN FRANCISCO, - - - SEPTEMBER 1, 1888

WE have some patience with people who declare their mission to be that of saving the world; but when they pose as the judges of their fellow-men it is time to sit down on them heavily.

THE London Freethinker says: "A Christian traveler finds that there are at least three tombs of John the Baptist in various parts of Palestine, and two editions of the 'well' into which Joseph was cast by his brethren. Who will now venture to disbelieve scripture stories thus doubly and trebly confirmed?"

COL. J. RAINS BUNDY, of the Religio-Philosophical Journal, should be happy over his latest newspaper "fake." He fooled the press of the whole country by his yarn about the identity of W. R. Colby and the Texas parson. It probably helped his circulation, and as for his reputation, nothing could help or injure that. He deserves the felicitations of all humbugs.

IT is an ill-wind that blows no good to the church. When the harvests are bountiful the clergy tell the people that providence has blessed them with plenty in order that they may give generously to his servants—the priests. If the crops are short the priests assure their hearers that God is displeased because they have not paid their tithes, and a penance is thereupon imposed. Only another case of "heads, I win; tails, you lose."

THE Japanese carving, the exhibition of which caused the arrest of G. T. Marsh by C. R. Bennett, Comstock's Pacific Coast lieutenant, is still in the window of Mr. Marsh's curio store in the Palace Hotel block. Everybody who sees it agrees with the jury that there is nothing immoral in the little work of art. Bennett has not as yet made himself quite so conspicuous a public nuisance as his chief, but he is crowding the champion for the honors.

THERE is a faith-healers' campmeeting in Newark, N. J., and last Sunday was a day for the relation of experience—a sort of clinic. Among the remarkable effects of prayer was that instanced by Police Officer Enoch Perry, who testified that his home had been overrun with bedbugs. His industrious wife had endeavored to remove the pests, but soap and water, borax, and other usual remedies were applied in vain, the tiny vampires would not go. He then tried irresistible, unfailing prayer, and nary a bedbug was visible after that. It appears that the age of miracles is not past, as some of the scoffers have the effrontery to claim. Hereafter let us pray, "Deliver us from bedbugs, for thine is the blowgun, the powder, and the borax. Amen." From this to the extermination of fleas will be but a brief and easy step.

WASHINGTON IRVING BISHOP, the mind reader, has made his little splurge and desiccated. He called it an exposure of Spiritualism, and challenged the mediums to duplicate his tricks. Slater, the test medium, made the mistake of accepting the challenge and was rendered ridiculous before a large audience. Mr. Slater no doubt now realizes his error. The mystery-mongers should confine themselves to such specialties as are included by their diverse gifts, and give each other a wide berth. For practical purposes it is quite unimportant whether such manifestations as occur in the presence of these gentlemen are produced in one way or another. The value of things is not determined by their mundane or "supramundane" source.

IN a little religious paper called the Testimony published at Cohocton, N. Y., is found this description of the "pastor:" "At ease among hundreds of dying sheep, smiling and smirking and receiving honors; uttering powerless platitudes and fine speeches; making fashionable calls in elegant attire, or attending entertainments and social gatherings suggested and enjoyed by the carnal heart alone; tolerating some words of earnestness from a few who have been truly enlightened, and smiling complacently at the manifestations of the spirit in a few who have not yet been wholly swallowed up of carnality and numbered with the dead, while he can hold them in subjection; salaried and fattened and favored; exalted and honored and obeyed; a picture of lordly superiority and contentment!"

NEWS AND NOTES.

The first to greet me at Walla Walla was A. B. Niles, and the moment I saw him I knew that all was right after my long and dusty journey. Sol Center and W. S. Gilliam also gave hearty welcome, and for an hour or two we rode over the beautiful city of Walla Walla. You can look for miles away over the blue plains to where the mountains gem the horizon with varied forms. There is plenty of wealth at Walla Walla, but it is not of the adventurous kind, and so Walla Walla does not spread the radiant colors of the boom. It is a quiet, elegant, and genial place. It is bound to grow. The valley in which it is situated is productive, and the harvest makes beauty as far as the eye can reach. The United States troops are stationed here. The fort is on a lovely spot. In the evening Mr. Niles and I went to the dress parade. The band is one of the finest in the army, and the music and the uniforms and the stately march were quite delightful. However, I enjoyed it a great deal better than when I was once a part of

the moving and glittering machine. In the golden twilight, returning from the barracks to the town, the prospects were most entrancing. The exquisite light over the clouds, the heights, the long stretches of land, the fields and orchards, and tree-embowered city, made a resplendent picture on the coming canvas of the night.

The hall was full. The reception was cordial. I gave the "Demands of Liberalism," and have not found anywhere a more enthusiastic sentiment. The Liberals are determined to go ahead, and I shall lecture again on my return trip, and an organization will be effected.

Sol Center is our wheel-horse. He puts things through with a vim. There is no such word as fail when he embarks in an enterprise. He is most generous, and counts not the cost when his heart is in the work. Every difficulty is easy to meet with his splendid energy. A. B. Niles, whom I met at Portland, at the Saunders' homestead, of which he is a member, and who awoke me early one Fourth of July with a big bomb explosion under my bed, and so kindled my patriotism; he makes a fellow happy anyway with his frank and Secular nature, for he takes this world at its best and don't believe in the "heavenly poultry." It's too thin. He has just moved into his new home, and I was pleased again to greet his wife and children, who give the Freethought of the radiant fireside. Friend Niles also delights in superb horse-flesh that can make the blood tingle as it speeds along, and I, also, enjoyed the same. Mr. and Mrs. W. S. Gilliam, and Mr. and Mrs. O. R. Ballou and daughters, of Milton, are among the staunch Freethinkers of this place, whose homes show that Freethought is for humanity, if not for deity, for that which is real and admirable in human life.

John Picard, Harry Carnes, Dr. Day, J. A. Gregory, M. Martin, Jos. Stockwell, Al. Brodeck, Pierson Bros., Z. K. Straight, S. Twist, Dr. E. L. Eaton, are enrolled in the ranks of Freethought and it was with regret that I had to bid good-bye and hurry on in my journey. I could only give one lecture at this important point, but the promise is all that heart could wish, and I look forward to my return with brilliant hopes. I believe our flag will float here both to summer's and winter's sky.

Frank Schunemann was present, all the way from Pasco, and brought good news of the work there, and of our friends. Schunemann stands by FREETHOUGHT with good wishes, and good money too, and is determined that our bark shall ride the sea in safety, and that the flag shall never be lowered.

On from Walla Walla to Pendleton. I arrive at 7:30 P.M. Nothing had been done about the lecture, but a few friends rallied and I pushed ahead. The court-house was secured, the boy sent out with a bell, and in half an hour the audience was gathered and I lectured on the work of the Union. The beginning is half the battle. I made acquaintances, and the next time Pendleton will be in the front rank. It has many Liberals. I shall lecture here on my return. H. Flickinger, over thirty years a subscriber to the Investigator; J. B. Eddy, of the Tribune, an independent and radical editor; J. B. Despain, whose uncle, Jerry Despain, was one of the noblest veterans in the army and who died about a year ago; Charles Bowlsby; Eli Stewart, of Pilot Rock, 76 years old, hale and hearty, with clear, bright mind, and looking forward still to work in this world, are co-workers that will make this part of the field of Freethought aglow with advance.

I leave Pendleton on the midnight train, and early in the morning strike Union—a little bit out of the way of the rushing world, three miles off the railroad—a quiet and comfortable place. However, Freethought is here, and the gloom of orthodoxy does not reign altogether. Judge Brainard, who has the genius and content of the philosopher, makes the Secular Pilgrim feel at home. He has had a varied experience, being a "'Forty-niner." The ups and downs of life are no strangers to him. He has learned by actual contact. He has lost no whit of sympathy with mankind by the wisdom of age. It was a pleasure to meet with so well-equipped a mind whose thoughts are original, who speaks from a full, honest, and manly exercise of reason.

My young friend, Bertram Hoffman, is a worker, but amid his matter-of-fact labor comes the poet's delicate insight and the journalistic ardor. He has the literary faculty, which with cultivation in the rough-and-tumble of life will sometime make him a power. He has written for the Investigator, Oregon Scout, and FREETHOUGHT, and has a facile pen. In the school of experience he will find the trenchant blade, for he is not merely a dreamer in the sunny fields, but a true soldier of humanity, ready for the toil and sweat through which only the real song can be sung, and the true music of manhood sounded.

My friend Geo. A. Thompson is on a ranch now, nine miles out, and he looks as if the storm and the sunshine agreed with him. Mrs. Thompson and the two children—Freethinkers, of course—are present at the lecture. One of the children is a newcomer since I was here, but its happy brow bears no impress of the night of orthodoxy.

The court-house was well filled. Judge Brainard introduced me. About five ministers were present, but they did no damage. Only one of them broke silence to correct my scripture quotation, "Blessed be ye poor." He was soon convinced of his mistake, and the hit was so palpable that "the subsequent proceedings interested him no more."

The "champion" was there, but he was made to know his place, and a more thoroughly disappointed intermeddler I have never seen. As will be noted hereafter, it broke his back. He has ignominiously disappeared, routed, "horse, foot, and artillery."

George Owens, of La Grange; J. B. Eaton, of Enterprise; Louis Dupre, of Telocasset; E. Vincent Miller, formerly of Coquille City, something of a Secular pilgrim, like myself; Jones & Tuttle, of the Oregon Scout—a sharp, and go-ahead journal, not afraid of plain speech and independent thought; these are stalwart Liberals.

I arise in the early morn and leave while the sun is just glimmering above the horizon, and as its beams sparkle over plain and hill, so does hope shine within the heart, remembering the generous friends of Grand Round valley. On I go. At dusty noon I arrive at Payette. The hotel at this place is so poor that it cannot afford a coach, and so I had to foot it through the sands to the inn, whose proprietor is able to furnish a good dinner by keeping a drug-store near by. He certainly could not do this out of the profits of his hotel. After dinner I mount an ancient vehicle to go across country thirty miles to Emmetts. My driver was constable at Payette, and many a thrilling story did he relate of war to the knife, and pistols, and dark and bloody deeds. I slept about half the time going over, and these romances of the plain kept me awake the other half. I did not get to Emmetts until the sun was down, but, tired and dusty, I was soon resting in a big chair and gazing placidly at the mill where the logs do congregate. James Wardwell is the boss riverman, and while others have got left he has made a drive of a million feet this season, and his wheels keep rolling round.

"For ever the right comes uppermost,
And ever is justice done."

If there is anybody who deserves to be on top, it is friend Wardwell. It a pleasure to visit his home, where nature and democracy prevail, and where life rolls on like the bright river itself. But the shadow will come. Since I have been here Mr. Wardwell's son Thomas has died—an eager and brave lad. He died in the logging-camp among the mountains. It was a sudden grief to the family. No words can give the consolation which the heart of love so eagerly desires. We stand on the brink of an unknown land, and can only try to make this side beautiful as possible, but for the other side the most learned priest is as helpless as the babe.

I lectured Saturday evening in Wardwell's Hall. Freethought has its temple here. It was built by Mr. Wardwell and is open to all, and I doubt not it will be a noble bulwark of the true American Republic. The hall was pretty well filled. There are two churches in the place, but both together could not gather any such number as the Infidels did. At the close of the meeting, about ten o'clock, music and dancing held sway, and Freethought rang with merry strains.

Miss Elsie and Mr. and Mrs. Gill and Park, and others, had just been on a huckleberry expedition among the mountains a hundred miles away, and the taste of these brought New England to my mind, and the days when I was young and went huckleberrying. I have not tasted a huckleberry for years, and to find them out here in Idaho was quite a surprise. They have gorgeous watermelons also, and Mrs. Gill brought forth a superb specimen when we made our afternoon call. In fact, they have all good things at Emmetts. In Mr. Wardwell's fields the sage-brush gives way to clover, and an average of six tons to the acre is produced. There are two and three crops per year.

Friend Church came all the way from Squaw Creek to be at the lecture. He never fails to be on hand. He lives like a philosopher. He has enough to make life happy, and he enjoys it. He has had a career of keen and strange romance in the border land, and knows what it is to keep the Winchester ready for defense in his cabin fort. He is the kind of a Church that will make this world better and happier, for he is a Church without a priest. How much more noble than those churches that "point their aristocratic fingers to the rich man's heaven."

Mr. and Mrs. Turley and all the children were there too. Mrs. Turley would delight Helen H. Gardener, for she demonstrates that there is no sex in brain. She is as good as a man at manual labor or intellectual argument. At the lecture she recited, "I Dreamed that I was God." It was nobly rendered, and received with applause.

Mr. and Mrs. Gill, Mr. and Mrs. Post and daughter, the Harrell Bros., Mr. John Smerage, Mr. and Mrs. Blanchard, Kelly, Deitz, Mrs. Francis, W. F. Wardwell, and others, make this little hamlet in the midst of the dusty plains an attractive spot where one can be at home and rest, for hospitality is as open as the day I shall come here in November and lecture on election day, and cast my vote for the Nine Demands.

Kelly took me over to Boise City, Sunday morning, thirty miles off. We had a strong team, a mule and a horse, but they did like to loiter by the way. They didn't seem to have any idea that we wanted to reach our destination during the next twenty-four hours. But Kelly is an experienced driver, and the switches he cut and used upon that occasion are too numerous to mention. They did effectual service, and we struck Boise City at noon, but I bet Kelly's arm is a bit lame.

Boynton, of the Signal Service, was the first to greet me at Idaho's capitol. He took us straight to the home of Mr. and Mrs. Gould, where the dinner was spread, and in the sunny afternoon, beneath the trees, we talked of war times, for Gould is of the Grand Army, as well as myself. But more interesting still were our thoughts and hopes of the grand republic of the future, when mental slavery shall be abolished.

Capital Hall was well filled in the evening. Evidently there is a strong Liberal element in this place. In accordance with the earnest request of our friends I shall return in November to give two or three lectures instead of one, and also organize. Mr. J. A, Davis made a short and eloquent introductory address. He is a capable and earnest representative of Freethought. He is deeply interested in labor reform, and has become a favorite speaker.

Mrs. Jas. A. Gould has written interesting articles for the Investigator, and Mr. Gould has also poetic enthusiasm and expression, and it was a delight to meet these excellent and ardent friends. With such the dawn sends forth more glorious rays.

We spent Sunday night with Mr. and Mrs. Miller, old settlers of the plain who have never bent the knee to superstition; who on earth's broad bosom have labored for humanity's sake.

A. D. Clark, R. W. Perdum, Mr. Chapman, P. J. Peffly, Harlan Peffly, Mr. Wilson, and others, are among our pleasant acquaintance in Boise City, and I believe we shall have many a good camp-fire here.

Mr. Bacon, of Nampa Progress, was with us. He abides in the Spiritualistic circles, but is a staunch Liberal. We dropped into his office at Nampa and penned some of these notes. They are boring an artesian well near by. If they get water there will be a grand hurrah. Nampa is finely situated and will grow if the country can be irrigated. The garden of the world can be made here, hedged in by the glittering purple hills where gold is said to be concealed.

Mrs. Dr. Beersby, of Mountain Home, was present; not exactly Liberal, but intensely unorthodox. She believes in women's rights, prohibition, Frances Willard, and Helen H. Gardener, and takes FREETHOUGHT. Without doubt she belongs to the big church. She reports that Mountain Home breathes the air of liberty, and I shall try to lecture there on my return.

I have had a splendid week's work all the way from Walla Walla to Ogden, nearly a thousand miles—over plains, through mountains, along broad rivers, beside wastes and shining fields—in a vast wonderful world heaving with new life. Here the mighty heart of Freethought must glow, and its spirit give dreams and hopes marvelous and bright, for the grandest republic of all time shall build its radiant temples beneath these skies.

For the information of the Liberal public I will say that the "champion" has incontinently fled. He bought a ticket for Boise City. I left him at Payette and expected to meet the "familiar demon" at Boise to continue the fight, for did he not say it should be "a fight or a footrace?" He did not, however, put in an appearance. He came, he saw, and was conquered. He took to his heels. He only left a lurid communication per mail. It is a curiosity in its way. I shall preserve it in the archives of FREETHOUGHT. It is a dead give-away. He covers up his dastard retreat with as much mud as possible. But that's no matter. His lies are harmless. He has been branded too often as he was at Colfax. All decent and honorable Christians are tired of his abuse and scandal. He has proved himself totally unworthy of notice. A more despicable braggart never walked the earth. Those who employed him to do his dirty work should hide their heads in shame. It seems they no longer support him, or why

this sudden departure? If paid for it, I presume he would still follow the footsteps of Freethought with his infamous scurrility. He has been thoroughly beaten at his own game. He has made our ranks more united than ever. He has not won a single Liberal to justify his course, while I know that many Christians have utterly condemned him. He has marked himself with deeper brands of infamy than it is possible for others to give. He is the Dogberry of disputants, and is continually writing himself down an ass. It has been ground into his stubborn cuticle that he has been playing the fool. Those who believe his lies are equally abased with himself, and show the venom of their nature. As Beecher says, to hunt down slanders is like hunting fleas. It is a waste of energy. In Time's court of the noble and honorable the verdict will be given—not before those who are incapable of a worthy thought. The conflict is over. Freethought has come out victorious. The lies, the scandals, the abuse, the blackguardism, the mud flinging, the braggadocio, the impudence, the barking of the cur, the slime of the serpent, the growl of the wild beast, all have utterly failed. The poor orthodox dogs can only shiver disconsolately as their hired and ingrate mouthpiece scuds away. SAMUEL P. PUTNAM.

Ogden, Utah, Aug. 21, 1888.

WHERE WAS PROVIDENCE?

The collision between the Oceanic and City of Chester off the Presidio recently, so far as the investigation shows, can be attributed to nothing but natural causes, *i.e.*, to the currents and the fog. The captains of both steamers were experienced mariners with good records for ability and discretion. The signals were blown and answered, and apparently all was well, when suddenly the passengers and crew of the doomed vessel saw the great iron prow of the destroying steamer loom up out of the mist, and, before they had time to think, the crash came; the stricken ship went down, carrying with her a dozen human lives. All that human strength and courage could do was of no avail. No power could avert or remedy the loss.

We said no power. According to the belief of the majority of people there was a power that might have so guided the vessels that they would pass each other without touching. That power is called God or providence—an overruling deity that makes note of even the fall of so insignificant a thing as a sparrow, and who had taken the trouble to number all the hairs of our heads. Can it be possible that this being was at the time so engaged with these details that he failed to note the dangerous proximity of the Oceanic and the City of Chester? Is the fall of a sparrow of greater moment than the loss of a dozen human lives? Is it more important that the hairs on our heads should be enumerated than that two crowded steamers should clear each other in a narrow channel? If not, why was the disaster allowed to take place?

In view of facts occurring every day, can any one believe that a good and watchful heavenly father holds us, "as it were, in the hollow of his hand?" The sole refuge for theologians in a corner like this is the plea that there is a soul of good in things evil; but such a plea opens the way for the counter proposition that what is apparently good is in fact only evil, except that we are unable to discriminate. There is as much ground for the belief in universal malignity as in universal beneficence.

But admitting that there is an overruling providence that orders everything for the best, and admitting that the preservation of life and property is best, will some theologian tell us where that providence was hiding itself and why it was inoperative when the Oceanic and the City of Chester approached each other in the fog?

A QUEER RESPONSE.

We have from time to time invited readers of this journal to forward us the names of known Freethinkers, so that sample copies might be judiciously distributed. This request has been largely complied with, but some prospecting is done outside the ranks. In the latter way many strangers have been reached and an occasional subscriber is secured if the person addressed happens to be a Freethinker. Possibly half a dozen out of a hundred respond in one way or another. Some decline to subscribe because they are taking all the papers they can afford to. Some say they cannot subscribe, but would like to know our terms to contributors, either of prose or poetry, as they write both. These generally inclose a sample of their work. They are not aware, evidently, that this journal has a large corps of able contributors who are glad to help us fill our prose columns, without remuneration, and that it has also two editors, both poets, who, as editors, are kept busy reading and rejecting each other's rhythmical contributions.

Once in a while the paper falls into the hands of a good, earnest Christian, in which case we are directed not to send any more of our soul-destroying literature. Here is one of this sort:

SAMUEL P. PUTNAM, *Sir:* You will have the kindness not to send any more copies of the FREETHOUGHT to our home. We do not wish to admit to our fireside that which so grossly insults our best and truest friend; the God and rock of our salvation. To answer you in your own language would be to stoop and drink from the same cesspool, or to dip our pen in the same seething venom of hell. It is only another strong proof to us of God's loving kindness and tender mercy, that he still gives to you life with all its benefits, after publishing the matter contained in your journal.

Would it not be well, and to be fair, absolutely necessary, that you try the other side of the question by submitting yourself to the claims of God and of His dear Son Jesus Christ, and then if he fails to give you solid happiness, peace, and joy you will then, and only then, be in a position to deal with the solemn and eternal matters you are handling.

Alameda, Cal. C. W. JONES.

Such a letter deserves no comment. The writer will remain a Christian until he gets ready to perk up and know something.

WHEN the City of Chester went down in Golden Gate last week before the prow of the Oceanic, a man was seen to jump into the water with a little child in his arms. The man disappeared, but the golden-haired, blue-eyed baby floated. No one seemed to care to risk his life to save the little waif, but, says the account, a sudden splash was heard near the fore part of the Oceanic, and shortly, within a few feet of the drowning child, there bobbed up the queue-wrapped head of a Chinaman. Ah Lung did not prove to be a very strong swimmer, but he "got there." His clothes weighted him down, and the distance was long. He grabbed the baby by the leg, swam to an upturned boat, and, clinging to the keel, lifted the limp little form out of the water. A boat's crew relieved the exhausted heathen, and in a few minutes the babe was in the arms of its mother. There seems to be a touch of humanity even in the breast of the unsanctified pagan.

THE editor of the London Secular Review displays rare discrimination in the selection of matter which he reprints from the Liberal press on this side of the water. Sufficient proof of this is his republication, with due credit, of Judge J. W. North's contribution to FREETHOUGHT entitled "Christianity as Taught in the Creeds."

It is learned from the Golden Gate that the papers are ready for service in the case of W. R. Colby vs. the publishers of certain daily papers of this city, in a civil action for libel, in publishing certain defamatory despatches referring to the plaintiff. Mr. Colby's attorney is ex-Congressman Barclay Henley, himself an able lawyer, who will be assisted by Henry McPike, one of the brightest lights of the San Francisco bar. Mr. Colby's backer is a wealthy Spiritualist friend, who declares that he will assist him in any amount necessary to establish his innocence of the charges made against him, and convict his traducers. "We are assured," says the editor of the Golden Gate, "that suit will also be instituted against the eastern publisher with whom the charges originated."

The papers all along the route are treating the Secular Pilgrim, Mr. Putnam, with the greatest consideration. His lectures are fairly reported in most instances, and we judge that the impression he leaves in the communities visited is good. The Walla Walla Statesman says: "Samuel P. Putnam, the Liberal lecturer, is a very agreeable gentleman, and an interesting conversationalist. He is a graduate of a theological institution, and was in the ministry ten years. An effort was made to induce him to remain here longer, but his dates would not permit. He is now on his way East, and will return here in November, when our citizens would be pleased to listen to a joint discussion between himself and one of our ministers."

When the New York Observer published a spurious and lying account of the last days of Thomas Paine—a story which had been answered by Colonel Ingersoll, and proved to be false—the publisher of the Observer refused to insert in the columns of that paper an advertisement of a pamphlet containing the discussion in full. The unfairness in this instance is now paralleled by that of the publishers of the London Congregational Review, who, having printed Gladstone's "Remarks" upon the Field-Ingersoll discussion, declined to insert an advertisement of Ingersoll's Reply. Such wretched and despicable cowardice as these religious publishers display ought to make a coyote proud of his record.

Mr. Fred Evans, the independent slate writer, has gone to Australia without redeeming his promise to give the writer a sitting in conjunction with two slates fastened together by twelve screws. We are assured by many persons that Mr. Evans could have produced writing between those slates if he had tried. His failure to do so is doubtless attributable to our intractable aura, which rendered it difficult for the spirits to put themselves *en rapport* with the medium's psychographic control. With regard to spiritual manifestations we have remarked that it is always easier to explain why they don't happen than why they do.

Away back in the early part of the year somebody sent us a clipping from another paper—name of paper not given—upon which we placed the heading, "An Unwelcome Visitor at the Vatican," and published it. The article was recopied in London, got back to America in due process of time, and has gone through many newspapers here credited to the London journal. It is a good thing, and we take pleasure in the reflection that we set it going.

In the Truth Seeker of August 18 Freethought is represented pictorially as the Goddess of Liberty holding aloft the torch of Science, before whose rays the priests and parsons of all denominations are fleeing in dismay. The hit is palpable, and Mr. Heston's compliment is appreciated.

Various Freethinking business men of this city say that they cannot afford to patronize the advertising columns of Freethought for the reason that by doing so they would lose the trade of religious people. Some might set this down to the cowardice of the business men, but we do not; they must look out for their bread and butter. The trouble is due to the ineffable meanness and bigotry engendered by superstition.

It is understood that Mr. L. K. Washburn, of Massachusetts, declines to be named as candidate for president of the American Secular Union. Dr. E. B. Foote, of New York, differing with the Liberal public in general, thinks himself unfitted for the position. Let us therefore nominate Dr. E. B. Foote, Jr., and positively refuse to accept any further declinations.

Mr. Charles F. Burgman, the tailor who advertises with us, is said by those who know him to be fully worthy of patronage. He is a skilled workman in his line and has the faculty of treating his customers so that they will come again. He is something of a reformer as well, and has learned by troublesome experience the cost of mental independence.

We have on hand and for sale a limited number of copies of W. S. Bell's pamphlet, "Liberty and Morality." It treats of prohibition, which the author condemns. Price, 10 cents.

J. S. Ellis returns a copy of Freethought marked, "Wish a remittal of this paper." We do not fully comprehend. Will Mr. or Mrs. Ellis please be more explicit?

HISTORY OF THE WEEK.

The trade unions are making active preparation for the celebration of Labor Day.——Jackson, the colored Australian, bested Godfrey, the Boston man, in this city last week.——The number of lives lost on the City of Chester, sunk by the Oceanic in the Golden Gate last week, is placed at fifteen. The responsibility for the disaster is generally laid to the fog.——The Lodi Weekly News, burnt out a few months ago, is succeeded by the Valley Review, Gertie de Force-Cluff, editor.——The petition for the impeachment of Judges Sawyer and Sabin, federal judges at San Francisco, has reached the Judicary Committee——The complaint of Gano Kennedy against Clara and Frank Alexander for felony growing out of the troubles of the Oakland Christian Independent, was dismissed in the police court last Saturday. ——The number of deaths in the city last week was 120.—— Evelyne O'Connor, an infant, has brought suit, by her gardian, Herbert Smith, against Rev. Maurice D. Slattery and Rev. Patrick Scanlan to recover $300, which she alleges is due her from the estate of her grandaunt, Margaret D. Slattery.——Eighty-three Chinese violators of the iron door ordinance were found guilty of misdemeanor by Police Judge Lawler last week Friday, and sentenced to pay a fine of $50 each or serve fifty days in the county jail.——Goldenson, the murderer, has concluded not to accept the Roman Catholic faith and will probably die a Hebrew. He will be the second Hebrew hanged in this county. The first was Rubenstein.——Arthur W. Dickens, said to be a nephew of the novelist, committed suicide at Los Angeles recently.——The giant powder works at Berkeley blew up an the 24th ult., killing five workmen.

The sea serpent has shown himself to the people along the St. Lawrence river. It is supposed to be an ocean monster spending a few weeks among the Thousand Islands for his health.——President Cleveland has sent Congress an astonishing message. In retaliation upon Canada for its action in the fisheries matter, Mr. Cleveland proposes to take from the people of that country the privilege they now enjoy of shipping goods through the United States under bond—a traffic which amounts to $270,000,000 per annum. Canada and Great Britain are in a state of excitement, while the people generally throughout the

United States are inclined to applaud.——Fiske, the Prohibition candidate for president, expresses a determination to make a lively and effective campaign.——Jay Gould is at Saratoga trying to recover his failing health.——Yellow fever is rife in Florida.——The Umbria beat the City of New York in the race across the Atlantic.——Several Methodist bishops of New York have written to the national committee of one of the political parties saying they cannot support its candidates on account of the party's position on the liquor question.——Ignatius Donnelly, the man who discovered that Bacon wrote the works of Shakspere, is nominated for governor of Minnesota by the farmers' and labor organizations of that state.

The European harvests are reported much smaller this year than last.——Cholera is abating at Hong Kong, but spreading to other ports.——The Manila correspondent of the Free Press tells of a terrible occurrence in the village of Antibue, near Iloilo. It is a village that contains several thousand natives, one priest, and one other Spaniard. A horde of the natives started out one day lately to kill the priest, and they were engaged in trying to beat him to death when the other white man arrived on the scene with his rifle and fifty cartridges. He set quietly to work and with every cartridge brought down a native. As soon as fifty of the mob were killed the rest became discouraged and retired.

PIOUS GHOULS.

Scarcely a week passes that we do not hear of some Freethinker being buried with Christian "services." The outrageous impropriety and monstrous absurdity of such a proceeding, one would naturally suppose, would prevent its repetition, but still the anomaly survives. The first reason, I presume, for this, is the fact that we have an army of seventy thousand priests, pensioned paupers, who must, by fair means or foul, maintain their hold on the superstitious fears of their silly dupes, and thus secure a mortgage on the "oil and wine," and "fat things" of earth. If they cannot answer a man's arguments, or dragoon him into the church while living, they do the next best thing—steal his body after he is dead and cannot protest.

A priest stands guard over our advent into the world, gives us a Christian name, assumes to think for us, and tells us what to say and do. Not content with dogging us through life, they must be "in at the death," and preach us into heaven, or hell, according as we have been obedient slaves, and contributed to keep them in pampered ease and idleness.

The second reason is, that each of these seventy thousand "shepherds" has perhaps one hundred sheep of the kind most easily led, silly dupes, who believe that their "first allegiance is to God;" that the priest is the oracle of the most high, and when he solemnly suggests the fruits of their husbands' blameless life must be stolen to decorate the cróss, they bow in meek submission, and joyfully aid the holy man of God in any measures, no matter how shameless, that will either perpetuate the lie that "Infidelity will not do to die by," or steal the flowers of a noble life and heroic death to cover the hideous deformity of the bloody cross of Christ.

Dr. Titus L. Brown, of Binghamton, N. Y., was a noble specimen of manhood. He was a successful and popular physician. An intelligent and conscientious Materialist and Atheist, he was yet so popular that he for years held the office of president of the New York State Freethinkers' Association. He composed and had published a poem which he told me he had "made all necessary preparations to have read at his funeral." In conversing on the subject he seemed to have every confidence that his wishes in respect to the strictly secular nature of his funeral would be sacredly respected. But

"Alas for the rarity
Of Christian charity
Under the sun."

Dr. Brown was no sooner cold than his wife, the one of all others a man is inclined to trust, called in a priest—if, indeed, vulture-like, he had not already scented the prey, and come without being called—and permitted him to mumble his holy, hellish mummeries, and insult the memory of the man who deserved better treatment at her hands, the treatment she would have received from him had she been called first. I dislike very much to censure any woman, but I must be permitted to say that this act was so dispicable that it can only be excused on the supposition that she was subject to atrophy of the heart and softening of the brain.

Recently Courtlandt Palmer passed to "the silent land." I need not inform my readers who he was. All have read his letter to Colonel Ingersoll, containing instructions that the eloquent colonel should pronounce his funeral oration after his remains were incinerated. He continues: "I shall not be buried from any Christian church, nor do I wish any Christian hymn sung," and then, with the confidence of a trusting husband, he adds: "I have shown this to my wife."

Now, under the circumstances, what ought we to expect? Certainly that the word of a man of his position and means would be law. But as usual that would be reckoning without the priest. I quote from the published account of the funeral: "At the request of the family the Rev. Heber Newton then read the Christian burial service," and "when he had concluded Mr. Coxe sang the hymn, 'Lead, Kindly Light,' and Mr. Newton offered a short prayer." "Christian burial service," "hymn," and "prayer" over the remains of Courtlandt Palmer! Sorrow for the baseness of the woman, indignation at the villainous cant and hypocrisy of the priest muttering a Christian ceremony he repudiates in his heart, almost give way to admiration of the sublime cheek of such a proceeding. But why should we be surprised at anything a priest or any of his brainless lackeys may do? The only wonder is that an Agnostic should be so childlike and bland as to trust either of them.

Liberals, how long will you continue to be the victims of Jesuitical guile? How long will you continue to trust in people who are willing to leave father, mother, husband, wife, brother, or sister, dead or alive, and cling to the cross of Christ? There is no just reason why you should longer submit to be maligned while living and insulted when dead. You might find an example worthy of your emulation in Rizpah of old, who faithfully guarded her dead from the vultures that fain would gorge themselves on human flesh.

Pious ghouls are no unsubstantial figment of the imagination. They never sleep. They never tire. They are constantly on the watch to glorify God and to build up the walls of Zion. Will you let them "creep into men's houses and lead silly women captive" while you are alive, and then gloat over your corpse when dead?

The time has arrived for Liberals to assert their rights. Let the watchword be: Priests, hands off! Presume not to invade the chamber of death, and like foul birds of the night litter its sacred walls.

Doctor Brown and Courtlandt Palmer were quite different men, yet I found much to admire, respect, and love in both. The fate of these, my friends, is being duplicated all over the country. What is the remedy? I reply: Let every Infidel make a will. Let that will be read before the funeral, and in it disinherit any or all who fail to comply with the directions therein set forth for a secular funeral. This I find the only safe course.

HARRY HOOVER,
Pres't of the Pittsburgh Secular Society.

Pittsburgh, Pa., Aug. 15, 1888.

[Our correspondent's strictures upon the conduct of the pious surviving relatives of Freethinkers are in general quite just. As regards Mrs. Palmer they are hardly applicable. Previous to Mr. Palmer's death he wrote as follows to T. B. Wakeman, Esq.:

"Mrs. Palmer is very anxious to find some liberal theologian who will officiate with Ingersoll. In that case probably you had best withdraw, because the most effective tribute I can receive anyhow is a short encomium as a Freethinker, and Ingersoll's eloquence will accomplish this better even than your knowledge and friendship. Please consult Mrs. Palmer, Mr. D. G. Thompson, and Colonel Ingersoll about details of funeral."

If survivors do not see the impropriety and mockery of these religious services, they must bear the criticism which their obtuseness evokes. Mr. Palmer's generosity in consenting to the presence of a "liberal theologian" will be instanced by the clergy as proof that he did not find the religion of humanity good

enough to die by and though; the clergy who repeat this will know it to be false, that will not deter them in the least. It will only add to their stock of humbug. We wish all concerned had passed through the ordeal with as much credit as did Courtlandt Palmer himself.]

THE AMERICAN SECULAR UNION.

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Mattie P. Krekel,		

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, and Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres., E. B. FOOTE, JR., Ch. Ex. Com.,
E. A. STEVENS, Sec., MATTIE A. FREEMAN, Ch. Fin. Com.,
CHAS. ECKHARD, Treas.

FREETHOUGHT: WHAT HAS IT DONE FOR MANKIND?

This is a question frequently asked by our clergy with a sort of triumph, as though there could be no answer, and Infidelity, so-called, had really no trophies to show, no good works to exhibit; no good done for mankind to vindicate its cause, or to show the need of its existence.

Let us pause here to reflect and see what has been done, what man is under the advice of Freethought, and what he was, and would forever have remained, had Freethought never come to the rescue, and opened up the path of liberty, science, and progress. Orthodoxy is an entire devotion to the powers that be; to the emperor, the high priest, the state religion, and all the dogmas, superstitions, habits, manners and customs that are the law, the fashion, the rule for the time being. Orthodoxy is to adhere to what is established in each country, no matter how different. It forbids assimilation, comparison, learning from each other, change, progress, discovery, and invention. It keeps each nation in its own track. It has forbidden commerce, exchange, travel, friendly offices, mutual instruction, and all movement for change.

The official class in all countries incline to be orthodox. The wealthy lean the same way. The learned are trained to it, and find preferment in that way. The clergy are the most orthodox of all. They are all in good positions as things are, and fear all change lest it should bring some calamity to them. The clergy are the most orthodox, in fact, the whips that keep all others in the traces, and guard the lines of superstition lest at any time one of the sheep should see the sunshine outside, and prefer the light to the darkness within.

Were religion a question of authority, or majority, or could be settled by quoting the opinions of great men, or men reputed for their learning, rank, standing, or wealth, each religion in its own land would find a sure indorsement, and every one would be established beyond a doubt. China would give us Confucius; Turkey, Mohammed; Russia, the Greek church; Austria, the Catholic; England, the Protestant, and America an awful mixture. Which is right? It is manifest that these persons are not safe guides. Each one points to his own and says, "Behold the religion of God, and make it eternal!" This was the condition of Europe four hundred years ago. With one voice all these parties pointed to the pope as God on earth; the holy Roman Catholic faith as the only plan of salvation, and faith and obedience as the bounden duty of all mankind. All the enginery of government power was used without scruple to train, bend, and compel all human beings to walk in these lines. It was death to step out—death at the stake by fire and fagot. There was no remorse at the burning of the heretic. The priest deemed he was but serving God when he stirred the fire and increased the anguish of the victim. The whole land was full of church police—pope, cardinals, archbishops, bishops, priests, monks, nuns, and confessors were in every house. The secrets of the family were gleaned from the husband, wife, children, or servants, and wherever a thought of freedom found expression it

was crushed out, cut out, burnt out, as though it were some dreadful cancer. The pope and the emperor were sworn allies. The confessional was a telegram to both to warn them if their slaves had thoughts of freedom, and brought down upon their poor devoted heads all the power of church and state for their destruction. Tyranny was entrenched in these bonds of mind and body, almost beyond redemption. Man was a mere slave to this dual power of church and state. Mind and body were brutalized by this espionage, these bonds and stripes and burnings. Woman was the slave of a brutal slave, sworn to obedience, beaten, tortured, and burnt at the stake for believing that she should be free. Denied access to God except through a priest, she could not approach the altar; could not make sacrifice; could have no absolution except from a man—a priest. The children were taken, baptized, trained, whipped, confessed, tortured by priests, and confirmed and sworn to be faithful and obedient servants of the church even to the betrayal of father or mother to the fire, to death and hell.

Such was Europe when Infidelity came upon the scene to open a new chapter in human life. It came by degrees, bit by bit. First, dissent from some dogma; second, protest against the pope; third, the right of private judgment; fourth, rejection of the whole scheme. Each step was contested by the pope with all the power and malevolence that belongs to infernal fiends. He fought for his supremacy, and does to-day, with all the vehemence that characterizes the czar of Russia, or the Brandenburger. Had he the troops, even now, he would restore the triple crown to all its former power, by the slaughter of his enemies.

The Dissenters went but a little way, refused to go further, and bitterly denounced those who did so. The English Protestants refused to obey the pope, but made a pope of that pious ruffian, Henry VIII., and said, "Thus far shalt thou go, and no farther!" They burnt some Catholics on the one hand, and some heretics on the other; the one for not going with them, and the other for going a little farther. Then came the Nonconformist with the right of private judgment of the scriptures. Wesley was of this class. Then Priestley, the Unitarian, went a step farther. He said, "There is no God but God; no son; no holy ghost, and man may serve God as he pleases, according to his own conscience. There is no authority in religious truth." From this to Voltaire, Paine, and Ingersoll is but a step. They say: "The religion of slavery is all wrong. Every man may be his own guide. He may follow those he believes to be wiser and better than he is, but he must be the judge, as he is the chief one concerned." This is the ultimate truth in this matter. This is Freethought in its entirety. He who accepts this is an Infidel in the language of the church; he is free to be whatever appears to him to be true. He may even be a Catholic so far as the doctrines are concerned. He cannot be a Catholic in the sense of accepting papal authority.

What has this Freethought done for mankind? It has made free, mentally free, every man it has touched. It has made him the friend of freedom for others, for all, and the enemy of all religious slavery and tyranny. It has dethroned the pope as a king and a god, and laughs at his silly pretensions. It has liberated nearly all Europe from the dominion of priests, and set the people in the path of progress and liberty. It has emancipated the children from priestly training and abject obedience. It has raised woman from an abject slave of the priest and her husband, into an equal human being, with some rights. It has educated her to be a teacher, a preacher, a lecturer, and will place her finally in her true sphere. It gives hope to-day that kingcraft and priestcraft are near their end, and the people about to assume the management of their own affairs.

In our land it has done best of all. Our great fathers were all Freethinkers in the highest and best sense of that word. They dared to raise their hands against the "the Lord's anointed." They suppressed the throne and the church alike, in this glorious land of freedom. When they met in council to frame a Constitution, it was said to them, "Have a king; it is the plan of God." And they repled, "No king for us; the people are the fountain of all power, and they alone shall rule."

The pope and his ministers, and many of the Protestant churches, appeared before them and said, as they say to-day: "Put God in the Constitution, and the Bible and Christ, and make this a Christian land. Have a church and priests to teach and guide the people. Let them control the schools. Let all law tend to support this religion. And let all who will not believe be disfranchised and anathema!" But our fathers said: "No! All these things are unproven. They may not be so. We will not tie the mind to any religion. All our people shall be free to think, speak, write, vote, and act as they please, for their own happiness, only as the law made by themselves shall direct or forbid. The people are supreme, and the fountain of all power."

Since then we have gone farther and declared that "all laws shall be just and equal to all persons, and all shall have equal protection before the law." Only Freethinkers could have done that. Only in a Freethought age could that have been done. Only because we have Freethought could that be possible!

Imagine the pope signing such a decree. "What! place myself, cardinals, bishops, and ordained clergy on a level with the congregation? Never!" How would the czar, the head of the Greek church, look at such a law?

Freethought gave us our liberty; our Sunday parks, picnics, theatres, lectures, excursions, and our right to remain at home, or go to church, whichever we please. Freethought gave us our equal standing with the priest or the clergyman, in the street, the court, on the witness stand, and every place. Freethought relieves us from the tithes, church dues, the expense of christening, marriage, and the priest at our funerals. Freethought and Freethought laws save us from the effects of a denunciation from the pulpit, from excommunication, and all their consequences. Freethought gave us the common school, wherein no priest can step, and no slave be taught. Freethought gives 200,000 of the people of San Francisco the right to think for themselves, leave the churches alone, and be very good, decent people after all, which they are. These are our moral people, our really good people. The police never catch them. The jails contain none of them. They are sensible people. They think. They follow the laws of nature and of right, and live in peace.

The small Salvation Army has supplied more criminals than all this 200,000 who have no priestly instruction. Go to our jails; these non-church-going Freethinkers are not there. Out of every ten prisoners, six are devout Catholics, three are Protestants of various sects, and the rest Chinese. Jews, Spiritualists, and Freethinkers get in one now and then.

Reader, you stand to-day a free man, mentally and bodily, in fear of neither priest nor king, the equal of all, with an equal voice in public affairs, and an equal chance to be president, because there were plenty of Freethinkers around when the Constitution of the United States was framed, and all these rights were forever established in the great republic. H. L. KNIGHT.

"TERMS."

In an article published in the Open Court—a Chicago journal—Mr. Moncure Conway gives as a reason for the employment of the term Agnostic, the fact that such names as "Atheist, Infidel, and Freethinker" are surrounded by "connotations." Of course they are, and why should they not be? So is any other term or prefigurement. "Nor can one wonder that some new and less odious term should be sought," he goes on. One may not wonder, since as we grow older nothing surprises us much; but one may object. I, for one, do. I have not the slightest objection to being called Atheist, Infidel, or Freethinker; I should be very sorry for myself if I were not a Freethinker. It's a hard thing in this world to retain pure freedom, but one's thoughts are most purely one's own. The term Agnostic is not a bad term in its way unless it be applied in order to screen the real sentiments of the Freethinker, as in the case quoted by Mr. Conway. He says: "I knew an Atheist whose son was troubled at school for openly calling himself the same. 'My child,' said the father, 'you must not call yourself an Atheist, but an Agnostic, then you will not be troubled.'" I strongly object to the ethics of this parent. What would have been said of the early Christian who invented some nondescript term wherewith to describe himself in order to escape the odium attached to that of Chris-

tian? Would the faith have lived a year upheld by such adherents? Shall we not, too, have the courage of our opinions? Let us honestly encourage inquiry, and freely acknowledge the results of our own researches.

In Darwin, Huxley, and Tyndall we have three great examples. It is not their province to combat worn-out and childish faiths; they are simply and purely scientists; but it is their province to defend the truth, and right well and boldly have they done so. They have never been frightened by such terms as Atheist or Freethinker, or taken refuge in ambiguity. There is no sign of weakness in any utterance of these men. We cannot all equal them in intellect, but we may in honesty. The spirit which should animate the Freethinker should be the same as that which animates the religionist—not the religionist whose orthodoxy is his doxy, and whose heterodoxy is another man's doxy, but the honest believer who, in spite of failure, still believes in the salvation of the world through his faith. Let us be as eager to teach what we deem the truth as he, regardless of the fact that he will receive the praise of men, together with more solid remuneration, while we only have the odious terms, "Atheist, Infidel, and Freethinker," flung in our faces.

ELISSA M. MOORE.

Free Speech—Keep the Flag Flying.

To the Editors of Freethought:

Better a thousand fold abuse of free speech than denial of free speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Charles Bradlaugh, of England.

I like that. It is in strict accordance with Freethought. Grant, if you will, that Clark Braden abuses free speech. For several months a number of my brother lecturers have denied to Braden the freedom of debate, notwithstanding Christian societies have indorsed him as their representative. This is practically a denial of free speech, and by Freethinkers too. According to our principles we have no right to deny free speech to the worst character that ever walked this earth, if I know the meaning of mental liberty. Hence, I could not agree with my Freethought brothers who asserted that it was not our duty to debate with a preacher chosen by a Christian denomination as their representative.

In many a battle of ideas, fought with Christian opponents, I have often known free speech abused that Christianity might triumph—short-lived victory! As Bradlaugh well says, "The abuse dies in a day." Again and again have I had nine-tenths of the population against me in some intensely Christian town, and on the side of a gifted Christian opponent; abuse heaped upon my undevout head, and fierce denunciation upon my cause. I could afford to be serene in such a storm, for I knew the truth would win. And so it did. I expect in many conflicts yet to come I will have the mass of the Christian people against me simply because I am against their theology—their "scheme." But as long as I live I will not deny free speech to the meanest Christian that breathes. This is not a mere question of the esthetic. It is deeper. It is a question of mental liberty, of logic, of truth. I notice that right here is where my brothers, editors and lecturers, have made their serious mistake. They have predicated the propriety of debate upon the basis of taste—and smell! That was where old Dr. Lyman Beecher put it as an excuse for denial of free speech to Infidels. To use the trite saying of Brother Bob, our Ingersoll, "It won't do!" Any man that will haul down the flag of free speech, "shoot him on the spot!" controversially.

Is Controversy Dangerous?

[I wish to present five short letters containing the principles which underlie my system of Freethought. In accordance with these, wherever I have addressed audiences an invitation has always been extended for free debate when the people would demand and sustain it as readily as they do "revivals," and other kinds of one-sided preaching.]

NUMBER I.

Is controversy dangerous? The mass of Christians say yes; the Freethinkers, no. The truth searcher is confident that controversy is the antidote for all sorts of superstition.

The Pagan Pontius Pilate asked, "What is truth?" Jesus did not answer Pilate's question. The lexicographers do better. They at least define it: "That which is;" "reality;" "real state of things." Where, then, shall we go to get the truth? The Christian church answers one way, the Freethinker another. As usual, the church answers wrong! It says: "Go to the Bible and nothing but the Bible." The Freethinker appeals to nature, the source of all truth. Nature is the inexhaustible store-house of the scientist. The Christian church has for ages committed the blunder of supposing that their Bible is a complete volume of truth, to which nothing should be added and nothing taken away. Every preacher is a pacing sentinel, in fact, to warn off intruders. Their Jesus said: "The truth shall make ye free." His admirers add: "The truth as it is in Jesus," not as it is in Humboldt, nor Huxley, nor Haeckel, nor Helmholtz, nor rock, tree, air, water, star. The scientist, in the true humility of knowledge, confesses that no man is great enough, grand enough, large enough to hold the whole truth. The whole truth is to be found only in the entire infinite universe.

The Christian church has alway manifested a tender regard for the fate of truth, ever fearful that its foundations might be undermined. But since science has shown that matter and energy are indestructible, the conviction is taking root in the human mind that truth is "eternal as the hills;" enduring as granite; the only real "I am." Melt the hills, grind the granite and gods in the mills of ceaseless change; and yet, over all, star-browed truth sits supreme in her regal beauty, queen of the universe, an Almighty She instead of a tyrannical He. Said Thomas Paine: "Such is the irresistible nature of truth that all it wants and all is asks is the liberty of appearing." Even Paul had more confidence in the deathlessness of truth than the modern clergy, when he said, "We can do nothing against the truth, but for the truth." Then why should the preachers since his day condemn controversy? Gail Hamilton is not afraid: "If you are telling the truth, you need only know the thing you are telling, for it *is*." She wisely adds: "Somebody has said, the more you shake the truth, the more you shake it into place; but, if you shake a falsehood, it all shakes to pieces." This fact raises the suspicion that the courage of the clergy is surely dying out. The Christian confidence of former days, in the entire truthfulness of Christianity, is oozing away.

Monte Vista, Colorado. W. F. JAMIESON.

Professor Seymour Replies.

To the Editors of Freethought:

I see Bro. C. A. Reed has been trying to lift my scalp, while I was out on the trail after the enemy, by a letter in FREETHOUGHT, July 28, with regard to prayer, because I took him to task several times for his misleading invocations. I have not the least objection to Brother Reed's prayer, if it does him any good to call on a nothing. As he himself admits, he knows nothing of what God is unless it is universal mind. I only ask that, if he must pray, he take Christ's advice (Matthew vi, 5, 6): "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret." When Mr. Reed says, "Our father who art above," or words to that effect, "guide us in all the affairs of life; help us in the hour of difficulty," etc., he is educating the mind of the young to believe he is talking to a personality that has ears so that he can hear, a brain so that he can think, and force and place so that he can act; also that he is a masculine god, and has benevolence so that he will be kind of heart, and be charitable. In other words, he is pandering to the orthodox and leading them to think, "Why, the Spiritualists are pretty good fellows after all. Their God is just like ours! I thought they were nothing but Infidels, but they are pretty near Christians." Then, to the young, it is building up and propping up that old superstition—the personality of God—which all good Liberals, and especially those that are "broad-gauge," should be tearing down. Our world is cursed all over to-day with that fearful belief in an autocrat away up in the heavens who is terrible in his anger and awful in his revenge. "The fear of God" is held up continually before us, and his awful power is illustrated by Ezek. ix, 5, 6: "Go ye after him through the city and smite; let not your eye spare, neither have ye pity, slay utterly old and young, both maids and little children, and women;" or Isa. xiii, 16: "Their children also shall be dashed to pieces before their eyes, their homes shall be spoiled and their wives ravished. Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces and their women with child shall be ripped up;" Hosea xiii, 16: "Then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins, and ye shall eat the flesh of your sons, and the flesh of your daughters ye shall eat;" Lev. xxvi, 28, 29, etc., and thousands more equally as bad texts illustrating the orthodox God. I object most emphatically to my and my neighbors' children being educated by Colonel Reed or other pretended Liberals to believe such horrid superstition as this. No wonder that there is so fast becoming an army of unbelievers and doubters. The only wonder is that there are any believers left who believe the

vile, obscene, barbarous compound of the Bible. Talk about the blasphemy of the Infidel! If there should happen to be a personal God, the Christian is the blasphemer in teaching such a libel on his character. It is a disgrace to the age of education in which we live, that 70,000 priests and reverends are standing up in as many pulpits every Sunday, praying to such a God and teaching "thus saith the Lord;" and for Spiritualists to give out taffy in the same way is simply ridiculous and deserves the severest censure. Let us be men, and not ape priestly knaves and clowns, and all humanity will respect us more and follow our teachings further.

I certainly know but very little about time, space, and matter, but I think I know much more about them than my good spiritual brother does about the God he prays to. Colonel Reed speaks of infinite mind, then of infinite spirit, as if these were an entity of themselves, separated from matter. Does not the colonel know that science teaches that matter in some of its many forms fills all space, and, so far as science can discover, that there is nought else but matter; that what he calls mind, spirit, law, etc., is only the manifestation of matter or a property of matter—that there can be nothing else? It is entirely unthinkable that there can exist something made of nothing, and if not made of nothing then it must be made of something, and a thing can be nothing but matter. Matter exists either in solid, fluid, gaseous, or ethereal condition, and as such can be found everywhere. Science has traced matter into a condition one million times more refined than the air we breathe, and some scientists claim to be able to reduce any and all kinds of matter to hydrogen gas.

Brother Reed says that I claim up here to be a Spiritualist, as if, maybe, I might be like Pat's flea, or like old Paul when he says, "Be ye all things to all men." No, sir; I do not pray to a God, I do not believe in nor set my sails to catch any breeze, but, like Columbus, paddle my canoe out into the sea of the unknown and hunt for a new fact or truth, then demonstrate it if possible. I am not much of a spiritist or "alist," but I am satisfied that we all have a property of matter within us that can out-ride the crash of the pains of death—or, more properly speaking, of a new birth—and live on, and keep our individuality and a memory of the past life; that the part that lives on is matter still, but perhaps so refined that the law of gravitation, heat, cold, etc., would not affect it.

We once lived in gestative life, but in the pains of birth (death to the outward body, the placenta, which up to this time had supported and nourished the more refined and inward body), we were freed from the coarse, now useless, outer matter or body, and entered into a sunnier and more beautiful sphere of action; more enlarged was our scope of action, and far greater our possibilities; and so in the coming birth, wrongly called death, we will be promoted by a law of our nature to a much higher and broader plane of action than this life can give; but none the less material will be our forms. Andrew Jackson Davis says no spirit can exist separate from matter, and I feel certain that all so-called spirit is matter and will live forever, as matter is indestructible. So can the Materialists and Spiritualists and all Freethinkers unite on this half-way ground, and work for the salvation of the race from its ignorance and superstition—the result of long-faced priests praying to something they utterly know nothing about. Let us quit praying and go to work, not for the good time over there with harps and crowns, with us all piled into Abraham's bosom eternally telling God how good he is, or how long his nose is, or what a fine fellow he is to have saved our bacon, while all our "wives' relation," and mayhap our own children, mothers, fathers, loved ones, all are sizzling and frying in hell. Out forever on such damnable teaching, or anything that panders to it! If there should happen to be a personified God who is omniscient and omnipotent, he, she, or it most likely knows its own mind and most assuredly would do what is for the best without humanity rolling up its eyes like calves in mortal agony, or a lot of children pulling at their mother's gown begging for bread when she was giving them three square meals a day. Let us use common sense in religion as in other things. D. C. SEYMOUR.

Language from Brother T. Winter.

To the Editors of Freethought:

I see by your sample copy that you are located on the shining shore of old mundane, and not the cranky shore of the crazy Spiritualists. Now, sirs, doubtless you have read of this old Infidel veteran of eighty-one years, who is ever fighting the false and deceitful religion known as Christianity. Now, brothers, you know this Christian religion is a chronic curse to the world, and it is useless to kick the old thing with sore toes covered with soft pads. No, sir, the kicking must be done with hard, heavy boots, and vigorously at that No kind of compromise with so bold a fraud. All its manifold and cranky phases should be repelled in the most forcible manner. No quarter, my noble brothers, with unblushing thieves. Give these pedlers of fraud hot-shot in full force with Infidel pluck and determined action. Fear nothing in defense of truth and genuine freedom. Let the tyrannies of the ages be destroyed, and the bright light of reason shine on the world which hath been black with the most ignorant superstitions ever palmed off on credulous humanity.

Fraternally, T. WINTER.

Cincinnati, Aug. 7, Eternity of Time.

Wellock and Godbe.

To the Editors of Freethought:

I am not given to mixing in other people's disputes, but I know Wm. S. Godbe so well, am so well informed as to his nobleness of character, I make bold to say that any man acquainted with him who will speak lightly of him is entirely unworthy of confidence.

True, Mr. Godbe was brought up a Mormon and was one, the same as many are church members because brought up in the church—was one till his own good sense brought him out of it; but he has had only one wife for years, and utterly repudiates polygamy. True, when quite young and under the influence of Brigham Young, he was much married for the church's sake; but when he became older and began to think for himself, he gave the Mormon church the first heavy blow it ever received. One that was his wife said to me of him:

"I don't know what William married me for. It wasn't love, it wasn't lust—oh, I know," she added, after a moment's thought, "it was religion."

Volumes might be written of the spiritual experience of those Mormons, and those who think that all or even one-half of those leading men were other than conscientious are very much mistaken. There are many Spiritualists to-day who are making as big mistakes, though in a different way, as those Mormons did, and those who reject a rigid scientific analysis of the facts of Spiritualism and continually exalt the spiritual above the intellectual are as much in the dark, as much the victims of superstition, as are the Mormons.

A spirit claiming to be King Henry the Eighth gives, through the columns of the Better Way, published in Cincinnati, what claims to be an explanation of the law of spirit photography, and we beg leave to say we reasoned out from the known laws of nature a better explanation in 1875, and it was published in the Banner of Light—this just after we received the photograph of our mother, who had been what is called dead 34 years, and of whom there never was a likeness taken while she lived here.

Professor Lockwood, of Ripon, Wis., a Spiritualist and a scientific man, gives a scientific law which explains the possibility of materialization more clearly than any so-called spirit explanation I have ever seen. We have scientific, clear-headed Spiritualists, but as yet they are in the minority. For myself, I had as soon be a slave to a mortal as to a spirit, and I hope some day the law governing the relation between the two states of existence will be so understood that those there who so desire can no longer make dupes of those here. LOIS WAISBROOKER.

P.S.—I have just been reading Philbrook's claims as published in your late issue. I do not wonder that sensible people are disgusted; still, the remedy does not lie in ignoring but in thoroughly analyzing this power that has held the race enthralled all these ages. We must learn to handle, control to our own advancement—to wit, that of humanity—the laws that enter into spirit communication. L. W.

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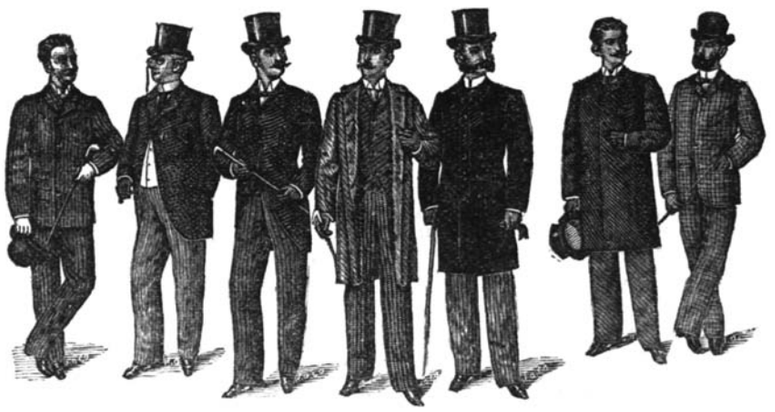

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SAN FRANCISCO, - - - SEPTEMBER 8, 1888

THE Tax Reform Advocate announces that Colonel Ingersoll and Henry George will discuss free trade in New York sometime this month. Mr. Blaine declined to meet Mr. George in debate upon the same intricate problem.

A DISCUSSION has been going on in the London Spectator under the heading, "Is Marriage a Failure?" Many people in this country have sought to solve the problem with varying success by getting married and letting nature take its course.

THE Hindoo woman, Ramabai, who has been collecting sums of money wherewith to Christianize her countrywomen, is still in San Francisco. It is intimated that only one woman is getting the benefit of the subscriptions, that one being Ramabai herself.

DR. JOSEPH SIMMS, the physiognomist, has been measuring skulls in the old churches of Italy. "The skulls of the priests," he says, "average nearly an inch smaller in circumference than those of common persons. And still," he remarks, "the priests were educated men, and the others were not."

THE St. Paul Pioneer Press, having reviewed the first year of high license in Minnesota, decides that the system has proved all its friends claimed for it. In the state there are now only 1,597 saloons against 2,806 when the law went into effect. There is a decreased consumption of liquor in nearly every county, all the low groggeries are closed, and the liquor business is under better police supervision. The cost of license formerly averaged $300, and the total income $850,000. Now the license is $650 and the income $1,100,000.

THE career of Charles Bradlaugh in the House of Commons shows how time brings its revenges. When he opposed the Irish Nationalists, they voted against him and his proposed measures. Now that he has espoused the cause of the Nationalists, they support him and his Oaths bill. This illustrates, says the London Freethinker, how weak a power is religion in comparison with political sentiment. The same paper adds that if the Tories were convinced that Freethought would serve their purposes better than religion, they would renounce Christianity at once.

DR. SOLOMON JEWETT, now of this city, who styles himself the "American Shepherd and New School Physician of Vermont," announces that he has the ability to bring dead people back to life and to work other miracles through the power of Jesus Christ and the spirits. He has a revised and corrected version of the "Testament of our Lord Jesus," and unless newspaper reports do him injustice he deserves the foremost position among the cranks who make San Francisco a modern Jerusalem.

SIR WILLIAM R. GROVE, in a lecture at the Royal Institution of Great Britain, calls attention to the little known fact that Shakspere was acquainted with the law of gravitation, putting his knowledge in the mouth of Cressida thus:

> "But the strong base and building of my love
> Is as the very centre of the earth,
> Drawing all things to it."

This was written nearly a century before the time of Newton, to whom the discovery of the law of gravitation is popularly accredited.

MR. PIXLEY, of the Argonaut, seems to feel deeply upon the question of Roman Catholic rule in this country. He says: "Rather than allow the Italian church and its papal adherents to acquire control of the republic, turn its educational system over to Jesuit priests and Romish monks, its judicial and legislative authority over to Irish and other alien adventurers, we would prefer to see the institution of slavery re-established and Jefferson Davis made president of the republic." And perhaps Mr. Pixley's choice is not an unwise one. Physical slavery confined to one race can be no worse than the mental slavery which the Roman church is endeavoring to impose upon all mankind.

NEWS AND NOTES.

Things are going favorably at Ogden. There is a large Liberal element, without doubt, but somewhat heterogeneous. Ogden is a lively point and has many advantages for future growth. It occupies a prominent position in the railroad world. There is no better agricultural country in the West than in its vicinity. Numerous mines are in the neighboring hills. It has something of a metropolitan aspect with the rush of travel. It is difficult, in a place of this sort, with constant changes in the population, and whirl of business, to gather the Freethought element into united action. But the life is here, the forces of development; and the very diversity will sometime make greater power.

Agnostic Hall was full, and I have not found a more appreciative audience, more ready to respond to the call of the American Republic, for with the widest differences of view there is that which keeps step to the music of the Union. The proprietor of the hall, who generously donated its use for the lecture, is not only an Agnostic, but a gentle-minded ultra Anarchist, not for the inauguration of brute force, but of reason, and education, and

voluntary government. I shall be glad when the word Anarchist is fully understood. It is a contradictory word, but represents some of the highest wisdom of the race, as expressed in noblest intellects and ardent hearts. Those who study the subject understand that Anarchy in its philosophic form is a beautiful dream of liberty and justice; when all compulsion shall cease, and there will be only the rule of attraction, all doing right because they wish to do right, and crime shall cease, not by police force, but by the enlightened feeling. This is the sweetest dream of the human heart, and if called Anarchy—no archon, no political authority—it is still the highest, the best. The Anarchy I oppose with all my heart is that which, for the attainment even of a worthy object, resorts to the old orthodox, cruel, and destructive method of brute force. I do not believe in it. It remedies nothing. It simply makes chaos, and not order. Force only for self-defense, but reason, education, persuasion, logic, poetry, eloquence, for all the grand advancements of the race. On this platform I stand, by whatever name it goes. I shall give two more lectures at Ogden on my return trip. I like the people here, and look forward to good work. They had a splendid Paine celebration last anniversary. Leo Hæfeli made a speech on Paine's great political work. Leo Hæfeli has been in the reform movement of both worlds, and is a bright and earnest thinker. John A. Jost, now about 77 years of age, still keeps in the harness. It was a pleasure to meet him again, in his cheery home, where, after a long and dusty ride, I found solid comfort. The deep shadow has passed into his life since our last summer's greeting. Fifty-four years he lived with his wife, and now the golden cord is broken. The flowers grow over the grave beneath memory's happy star. Friend Jost believes in the immortal life, but not the less does he realize the value of what is, and that in the to-day one finds the grandeur of the whole.

Friend K. B. Mercer has stood by the flag of Freethought and reform for many a year. He has ardent sympathy with the toilers of this planet, and very little with the "angels in heaven." He is thoroughly Agnostic, wherein lies the noblest wisdom of life. To confess real ignorance is the grandest illumination of the truth.

Dr. Palmer, who introduced me to the audience, Jas. T. Axley, C. A. Eckland, John Sleth, John Connor, Wm. Farrell, Maroni Stone, W. J. Bird, and others, are among the comrades of this post, where the music of progress will ever mingle with the noise of industry.

Wm. Jones, of Weber Valley; E. F. Munn, and Robert Simpson, of Hooper; Bowman, etc., were present from the vicinity, and these friend always add to the pleasure and the success of our gatherings. So the fire burns on and the torch of reason flames where fertile valleys greet the radiant hills.

Wednesday, Aug. 22.—I am at Morgan City—at the pleasant home of Mr. and Mrs. Daniel Williams, where, amid sunshine and shadow, the traveler finds a cool retreat. Our veteran friend, L. P. Edholm, was present, from Milton, and there was quite a gathering of the Liberals in the vicinity. John Thurston, P. Parkinson, J. Williams, and others, are in the Freethought ranks. I lectured in the court-house. A fair audience was present, but the harvest season kept some away. Farmers are obliged to be busy, for the golden days are flying by and the land shines with noble fruitage which must be gathered in. Mr. and Mrs. Williams were among the first visitants to FREETHOUGHT office in San Francisco, and in my winding journey I am glad again to greet these pioneer friends under their own vine and fig-tree. Quite a number of Liberals are in Morgan City. It is situated in Weber Valley. The lands about it are fertile. The cattle roam upon its hills, and for comfort, and the elegance of leisure, a more favored spot could not be found.

Coalville is my next point, a pretty strong Mormon place, but a few are on the frontiers of human thought, and there was good attendance at the lecture. W. H. Allgood, Wm. H. Smith, Thomas Ball, George Dale, C. A. Carlaneer, Elijah Swainsen, James Evans, and others, make the guard of Liberty at this point. They are genial allies. They keep good company and they won't allow the Secular Pilgrim to be dull or lonely. I shall always delight to visit this somewhat busy burg—the county seat, and whose neighboring coal fields help to keep alive the fires of progress.

Wm. Reynolds and wife and baby, happy Freethinkers, were with us, from Wanship. Always I am glad to shake hands with these friends, who help to move the world in this nook by the hillside, where children make music and the Republic of Liberty breathes in meadow-flower and rugged height.

It was a delightful ride up to Coalville and return. Friend Hirst, of Echo, prevented my taking the cars and insisted on carrying me in his own hired rig, and the change was a joy for which I shall always be grateful. We started in the golden evening splendor, which was falling in mellow masses on the huge hills, the mighty rocks, the vast ravines, and the wild, dashing waters of the stream. Echo Canyon and Weber Canyon come together here. Along these passes was wont to roll the tide of emigration, before the railroad was built. Coalville is up Weber Canyon, and long ere we reached it, the lofty court-house seemed to stand in the centre of the far, winding valley. Nothing could one behold but the court-house, until it was passed by, and then the little city flashed in view all at once in the darkening twilight.

It was twelve o'clock when we started for home. The moon was shining wonderfully bright over the hills, and three black dogs accompanied us, and they went here and there in weird and swift motion, and made me think of Faust's devils. I could almost, in the brilliance of the moon, see them leap into horns and hoofs.

Echo is a little bit of a place, hedged in by enormous ledges. I thought, when I first struck it, that I was outside of the world. But it is a pleasant place to stay, and in the bright atmosphere there is constant change of scenery, from silver morn to golden eve. Friend Hirst has a lovely home on the banks of the Weber. Here the tame deer and elk roam in his sunny fields amid the beautiful clover. Hirst used to know me in North Platte and Omaha when I was in the Unitarian ministry. He was radical then as now and didn't care much for my preaching, but attended church because his best girl wanted to go. Now we are on the same road and the church is far behind. Hirst is an enthusiastic investigator of nature. He has sent a large number of specimens to the Smithsonian Institute. He found a quantity of Indian arrow-heads under a huge sandstone that it must have taken a hundred thousand years to build. Were Indians here as long ago as that? Such seems to be the evidence, and it is marvelous to contemplate.

I lectured at Echo on Friday evening. The school-house was full. Only half a dozen houses are in sight, and you wonder where all the people come from. But up and down the mountains there are little nooks and corners where a house can be stuck, and soil is found and a good stake is made. E. C. Morse, Alex. Fife—chairman of the meeting—Thos. Thackeray, Wm. Fay, T. W. Walker, Jas. Bromley, Wm. R. Turpin, etc., are among

our good friends who purpose to stand by Freethought, and in no place have I had a more encouraging labor than in Echo. In fact, this is the biggest place for its size that I have yet seen. There are about as many telegraphic lines as in a large city, and business to the amount of hundreds of thousands of dollars is transacted at this lively junction. The Park City railroad meets the Union Pacific here, and it looks as if some day there would be a direct line from Echo to Salt Lake. The old settlers throng about Echo, and the air is redolent with Western myth. Jas. Bromley used to have charge of the stage lines and knows all about what happened in those eventful journeys. He took Horace Greeley across the continent from Julesburg to Salt Lake. Mr. Greeley was all curiosity among the marvels of the country. Arriving at Echo in the twilight hour, he observed the huge boulders, with vast orifices in them, as if chiseled out by some deft instrument of the winds. Mr. Greeley asked Bromley if he had ever noted any great changes in the formation of these rocks. "Yes, Horace," replied Bromley confidentially, "when I first came to this country, those rocks were holes in the ground." This piece of information was carefully recorded. When the wind was blowing furiously, almost tipping over the vehicle, Greeley observed his companion looking intently forth from the stage window. "What are you looking at?" inquired Horace. "To see if the tires are still on the wheels." Greeley wrote back that Bromley told him that the wind frequently blew the tires off the wheels. Bromley avers that such was not his remark. Bromley was also the owner of the "kicking pig," whose career was related by Ben Holliday from sea to sea. The pig was a good illustration of evolution. He was a pig only in form. From his birth he associated only with mules, and all his actions were those of his companions. The first time he met his own kin they punched at him, hog fashion. He turned round and deliberately kicked them, mule fashion. "Did he bray?" was Ben Holliday's first question, after hearing of the circumstance.

Echo is thus an echo of many things, old and new. The primitive life of the plains is mingled with the tumult of modern invention. It is a good camping-spot where the precipices, vast canyons, gentle vales, and shimmering stream make a varying picture, and human nature is as spicy and delightful as "original sin" can make it. There is no church here, and I hope there never will be.

Park City blazes and smokes away, amid the silver mines. It is nearly 7,000 feet above the sea, and the air among the shining heights is delicious. I meet my Grand Army comrade, James Williams, and in short notice I am whirled off to his ranch, four miles out from the city, where the mountain stream goes glittering through, and the vast hills rise from green to blue along the wide extending valleys. Here I have a good rest. It seems like Sunday all the time, so quietly the silver hours roll on. Friend Williams is a grandfather, and the baby makes music in the house; a fair little girl, but it is called "Bobbie" for all that, after Ingersoll. They love Ingersoll so well in this house that the first child, boy or girl, must be named after him. I don't think any of the world's great men ever had such a compliment paid to them as this.

Saturday night I lecture to a fair audience in Park City. The elements of Freethought, in this place, are somewhat mixed. There is considerable indifference and coldness, but there are warm friends too. There is more of the good than the bad. Joseph Fares, C. R. Gibson, Harvey Cheales, Hugh McDonald, Murray Shepherd, A. L. Johnson, Ezra Thompson, W. I. Snyder, Thos. Olsen, John McDonald, Winfield Sharp, James Snyder, etc., are for Freethought. Mr. Ezra Thompson is a genial gentleman whom I had the pleasure of meeting on my arrival. Thos. Olsen keeps the Freethought books agoing, and believes in agitation till the world is set right. A. L. Johnson is a veteran soldier. These are enough at Park City to make a blaze for Freethought some day. I look forward, not backward.

In "the world's broad field of battle, in the bivouac of life," Comrade Williams is the soldier of happy fortune. He carries you cheerfully through every difficulty. Sunday, down through Forest Canyon, he takes me thirty miles to Salt Lake City. He had a spanking team, and it went flying. The off horse was raised by Wm. Reynolds, and he had good Secular blood and didn't mind the Sabbath day. It was a splendid journey among the everlasting hills that tower on either side, while the mountain stream leaps along its shining bed. Coming from the canyon, the lake is seen glittering like an ocean, with broad fields, the city, and the temple between it and the hills, while on the farthest horizon the tall blue peaks are luminous with the mingling clouds.

We enter the city of the saints. The first to greet us is bluff Sam Chittock, who always welcomes with English hospitality. Mr. and Mrs. H. P. Mason, Mr. and Mrs. Dr. Chapman and the handsome baby, Mr. and Mrs. Williams, Mr. Rodgers, Wm. Fishinger, John A. Peters, P. Shegran, J. W. Chamberlain, and others, give me greeting, although we can only make a flying visit. In the evening, notwithstanding the warm weather and crowded pleasure resorts, and the absence of many friends for the summer season, a large audience was present at the Opera House, and there is every indication that our Salt Lake Liberal friends are at the front. The Secular Union has arranged for a course of lectures next winter which promise to be highly successful. Mr. Watts and Mr. Underwood are engaged for twelve lectures each, and other speakers are in view. There is, no doubt, a splendid field in Utah for genuine Liberal thought that is honest, brave, and cultivated. Of course the Liberal party cannot resort to the tactics of Sam Jones and the Salvation Army. It does not want the antics of negro minstrelsy. It desires something besides the services of an "end man," and, also, it will indignantly discard the scandal-monger, who seems to have no other occupation than to ruin every reputation that he thinks is inimical to his advancement. It is a disgrace to Liberalism that such men can be sustained upon the platform, whatever may be the talent of their heels or head.

On Monday I go to Murray. Our good Bishop Cahoon is here, forty years in the church, until he grew too broad for the priests, although the common people liked to hear him. He is a wise and genial reformer. It is a pleasure to meet him, with the music of the dawn in the golden evening of life.

I find a welcome at the elegant home of Mr. and Mrs. Harry Haynes. Mrs. Haynes is the daughter of Mr. Cahoon. Mr. Haynes came to Murray as school-teacher, but was too radical for the church. In the mercantile business he has won deserved success. He is an undaunted representative of Liberalism. Mr. and Mrs. McMillan, G. A. Burgon, James May, R. Cahoon, Mary E. M. Hall, Mrs. F. C. Warenski, and others, wear the colors of Freethought. The Murray brass band discoursed sweet music for our gathering. Mr. Haynes introduced me to the audience. The house was crowded. Salt Lake City sent a liberal delegation. Labor was pleasant with such genial surroundings. I have a hearty invitation to come to Murray every chance I get, and I shall certainly do so.

There was a sociable occasion at the house of Mr. Harry Haynes, after the lecture, until the moon arose and our Salt Lake City friends returned by its silver beams. As I was due at Heber the following night, forty-four miles off, Comrade Williams and myself decided to travel by "the sweet, silver light of the moon." So about one o'clock we bade farewell to our kind host and hostess, and off we sped to the shining bosom of the hills. In order to keep awake we had a kind of traveling camp-meeting. Williams did the singing and I did the shouting. I think Williams must have belonged to the Methodist church, for he knew all the hymns. I occasionally fell asleep, but the moon shone down in cloudless lustre, the hills were beaming in mystical glory, the road went winding along the shadowy radiance, the dark trees tossed in unison with the tumbling brook, and

"The sky
Spread like an ocean hung on high,
Bespangled with those isles of light
So calmly, spiritually, bright."

Softly, silently, the morning came, mingling strangely and beautifully with the disappearing moonlight. One could not tell where night ended and day began, until along the eastern horizon the rosy clouds sailed up on the sea of light, and then, with its starry armor, the night hastened to its dreamy couch.

Aurora's rays were just glinting upon the windows as we arrived at Williams's ranch, and it was not long before we were sound asleep in the midst of the bustling day. When I awoke it was like a Sunday. Some how or other that long night ride seemed to roll back the wheels of time, and I was traveling towards infancy.

From some misunderstanding I did not receive any message from Heber City, and did not go over. I was constrained to rest by the side of the mountain brook, while the baby sang me to sleep.

Wednesday evening I spoke in the little Mormon church at Snyderville, a hamlet near by Williams's ranch. Mr. Archibald, counselor to the bishop, generously granted its use. He is a staunch Mormon but a man of intelligence and candor, and willing to listen to both sides, and wasn't afraid to let the Infidel speak on "consecrated ground." When this little church was built, a gentle Utah cyclone came along and moved it six inches from its foundation. While the bishop and his assistants were tugging to put it back, friend Williams remarked that "it wasn't best to interfere with God's plan. He probably knew just where he wanted his church planted, and had put it there by the breath of his own spirit." Archibald says, however, it wasn't God who put it there, but Satan, for does not the Bible declare that "Satan is the prince of the power of the air?" According to Mormon theology, as other, the devil must be a pretty big fellow; a "master workman" who has something to do with the location of God's churches.

Mr. and Mrs. James Snyder, Mr. Chapman, and others, are of the Freethought company here, and I expect many recruits as time rolls on. This is too good a country for superstition. The sunshine is too bright and the harvest too golden.

I have had a rare good campaign with Comrade Williams of the new Grand Army of the Secular Republic. I have had a delightful visit at his home under the shining hills, by the singing brook and laden fields. Mrs. Williams is a veteran Liberal and a grandmother, but she is not very old. The years go lightly by. In Freethought is eternal youth, and though our friends have been married twenty-three years, the morning light is on their brows as when the golden wedding bells first rang. Mrs. Frank Snyder, their daughter, is also of the big church, and her husband, Mr. Frank Snyder, the same—a man of the right stamp, born in the church of the Latter Day Saints, but heir to humanity. He has forty-seven brothers and sisters. The little girl, "Bobbie," has cousins and aunts innumerable. In fact, life is too short to count them up. Wm. Long, friend Williams's partner, brought the best team of the city of the mountains to the little church, and beneath the starlight we bade farewell to the festive group, for, after the lecture, there was a little dance over the way. Our Mormon friends believe in dancing. It is a part of their religious exercises, and so far it is quite common sense. If it was the same all the way through I might join the Saints.

Early this morning I leave Park City. I am finishing these notes in the office of Fred Hirst, the telegraph instruments rapping all about me. These are the spirit manifestations that amount to something. They bear the messages of life and joy for this busy world.

I am waiting for the train. Denver is my next point, Queen City of the Plains! SAMUEL P. PUTNAM.

Echo, Aug. 30, 1888.

THE STIGMATA HUMBUG.

A contribution to the Popular Science Monthly for September by the Rev. Richard Wheatley is entitled, "Sigmatization," and deals with a form of fraud affected by would-be saints in the Catholic church. The stigmata are wounds resembling those received by Jesus Christ when he was nailed to the cross. They consist of one in the palm of each hand, one in the dorsum or top of each foot, where the nails entered, and one on the side, showing the effect of the spear-thrust whence came the historical blood and water. The possession of these wounds is thought by the subject and declared by the church to be "the special and wonderful favor vouchsafed to him in Christ."

Mr. Wheatley names the most prominent cases of stigmatization known to history. First is that of St. Francis of Assisi. Of this character the writer says that as a youth he was vain, gay, and prodigal; of ethical education so neglected that he did not scruple to steal. Regarded alike by his neighbors and by Innocent III. as a madman, and undoubtedly half crazy and fanatical, he pretended to the gifts of prophecy and miracles. Beggar, and nurse of lepers, pious and beneficent, he was still so deficient in moral sense as to set filial duty and authority at defiance, and to lure three imaginative sisters of rank and fortune into a life similar to his own. Ascetic, unnatural, and a devotee, he approached so near to utter insanity that the Mohammedan sultan of Egypt, whom he essayed to convert to Christianity, was fully warranted in dismissing him as a lunatic. This man had wounds or sores on his hands, feet, and side. As he had led a gay life in youth, and afterward mixed with lepers, it is not difficult to see how, by local irritation, the so-called stigmata could be produced upon Francis of Assisi.

The majority of the other subjects of these disgusting wounds were women. One was Christine de Stumbele, born in 1242, a hysterical, epileptic, and erotic woman, now honored as a saint by Catholics.

Palma d'Oria, an Italian woman, was a diabolically tormented, angelically visited individual, and an expert *prestidigitateuse*. As to her Mr. Wheatley concludes, with Dr. Hammond, that she was "syphilitic, strongly hysterical, the subject of *purpura hæmorrhagica*, and a most unmitigated humbug and liar."

Louise Lateau, a Belgian woman, born in 1850, is another. She is "chlorotic, unhealthy, and hysterical." She pretended to

live without eating, and that all the natural functions of her body were suppressed, but investigation showed that a cupboard in her room contained bread and fruit and that her chamber communicated directly with the back yard.

In nearly all the cases subjected to scrutiny the stigmatized person was found to be either unhealthy or a fraud. The writer intimates that where the exudations of blood did actually take place the subject was afflicted with *purpura hæmorrhagica*, "which disease is characterized by a tendency of the blood to transude through the coats of the vessels." Furthermore, Dr. D. H. Tuke, in his "Influence of Mind upon the Body," adduces numerous instances of the fact that "intense sympathetic attention to the physical pains of another produces similar phenomena and experiences in the sympathizer." A fanatic, brooding over the "passion of Christ" and his crucifixion, might "sweat, as it were, great drops of blood," and the bleeding of hands, feet, or side might in some cases be so superinduced. Such skin diseases as *urticaria*, or hives, in children, are known to be the effect of emotional disturbances. "Thus," says Dr. Wheatley, "Francis of Assisi, Louise Lateau, and others, thoroughly excited by passionate devotion and desire to exhibit the stigmata, have unconsciously so directed the currents of nervous energy that the very phenomena desiderated have become visible."

America has not been without this class of dupes and frauds. Quebec, Canada, has one in the person of Vitaline Gagnon, who so loves the souls in purgatory that they frequently appear before her to be prayed for; and not long ago a Catholic sister in San Francisco, desiring to achieve a reputation for sanctity, developed stigmata of the most approved type. The ruse was successful until she was discovered in the act of abrading the skin upon her hands and feet by means of her finger-nails. No doubt this method explains many equally marvelous manifestations of this "special and wonderful favor" vouchsafed in the same manner. Above all, the stigmata illustrate the vile nature of the many impostures palmed off upon ignorance by the Catholic church.

SOMETHING INTERESTING.

A novel feature in the line of religious discussion has been proposed for adoption by the Freethinkers of this city. It is nothing less than to hire a hall and turn it into a court-room for the trial of the cause at issue between religion and Freethought. A preliminary committee will elect a chairman, who shall act as judge. It is hoped that some clergyman of the city may be induced to draw up an indictment containing the religionists' charges against unbelief. The clergy may also engage counsel for the prosecution. The Freethinkers will retain counsel for the defense, the case to be tried before an audience, who shall render a verdict according to the facts and the weight of evidence.

In default of an indictment from the religious party, it is proposed that the Freethinkers draw one against Christianity, charging that the said religion is a delusion and a fraud, unsupported by fact and destitute of historical basis, and that its clergy are to an extent impostors, in that they are obtaining money and divers other emoluments under false pretenses. Due notice will be served upon the defendants.

The Freethinkers propose to fulfil the office of the state in this matter, to provide a court and officers, and to try the issues impartially. If the defendants fail to appear in their own behalf or by representatives, they will be accorded counsel by the "state."

Probably it will be advisable to postpone the trial until after the presidential election, but preliminary arrangements can be inaugurated at any time, so that briefs and arguments may be carefully prepared.

PROTESTANT AGAINST CATHOLIC.

An anti-Catholic movement is reported to have sprung up in Minneapolis, Minn., in the form of a political organization, with eight thousand members. It is a distinctively Protestant movement, the first question asked a candidate for admission being, "Are you a Protestant from principle and choice?" The remaining questions are:

"Second—Are you in favor of preserving constitutional liberty and maintaining the government of the United States? Third—Do you regard Romanism as the enemy of civil and religious liberty? Fourth—Is it not, in your opinion, unwise and unsafe to appoint to civil, political, or military office in this country, men who owe allegiance to the pope of Rome and who have sworn to obey him? Fifth—Are you in favor of maintaining the principle of one general unsectarian free-school organization? Sixth—Are you opposed to all attempts to use the public funds for any sectarian purpose whatever? Seventh—Are you willing to be governed by these principles in your future political actions? Eighth—Are you willing to unite with others who hold these principles and henceforth devote yourself to the perpetuation of civil and religious liberty and the great American Union."

These questions, from the second to to the eighth, inclusive, are such as any Secularist might answer in the affirmative, but Query No. 1 bars a Freethinker from membership. The Protestant movement to put God in the Constitution and to make Christ the head of the nation is as dangerous as anything contemplated by the Romanists, and that movement is one toward which the whole Protestant church is tending. For that reason we are glad to see the two branches of the Christian church standing thus opposed. It is only their jealousy of each other that gives us such religious liberty as we enjoy. If they were united we should have none at all.

We make room this week for a letter by President McClure of the Silverton Secular Union. The letter should have been printed in a local paper called the West Side, but it appears that the editor lacks either the courage or the fairness to give Freethinkers a hearing. We believe that people generally desire to know both sides of controversies which engage their interest, and some of the West Side's readers will be afforded an opportunity to learn how that paper has defrauded them. Luckily, though shut out from the home press, the Freethinkers of Silverton have a paper no farther away than San Francisco through which they can be heard.

J. D. Shaw, editor of the Independent Pulpit, while lecturing at Greenville, Texas, had a lively tilt with a local clergyman who was in the audience. The reverend gentleman (so called) came to his feet in the middle of Mr. Shaw's discourse and demanded:

"Sir, I want you to tell the audience if you know of a single nation in all the world that has not been made better and stronger by becoming Christianized."

In reply Mr. Shaw called the attention of the audience to the Italians, the successors of the ancient Romans. He referred to their ancient glory as a people, their philosophers, their statesmen, their warriors, their poets, and the power they once exerted. That was when they were pagans. He then referred to their present degradation, the ignorance and poverty of their common people, as showing how they have deteriorated under the influences of Christianity. To illustrate what Christianity has done for them in fifteen hundred years, he compared the

Romans of Cæsar's time with the organ-grinders and peanut venders that now come to us from the rich soil and sunny clime of once glorious Italy. A people who, under Jupiter, conquered the world are, under Jehovah, degraded to a petty state and a half-civilized population. The clergyman was not satisfied, and made himself so offensive that the city marshal warned him that if he did not keep still he would be ejected, when quiet was restored and the lecturer proceeded.

THE Carrier Dove, Mrs. J. Schlesinger editor, reprints "Our Campaign Outlined," from No. 33 of FREETHOUGHT, and comments:

"The Dove would willingly join with FREETHOUGHT in the campaign above outlined but for one reason—it is that of *sex*. Intelligence, devotion to principle, love of country, ability, energy, and self-sacrifice count as naught when arrayed against the superior qualification of *sex*. No matter how ignorant, depraved, vicious, and utterly demoralized a man may be, he is eligible to the position of law-maker for the most refined, pure, and intelligent class of women. Bah! it's nauseating to think of. And yet, we never longed to be a man. The priceless crown of *motherhood* outweighs all else. Liberalists cannot afford to be *illiberal* much longer. The time is soon coming when *equality* will no longer be a farce, but a reality."

We fail to see that the Carrier Dove makes good its objection to working for the Nine Demands of Liberalism. It is true that those Demands do not call for woman suffrage, but that is because woman suffrage is not essentially a secular as opposed to an ecclesiastical question. Woman suffrage has its advocates, and we are among them, but that does not prevent our simultaneous advocacy of the Nine Demands. The two questions of woman suffrage and religious liberty do not necessarily go together. If the women were to vote, the Nine Demands would be just as important as now, and no nearer realization. Hence we work for the Nine Demands first. The God-in-the-Constitution party, the Prohibitionists, and the Women's Christian Temperance Union are looking to it that female suffrage is not neglected, and it might be an evil day for this country if women were to secure the ballot before our liberties had been guarded from the encroachments of the church by the realization of the Nine Demands of Liberalism.

THERE is a rumor that the pope may change his residence from Rome to Madrid, Spain. An American priest who has recently visited his alleged holiness reports thus: "The only property now owned by the church is the Vatican, where the pope lives. His former summer palace is now being used as a residence for King Humbert. The Italian government and people are continually subjecting the pope and priests to every insult they can. In the streets the priests are spit on and insulted by the people. I escaped this, but know it to be a common occurrence. I have positive information that the pope will not remain in Rome longer than two years more, and from the way matters now stand I expect he will have to leave there within the next six months. He will go to Spain, where he has been invited to go, and is sure of a cordial reception. The headquarters of the Catholic church will be located in Madrid. Even now preparations are being made for the departure that is liable to take place at any moment." It is known that there is serious trouble between the Vatican and the Italian government over the coming visit of the young German emperor to Rome. The young emperor is a Protestant and objects to rendering homage to the pope, and King Humbert of Italy sustains him in the objection, and this will lead Leo to look about for a more subservient government. He will undoubtedly find it in Spain.

THE Salt Lake Tribune thinks that Freethought lecturers are doing good work in the city of the saints. The Tribune says: "Samuel P. Putnam gave one of his Freethought lectures in the Opera House on Sunday evening, to a good audience. It was as usual with Mr. Putnam's talks, racy and bright, and drew out plentiful applause. It is understood that there is to be an unusual number of Freethought addresses in this city this fall and winter, and they certainly do much to tear young Mormons away from the abominable ruts of the Joe Smith delusion."

SECRETARY MASLIN of the state board of examiners is at San Rafael engaged in another investigation of St. Vincent's Orphan Asylum. Governor Waterman says he believes that large profits have been made out of the state's aid to the asylum and the proceeds invested in land to the advantage of others than the wards of the state.

THE courts of Washington Territory having decided that woman suffrage is unconstitutional, the suffragists are endeavoring to raise a sufficient sum of money to retain Ingersoll as their attorney and reargue the case. So says report.

HOW THE EDITOR IS ENTERTAINED.

Some of the callers at this office tell me stories more interesting than any to be found in books. A man who has been in the state upwards of thirty years dropped into a reminiscent vein, the other day, and recited the incidents of a lynching that he witnessed sometime in the fifties. Said he:

I was at the time mining in Onion valley, in what is now Sierra county. At a camp some five miles above ours a man named Dunbar kept a supply store and eating and drinking house. He had a cook working for him. One morning in the winter somebody calling at the store was surprised to see a notice posted on the door to the effect that Dunbar had gone to San Francisco and would not be back for a week. The store was closed, and they noticed likewise that the cook had disappeared. Foul play was suspected at once, and upon going into the store through a window the neighbors found that the place had been robbed. Suspicion fastened on the cook, and when it was learned that he had been seen in San Francisco the sheriff there was notified to hunt him up. In the course of a few days Mr. Cook was brought into camp, but he denied all knowledge of Dunbar and the robbery. One night the miner who owned the cabin where the cook was confined heard a coyote barking off a little way from camp. He thought it was singular, and in the morning he went to see if he could discover what the coyote had found. Under a big tree he came across a place where the snow had been scratched away by the animal, and the corner of a blanket was seen sticking above the ground. The miner goes back to camp and tells the boys what he has found. They come out with picks and shovels, and in a few minutes the dead body of Dunbar is unearthed. He had been killed with an axe, the body wrapped in an old carriage top and buried among the roots of the tree.

When the cook was confronted with the corpse he weakened and confessed, his confession involving two other hard characters who had just left the camp and were working some ten miles below. In less than an hour a half dozen men were mounted and on their way to the other camp. When they returned, passing by where I was at work, they had the two culprits with them. As there was no jail convenient, the trial would take place that afternoon. We dropped our tools and went with them. The news had brought a hundred and fifty men together. The cook and his two confederates were brought into the presence of the crowd and placed under guard. The preliminaries of the trial were arranged by appointing a man to act as chairman of the meeting and judge of the court. Then a jury of twelve were selected, the prisoners being given a chance to pass on the jurors and to say whether they objected to any one of them. They declared themselves satisfied. Counsel for the

prosecution and defense were chosen, and the court was declared in session. All who knew anything about the case were invited to testify, which they did. The speeches made by the witnesses and counsel were unique and would have made a civilized community smile, but the crowd was serious and there was no levity. In due time the case went to the jury, who returned a verdict of guilty. Ten of the jurors were in favor of hanging the murderers at once; the remaining two thought they should be taken somewhere and tried by a legal court. There was a good deal of discussion. Once it looked as though the prisoners would be granted a reprieve. Then every man in the crowd who had a weapon put himself in readiness to use it. The culprits kept close to the guards. They knew that if the venue was changed their end had come. They knew that if they got ten feet from their guards the crowd would shoot them. Finally near sundown, when the audience was getting cold and losing its patience, and when all the oratory had been exhausted, the two obstinate jurymen gave in. Plenty of hands were ready to put the finishing touches on the day's work. With ropes under their ears the condemned men were led to the nearest tree and hauled up toward a limb until their feet just touched the ground. They were given an opportunity to confess their bloody deed, which they did, and in another minute they were hanging by their necks. No word was spoken except by a young minister who protested that the execution was illegal, and ordered the men cut down. There was a movement in the direction of carrying out his order, when a tall Missourian drew a bowie-knife from his boot, and threatening the crowd with it said, "The one who cuts them men down cuts me down first." None cared to undertake this preliminary job, so the murderers hung there, their bodies turning slowly round and round. The court adjourned; and the audience went back to camp while the sun was going over the hills. The whisky belonging to the dead man Dunbar was tapped, and the revelers going home that night heard the coyotes barking and wrangling with one another under the tree where the murderers hung.

This was the first account of a lynching I had ever heard from an eye-witness, and it gave me a creeping sensation. There was another old Californian present, and I asked him if he had seen anything of the kind. He said that he had not. He remembered, however, that years ago horse-stealing was quite common in his neighborhood, and one morning when he woke up there was a man hanging to a tree in front of his house, after which horse-stealing was less frequent, but no one (said the old man with a wink) ever knew how that thief happened to get tangled up in the tree. He added that in the early days crime seldom went unpunished, but that since the law has taken things into its hands there has been one hundred murders and only one hanging in the county where he resides. M.

ALWAYS interesting, the Popular Science Monthly for September is more than usually so. It contains fourteen articles of merit, besides editorials of especial worth, notably "The Opposition to Darwinism" and "Petitions for Rain;" Book Reviews, Popular Miscellany, and Notes. It is the function of this magazine to present the latest discoveries of science in a form to be read and understood by all. Per number, 50 cents; per annum, $5; published by D. Appleton & Co. Bond street, New York.

BILLY EMERSON and his proficient assistant minstrels still tarry at the Bijou Theatre, and nightly entertain large numbers of persons for an admission fee most humiliatingly insignificant compared with the benefit the visitor receives. The minstrels have a large repertory, which admits of the programme being frequently changed.

Compelled to Move.

Cincinnati Saloonist—Vell, I dinks I have to move my saloon next veek, on account oof dot church across der vay.

Customer—Does the congregation object to the saloon, Dutchy?

Cincinnati Saloonist—No; mine goostomers don'd like dot organ noise mit Sunday morning.—Life.

HISTORY OF THE WEEK.

Denis Kearney is working for Cleveland.——A police officer in full uniform and likewise full of whisky came careering down Kearny street last Sunday, holding up pedestrians and horsecars at will and running things generally with a high hand. A brother officer got him into a hack, and when sobered up he was released on $5 bail.——Henry Vrooman was very badly left in the Oakland primaries last Saturday. He was nominee for state senator, but got only ten delegates out of ninety-three.——During the month of August the police of San Francisco made 1,846 arrests. Nearly half were for drunkenness.——The Beer Brewer's Union has decided to boycott the United States Brewery.——Last week's death list numbered 114 as against 94 for the corresponding week in 1887. Small-pox is reported on the increase.——The Mechanics' Fair is drawing large crowds of visitors.——Bishop, the mind-reader, has gone to Mexico.——George W. Cox, who murdered his son-in-law, Henry G. Cook, last November, was hanged at Los Angeles August 31.——J. E. Ross of Santa Rosa has begun a suit in equity against the Rev. J. Conway, pastor of the Roman Catholic church of Santa Rosa, to recover $30,000 left by Ross's mother to the Catholic church. It is stated in the complaint that the defendant, Father Conway, fraudulently represented the plaintiff to be a very vicious and immoral boy, and that he, being the mother's spiritual adviser, persuaded her it was her moral duty to disinherit him. It is claimed that the deceased, having been an invalid for nearly two years, was in such a mental state that the solicitations of the priest, under the guise of religious exhortation, easily affected her.——A combination of dealers has sent the price of coal up from $17 to $20.——W. R. Colby, the slate-writer, has sued the Chronicle for $150,000 for libel. The Chronicle published an article charging that Colby robbed the United States mail fourteen years ago in Texas, and would probably spend the rest of his life in the penitentiary; also that he has figured as a gambler, train-robber, and dead beat.——Judge Terry and Sara Althea Terry created a sensation in Justice Field's court last Monday morning. Mrs. Terry accused Justice Field of taking bribe money and was ejected. Judge Terry drew a bowie-knife and joined in the fracas. He was overpowered and sentenced to six months' imprisonment for contempt of court. His wife got thirty days for the same offense.

Mr. Thurman is making speeches in the East.——Geo. W. Johnson, who is a printer and a member of the Nonpareil Rowing Club, began last Sunday a long pull in a twenty-foot shell from New York to Boston. The distance over the course he will be obliged to follow is 300 miles.——Benjamin F. Butler is speaking for the Republican ticket.——Robert Garrett, the railroad man, is insane.——The intelligent chimpanzee called Mr. Crowley, of the New York Central Park menagerie, died of pneumonia last week.——Charles J. Debaun, cashier of the Park National bank, of New York, who embezzled $110,000 and fled to Canada, was captured on the 30th ult.——Harriet Beecher Stowe, living at Sag Harbor, Long Island, is losing her mind. She is nearly 76 years old. Her belief is that "Uncle Tom's Cabin" was as divinely inscribed a work as the Bible—that she was merely a medium through which God expressed his condemnation of human slavery.——President Cleveland has contributed $10,000 to the Democratic campaign fund.——The proprietors of the Indianapolis Journal offer a reward of $1,000 for proof that General Harrison ever said that "One dollar per day was enough for any workingman," and $1,000 for proof that he ever said, "Were I the governor I would force these men back to work at the point of the bayonet"—referring to the railway strike of 1877. The Knights of Labor offer to furnish the required proof. It is not generally believed that General Harrison ever used the language attributed to him.——A strong Chinese restriction bill has just passed the house, and is in the senate.——The Rev. Mr. McDonald, of Blakeley, Ga., shot and killed a man named Chandler last Monday. Chandler appears to have been the aggressor. McDonald fled.——Nina Van Zandt Spies has put off her mourning and her anarchism and gone back to her relatives.

The Catholic bishops of Germany, assembled at Fulda, have

signed an address to the pope in which they severely attack the clauses in the new Italian penal code regarding abuses by the clergy.——While Bishop Du Rousseau was addressing 5,000 pilgrims in a church at Jumet, Brussels, last Sunday a platform collapsed. Three persons were killed and a dozen were injured, including several priests.——A dispatch from Auckland says an earthquake has done serious damage in New Zealand.——It is said that China has rejected the latest treaty offered by the United States restricting Chinese immigration.——The English press is greatly agitated over President Cleveland's late message proposing to restrict the shipment through the United States territory of English goods in bond.——Recent floods in Japan have destroyed one hundred and fifty lives.

ABOUT THE PITTSBURGH CONGRESS.

SURE TO BE PRESENT.

First among those who will be present is he whose voice and pen have thrilled the Liberals of the country from New England to the Pacific's golden shore; who inspires his hearers and readers to actively espouse the Secular cause; whose ceaseless energies, bestowed on our Union, entitle him to rank as the "peerless" —our poet-president, Samuel P. Putnam, editor of FREETHOUGHT.

If years of unpaid, unselfish devotion of talents of the highest order to the upbuilding of the Secular cause entitle any one to our thanks, that person is the bright moral heroine who has won enduring fame in literature as well as on the rostrum, and of whom we of Chicago are justly proud, Mrs. M. A. Freeman, chairman of the finance committee. She has prepared a lecture especially for this Congress, entitled, the "Cross and Crown."

To Charles Watts, editor of Secular Thought, all, I think, will concede the palm as our most powerful and effective lecturer and debater. For twenty-five years he has stood foremost as the champion of Freethought in his own country, and is certainly unrivaled in this. His address will be "Religion and Science; their Relation to Civilization."

One of the best workers for the Liberal cause, and who performed marvelous service in Michigan in the early history of our movement, is Brother J. H. Burnham. As a student and thinker he has few equals, and his lectures and essays are among the most logical specimens of Liberal literature. Brother Burnham will instruct us on the question of "Organization."

I have heard L. K. Washburn, of Boston, lecture but once, but have longed for a repetition of that experience, for it certainly was one of the most faultless, ornate, and forcible pieces of rhetoric I have listened to from a Liberal rostrum. He possesses a charming voice and has a masterly delivery. Mr. Washburn will lecture on "The Christian Menace to our Republic," and represent the Boston Investigator.

Voltairine de Cleyre, of Grand Rapids, Michigan, at our invitation made her first appearance at the last Chicago Congress as a Liberal lecturer, and since that time has been actively employed. Having been educated at a convent school, from which she graduated with honors, she possesses many accomplishments, and as a poetic writer has earned distinction. Her subject will be "The Drama of the Nineteenth Century."

One of the pioneer Liberal lecturers, Prof. W. S. Bell, who is preparing a text-book for Freethinkers, and is author of "The Conflict between Christianity and Civilization," "Liberty and Morality," "Sunday Question," and "Anti-Prohibition," will be present, and, doubtless, deliver an address.

Prof. D. G. Crow, for years principal of schools in Illinois and New Mexico, a scientist of note, is about to enter the Secular lecture field, and is coming all the way from Fort Supply, Indian Territory, at his own expense, to hear the old pioneers, to meet those with whom he expects to labor, and determine what course he will pursue. He says that neither great distance nor pressing business will keep him away from the Congress.

The last on this list of "sure" speakers, but by no means the least on the rostrum, is our gallant co-worker from Texas, J. D. Shaw, editor of the Independent Pulpit, whose clarion tones are bringing into activity the hitherto scattered elements of Freethought in the South, and whose splendid services in that forbidding field are worthy of all praise.

EXPECTED TO BE PRESENT.

The heroine of abolitionism; that intrepid figure so prominent in the greatest epoch of American history, whose very name stands like a statue of Liberty, and to whom love and reverence are due from all Freethinkers for her fight for freedom, Lucy N. Colman, will, if present, favor us with at least a brief address. This will be a splendid opportunity to salute this brave champion of Freethought.

Whatever of success the Secular Union has attained is due more largely to the unswerving encouragement and support it has received from one individual than to any other circumstance —one who has placed a department at the disposal of the secretary, no matter how crowded were his columns, and thus—in spite of opposition—has been the main-stay of the organization, Eugene M. Macdonald, editor of the Truth Seeker. He will take a few notes among us, so that we shall try to behave ourselves.

When the biographies of Freethought philosophers are written, high among them will be that of the American representative of Positivism, Thaddeus Burr Wakeman, who for years was our president, and to whom Courtlandt Palmer left a legacy to assist in the publication of his works. He has notified me that if possible he will be at Pittsburgh.

Helen H. Gardener, who has won renown as the author of "Men, Women, and Gods;" who is so widely and favorably known in the Freethought lecture field, and whose presentation of the ablest paper ("Sex in Brain") at the recent Woman's International Congress created such a furor, will be deterred from attendance only through physical disability.

The intellectual head of the progressive women of America, if not of the world, Elizabeth Cady Stanton, was to have lectured at the Congress, but she cannot endure so long a journey, as she will be out West at the time. She will, however, send a letter in which she will present her ideas relative to Freethought from a woman suffrage point of view. Mrs. Stanton and Miss Helen Gardener are preparing a Woman's Bible.

Mrs. Mattie P. Krekel, of Kansas City, one of our vice-presidents, who was a distinguished professional speaker before her marriage to the late lamented judge, is expected at the Congress.

Next to Ingersoll, the name of John E. Remsburg is better known to the Freethinkers of this country than any other Liberal lecturer, and his pamphlets are more widely circulated. Everyone has a good word for Remsburg. If possible he will speak on "Sabbath Breaking."

In deference to the many Spiritualists who give their aid and support to the Secular cause, Mrs. Amelia Colby, one of their wonderfully powerful speakers, has been invited. She is a great favorite of the Pittsburgh people.

H. L. Green, the veteran worker, is doing as valiant service in the publication of his most excellent magazine as when he was famously energetic as chairman of the executive board of the National Liberal League. He will return to embrace his first love at the Pittsburgh Congress.

Then there will be the Drs. Foote (senior and junior), whom, since our lamented friend, Courtlandt Palmer, has passed away, we look upon as our pillars. Requiring rest, they refuse to lecture, but their generous support of the cause entitles their counsel to profound consideration.

Our generous friend, and an enthusiastic Freethinker, Leonard Geiger, will certainly be present, and we hope his worthy coadjutor of Hudson, J. A. Smith, another life member, will likewise attend.

Dr. W. L. Willis, of Kokomo, Indiana, an earnest friend and life member, will be with us, as well as a large delegation from Alliance, and it is hoped from Cleveland also.

Philadelphia should be largely represented, as well as New York, seeing that the Congress is held in that vicinity.

Charles Eckhard, treasurer of the American Secular Union, will be on hand to render an account of his stewardship.

H. B. Marlett, the first president of the Chicago Young People's Society, will accompany the Chicago delegates.

Brother Godbe, president of the Salt Lake Union, is also expected at the Pittsburgh Congress, as are hosts of prominent Liberals.

E. A. STEVENS, Sec'y A. S. U.

A PIOUS FRAUD.

The following touching the theft of Girard College is from an Oregon paper:

The Rev. Dr. Westbrook is a clergyman who will not wink at fraud, even it is a pious fraud, and so he has addressed a protest "to the mayor, aldermen, and citizens of Philadelphia, their successors and assigns in trust," against the present system of religious teaching in Girard College as a palpable violation of the founder's will, and not well adapted to promote "those purest principles of morality" which were inflexibly adhered to by Stephen Girard in life, and for the non-sectarian support of which he directed his wealth to be used after his death. An unsuccessful effort was made after Girard's death to break his will because of its exclusion of clergymen from the college premises and instruction, and because of its preference for purely moral teaching. The will was sustained, but its intent has been grossly violated. There is a chapel on its grounds, and the manual used in this chapel is an affirmation of evangelical theology, full of texts and stanzas that enunciate the doctrines of the trinity, vicarious atonement, etc. While no ordained clergyman is permitted to teach in the college or preach in the chapel, nevertheless a preacher is furnished by the Young Men's Christian Association, and, as Dr. Westbrook sarcastically observes, "in order to make sure that Girard's wish that the tender minds of the orphans shall be free from the excitement which clashing doctrines and sectarian controversy are apt to produce, great care is taken that all of the preachers are of one kind, and that soundly evangelical."

Doctor Westbrook showed conclusively that these preachers are legally as well as morally included among the "missionaries, ecclesiastics, and ministers" excluded by the terms of Girard's will. He also makes it perfectly clear that Girard's money, by a pious fraud, is being used in a way that he never intended, and against which he would have protected himself had he anticipated that the mere verbalities of his will would have been thinly respected, while he spirit of his injunction is violently disregarded. Girard was a Deist, as were Franklin, Paine, and Jefferson in an early day, as were Parker, Thomas Starr King, Doctor Bartol, Professor Swing, Rev. Dr. Thomas, Rev. Dr. Collyer, Rev. Dr. Stebbins, Rev. James Freeman Clarke, O. B. Frothingham, Rev. Dr. Heber Newton, and thousands of Unitarians, Universalists, and other liberal Christians of our day. Girard wished to exclude from his college the teachings of Protestant and Roman Catholic orthodoxy, and in order to accomplish this by his will he directed the exclusion of "ecclesiastics, missionaries, and ministers of every sect" from the college he bequeathed his virtuously won millions to found. The Rev. Dr. Westbrook completely convicts the directors of the college of having established sectarian teaching in the college in conscious violation of the intent of Girard's will, and makes a strong argument to prove that "sectarian dogmas are not essential to morality." The pietistic administrators of Girard's great charity are convicted of having violated the clear intent and spirit of their sacred trust, while pretending to comply with its mere formal letter. Morality does not necessarily imply religion, but religion that has sanctity enough in it to keep it sweet must include morality, and it is just as immoral to be false to a sacred trust that has been legally affirmed when it is accepted from the hands of a Deist as when it has been accepted from the hands of an orthodox Christian.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Creston	Iowa	Sept.	11	Pittsburgh, Pa	Sept. 30
Ottumwa	"	"	12	Secular Union Congress,	Oct. 5,6,7,8
West Union	"	"	16-17	New York	" 12
Chicago	Ill	"	23		

RHUBARB BITTERS impart a delicious flavor to all drinks, cure dyspepsia, promote digestion, and regulate the bowels. Try them. A. G. Wood, 339 Eddy st., S. F. * * *

The Side that was Suppressed.

The appended letter having been denied publication by two Oregon papers, we are glad to print it in FREETHOUGHT:

Editor Statesman: The following in reply to an article which appeared in the columns of the West Side was refused publication by the editor of that paper. Will you give it space in yours? J. W. MCCLURE.

Editor of The West Side: In your issue of July 27, 1888, appears a communication from R. C. Ramsby, C. F. Mascher, and Matthew Small, in which these gentlemen, writing as a committee, valiantly espouse the cause of Elder Clark Braden; and in which, in their anxiety to render a good account of themselves, your correspondents are betrayed into statements at variance with facts. Indeed, the article so abounds in misstatements as to give rise to a suspicion that it is not genuine. It is so rank with incense to the being at whose shrine its authors worship as to tempt one to the conclusion that Elder Braden himself dictated it. It is to be regretted that statements so palpably incorrect should appear over the signature of persons whose opportunities admit of better information; and with your permission, Mr. Editor, we will endeavor to correct, as far as may be done without occupying too much of your space, the erroneous impressions growing out of the inaccuracies of statement referred to.

Your correspondents assert that "Infidels of Silverton made the first banter for discussion; that Mr. Putnam declared himself ready to meet any Christian indorsed by Christians; that Putnam slandered Braden before an audience in Silverton; that the Silverton Secular Union refused to appoint a committee to investigate Putnam's slanders; that for more than a year the Secularity of Silverton have pedled slanders of Braden knowing them to be false; that R. D. Allen wrote to Perry, Ill., to get something with which to defame Braden, but instead received statements highly honorable to Braden, and that Allen tried to suppress this fact" —a lengthy indictment, to be sure. Our purpose is to discover to your readers how far it is supported by facts.

In the spring of 1887 Mr. Putnam, who was at that time lecturing in California, was engaged by a few Liberals of Silverton to deliver a series of lectures at this place. Arrangements were made, and date of lectures announced by a committee appointed for that purpose. Some weeks before Mr. Putnam was due in Silverton, the writer, who was a member of the Liberal committee, was approached by the editor of the Silverton Appeal, who is a member of the Methodist church at this place, to know if Mr. Putnam would divide time with Rev. Mr. Driver. When informed that Mr. Putnam was under contract, and that the committee would not permit a division of time, the editor wished to know if the committee would arrange for Mr. Putnam to meet Mr. Driver in public discussion after the series of lectures was completed. Mr. Putnam, when communicated with on the subject, authorized the committee, by letter, to accept the challenge of any *gentleman*, and upon his arrival in Silverton expressed to the committee a willingness to meet Mr. Driver or any other gentleman who should challenge him. Mr. Putnam subsequently challenged Mr. Driver, but never in Silverton did he "publicly declare himself ready to meet *any* Christian indorsed by Christians," and the statement by your correspondents that he did so is gratuitous.

When Mr. Putnam was asked to meet Elder Braden he promptly declined. And when asked for his reasons for declining he publicly expressed the opinion that Elder Braden's pamphlet on Colonel Ingersoll and his family should forever bar its author from the arena of honorable discussion; referring to Underwood's pamphlet as further evidence of Braden's unscrupulous methods. If this be slander, then Christians, as well as Mr. Putnam, have slandered Mr. Braden. If it be slanderous to express the opinion that the author of "Ingersoll Unmasked" could not be a gentleman, then the "Secularity of Silverton" are not guiltless. As to pedling slanders of Elder Braden, knowing them to be false, the "Secularity of Silverton" have only repeated that which has been published in perhaps a dozen newspapers, including some of the elder's own church periodicals. The Silverton Secular Union did not wish to undertake the farce of investigating a difficulty which originated between Mr. Braden and Mr. Underwood fifteen years ago—the scene of action three thousand miles distant from Silverton, all witnesses equally distant, with only three days' time in which to complete the act. Furthermore, the members of the Secular Union had been attending Braden's lectures in the M. E. church at this place and had been convinced of that person's proficiency in the questionable methods attributed to him by Mr. Putnam. They deemed it unnecessary that a "committee" labor through an "exhaustive

investigation," in order to determine if language as offensive to Christians as to Infidels is unbecoming a gentleman.

R. D. Allen wrote to a friend of his by the name of Browning, in Perry, Ill., for the truth in reference to statements attributed to Mr. Browning in Underwood's pamphlet. In his reply Mr. Browning, who is a member of the Church of Christ, evaded Mr. Allen's questions, but stated that he considered "Clark Braden good enough to debate with any Infidel." Mr. Browning's letter was read by Mr. Allen in open meeting of the Silverton Secular Union, a number of Christains being present. And when Elder Braden asserted that "Allen was suppressing statements received from Perry, Ill.," which he (Braden) considered "highly honorable" to himself, this letter was promptly published in the columns of the Silverton Appeal. If the action of Mr. Allen is to be construed into an effort to suppress statements received by him from Perry, Ill., we are curious to know by what methods your correspondents would expect him to make the statements public. Taking into consideration the Christian estimate of Infidels, the average person would see in this statement, claimed to be "highly honorable" to Elder Braden, only a doubtful compliment to that individual. But your correspondents seem to have encountered no difficulty in extracting from its ambiguous sentences food for the vanity of this much-indorsed elder, to whom, we are given to understand, the "churches, and the conventions, associations, and the press, of Oregon, the United States, and Canada," pay homage. Mr. Allen has resided in this community for many years, and we believe he has the confidence of his neighbors, irrespective of party or creed. His reputation for honesty and integrity of purpose will not suffer by comparison with that of any person whom we know. If his strictures upon Elder Braden are severe, they are fully warranted by that person's conduct while in Silverton. The Elder's first discourse to a Silverton audience was characterized by an indiscriminate abuse of Liberals. He proclaimed from the pulpit his ability to descend deeper into the "dirt," and to remain there longer, than any man in the Infidel ranks, and entertained his audience by rehearsing many of his wordy contests in illustration of his method of dealing with Infidels. Surely, the admirers of this bombastic preacher should be the last persons on earth to complain of extravagance of expression. Mr. Allen will be exonerated by all candid men of his acquaintance from any charge of dishonesty made by the defenders of Clark Braden. This much, Mr. Editor, in reference to the misstatements contained in the article under consideration. Our statements can be verified in every particular. The editor of the Silverton Appeal will corroborate our explanation of the "first banter for discussion," knowing, as do all persons who are acquainted with the facts, that it came from Christians. They early evinced a determination to interfere with the good order of a movement which they deemed inconsistent with their particular religion, and they have persisted in that determination, with more zeal than discretion perhaps, until the present time.

You, gentlemen of the committee, assert that "Infidels have no more right to object to Mr. Braden than the plaintiff in a suit has to dictate that the defendant shall not employ the lawyer the plaintiff fears." Is it your intention, gentlemen, to conduct the investigation of the evidences of Christianity upon a plane so low as this? If so, your position will not be approved by those who are unwilling to trifle with the hopes and fears of their fellow-men. We had supposed that the purpose of discussions of this character, by men of ability, was to elicit truth, and not merely to win a case or defeat an adversary, as the defendant's lawyer is paid to do. But it appears, gentlemen, that you hold victory above all other ends to be attained. Your reasoning in connection with your quotation from Bonaparte's instructions to his generals clearly defines your position, and every line of the context is an admission of this fact. It is an admission for which our recent experience with Christian intolerance had not left us unprepared, but it is an admission which is likely to affect the popular estimate of the sincerity of your pretensions.

For more than a year, gentlemen, you have been clamorous for debate; impatient for the opportunity to demonstrate the strength of your principles, the superiority of your system, and to forever silence the advocates of Freethought. But when asked by Liberals to select a gentleman to represent you in discussion it appears that you have less faith in the strength of your principles than you have in the tactics of Bonaparte, so you follow that great chieftain's instructions to his generals, "Never do what your enemy wants you to do," and name Clark Braden as your representative. And you declare that no other shall ever represent you in Silverton. When we objected to Mr. Braden, gentlemen, we did not doubt his qualifications to represent Christianity. Neither did we know that he was the last of his kind. We supposed there yet remained a score of Christian ministers whom you regarded as competent to defend your religion. But if true, as your language implies, that they have given up the struggle, and of all the doughty parsons who have stood up in defense of the church Clark Braden stands upon its crumbling battlements solitary and alone, we have reason to rejoice that the work of overthrowing superstition is so nearly accomplished. And we waive our objections to this forlorn hope of Christianity, and ask only that you hold up his hands by indorsing him over your own signatures. Then he will be relieved from the necessity of barking at the heels of a man who treats him with contempt, and can turn his attention to willing foes who stand ready to meet him wherever indorsed by Christians.

You are loud, gentlemen, in denunciation of what you term the "colossal effrontery of R. D. Allen and Infidels." By what terms, pray, would you characterize the action of yourselves and Christians, in connection with the late Liberal reunion at Silverton? We are continually warned, by Christians, of the debasing tendencies of Liberalism. Are we to understand that your conduct on that occasion was offered in evidence of the refining influences of Christianity? Are Christians the exemplars of all that is conducive to peace on earth and goodwill to man? If you invite the issue, gentlemen, we are prepared to show that for shameless transgression of the bounds of decorum, and lack of decent regard for the rights and privileges of neighbors, your action on the occasion referred to is not paralleled by that of any people having a regard for the amenities of civilized life.

J. W. McCLURE,
Pres. S. S. U.

Silverton, Or., Aug. 15, 1888.

On the Trail.

To the Editors of Freethought:

I gave four lectures in Astoria, Oregon, in Rescue Glee Club hall, to large and well-behaved audiences. This is a mongrel population from every part of the globe. The town is built mostly upon piling driven deep into the sands of the Columbia river, but has a magnificent harbor, and is the greatest fishing town on this cost, there being over a dozen very large canneries here for canning salmon, besides as many more between here and Portland. This salmon packing and the lumbering business is about all there is of Astoria in the business line. The place has no country behind it but mountains and tide lands. I found many warm friends here whose hearts are with the Freethought cause, and who eventually will, I think, be enthusiastic Liberals. Liberalism is as sure to grow as the tides are to flow, but it takes time. It is a matter of education, and to educate the masses out of what they have been educated into for thousands of years is no trifling work, but I believe that another thousand years will leave hardly a vestige of the present religious superstition. We have had the kingdom of God long enough; now let us have the era of science, or the republic of man, or queendom of woman—anything to do away with the God business, which has been overdone for many long years. It is out at the knees and elbows; it is theadbare, and the collar if greasy; besides, the big boy of humanity has outgrown such a pinafore religion. Let us put on him the full suit of Freethought, boots, spurs, and all, and in place of the old skullcap of Christ and his blood-cleansing power, shall we not crown him with the stovepipe hat of universal mental liberty? Our boy has outgrown the one-story brain condition. He now has three stories to his cranium (thanks to science) and is calling for more room and more light, and a thousand years from now our posterity will blush to say their progenitors believed in the twaddle of what is now called the Christian religion. Formerly innumerable gods filled the heavens—gods everywhere. Now there is but one left, and in a few short years more this one will disappear from the skies and the minds of our ideal (idol) worshipers, and like the other fellow, the devil, will be dropped from our lists. Oh, for the good time coming when the rattling, rusty chains of superstition shall clank their corroded links no more, and men and women, freed from such accursed nonsense, will live "for the cause that lacks assistance; for the wrongs that need resistance, and the good that they can do." The human family have been robbed for God's sake long enough; now let us demolish the hydra-headed monster, and let the religion-crazed world have a rest, so reason can obtain a hearing, and the long night of fanaticism will break in a dawn of splendor called the day of science.

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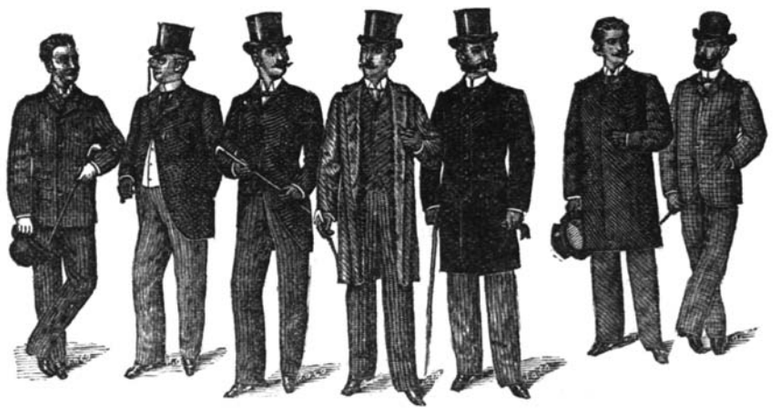

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SAN FRANCISCO, - - - SEPTEMBER 15, 1888

A LOCAL paper says: "It is a notorious fact that no man gets his name before a nominating convention of the Republican and Democratic parties in San Francisco unless he is pledged to carry out the purposes and aims of the Irish Roman Catholic priesthood." And as it is in San Francisco, so is it in every large city throughout free America.

A DISPATCH to the London Chronicle says: "The pope has instructed the Papal Nuncio at Brussels to aid Cardinal Lavigirie to convoke an international conference on the suppression of slave trading." The traffic in Catholic slaves to his holiness the pope and his paramour the church will continue without protest from religious circles.

THE pope may find it necessary to leave Rôme on account of the unfriendliness of the government and the populace. Here is a chance for our authorities. Why not imitate the example of King Leopold of Belgium, and invite him to San Francisco? Many of his most loyal subjects may be found any day in our courts, or later on at San Quentin.

THE Methodists in annual conference at Jamestown, O., last week, put themselves on record in a denunciation of Mormonism. No doubt the Latter Day Saints hold similar sentiments with regard to Methodism. These -isms are two of a kind, except that the Methodists prefer to take their polygamy in the form of pastoral visits instead of plural blessedness.

THE thirty-seventh anniversary of the admission of California into the sisterhood of states occurred last Sunday, but was not celebrated then. The Native Sons of the Golden West let it go by without recognition, in deference to the customs of a certain religious sect called Christians, who have appropriated the day for the exercise of a system of incantations adopted from their pagan predecessors.

THIS conception of the infancy of Christ—that is to say, of God when on earth—is from the pen of Martin Luther, the founder of Protestantism: "When Jesus Christ was born, he doubtless cried and wept like other children, and his mother tended him as other mothers tend their children. As he grew up he was submissive to his parents and waited on them, and carried his supposed father's dinner to him; and when he came back Mary no doubt often said, 'My dear little Jesus, where hast thou been?'"

THE Rev. Mr. McFarland preached eloquently last Sunday in the Fairview, Pa., United Presbyterian church. While he was setting forth, presumably, the humanizing influences of the Christian religion Mrs. McFarland lay in her mother's house suffering from the effects of a severe beating at the hands of her husband, with whom she had recently had a misunderstanding. The reverend gentleman was jealous of his wife and beat and kicked her as an expression of his diapprobation.

LAWYER BRAITHWAITE, of Hemingford, Neb., has found that when giving money to a church it is safer to first take the precaution of getting it honestly. A clerk in a bank at Albion left him in charge while he went to get change, and when accounts were made up that night $1,100 was missing and Braithwaite had gone to Hemingford. A detective found that he had made a cash donation to the Baptist church at Hemingford, bought a Bible and carpets for it, and was otherwise spending money freely. He accordingly placed him under arrest.

THE fact that Mrs. Michael Dunn, of Prairie du Chien, Wis., died while kneeling at the altar of a Catholic church last Sunday is not proof that kneeling at an altar is a dangerous practice. It merely warns those who are subject to heart disease and kindred ailments to avoid emotional disturbances as much as possible. Religious excitement is a prolific source of sudden death or insanity, but the same results follow other forms of excitement, though less frequently. When the victim is an Infidel, the disaster is ascribed to the vengeance of an offended deity; if a religious devotee, it is referred to the cause above mentioned. Yet the facts are the same in both cases.

NEWS AND NOTES.

Denver is always an inspiring point. It is a beautiful city. The prospects of mountain and plain are lovely. The climate is exhilarating. The people are animated. They are full of business. They look ahead. Here are elegance, leisure, wealth, and industry.

It gives new courage to meet our friends here. They keep to the front, and nowhere has Liberalism made a more splendid advance. On Sunday evening Tabor's Grand Opera House was full. Fifteen hundred people were present. It was a magnificent and enthusiastic audience. The Opera House is as elegant as a drawing-room and as easy for speaking. The voice, with but little effort, can reach every part of the vast auditorium. Friend Alexander, who has charge of the building, arranged the adornings of the stage with delightful effect, so that it seemed as if I were speaking to a company of friends in a parlor. The path of

Freethought, in this case, was certainly strewn with flowers. It was an entrancing picture of what will be in our land as time rolls on. The audience was representative. Fashion and culture were present; but hundreds of the working people were there—toilers in whose faces was the light of thought and the ardor of hope, who gave to the meeting its noblest success by their cordial understanding of Freethought as the new and brightest gospel of the race, not from heaven but from the heart and brain of this united world.

All honor to our good friends who labor so zealously for an hour of triumph like this, that sends the bugle-call along our lines. Thomas J. Truss, John G. Jenkins, Z. Shed, Charles Roth, E. T. Webber, Mr. Mathews, H. E. Hurlburt, Mr. Cohn, Richard Mueller, Chas. Smith, Fred Warren; these make a host in themselves, always in the forward ranks. They are generous comrades, and when I strike hands with them I hear the music of victory.

There is a lively little reform paper published here, the Arbitrator. It has the largest circulation of any such paper in the Rocky Mountain region. It is fearless, independent, and aggressive. Just now its columns are teeming with a fiery discussion between Z. Shed and the Hon. B. O'Driscoll. The latter is an earnest defender of the Roman Catholic church, which has been impeached by Z. Shed. The rattling musketry of Mr. Shed is quite demoralizing. It makes O'Driscoll stagger, but he is valiant still. I hope he will keep up the combat, for the facts and figures of Mr. Shed are the best artillery of the day against the church power, and he is doing a world of good by their publication in the Arbitrator. Large numbers of working people are reached. Mr. Shed is a leading merchant of Denver, but he has thorough sympathy with radical reform and believes in going to the root of the abuses in power. He has consented to prepare his articles for FREETHOUGHT. They will be republished in pamphlet form, and a more effectual campaign document for the Secular Union cannot be found. It should be distributed by the thousands. It gives the unimpeachable testimony of history to the vices, crimes, and cruelties of the church and Christianity.

Mr. Thomas J. Truss was unable to be present at my lecture. His father died suddenly Friday night at Syracuse, and he and Mrs. Truss and little Darwin were called away to the afflicted home. Mr. Truss's father was one of the old anti-slavery heroes. He was side by side with Samuel J. May, Gerritt Smith, and others. He lived a noble life devoted to freedom and humanity. His work was completed. He died in good old age, and has left a priceless inheritance of virtue that cannot die, but shines in the stars of memory and illumines still the dawns of progress. The sympathy of all is with our comrades in this affliction, which shall make dearer than ever the cause of liberty and justice.

Mr. T. S. Old, of Georgetown, was present also, and I was glad to shake hands with this veteran Freethinker. I had only known him by correspondence before, but had always hoped for the time when we could greet face to face, and it came on this auspicious occasion.

S. W. Clark, John Shuberg, E. E. Pascoe, John G. Evans, Mrs. Maggie Cleveland, A. Smith, J. J. Jensen—whom I last met at Plum Creek, Nebraska, one of our foremost co-workers there—L. C. Shields, J. H. Brennan, Mr. and Mrs. Caplin, Mrs. Chas. Roth, Mrs. Z. Shed, are also our pleasant allies and hospitable friends in this Queen City, and give heart and hope to the Secular Pilgrim.

Mr. Charles McCord introduced me with a graceful speech which gave the right ring to the occasion and made it easy to do my level best. Mr. McCord is one of the leading lawyers of the city, but he isn't afraid to stand upon the platform of Freethought. He referred to the time when it was threatened to tear down the hall in which Frances Wright was to give an address, and compared it to the present when the finest building in Denver was packed with hundreds to listen to the most radical sentiments, and all eager to hear, even if not agreeing with everything the speaker said.

The leading dailies of the city, the Republican and News, gave good notices of the lecture.

I made a flying call upon Mrs. Dowling, Mrs. Broneer's sister, grand-daughter of Abner Kneeland. Miss Josephine Kneeland, the only grand-daughter of the name, child of Mr. Kneeland's youngest son, is living with her. I handled the cane used by Mr. Kneeland, made out of timber from the ship Lawrence, presented to him by friends. I saw, also, a portrait of our noble pioneer. He is a fine looking gentleman, with somewhat the countenance of Ingersoll—full and fair, kindly and sweet in expression. There was no bitterness in that broad and genial face. It was a loving face, yet strong with thought and heroic purpose.

Besides other good things, the Denver Liberals contribute $50 to the next campaign fund. This shows which way the tide is going; that the people do believe in the Secular Union and will support it. The attacks made seem to produce very little effect. Wherever I have asked, the response has been generous. When the situation is fully understood there is confidence and enthusiasm. With Mr. Stevens for secretary, and Mr. Washburn or Mr. Remsburg, or some other good worker, for president, I believe that the next year's work will be the best yet, and that we shall go forth from the Pittsburgh Congress with hope and power greater than ever. Let us be united, and the future is ours.

I am willing to overlook many things and bear many things for the sake of harmony, but some things I will not overlook and endure. Patience ceases to be a virtue, and therefore I have a disagreeable task to perform, but I am compelled to it as a matter of self-defense. I find that from point to point Dr. J. L. York has been simply a scandal-monger. He has made statements, about myself and friends, that are outrageously false. The evidence of his perfidy is overwhelming. I wish to say to all the world, and have it distinctly understood, that Dr. York is not my friend but my enemy. He is not an honorable enemy, but a dishonorable enemy. Under the guise of Liberalism he is doing the dirtiest work of orthodoxy. He is seeking to destroy character and reputation, by the most infamous means. I must declare this openly to the world and let the issue be plain. I no longer recognize Dr. York as a gentleman. I no longer recognize him as a representative of Liberalism. I consider him a disgrace to Freethought. I will not stand with him upon the same platform. He is not my comrade. Hereafter our ways must be entirely separate. I brand him as a foul calumniator.

I would say, also, to all my enemies that I call for an open fight. I have been attacked secretly, and in the dark. I have not anything to conceal, not any record of my life. I want nothing covered up. I ask for no favors. I only ask that every one who has any charge of any kind to make against me, meet me face to face at the Pittsburgh Congress and make good these charges, or forever after hold their peace. I fling down the gauntlet, and ask for no defense except the truth.

I shall return again to Denver in October. Arrangements will also be made for lectures by Messrs. Watts and Underwood, in connection with their lectures at Salt Lake City. It looks as

if there would be a splendid campaign for Freethought in the great West the coming year.

Monday I journey from Denver to Yuma, Colorado, a lively little town three years old. Here I find my old comrade of Omaha, Thos. Foreman, and his wife, who always make a welcome for the Secular Pilgrim. He has a homestead out here on the broad plains where the breezes blow with healthful zest; where the sunshine is fair and golden; the skies beautiful; and you can look off in every direction for almost fifty miles. He has a little house built about a mile from the village, three rooms in it and a closet, but there is plenty of space for hospitality, and I enjoy it here, as I write my News and Notes four thousand feet above the level of the sea, while the winds are singing round the "little cabin door" and the boundless horizon glimmers as if over a vast ocean.

I lectured here last night. Only a short notice could be given, but the hall was full. The hall was extemporized for the occasion. It was in the storeroom of a new building. The platform was made of barrels and planks, and the seats of chairs and planks, and every seat was occupied. There are no churches in this place, as yet. Several efforts have been made to build one, but the interest is slight. At the last meeting called for this purpose only three were present. They have had a clergyman here, but he has gone crazy, and so the ecclesiastical outlook is not very flattering. There is a good chance for Liberalism.

The right hand man of friend Foreman is Mr. Leland, a staunch Freethinker. I had the pleasure of going to his homestead last evening. He has a wife and four children, and they all seem to be happy in the thatched cottage. Mr. Leland has been here only about three years, but he is one of the old settlers. He speaks his mind without fear or favor, and everybody knows that he is an Infidel, but for all that the Christians keep him busily at work, for he always does his work well. Back in Iowa the Christians were so anxious for him to do a job that they even allowed him to work upon their church building on Sunday in order that it might stand the blizzards that the Lord occasionally sends into that country. It seems that Christians love God, but trust in the Infidel.

Mr. Leland is a royal worker, and, together with Mr. Foreman, he made the meeting here a success that promises much for future growth. With these friends are J. E. Davanon, C. Courcier, Mr. Rosencrantz, Mr. Myers, Mr. Orum, and others. A Liberal organization will be formed here, I hope, and a Freethought hall be built instead of a church. I have been quite delighted with my visit and hope to come again, and if any Freethought lecturer is passing this way he had better drop a line to Thos. Foreman. It is on the B. & M. R. R., one hundred and thirty-eight miles east of Denver.

On for Nebraska now, and Iowa and Chicago, and then for a grand rally at Pittsburgh. Come one, come all!

Foreman Homestead, Col., Sept. 4. SAMUEL P. PUTNAM.

MATTER FOR THE POPE'S NEW BOOK.

Pope Leo XIII. is writing a history of the Middle Ages. He will doubtless find much of interest to discourse about concerning his own church. Luther, for instance, speaking of what he saw among the Catholic ecclesiastics of Rome in the sixteenth century, says:

"The crimes of Rome are incredible. There reign all the villainies and infamies, all the atrocious crimes, in particular blind greed, perjuries, sodomy. The cruelty of their revenge is atrocious. When they can get rid of their enemies in no other way they lie in ambush for them in their churches, so that one man cleft his enemy's head before the altar. There are often murders at funerals on account of inheritances. They celebrate the Carnival with extreme impropriety and folly for several weeks, and they have made a custom of various sins and extravagances at it, for they are men without conscience, who live in open sin, and make light of the marriage tie."

Some of Luther's remarks are unquotable, yet M. Taine observes that his words are weak compared with the facts. "Treasons, assassinations, tortures, open debauchery, the practice of poisoning, the worst and most shameless outrages," characterized the Roman Catholics of the age of which Pope Leo has chosen to write. At one time the pope's vicar having forbidden clerics and laics to keep concubines, the pope revoked the decree, "saying that that was not forbidden, because the life of priests and ecclesiastics was such that hardly one was to be found who did not keep a concubine, or at least who had not a courtesan." A pious historian wrote that under Alexander VI. "all ecclesiastics, from the greatest to the least, have concubines instead of wives, and that publicly. If God hinder it not this corruption will pass to the monks and religious orders, although, to confess the truth, almost all the monasteries of the town have become bawd-houses, without anyone to speak against it."

Such are the historical facts the pope must deal with in writing of the church in the Middle Ages. The list of crimes and atrocities of the time cannot be added to, because it includes them all. Numerous historians have placed the truth upon record, and the only object the pope can have in reviewing the matter is to cover up, for the benefit of Catholic readers, such features as are a scandal to the church.

THIS WORLD NOW—THE NEXT, LATER.

A Christian correspondent writes to say that FREETHOUGHT is dealing with the question of the eternal happiness or unhappiness of human beings in a most reckless way, and that we are taking risks in everlasting things. With all due respect for the convictions of those who share our correspondent's belief, we would say that we are doing nothing of the kind. We do not believe that anything we can do or say will have the slightest effect in modifying the condition of any human being hereafter, and by hereafter we mean after death. If there is another world we believe that the welfare of its population will depend much, as at present, upon economic and other environments.

According to the Christian plan of salvation some of the most selfish people in this world will be angels in the next. All the pious monopolists—those who have ground the faces of the poor—will be there; and they will have the best places. It may be said that a just God rules in heaven and that the happiness of all who attain that celestial abode will be assured. How do we know this? Is it not also claimed that a just God governs in the affairs of men on earth? What more can we expect in one place than another under the same administration? Suppose we get to heaven and find that a lot of enterprising saints are there ahead of us. Suppose we find the water front on the river of life is owned by a wealthy company, so we can't tie up to the wharf without paying for the privilege. Suppose the means of transportation are in the hands of a corporation, who charge all that the traffic will bear. Suppose all the best lands have been gobbled up. Suppose the circulating medium is controlled by banks; the schools by rings, the fat offices filled by rascals, industry in the hands of Christainized coolies; the minds of the people debased with economic and religious superstitions; a lot of priests living

on the earnings of poverty; the poor man paying taxes on his harp, the archbishop sitting on an untaxed throne; honesty in rags, rascality in robes.

Suppose we find this state of things obtaining in heaven. What will it profit us that while on earth we accepted the lingo of the Bible and its hocus-pocus called miracles?

It will, of course, be denied that there is injustice in heaven, but the denial is worth nothing. We know that on earth injustice is the rule; and the theologians claim that Providence sees it all. And we must judge the unknown by the known. We have no other method. We have no reason to believe that the next world is better than this—not the slightest. If the administration of a ruler during one term is marked by a reckless disregard of the welfare of the people, we have the best of reasons for judging that his second term will be no better, especially if we accept his own assurance that he is totally unchanging.

We are agitating the air for no useful purpose when we talk of preparing ourselves for eternity. No just and wise god would leave such a matter in the hands of finite and fallible beings, imperiled by all their weaknesses and their liability to mistakes. We cannot look far into the future. The most we can do is to plow and plant, and gather the uncertain harvest. We can do our best to establish justice on earth; we can plead for liberty and opportunity and equal rights; we can do something toward overcoming ignorance and banishing disease of mind and body; and when we have effected these things, the orthodox heaven can add nothing to the joys of this world.

THAT UNFULFILLED PROMISE.

Our esteemed contemporary, the Golden Gate, of Sept. 8, quotes and comments thus:

"Mr. Fred Evans, the independent slate-writer, has gone to Australia without redeeming his promise to give the writer a sitting in conjunction with two slates fastened together by twelve screws. We are assured by many persons that Mr. Evans could have produced writing between those slates if he had tried. His failure to do so is doubtless attributable to our intractable aura, which rendered it difficult for the spirits to put themselves *en rapport* with the medium's psychographic control. With regard to spiritual manifestations we have remarked that it is always easier to explain why they don't happen than why they do.—*Freethought.*

"Mr. Evans does not claim that *he* is able to produce independent slate-writing. That his guides can and have produced writing in his presence between states screwed and sealed together, we do know. We have witnessed the manifestation many times. If we are not misinformed the editor of FREETHOUGHT has had the writing come between slates held in his own hands, in the presence of Mr. Evans, and under conditions that would make deception simply impossible. Why not own up to this fact, and not try to cast a slur upon Mr. Evans's mediumship, now that he is not here to fulfil his promise? We know that he was very busy for two weeks before his departure, getting ready for the journey; and we know also that he was obliged to refuse many orders for seances."

We do not care to discuss the question whether Mr. Evans or his guides write messages between sealed slates. We have no theory on the subject. In our dealings with Mr. Evans we were in pursuit of facts, and the facts so far obtained are that Mr. Evans produced "communications" upon slates in a most unusual and to us, at present, unaccountable manner; that these "communications" are in the same handwriting that Mr. Evans employs in his ordinary correspondence; that the "communications" bear no evidence of coming from the persons whose names are signed to them, and that Mr. Evans has not shown any desire to repeat the experiment.

The plea of lack of time for another sitting is contradicted by facts. On the same day that Mr. Evans declined our application for a seance he was visited by Mr. John McGlashan and a seance arranged for, but abruptly repudiated by Mr. Evans when he learned that Mr. McGlashan desired to bring his own slates sealed together. This was not two weeks but two months before Mr. Evans's departure for Australia, as will be seen by the following letter:

"133 OCTAVIA ST., SAN FRAN., CAL., June 20, '88.

"GEO. E. MACDONALD, ESQ., *Dear Sir:* Yours received and contents noted. I regret to say that I have so many engagements on at present that it would be impossible for me to name any date for a few weeks. I leave for Australia in August and therefore am rushed on account of my early departure. *But rest assured I will make arrangements for you and your friend to have a seance before I leave.*

"Yours respectfully, FRED EVANS."

It is impossible that Mr. Evans could have had two months' engagements in advance, for besides offering Mr. McGlashan a sitting he kept an advertisement standing in the Golden Gate soliciting more custom.

We say nothing about Mr. Evans's mediumship, and regret that he is not here to explain his reticence. His absence, however, makes no difference as to the facts mentioned, which speak for themselves.

THE WORK IN SAN FRANCISCO.

It is not too early to announce that the Liberal campaign is to be opened in this city in January, immediately upon Mr. Putnam's return. Irving Hall on Post street will be secured for all the Sundays of that month; also for Monday and Tuesday, January 28 and 29.

There are many calls for meetings and organization in San Francisco. The Liberals are ready for the question. The period during which FREETHOUGHT has been published has made us acquainted with a large number of Freethinkers and has gained us hundreds of readers here, and we believe that those sufficiently interested in Secularism to read its literature and support its journals will be interested enough to attend its meetings. Let us have an organization. The burdens will at first fall upon the few, but time and work and success will bring others around the standard; new speakers, new workers, will come forward, and out of the unorganized mass of Freethinkers in this city will spring a society second in size and importance to none on this coast.

Organization must come; it is vital to the cause. With it will be acquaintanceship such as now comes about only through casual meetings at the office of FREETHOUGHT. Liberals will learn to know one another, to patronize one another in business, so that there will be the mutual advantage which those of similar views should gain from social and business intercourse. There is everything to gain by such organization, and if the co-operation is cordial there is nothing to be lost.

The meetings will be held as announced. Here is room, here is opportunity for Liberals to come together. We desire to get word from all interested, to learn what they are prepared to do toward making the movement a success, so that the burdens and the benefits may be shared.

THE charges against St. Vincent's Catholic Orphan Asylum at San Rafael appear in a fair way to be glozed over. Secretary Maslin of the state Board of Examiners has just visited the place and is reported to be "loud in his praises of the present management." This won't do. A sepulchre may be whitewashed. If, as Maslin at first reported, the inmates of this asylum were starved, beaten, and in every way maltreated, indictments against the management should follow. If, as he has charged, somebody

is "making $100 per day out of the institution;" if, as stated by Governor Waterman, "large profits have been made out of the state's aid and the proceeds invested in land to the advantage of others than the wards of the state," Mr. Maslin should inspect the books, and not stop at merely "initiating the superintendent into the bookkeeping formula established by the state Board of Examiners." In the first place, state aid to sectarian institutions should be withdrawn, and as a subsequent step proceedings for the recovery of the misappropriated funds and for the punishment of the offenders should be instituted in the courts. Let the rascals be exposed.

THERE are four, if not more, separate celebrations of New Year's Day in San Francisco—the Christian, the Chinese, the Greek Catholic, and the Jewish. Just why Christians celebrate January 1 nobody can find out. It is not pretended that Christ was born on that day, or that he was born 1,888 years ago. Dating from the alleged birth of Christ, New Year's would come in December and this would now be 1892 or thereabouts. The Chinese New Year is not at all a well defined era; the Greek Catholics celebrate according to the old style calendar; and the Jews, it is understood, date from the beginning of all created things; but as the exact time of launching this earth in space is variously estimated at from one hundred million to an indefinite number of years ago, they are about as far at sea as the others are from land. Nevertheless the Hebrews of this vicinity celebrated September 6 and 7 as New Year's days, and if they enjoyed themselves, as they appeared to do, any slight chronological inaccuracy may well be overlooked.

CLARK BRADEN's defeat in his prowling attempt to gain recognition from the president of the American Secular Union seems to have caused him a great deal more chagrin and expense than his various defeats by Liberal lecturers who have condescended to debate with him. After being steadily ignored for three months, he abandons his sneaking mission and vents his baffled malignity in a scurrilous circular, which as a transmitter of brazen and unqualified lies we have never seen equaled. Braden was denounced as as a liar and a blackguard, and in defending himself from the charge he has proved himself to be both. Some Christians have a way of telling lies as though they were the truth, but Braden doesn't know how to do it. He wallows in his own mire and befouls only himself. By the way, why not arrange for a meeting between Braden and Dr. J. L. York? *Par nobile fratrum.*

READERS of FREETHOUGHT who, without having ordered it, get the paper regularly and have a receipt showing that it is paid for are to understand that they are Gift Subscribers. Such Gift Subscribers, it is hoped, will find the paper worth renewing for when their time is out, as it is with the object of inducing them to do so that it is sent to them. Any subscriber may have FREETHOUGHT sent to the address of any person, not now taking it, for one dollar. Messrs. Wm. Redfield, E. E. Mensch, Wm. Fisk, Wm. Graham, Abram Dorsey, A. C. Schindler (3), H. S. Borrette, and J. D. Kaufman have sent us Gift Subscribers since our last acknowledgment.

AMBROSE BIERCE, of the Examiner, mentions the following as one of the pictures *not* on exhibition in the art gallery at the Mechanic's Fair: "*Audi Alteram Partem*" [Hear both sides]. A holy man of God presenting a copy of Ingersoll's works to a parishioner and saying, 'Prove all things and hold fast to what I tell you.'"

SOME of our religious brethren are quite zealous for the conversion of the Chinese, and four missionaries on their way to China are in San Francisco at this writing. Horace Greeley was once approached by a missionary, who struck the great journalist for a contribution. "What for?" asked Horace. "To save sinners from hell," replied the missionary. "Not a cent," rejoined Mr. Greeley. "If God chooses to send sinners to hell, it is a sign that they deserve it. If they don't deserve it he won't send them there." There are many residents of this coast who, as regards Chinamen, are content with Mr. Greeley's simple faith.

OUR friend W. S. Rodgers, of Boulder Creek, we learn, is candidate for a township office. We are willing to risk our reputation as a prophet upon the prediction that if the citizens of Boulder Creek elect him the honest ones will never regret it.

HISTORY OF THE WEEK.

Last Sunday a most destructive fire visited the quarter of the city lying between Mission and Howard streets and extending from East to Beale street. The two blocks lying nearest the bay were totally destroyed, nearly all of the third, and about one-third of the fourth. The fire also crossed Mission street below Spear, and consumed a portion of two blocks. Mills, factories, tenament houses, and lumber yards went up in flames. The loss is more than a million, much valuable machinery being ruined. ——Governor Waterman emphatically declines to grant Murderer Goldenson a thirty days' reprieve.——Mr. Frank Pixley, of the Argonaut, having accused "Boss" Higgins of dividing spoils with other office-holders, Mr. Higgins goes into print with the statement, four times repeated, that Mr. Pixley is a liar. Pixley says that Higgins is living far in excess of his legitimate income, and hence infers that he enjoys unlawful perquisites.——The Native Sons of California held a great celebration at Santa Cruz last Monday in honor of the thirty-seventh anniversary of the state's admission to the Union.——The American party has nominated Frank Pixley for Congress.——Miss Jessie Ackerman is lecturing for the W. C. T. U. in Alaska. She is evidently not much feared by the liquor dealers, as at Douglas City a saloon keeper offered her his saloon and dance hall to lecture in, which she accepted.——Judge Terry and Mrs. Terry are faring well in jail, but threaten dire vengeance when their term for contempt of court shall have been served out.——There have been great irregularities in the running of trains on the Southern Pacific recently, mail matter being delayed for days by missing connections.——Colton had its warmest day on the 7th, the thermometer reaching 115½ degrees in the shade.——The books of the Chinese Six Companies contain the names of over 3,000 of the 12,000 Chinamen who went away during the years for which the prior residence claim holds good.——The politicians complain that the registration of voters goes on very slowly. The registrar's office in the basement of the new City Hall will be open until October 15 from 9 A.M. to 5 P.M.——Five whaling vessels, the Young Phœnix, Fleetwing, Ino, Jane Grey, and the Mary and Susan, went to the bottom during a storm in the Arctic Ocean last week. No lives were lost, but the ships were total wrecks. Some of the cargo was saved.——Many boys are being employed in the vineyards in the neighborhood of Napa and St. Helena, to the exclusion of Chinese coolies.——Ah Lum, the Chinaman who rescued a child from drowning after the collision of the Oceanic and the City of Chester, was landed on a writ of habeas corpus, but returned to his vessel and his case was dismissed. ——A pillar of an Oakland church is broken. His name is J. B. Smith, and for the past few months he has been teaching Sunday-school and giving promises in lieu of money for his worldly debts. Now he has disappeared; his Sunday-school has another teacher, and many of those who took his promissory notes and forged checks feel his loss deeply.

President Cleveland has sent his letter of acceptance to the committee. It urges tariff reform, reviews the political situation, denounces trusts and undesirable immigration, and calls attention to the dangers of excessive taxation and a congested treasury.

——Congress has passed a new and stringent bill restricting Chinese immigration. It is a consequence of the rejection of the recent treaty by the Chinese government.——Judge Thurman was to have addressed a meeting in New York last week, but was overtaken by illness and was carried to his hotel in a feeble condition. He has recovered his strength.——Yellow fever is epidemic and spreading in Jacksonville, Fla.——Mrs. Harriet Beecher Stowe is near death at North Haven, near Sag Harbor, Long Island. She is 77 years old.——James G. Blaine publishes an article in the American Magazine devoted to pointing out the errors into which he conceives President Cleveland has fallen in his recommendations touching tariff reform.——Lester Wallack, the eminent actor, died of apoplexy at Stamford, Conn., September 6.——Judge Ney, of Waterloo, Iowa, under the Iowa Prohibitory law, decides that a man cannot lawfully manufacture cider for use in his own family.

Bismarck is reported to have put a damper on Signor Crispi's plan for a war with France.——Michael Davitt, in a speech at Knockaroo, Ireland, last Sunday, said that the cry "Gloria Gladstone in Excelsis" had gone too far. The boasted alliance of the Liberals and Nationalists had proved to be a handcuff instead of a shield. Unless the Liberals did something to inspire confidence, the Irish would be compelled to adopt unconstitutional methods in dealing with the licensed agents of cruelty.——Twelve hundred spinners struck at Bolton, Eng., on the 6th.——Ouida, the novelist, has become religious. She spends her days in reading pious books and making long prayers. She even refuses to associate with worldly people. She is not devoted to any special denomination, but seems to be slowly forming a cult of her own.

THE DEMANDS OF LIBERALISM.

From the Utah Daily Union (Ogden).

Agnostic Hall was well filled with an intelligent audience of ladies and gentlemen last evening, all eager to hear Samuel P. Putnam, the much-talked-of advocate of Freethought, especially engaged in the work of absolute severance of church and state. Mr. Putnam, being introduced by Doctor Palmer, at once entered upon the work of Freethought, as he thought necessary for civilization. There are wrongs in the American republic. He is willing to agree to disagree. In Freethought no compulsion exists. Human right—liberty and justice—are all that is required. No arbitrary power for him. An extreme freedom where individuality has free play. The United States government has still been only an experiment. The fundamental principle is that the consent of the governed constitutes the government. This the speaker dwelt on forcibly. The rights of one man are equally strong to the rights of the many. "The state is not persuasion; it is force," said Washington. For the preservation of social order we have the state; only for the prevention of crime. Crime is the forcible invasion of another's rights. Then the prerogative of state comes in. Hence the function of state needs to be circumscribed. Sixty millions of people can no more pretend to impede the right of one, than one has the right to coerce sixty millions.

The speaker then went on at length on the demands of the American Secular Union, opposed to the "Religious Amendment Movement." There was danger of religious influences being thrown into the government in an undue manner. Church property should be taxed like any other property, otherwise there would be class legislation—an unconstitutional principle, robbery to help the churches. Garfield said that there should be an absolute divorcement of church and state. Grant also pointed out the danger of the exemption of church property, intimating that in A.D. 1900 there would be $3,000,000,000 of non-taxable reality. On this subject the speaker adduced statistics showing the enormous amount of untaxed ecclesiastical possessions.

He objected to army chaplains. One bullet in the battle was as good as all the prayers of a score of chaplains. Other state institutions, fostered by public moneys, part of which comes out of Freethought people's pockets, were also scorched by the speaker's scathing criticisms spreading over on the school management. The American public school system is the bulwark of American independence. It is to be free from hymns, litanies, and Bible readings. These latter may be retained in the homes, but are not to be allowed in public schools. No Christian clergyman would dare to read the whole Bible to his congregation.

Next the presidential and gubernatorial proclamations for Thanksgivings and other feasts or fasts were taken up and criticised, dropping in allusions to "the old savage barbaric practices of the Roman empire." These things were all farces—the oaths in judicial declarations also being held up as ineffectual proofs of honesty.

Loud applause responded to the speaker's denunciation of oaths. It is always MAN himself that will help himself, prevent crime, promote virtue, and advance human happiness.

The gentleman earnestly discussed the Sabbath question. There was to be, in his idea, a holiday, a "Sun"day, sunny for the enjoyment of art, nature, humanity, all the most intensified pleasures of pure manhood and womanhood. For all this he adduced the testimony of the records of early Christianity, tending to show that the obedience to the Sabbath laws was a yielding to Roman legislation, to Constantine, not to the principles of the republic. To-day we, American citizens, are still slaves to Roman imperialism, as shown by the fact that when the Fourth of July falls on a Sunday, the celebration day is put over to Monday. (Rapturous applause.) Religious persecution still prevails under this very great flag, ecclesiastical persecutions of the most hideous nature. See the experience of the Adventists of Arkansas and other states. Still there are in our land relics of barbaric fanaticism.

AN INCIDENT AT WALLA WALLA.

From the Statesman.

Baumeister's hall was filled last night by an intellectual audience to listen to the Liberal lecture of Samuel P. Putnam. A number of well-known religious people were in the audience. The lecturer was listened to with close attention, and frequently applauded. At the close Mr. Putnam announced that he was ready to meet any accredited minister of the gospel in this city in joint debate. He had no desire to enter upon a discussion with any one who indulged in personal abuse, but would be glad to meet any respectable representative of Christianity. At this point Professor Brock arose in the audience and stated that he understood from the papers that there was to be a gentleman present on this occasion to meet Mr. Putnam in joint debate, and desired to know if the other speaker was present. Sol Center stated that the announcement of a joint discussion between Mr. Putnam and Clark Braden was first published in the Journal without the authority of Mr. Putnam or his friends. He asked Mr. Besserer, who was present, to explain by whose authority he inserted the notice. Mr. Besserer said the announcement was handed in by a gentleman of this city, and he had given it space under the impression that it was all right. At this point a strange man arose from a front seat and stated that as soon as the present meeting was over he would reply to Mr. Putnam, and would like to have the audience remain and hear both sides. This man turned out be Clark Braden, who is somewhat noted for his tilts with Liberal lecturers. Mr. Putnam stated that there would be a recess of fifteen minutes to enable the audience to examine his literature, when his use of the hall would cease. Hereupon H. Parker arose from his seat and inquired if he would be allowed to address a question to the lecturer, which was granted. Mr. Parker then said that inasmuch as the speaker had stated that he was formerly a minister, he would like to inquire if he was sincere in his belief at the time he was preaching. Mr. Putnam answered that he was. Mr. Parker then asked how he reconciled his past with his present course, to which the lecturer replied that he had learned something, and knew a great deal more now than he did then. Mr. Putnam then asked Mr. Parker if he was a Christian, and if he had been regenerated. Mr. Parker said if that was the answer he had nothing more to say. Sol Center spoke up and said that Mr. Parker had not been regenerated, as that was an absolute impossibility. The statement was loudly applauded, and Mr. Parker took his seat very much confused. After recess Mr. Braden took the platform, and devoted some time to answering Mr. Putnam, most of the audience remaining. Mr. Putnam quietly left the hall when Mr. Braden began. As

a lecturer of the Secular Union, he some time since resolved never again to meet Mr. Braden in joint debate, on the ground that he descends to the lowest personal abuse, having attacked the character of Colonel Ingersoll's family. It is further claimed that he is a scoundrel, and not the accredited representative of the Christian religion.

A PIOUS CRANK.

A fellow calling himself Rev. Clark Braden made himself particularly obnoxious at Putnam's lecture by announcing that he would answer the speaker, obtruding his presence, interrupting the meeting by insulting remarks, placing himself in a conspicuous place, and making faces at the speaker and otherwise acting like a lunatic. We understand that he has been following Putnam and annoying him in this manner whenever the occasion presented itself. We are surprised at Putnam's forbearance toward him. The fellow is a little off in his head, or is a fanatic of the worst kind. In either case his bulldozing propensities should be checked. He should have been taken in charge by the officers of the law, and it is safe to say that he will be if he figures in a like manner in Union again. Had he been a gentleman, no doubt the audience would have stayed and listened to what he had to say, but as it was, they nearly all left when Mr. Putnam concluded his lecture.

We do not think that the church members or respectable people anywhere will sanction Mr. Braden's proceedings. The cause of Christianity has nothing to gain by it, and much to lose. Such an exhibition of overbearing intolerance only confirms the beholder in the pertinence of Mr. Putnam's remarks, and his mind involuntarily reverts to the rack and thumb-screws of the Inquisition, the bonfires made of heretics at Boston, and the Blue Laws at Connecticut.—Oregon Scout.

A DISSERTATION ON TALMAGE.

At Peeksville, T. DeWitt Talmage, in his sermon to the Thirteenth regiment of the New York state National Guards, preached about the "Uses of Stratagem," based on Joshua viii, 7, "Then ye shall rise up from the ambush and seize upon the city." Said he: "What are you reading? Bolingbroke? Andrew Jackson Davis's tracts? Tyndall's Glasgow University address? Drop that and run. You will be an Infidel before you die if you don't quit that. Turn your back on the rank and file of unbelief."

The reverend gentleman voices the truth when he says that by reading anti-religious works people will become Infidels, for just so soon as they throw aside prejudice, and begin to read and reason, the scales will fall from their eyes. The church always has tried to keep the people in ignorance; it will allow them to investigate only so far as science and logic can be kept in harmony with the Bible. It teaches that it is wicked to doubt and investigate.

The reverend gentleman knows that to investigate is to destroy faith in religion. He said: "I am always interested in the building of theatres, and the building of dissipating saloons. I like to have them built of the best granite, to have the rooms made large, to have the pillars made very firm. God is going to conquer them, and they will be turned into asylums and art galleries and churches." By this it would seem that Mr. Talmage prefers theatre-going to church-going, for indeed has there ever been one theatre turned into a church, or is there reason to believe there will be in the future? Are they going to force people to church by Sunday laws? Where does he get his authority for stating that God will turn these buildings into churches? He said further: "The wicked do not live out half their days. Some of them jump off the docks; some of them take prussic acid; some of them fall under the snap of a derringer pistol; some of them spend their last days in a lunatic asylum." Suppose we admit this; what do these wicked people read? Is it Infidel literature? Are they Infidels? What do they believe? They believe the Bible to be the inspired word of God. They read the Bible and trashy literature, if indeed they read anything. They believe in God and devil; they believe in heaven; they believe in hell. Let those who do not believe that but few Infidels are criminal, or inmates of prisons and asylums, read the statistics, where they will find that not more, perhaps, than five per cent are Infidels.

Mr. Talmage also said: "I answer, if the war was right, then Joshua was right in his stratagem." But was he right in taking the city of Ai, and other cities, together with the land of Canaan? No. It was not just to take, to steal by force, the land of peaceful nations, to murder innocent women and children, even if a revengeful, bloodthirsty God did direct a chosen people to do so.

More: "Oh that we all knew how to lie in ambush for opportunities to serve God. The best of our efforts do not lie on the surface, but are secreted, by tact, by stratagem, by Christian ambuscade, you may take almost any castle of sin for Christ. Oh, make a flank movement, steal a march on the devil, cheat that man into heaven."

The above tactics are the methods the church has ever been using in her warfare against Infidelity, against unbelief. She has used deceit, trickery, lying, and force. One of the fathers of the church said it was not improper to lie if it redounded to the honor and glory of the church. The church has, besides using stratagem and other means, resorted to burning at the stake, thumbscrews, the dungeon, war, and every means to put down unbelief, to "cheat men into heaven." It would seem, to read the history of the church, that no means are too despicable to be used to carry out her demands. I should think that stratagem and trickery in the church ought to cease in this enlightened age, in a land of telephones, telegraphs, railroads, and science. We want no more of Moses and Joshua's stratagem and warfare, rapine and plunder, for moral texts to befuddle men's minds that they throw aside the happiness of this life in hopes of another life beyond the grave.

I am glad to know that the reverend gentleman is so candid as to show up the church in its true light, but it would seem that the church is hard pushed for means upon which to work when it must use the methods of Joshua and the barbarous ages to gain its ends.

G. R. HIGGINS.

North Yamhill, Oregon.

WOMAN SUFFRAGE.

It is urged in both FREETHOUGHT and the Truth Seeker that women care too much for the church to make it wise to allow them to vote. It might also be said that they do much to prevent disestablishment in Great Britain, and that their votes would restore the papal power and destroy the French republic. But are these sufficient reasons for refusing them the ballot? Should we not put ourselves in a position too much like that of a clergyman who tells me that he don't want to have women interested in politics because that might make them care less for the church? Should I, who am a Democrat, be justified in keeping my neighbor from the polls, because he wants to vote against reducing the tariff? Should I keep my neighbor from the polls, because she wants to vote against Sunday amusements?

It is a question of justice, not expediency. But so far as our cause is concerned, we must remember that its ultimate success depends on our emancipating the women from clerical control, and that there is no surer way to accomplish this than to give them the ballot. Then they will come to read the same newspapers as men do, and thus they will soon adopt secular habits of thought. The press is the great secularizer, and the sooner women come under its influence, the better for them, as well as for all Liberal interests. My clerical friend is right in saying that if women go into politics they will soon go out of the church.

F. M. HOLLAND.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Ottumwa	Iowa	Sept	12	Pittsburgh, Pa.	Sept. 30
West Union	"	"	16-17	Secular Union Congress, Oct. 5,6,7,8	
Chicago	Ill.	"	23	New York	" 12

To the Pacific Coast Bantling.

FREETHOUGHT! you're young, you're little, but, oh, my!
You're "some," when "sand," *esprit*, and such are counted.
Upon the steed of reason firmly mounted,
The hordes of darkness will before thee fly!
O gem—and then that other G. E. M.!—
Of journals to the cause of truth devoted,
Thou art upon the tide now fairly floated,
And Superstition's current thou wilt stem.
Speed on, O light of the Pacific coast—
I'll bet on thee against the "Light of Asia,"
Or light that lit the eye of fair Aspasia—
And thou, ere many moons, shalt "rule the roost!"
Mixed metaphor is this, without rebate,
But then, who would forever "take it straight?"

SI SLOKUM.

LILIAN'S STORY.

We are pleased to again welcome our gifted young contributor to these columns. A story from her pen recently appeared in the New York Star, and it was feared that her old friends might be lost sight of amid the glitter of metropolitan journalism; but such is not the case. Lilian has dismissed the pen for the typewriter, and such inaccuracies as may be noted in the following composition are doubtless due to her imperfect control of that instrument. Her story is entitled:

NELLIE, S GOOD FOURCHUON
By Lilian Andrews age ii.

It was a nice day in Jun and Nellie had gone of on days rounds Nellie was a beger girl and t he old woman that she lived withwas very crul and Nellie was thinking of runing away from her .herm other was died and her father was a drunkerd and gard nothing for her so in sted of beging she saiddo you want a little girl to help around. one old lady said yes child come in. the kind old lady did not want any help but she wanted a little girlto live with for her hus band was at se a and she was alone wer is your mother ,?dead w er is lour father?he cars nothing for me who do you live withold maney gray but she is so crul to me pleas do not seand me back to hear why no of course not you shall stay with me and this is Neellies gkood for choun

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, aud Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres., E. B. FOOTE, JR., Ch. Ex. Com.,
E. A. STEVENS, Sec., MATTIE A. FREEMAN, Ch. Fin. Com.,
CHAS. ECKHARD, Treas.

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Denver	Col.,	Oct.	28	Spokane Falls	W. T.,	Nov.	14–16
Ogden	Utah,	"	30–31	Davenport	"	"	17–19
M'nt'n Home	Idaho,	Nov.	2	Sprague	"	"	20–21
Boise City	"	"	3–4	Pasco	"	"	22–23
Emmetts	"	"	5–6	Portland	Or.,	"	25–26
Pendleton	Or.,	"	8–9	Vancouver	W.T.,	"	27–28
Walla Walla	W. T.,	"	10–11	Scappoose	"	Dec.	2

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, care of E. A. Stevens, 741 Washington Boulevard, Chicago? Mr. Putnam will be in San Francisco and lecture here during the month of January.

EFFECT OF DRINK ON LIFE.

A report on the inquiry into the connection of disease with habits of intemperance, prepared by Dr. Isambard Owen, secretary of the investigation committee of the British Medical Association, gives some startling statistics for temperance people. Particulars have been obtained by the committee of 4,234 cases of deceased lives, aged 25 and upward, in which the habits of the person in regard to alcohol were recorded in five classes—total abstainers, habitually temperate, careless drinkers, free drinkers, and decidedly intemperate. The ages of death in each class show an average as follows: Total abstainers, 51.22 years; habitually temperate, 62.13; careless drinkers, 59.67: free drinkers, 57.59; decidedly intemperate, 52.03. This makes the lowest average duration of life that of the teetotaler, and the highest that of the moderate drinker, his average being nearly eleven years longer.

The habitual drunkard averages about a year longer than the total abstainer. Another table prepared by the committee, from which all deaths under 30 were excluded, showed the following durations of life: Total abstainers, 57.31; habitually temperate, 66.48; careless drinkers, 61.52; free drinkers, 58.87; decidedly intemperate, 53.42. Omitting lives under 40 years, the average age of death was: Total abstainers, 62.74 years; habitually temperate, 67.71; careless drinkers, 64.45; free drinkers, 61.90; decidedly intemperate, 57.47.—London Times.

THE Oregon Scout gives the lecture at Union, Or., this kindly notice:

"Mr. Samuel P. Putnam, president of the American Secular Union, and editor of the San Francisco FREETHOUGHT, delivered a lecture at the court house in this city on the 16th inst. which was largely attended, many people coming from the country to hear him. Mr. Putnam has few equals as a debater, and at times rises to hights of superb oratory. Like Ingersoll he is ever kind, courteous, and gentlemanly in debate, granting to those who differ from him the free and unrestricted exercise of their rights, but putting in sledge-hammer blows at what he conceives to be myths and superstitions of the age. In Mr. Putnam the Liberals have a powerful friend and ally."

The Telocasset correspondent of the Scout adds:

"Many of our citizens attended the lecture in Union last week, and came home well satisfied with Putnam as an orator, and well disgusted with Braden as a genuine cur."

On the Trail.

To the Editors of Freethought:

Arriving at Ilwaco, at the mouth of the Columbia river, north side, we (Dr. Taylor, who is traveling with me and who is my right bower, he being a sterling Liberal) found a quiet retreat at the Central House with Fred Colbert, a sturdy German, and Freethought all over. Ilwaco is a neat, small fishing town situated on Baker's Bay, about one mile from the ocean, whose ceaseless roar is ever in our ears. Near here is Fort Canby, also the government light-house, Cape Disappointment, a high, rocky promontory, jutting far out into the sea, or rather between the sea and river. The view from this high cape is grand and magnificent in the extreme, and is worth a journey of many hundred miles. The illimitable ocean, in its infinite and ever-moving grandeur, rolls in its huge, foam-capped billows almost with earthquake force against the rocky sides of this wind-swept and wave-washed mountain-side, while the majestic Columbia, by far the largest river on this coast, some ten miles wide at the mouth, comes rushing from the snowy peaks of the Cascades and old Rockies on the east, to mingle its waters with those of the mighty Pacific. It needs a poet's pen to describe this lovely spot on a calm, summer's day, and yet, for majestic beauty, one must view it when this vast waste of waters is lashed into a demon of fury by the storm king's awful wrath; then the the rocks tremble, the very mountain quivers, and it seems that all must go down in a crash together. But nature took her own time to lay the foundations for these bold cliffs and mighty forests, and they yield but slowly to the destructive agencies ever at work. It almost seems I could lie here and dream forever, with the winds and rushing tides, the wash of the rippling river, the murmuring of the forest leaves, and the sweet scented wind from across the heaving bosom of the billowy deep. Oh, there is nothing grander than nature, for it is all there is except the puny works of man. Then let us turn the leaves of the mighty volume she has bound, and study well the hieroglyphics she has penciled on its glowing pages, and let the bibles of all and any age, like the dead mummies of a dead past, rest undisturbed until the accumulated dust of the quick-rolling years shall forever hide them from our view.

I gave five lectures in Ilwaco to good and eager audiences, and was well paid for them. There are a number of beautiful homes here, and it is a quiet retreat where peace and plenty prevail, far removed from the busy haunts of the city. I met here Isaac Wheeldon and wife, W. W. Ward and wife, Fred Colbert and wife, T. Alexander and wife, Mr. Bates, etc., all good Liberals or Spiritualists, who only need organizing to become enthusiastic workers. Let our lecturers make a note of this. Bidding good-bye to these newly-found, but ever to be remembered friends, we engaged a team of our landlord to take us up the beach twenty miles north to this city of clams and oysters, arriving in time for dinner at the Pacific House, where we soon found we had "struck oil," several copies of the Truth Seeker being scattered around. Mr. Mathews, the landlord here, is a lively, jolly, whole-souled radical, who thinks Ingersoll is "chief among ten thousand" and the greatest man America has ever produced, and he is about right there. We have feasted on clam chowder, clam soup, fried clams, oysters stewed, raw, fried, fricasseed, oyster pie, oysters on the half-shell, endwise, sidewise, live and kicking, and slept on the shells, until I feel if I stay here much longer I shall cease to be a Liberal and turn to a bivalve myself, and grow a shell around me to keep out all sinful influences, like the priestly web of some of our churches, the close-communion Baptists for instance, or the Holiness folks, who think they are so shut in by divine love that they can not sin.

I have given four lectures here in the M. E. church, a very neat and cosy place, which was freely granted for the purpose, and I shall ever kindly remember my Christian friends for their liberality to us while here. It is not often thus, so I feel it all the more. May their god bless them, and so will I so far as I am able. I had good audiences and good pay, and leave a host of friends behind. Oysterville is built on the sands of Shoal-water Bay, about two miles from the ocean, and is the seat of Pacific county. Shoal-water Bay is some ten miles across and some twenty-five to thirty miles long, and is, as its name implies, a very shallow bay; fully one half of it being a sand-bar at low tide. This "city" is situated upon a peninsula twenty miles long and two miles wide running up to here from Ilwaco. D. C. SEYMOUR.

Oysterville, W. T.

The Case of Harman and Walker.

Dear Friends:

We have only a few weeks left in which to work for the help of Harman and Walker, who are indicted for printing a few greatly needed facts on scientific sexual physiology; though really not a lewd word or idea can be found in the three articles in which the two hundred and seventy counts are made.

It is simply because the pious, priest-ridden clan are determined to kill every Liberal paper they can, and imprison and fine every radical publisher, that these men are really in the toils of the enemy. It is evident that the Comstock crew are hard up for victims when they base charges on such noble and good works as those articles in Lucifer prove to be. To any one seeing with half an eye, it is plain that it is personal glory, honor, and fees the enemy want, and in the effort to obtain them they will strain every nerve to make white appear black and the truth seem a lie.

I ask you to come formard, one and all, with your dollars and dimes, and "hang the wretches." That is, hang the whole Comstock clan (morally). Crush them so utterly that they shall never again dare arrest a Liberal and reformer in the name of obscenity, simply because they are powerless to do so in the name of religion—for it is really Freethought that the Comstock law is aimed at. Comstock himself declared this to be so years ago, and his conduct since has proved that he meant it.

Not one of you who read this but is able to send at least ten cents for the dime defense fund. Blackberries are selling here at two cents a quart, and I would tramp the fields and roadsides and gather a dime's worth, if I could not raise my donation any easier way. To all who will send me a dime and three cents for postage I will send a blade of ribbon grass as a souvenir, or a lithograph photo of "Aunt Elmina," or of her granddaughter, "Little Mattie." I want five hundred donations before the trial. I have received one hundred and sixty donations, besides what was sent directly to Harman and Walker for my dime fund. Each donor will also have his name and address placed in the list of honor in my ledger, and will receive a copy of Lucifer and Fair Play, two excellent radical papers. And then the great honor of helping in so great a work will be yours forever and forever.

I hope my letter box will be brimful and running over every day between now and the trial. I am proud of my friends, but I want to be still more proud of them, and believe I shall be so each coming mail. We cannot do too many good deeds. Life is so short. Let us try hard to accomplish a little ere it is too late.

"Every good thought ever spoken,
Every grand deed ever done,
Is a fresh sword making surer
That the conquest will be won;
Conquest over superstition
That hath ruled and ruined so long,
Conquest of the captive peoples
Over mailed and mitred wrong,
In its palaces of splendor,
And its forts and bulwarks strong."

Snowville, Va., Aug. 29, 288. ELMINA DRAKE SLENKER.

Dr. Chapman Replies to Mr. E. F. Munn.

To the Editors of Freethought:

So I have found a foeman at the plow in Utah. It is very strange that he should quit it, as the time might have been useful in growing some raw material, wheat perhaps, and selling it in the market of the world without protection, at, likely, fifty cents per bushel. Now look here, Mr. Plowman, do you see my plug hat? It cost me four dollars, and I paid for it in wheat at half a dollar per bushel. It was made in London, so the label inside of it says, and to my personal knowledge they are sold at retail for eight to ten shillings there, and two bushels, or less, of wheat pays the purchase, and, of course, if I had purchased an American hat the price wonld have been the same, for that is what the tariff is for. Now it appears to me that I am six bushels of wheat, or three more hats, the loser. And why am I to be punished in that way? Is it because I have been brave enough to face all the difficulties of a new life on the prairie and thus leave room for another in the East, already crowded? And it would have availed me nothing to have left my wheat in New York, except to have glutted the market and reduced the price, while

the hat would have been the same price if one foreign hat had been admitted to duty in the whole nation.

Now here is the simple fact, and it is so simple that millions fail to see it. The hatter and the shoemaker and the cloth maker are protected alike, so when they deal with each other they are even, before the law, all sharing alike in the advantage, but when the ignorant Western farmer steps in to purchase of either of them he is fleeced by law. The story of the hat is not only a fact but applies to all other goods in a greater or lesser degree, as the law differs; and thus it is that the West and South without factories suffer, while the factory states save millions, plundered from us, and send it West and get our obligations in exchange, we paying interest on our own money. As to sending ox hides to Europe, I did not name the absurdity, and it is not done and never can be; the hides are tanned here and the leather sent there. There is this point to notice, that the purchaser of the foreign goods pays the expenses of the government, and thus places the protectionist in the situation of the hell-fire preacher: if he succeeds his game is up. If the preacher should convert all the people his trade is gone; and if the protectionist could succeed the manufacturer is beaten at his own game. Can you see it?

Now about the ignorance. I have worked in Europe and America; I have been in the forest, in the field, in the mines, and in the factories, and I say without a ghost of a fear of successful contradiction, the abundance of ignorance is in the latter places. But I expect to be told that these are ignorant and improvident foreigners. Now I ask the good reader to look around him wherever he may be and see if it is the American or foreigner that is in a dependent condition. I stake ten to one the foreigner is the best off under equal circumstances, as whatever the foreigner may lose in book learning he makes up in industry and economy, and this industrial wealth business is all the question at issue.

My critic, Mr. Munn, says we Americans are the most ingenious people that ever lived, because we have more sense than any other people that he ever happened to meet. Mr. Munn, you are using the laws, language, and literature of England. Why did not your great genius invent better? Do you know that these same institutions have encircled the globe, and are fast permeating every country on earth? If American genius is so great, why are Americans the greatest purchasers of foreign products, and why do eighty thousand Americans cross the ocean every year? Perhaps you will say they go as teachers; if so, they come back taught. And did the Americans, on their own soil, carry off all the awards at the Centennial exhibition in 1876, or at New Orleans two years ago, and does not England, a free trade country, do fifty per cent of the commerce of the world? You add, to finish, "because we have more sense than any people that I ever happened to meet." I grant you the correctness of every word of that sentence. GEO. W. CHAPMAN, M. D.

Cawker City, Kan.

Our Inconsistency Pointed Out.

AN OPEN NOTE TO THE EDITOR OF FREETHOUGHT, ALIAS THE MAN WITH A BADGE-PIN, ALIAS "ZENO."

To the Editors of Freethought:

In FREETHOUGHT of August 18 I was pleased to read these kindly words in an article entitled "A Cloud Lifted:" "It is with considerable grief that I have read of late the published reports attacking the character of my friend W. R. Colby, the slate-writer . . . I have taken no stock in the reports, and have not printed them, though they have been forwarded to this office for that purpose from various quarters. I would rather publish a two column vindication than a stickful of accusation any time." And I said, "What noble sentiments! How I wish all editors were so conscientious." But then I remembered sadly that only two weeks before, in the issue of the 4th, two whole pages were devoted to a matter that he knew no more about than he did of Brother Colby's, and it was not sent to the office from various quarters for publication, but was copied from another paper of his own free will. And then our worthy editor, over the word "Zeno," sets up a man of straw, and gives him a serious drubbing, thereby showing his ignorance of the man, his methods and manners. He has never heard him and is therefore incapable of expressing an opinion from knowledge. But does he know that the earnest labors of Doctor York, from Nanaimo to San Diego for the past eighteen years, have made it possible to establish a Freethought paper on this coast, and not the flying trip of S. P. Putnam? Doctor York was sowing the seeds of mental liberty before Mr. Putnam was a reverend in the church. Mr. Bennett said Doctor York had sent him more subscribers and money than any other lecturer in the field. He has no fears for his standing; his work speaks for him. The Salt Lake tempest in a teapot has no foundation. I have listened to nearly every lecture for the last three years until the last winter, and I know that he never carries his coat-tails under his arms; his backward and forward kicks, etc., are denied. But an unsuccessful man makes no enemies. Yours for truth, MRS. J. L. YORK.

[Our correspondent will please notice that nearly all of the two pages complained of are devoted to a vindication of the committee of the Secular Union at Salt Lake City from the charges brought against its members by Doctor York's friend Wellock. If we were inclined to attack Doctor York we might make effective use of information not as yet laid before the public. The matter was copied from another paper, partly by request but mainly on account of its interesting nature.—ED. FREETHOUGHT.]

Is Controversy Dangerous?

NUMBER II.

If it is dangerous to Christianity, then is the Christian religion doomed to die. If controversy is not dangerous, why do not the Christian clergy engage in it more generally? And why do not the laity everywhere encourage controversy? We have heard the boast in the pulpit and through the religious press: "Christianity has met and conquered every foe!" According to the Christians' own report its victories are numerous as the sands of the sea-shore. The time was when Christians had the courage of their convictions; when such grand old leaders of thought as John Milton brandished their polemical swords and cried out for the enemies of Christianity to "come on!" Said John Milton: "Give me the liberty to know, to utter, and argue freely according to conscience, above all liberties." Yes, said he: "Let truth and error grapple; who ever knew truth put to the worse in a free and open encounter?"

The man or woman that talks that way now-a-days is called an Infidel.

Bishop Watson joins Milton by saying: "Whoever is afraid of submitting a question, civil or religious, to the test of discussion seems to me to be more in love with his own opinion than with the truth."

What a terrible rebuke that is to the Christian church! But, then, we must remember when that was penned Christianity was full of courage—such as it was, physical, blood-letting courage. Neither Milton nor Watson ever dreamed that Christianity would cower in abject fear and with palsied hand try to stifle free discussion. Is not the church "more in love with its own opinion than with the truth?" Is it not everywhere, with rare exceptions, "afraid of submitting . . to the test of free discussion?" Where does it challenge, "Let truth and error grapple?"

Now listen to an Infidel, Thomas Jefferson: "Error of opinion may be safely tolerated when truth is left free to combat it."

Historians, by instinct, as it were, are on the side of mental freedom. Said J. D. Morrel, author of "History of Modern Philosophy:" "Discussion is the only bulwark of truth—the only antagonist of dogmatism—the only handpost that points us perpetually along the pathway of moderation, which is most commonly the path of truth."

"The liberty of discussion is the great safe-guard of all other liberties," exclaims Macaulay.

Coming from England to America, we find Dr. James Rush, son of Dr. Benjamin Rush, one of the signers of the Declaration of Independence, on the side of Freethought. Said he: "Temperate, sincere, and intelligent inquiry and discussion are only to be dreaded by the advocates of error."

But the Christian church, like the Priest and Levite, is on the "other side." A few splendid men and women in the church, whose love of truth is superior to their admiration or religious worship, shine out glorious exceptions amid the gloom of the dark ages. W. F. JAMIESON.

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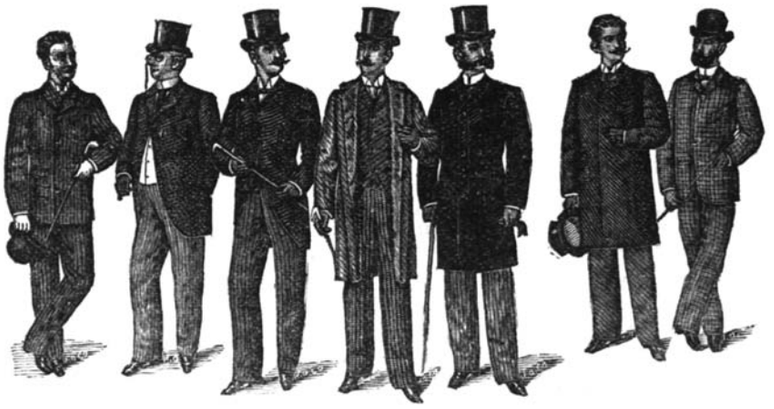

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SAN FRANCISCO, - - - SEPTEMBER 22, 1888

THE clergy on every hand are working for our welfare in the next world. The politicians are looking out for our interests here. We ought to be happy.

THE programme of the Chicago Polytechnic Society, an organization having in view the providing of free Sunday lectures on moral and intellectual subjects, is made interesting by the announcement that Gen. M. M. Trumbull, Wm. Zimmerman, Dr. E. S. McLeod, and other members of the Chicago Secular Union will speak from its platform. The Polytechnic Society began its meetings September 2, how auspiciously we are not as yet informed.

THE pope's decision that the Knights of Labor are not an anti-Catholic organization, in spite of the mandement issued against them by Cardinal Taschereau of Canada, will not raise that order in the estimation of American citizens. What is wanted just now is an organization whose members shall not only renounce allegiance to the Catholic church, but denounce it as what it is, the enemy of education and liberty, and the arch conspirator against a secular and free government.

OF all employees of the city, perhaps the most deserving, the teachers, have to wait for their salaries. Some have been waiting since July, 1886, and have been forced to get their warrants "shaved" by money brokers. There are charges that the schools are controlled by a ring, and that not merit but a diploma from a certain normal school, regardless of merit, constitutes a teacher's qualification to get employment under the school boards of the state; nevertheless the laborer is worthy of his promised hire.

WHEN we read of the "fall of a priest" the first thought is that the descent has been caused by some disregard of the moral law rather than the law of gravitation. Such was not the case with the Rev. Father Richardson at Dubuque, Iowa, who on the 12th instant fell from the window of his hotel and was killed. He was a somnambulist. Those who mourn his untimely taking-off may still solace themselves with the assurance that the fall of the sparrow is noted by the All-seeing Eye, though exactly how Father Richardson, or even the sparrow, is benefited by that reflection is not in anywise apparent.

A CATHOLIC priest named Rodriguez is on trial at Buenos Ayres for murdering his wife and child. He had been an apostate to Protestantism, and had married, but he deserted his wife, and the archbishop of Buenos Ayres took him back into the Roman Catholic fold. His wife, it appears, followed him; he lived with her, and a child was born. Last May he murdered them both, and, when exposed, gave as the main reason for the deed her inclination to live in his house, which, he being a priest, was not permissible. Such is the Catholic priesthood.

THE Rev. J. S. Hughes is the Prohibition candidate for governor of Indiana, and the Rev. Ira J. Chase is the Republican nominee for lieutenant-governor, and the fact that these brethren are ministers in the Christian or Campbellite church does not make them any more harmonious. The Rev. Mr. Hughes is especially bitter. He charges, it is said, that the Rev. Mr. Chase is an unmitigated rascal and a blasphemer, and the latter merely retorts that if his opponent chooses to hold that view there is no law to prevent it. It is a notable fact that when ministers enter politics they usually bring with them an element of personality that quite silences the barbaric yawp of the professional politician.

JUDGE MAGUIRE has just rendered a decision which may stand as a precedent in any other cases of the kind that may arise. It appears that several powder companies entered into an agreement regulating the sale and price of powder in certain states and territories, forming what is generally called a "trust." Several of the companies, it is alleged, failed to observe the agreement, and suit was brought to restrain them. The defendants demurred, and Judge Maguire sustained the demurrer. In his decision he said: "I am of the opinion that the contract sued upon is, as to its evident purpose, a contract for the restraint of trade and therefore contrary to public policy and void."

NEWS AND NOTES.

If it were always summer time in Nebraska, what a lovely country it would be! The bright air, the golden harvest, mingling with verdant groves, the beautiful cornfields that wave like an ocean; these make an entrancing picture. It is no wonder that people throng to this land, and that wealth increases.

Seward partakes of the general prosperity. Another railroad has been built, and canneries and factories are established, and there is a new church, also, called the "broad-gauge" church, and also the "Grasshopper." It is said that a good deal of money that went into the church was made at the time of the grasshopper plague by the foreclosure of mortgages on farms, stock, houses, furniture, etc., when hundreds had to borrow at high rates of interest, and could not pay, and so the church was built out of the proceeds of this usury, and hence the name, "Grasshopper church." Such is Christianity. It sells the home of the poor man and builds a temple to the Lord.

It is always pleasant to come to Seward. There are staunch Liberals here, although fashion goes the other way, and many so-called Liberals drift with the tide and seem careless of impending issues. Only a few take the laboring oar. I suppose that this is the way of all reform. A half dozen in each place must bear the brunt of the battle. The masses are indifferent. Well, this only makes it more imperative for the few to stand together and not give up. Something must be done, even if only one or two are ready to take the burden. If there is no forward movement then there is a backward. So we must keep right at the head, however the tide of battle rolls.

I am at the home of Mr. and Mrs. Lewis Moffitt, where the sunshine falls on the grass and amid the bright shadows of the singing trees. Here I spend happy days, for not one cloud of superstition is in the air. There is no praying to the wind, and the ghosts haunt not the fireside. Simple humanity and clear-eyed science are the divinities here. The Christians regard Moffitt as a kind of curiosity, because he is an honest Infidel. They don't understand it. It is hard for them to realize that one can disbelieve in the Bible and do right. If Moffitt should commit a murder they would understand it, for that would be according to their faith, but when it is found that Infidels are more trustworthy than the Christian, evidently the facts don't fit the faith and there is a serious shock, and somehow a "devil of a thinking," and so the world moves. Even Christians begin to see things as they are.

I enjoy myself in this Freethought home. Mr. and Mrs. Moffit are genial comrades, heart and soul with the struggles and hopes of this present world. Here they find duty and destiny, and so this earth is rich with promise, as the golden days fly by.

Our good old friend, H. L. Boyes, is on the sick list this time and unable to attend the lectures, but I have had the pleasure of a short visit at his home. Mrs. Boyes has had experience with Christian science cure, and has derived some benefit, but for all that she discovers that it is not a "Christian" but a natural power of the mind. Our friends in this home are always bright and cheerful. There are children and grandchildren gathering about them in the summer's light, and whatever the end may be, it is clothed in the beauty of life and there is no terror. We hope we shall meet again though age may come, for in the mind one will not grow old, but live and hope for many bright to-morrows.

G. Babson, president of the Union at Seward, is always busy, for he has more to do, I guess, than any other citizen, in keeping things going both day and night. The electric light, the canneries, the lock factory, besides his own big establishment of agricultural implements, keep him always on the move. He is a live Infidel, but the Christians like to do business with him. He won't contribute a cent to the support of the churches, but is generous to help those who are in need. He believes in making this world as much of a paradise as possible, and then the next world will be all right when we get there. I am glad to announce that he will be present at the Pittsburgh Congress, and we could not have a better representative of the Liberalism of Nebraska. Notwithstanding the indifference of many, I think that Seward will keep the fires of Freethought above the steeples of the churches.

My veteran friend, Mr. McKillup, is over eighty years of age, and has never had a sick day in his life, nor a doctor to attend him, nor a preacher either. He is a good, sound, solid, sensible Infidel, and looks as if he would pass the hundredth milestone with unflinching step. W. D. Bowers and my friend McIntyre are as prosperous as ever, since the do not depend upon sky-pilots, but upon the real world, and are ready to do their duty in the Republic of Liberty.

I gave three lectures. I did not have full houses, but the audiences were appreciative, and so I am not discouraged. The churches here are so liberal that it is pretty hard work to make any issue with them. They are mostly broad-gauge, and all sorts of sinners can come in simply by paying the pew rent. When things are so easy, many are indifferent. Nevertheless, the iron hand of orthodoxy is in the midst of the flowers.

Mrs. Freeman was here last winter and made quite a stir, which has not died out yet. The clergymen, especially, were set on edge, and attempted a reply. They got along quite satisfactorily to themselves on the god question, but when it came to "his satanic majesty" they gave up in despair. "Why don't God kill the devil?" was beyond their logic.

Mr. and Mrs. McKillup, H. P. Brandes, Herbert Perine, Wm. Knight, and others, join our phalanx here, and the word is onward.

The cars are decked with harvest splendors as they go, singing and rattling, on to the great state fair at Lincoln. They have big fairs in Nebraska. It is a big state, and it does shine with magnificent products. It is like going through fairy-land to travel it now, there seems to be such a world of happiness and prosperity on every side. The groves glisten like jewels, and a green and golden carpet spreads beneath.

Friends S. B. Timmons—formerly of Ottumwa, where he kept the flag flying with our good host there—and John B. Johnstone, secretary of the Secular Union, met me at the station. Lincoln is the capital of Nebraska, with forty-five thousand inhabitants, and rapidly growing. It has some elegant structures. Crowds are coming to the state fair, and the scene is animated. Nevertheless the heavy shadows of orthodoxy rest upon this fair capital. I gave two lectures, afternoon and evening. A good number were present. A beginning is made. There ought to have been an audience of a thousand. Evidently only the pioneers were out this time, but I believe they will keep moving on. L. W. Billingly, one of the prominent citizens and officials of Lincoln, introduced me. He has long been in the front rank of Radicalism and is not afraid to declare his opinions. He made a short speech which gave the key-note to the meeting. Mr. Samuel McConega, an "old-timer," introduced me in the evening, with hopeful words. Altogether the meetings were a greater success than might be expected in such a stronghold of theology. There are over fifty churches in the city. The temperance people, working as usual the "religious racket," held meetings in opposition to our own, and the Salvation Army, a thousand strong, in bran new uniforms, paraded the streets. I was hailed, as I entered the door of the hall, by an emissary of the Y. M. C. A., who gave me a card of invitation to their rooms. The ecclesiastical forces are active at this point. However, our little company don't propose to give up the fight. Mr. Geo. B. Scott, Mr. Al Gowe, A. W. Day, Dr. and Mrs. Bumstead, Mr. and Mrs. McConega, Mr. and Mrs. H. O. Kostka, Mr. Astley, O. E. Goodell, Wm. Trumble, and many others, are thoroughly enlisted in the cause. They believe in it, and don't propose to let the church run this world and the next too. The Republic of Humanity is what they would build in the golden to-morrow of a free and happy human race.

I leave Nebraska with bright hopes. It is a wonderful and growing state. It offers a wide field for effort. The Secular lecturer could find work to do at almost every point. However, it is for the future one must labor, and not for the present only.

Freethought is of slow growth. The wilderness is not passed and the shadows are heavy to the enthusiastic heart. One expects a quick response, so mighty and so glorious seems the truth, but the sun shines on many a dreary field, and the columns must press on. SAMUEL P. PUTNAM.

Lincoln, Neb., Sept. 10, 1888.

"THE SABBATH IMPOSTURE."

With this title we have just issued in neat pamphlet form the series of essays by Harry Hoover which appeared in FREETHOUGHT under the head of the "Holy Sabbath." It is a thorough exposure and refutation of the claim that Sunday is the Sabbath or that it was ever established or observed as a holy day previous to Constantine. It proves, in fact, what everybody ought to know, that Sunday observance is an infringement of liberty, unauthorized by even the founders of the church, and, like the rest of the religious system, an impudent humbug.

The pamphlet sells for 10 cents.

THE COURT OF TRIAL.

There are many points at issue between the Freethinkers and the religionists of this quarter of the globe. The Freethinkers are aware of the fact, and for years they have been stating their objections to Christianity and challenging the supporters of that system to debate; and, so far as possible, these objections have been totally ignored by the religionists, who, intrenched in long ages of ignorance, backed by wealth and fashion, protected by law, and freed of the burdens of the state, feel themselves secure from attack. Occasionally, it is true, one ventures forth to "answer" a Freethought lecturer after he is out of hearing, and some of them have had the valor to cross swords with our champion, Robert G. Ingersoll, but the success of these, we infer, has not been sufficiently flattering to encourage others to emulate their example.

In view of the general reticence of the clergy about debating the question, and in view of their disposition to make indiscriminate charges against Freethought without taking the trouble to prove any of them, we have proposed to bring the matter to an issue by establishing a Court of Trial, and it may as well be held in San Francisco as elsewhere, because here are to be found some of the ablest representatives of both sides; if not, they may be called hither at short notice.

We propose, as heretofore stated, to engage a hall and turn it into a court room. A committee shall appoint a chairman to act as judge. The Christian gentlemen who occupy the pulpits of our city are invited to draw up an indictment against unbelief—*i.e.*, against Freethought and materialistic science—setting forth their objections to the same. They shall act as prosecutors; the Freethinkers will argue for the defense.

It is possible that the clergy will not move in the matter, in which case an indictment will be drawn against religion, and they will be called upon to show cause why they should not be condemned as preachers of false doctrine and deceivers of the people. They may choose their own witnesses, and great latitude will be accorded them in their methods of defense—such, for instance, as the introduction of the testimony of the patriarchs and evangelists. If they shall be able to show beyond a reasonable doubt that the Pentateuch was written by Moses, then the Pentateuch will be admitted to evidence. If they shall make it clear above uncertainty that the gospels were penned by the men to whom they are now attributed, then the testimony of the writers shall be given such weight as Matthew, Mark, Luke, and John's reputation for veracity entitles them to.

It has long been believed that the phenomena of Spiritualism would be the last retreat of religionists in support of their doctrines of miracles, revelations, a future life, and other dogmas of the church. In consideration of this fact, it is proposed that the clergy shall be allowed to strengthen their cause by such aid as they may be able to obtain from this source. A materialized prophet, patriarch, or evangelist would certainly be of value to them, and would be an interesting feature of the trial.

Having in mind the great benefits inuring to religion in the event of a decision favorable to the church, we fail to see how the clergy can conscientiously shrink from this trial. Freethinkers, being in search of the truth, assuredly will not.

DEATH OF RICHARD A. PROCTOR.

Another man who could ill be spared by the world has gone from his field of usefulness in the prime of life. Such a man was Richard A. Proctor, who succumbed to yellow fever in New York on the 12th inst.

Though Mr. Proctor was a delver and searcher for scientific truth, he was first of all an interpreter to the people of such facts as they could not understand when presented to them in the terms of specialists. He was an astronomer; he wrote many books and essays to popularize the discoveries of others; he discussed scientifically nearly every question in which the studious public mind is interested. He abandoned somewhat the field of original discovery, but he thereby only increased his usefulness. Between the specialist and the people he was the mediator, and he was pre-eminently the "popular scientist" of this time.

Furthermore, Mr. Proctor was a Freethinker. In the recent discussion between Ingersoll and the lights of the church he took the side of the truth. Formerly a Roman Catholic, he so far liberated himself from the dogmas of that church as to be able to say:

"I can for my own part be patient with the poor savages who pictured gods savage and unreasoning as themselves; but I must confess I sympathize in my heart of hearts with Colonel Ingersoll when he loses all thought of reverential calm in contemplating the ways of men who in these days of a higher and purer morality can speak otherwise than with horror of the being pictured as the God of Abraham, the God of Moses, and the God of Jephthath. Of what use is the evolution of morality if we are to hold by the teachings of the morality of savage times? And in what way shall men who love mercy, who as fathers seek their children's love, speak of a conception of the God which while calling him our father pictures him as mercilessly seeking his children's lives?

"Where is the greater irreverence, in saying, 'These are God's words and therefore I will take them to heart, though they seem to present God as a terrible, nay horrible being,' or in saying, 'These words picture God as cruel and unjust, therefore they cannot be God's words—it were blasphemy to deem them such?'

"The time will come when the teachings which seem to Mr. Gladstone wanting in reverence will be more justly valued. Hypocrisies and cruelties, which are now regarded as the expression of religious fervor, will be seen in their true light, and utterances warm from a tender and generous heart against the cruelty and intolerance born of superstition, will be seen to be the expression of the truest reverence, to teach the worthiest religion of which man is capable."

Mr. Proctor was a native of England, having been born at Chelsea, March 23, 1837. He was therefore but 51 years of age. He had made no preparations for death, as he needed none. His works were his confession of faith and his absolution, and they have won for him the everlasting gratitude of mankind, which, so far as we can know, is the only immortality possible or worth attaining.

ALL THAT WE CLAIM.

In President Cleveland's letter accepting the renomination for the presidency of the United States occur these words:

"While heavy burdens incident to the necessities of government are uncomplainingly borne, light burdens become grievous and intolerable when not justified by such necessities."

It is from this point of view that the Secular party has been arguing for the past dozen years. A Secularist, so far as we have knowledge of the matter, pays his legitimate taxes as uncomplainingly as other citizens. He recognizes, however, that the exemption of church property from taxation throws an increased burden upon his own. To this increased burden he objects from principle. The burden, though slight, is intolerable; hence he demands that churches and other ecclesiastical property shall be no longer exempt from just taxation.

The Secularist observes also that money is yearly appropriated from state and national treasuries for the salaries of chaplains in various public departments. If the burden were incident to the necessities of government he would not complain, but as it is not he demands that the employment of chaplains in Congress, in state legislatures, in the navy and militia, in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

He sees that money drawn from his pocket by taxation goes to the maintenance of religious asylums, colleges, and other sectarian institutions where religious instruction forms a large portion of the curriculum, and he therefore demands that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

The Secularist knows that a portion of the time of school teachers whose salary he is taxed to pay is spent in reading or listening to the reading of the Jewish and Christian scriptures. The burden is light, but being unnecessary to the requirements of government he protests, and demands that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

He notices with regret that sundry holy, fast, or festival days are set apart by the executive authorities for holidays, upon which public officials perform no service but draw full pay. He would not begrudge the slight sum which this costs him except that a principle of Secular government is violated; so he demands that the appointment by the president of the United States, or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

He observes that in our temples of justice the state prescribes certain religious formulas for the use of witnesses. The expense may be small; nevertheless, since the obligation is a superstitious incantation and not a necessity of government, he demands that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

In the great majority of the states of this Union the Secularist is by law forbidden to use the seventh part of his own time as he shall elect. He may not labor and earn his daily wage upon the first day of the week. He therefore emphatically demands that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

The Secularist has learned by sad experience in courts and jails that he may not promulgate a purer system of morality than that indorsed by the church; that the abuses sanctioned by theology must not be attacked and exposed; that if his ethical standard is a natural and not a religious one, the laws of the country may be invoked to arrest, fine, and imprison him. In this case the burden, while not incident to the necessities of government, is both grievous and intolerable, and he voices his protest in the demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

Finally, in view of all these various methods by which the expense of supporting religious institutions is forced upon him, he demands, as a settlement of the whole question, that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely Secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

For this the Secularist labors, for this he speaks and writes; and it is a source of gratification to him that even after so many years of effort the chief executive of a nation numbering nearly sixty millions of people should so far agree with him as to admit that "while heavy burdens incident to the necessities of the government are uncomplainingly borne, light burdens become grievous and intolerable when not justified by such necessities." For he submits that the burden of supporting religious institutions is not justified by the necessities of government.

GREEK AND ROMAN CATHOLICISM.

"A Subscriber" sends the following inquiries from Stockton. We have interpolated the figures for convenience in answering:

To the Editors of Freethought:

Will you be kind enough to inform a subscriber (1) whether the Roman Catholic or Greek church was the first after the birth of Christ; (2) which one of them was it that seceded from the other, and (3) about what time?

1. The two factions of the early church, distinguished as Greek and Roman, were identical previous to the division.

2. The Greek church seceded from the main body.

3. In the year 802. The division occurred, through dissensions between the patriarch at Constantinople and the popes of Rome, over questions of ceremony and doctrine of not the slightest human importance and about which one knew as little as the other—that is, nothing. Possibly the Greek church may claim to be the original Christian church. It is not much of a church that does not claim everything.

THANKS to the offices of a Catholic priest and the sheriff, corruption in the form of Goldenson, the murderer, has put on incorruption in the shape of Goldenson an angel. He was given years to prepare for death, and accepted the means of grace. He did not give his victim a moment for such preparation. If absolution and unction and prayers and confessions are of any avail, he entered eternity much better fitted to enjoy its blessings than did little Mamie Kelly whom he murdered. So says the Catholic religion if it means anything. It is fortunate, in the interests of justice, that crime sometimes meets with retribution in this world. Ever since the crucifixion the joys of paradise have been the reward of penitent thieves and converted murderers.

THE Young Men's Christian Association, at the instance of Gen. O. O. Howard, took a census of the evangelical churches and places of amusement in San Francisco on recent Sunday evenings, with the object of counting the young men between sixteen and thirty years of age. The result showed:

At church.....1,892
At places of amusement.....33,000

These figures would seem to indicate that the Protestant church is relaxing its hold upon the young men of the city.

THE Catholics of Pittsburgh, Pa., have captured the public school buildings in one ward of the city and have established a parochial school in them. The Protestants are up in arms over the matter and have held a public meeting to protest against the use of the buildings for religious purposes. Perhaps if they succeed in ousting the Romanists they will be content to let the schools remain secular. The admission of the Bible to reading in public schools, which Protestants contend for, is an entering wedge for all the practice of a whole religious system.

THE following intelligence comes as an item of news from Wisconsin:

"KENOSHA, September 12.—Five boys played tick-tack on Rev. E. O. Taylor's house last night. Mr. Taylor loaded his pistol and waited. Shortly two of the boys, George Beachel and Martin Slosson, went into the yard after their tick-tack. Mr. Taylor rushed at them, and as they ran away he opened fire and soon scared Slosson into halting. He then shot at Beachel, hitting him in the left forearm. Mr. Taylor's conduct has caused a sensation, and he will probably find his influence as a pastor gone."

The shooting of boys ought, we should remark, to have a slight effect in lessening the influence of a pastor. It should, however, be instrumental in illustrating the influence of the sheriff.

NOT long ago the Rev. W. H. Roberts, of the Westminister Presbyterian church in St. Paul, Minn., was accused of immorality, tried, acquitted, and requested to resign, which he did. The man who brought the charge against him was horsewhipped by the girl with whom he accused Elder Roberts of having had ministerial relations, another pastor was called, and it was thought that the difficulty had been adjusted to the satisfaction of all parties. Last Sunday, however, after a sermon on the "Beatitudes" by the new minister, and while the Sunday-school was gathering, a member made some reference to the late unpleasantness, one of the opposing faction took exception to it, and a free fight ensued. The organist was pulled from his stool backwards by an elder, fists were used with gory effect by the deacon and sexton, and more than a hundred women and children rushed from the church, as the report says, "yelling at the top of their voices, 'Murder!' 'Help!' 'Police!'" A thousand people gathered about the sacred edifice, afraid to go in until led by the police, who quelled the disturbance. It is believed that the good effect of the pastor's beautiful sermon on the "Beatitudes" was totally destroyed by the subsequent proceedings.

THE Jews are a peaceful, law-abiding, charitable, and industrious people. They have their religion and their religious institutions. They have their holy days and fast days and days of atonement, and are much more consistent in observing them than are their religious offspring, the Christians. Their Sabbath is the oldest institution of the kind, probably, known to history, and in the days of the patriarchs they made it rather tropical for violators of its sanctity. Modern Jews, however, are more Liberal, and they have not, we believe, endeavored in this country to enforce the obligations of Saturday upon those who do not recognize it as especially holy, and in this regard they set the Christians a worthy example. The first official recognition they have sought was that embodied in Mr. Silver's protest to the governor, last week, against the hanging of the Jew, Alexander Goldenson, on Friday, the 14th, the great Atonment day of the Jews, and it would perhaps have been a graceful act in Governor Waterman if he had let the execution take place a day later. But it seems now that the difficulty is set at rest by Goldenson himself. On the night previous to his hanging he became a convert to the Roman Catholic faith, and doubtless Mr. Silver will be ready to admit that the execution of a Roman Catholic who deserves hanging does not necessarily cast odium upon any particular day, holy or otherwise.

HISTORY OF THE WEEK.

Goldenson, the murderer of fourteen-year-old Mamie Kelly, was duly hanged last week Friday. While his fate was regarded with satisfaction by everybody, there is some regret that the crowd did not lynch him on the day of his crime and thus save two years of expensive delay.——Sunday was an eventful day at Colton. The Mexicans celebrated their national birthday; Thomas Harwell was shot in the jaw; a Chinaman drove a wagon over a small boy, instantly killing him, and a drunken man fell out of a buggy and broke his arm.——Large quantities of rain fell in this state last week, accompanied by thunder and lightning.——The Odd Fellows have been holding a reunion at Los Angeles.——The State Fair at Sacramento closed last Saturday. There are complaints that the conduct of the fair was not in every way satisfactory.——The Pacific Yacht Club had a dull day last Sunday for its annual regatta, the weather being damp and sultry. The pilot boat America won, but her time in going over the course was the longest on record.——Mr. Irish, the editor of the Alta California, has been sued for criminal libel by Mr. Gilmour, a reporter on the Post. The trial is down for October 15.——This city owes its school teachers over $28,000 for the month of July, 1886, and every effort to obtain the money has been futile. "School Fund Exhausted" is the sign displayed in the treasurer's office.

The report that the Chinese exclusion bill had become a law was premature. It was reconsidered in the Senate and repassed. It now goes to the president.——The letters of acceptance of both our prospective presidents are now before their constituents. Mr. Cleveland's is rather more exciting reading than that of Mr. Harrison.——Charles A. Percy foolishly attempted to pass through the Niagara rapids last Sunday, and with the luck of a fool he accomplished the feat in safety.——Two women fought a prize fight in Buffalo, N. Y., last Sunday for a purse of $250.——The son-in-law of Amos S. Snell, who was murdered in Chicago last winter, offers $20,000 for the arrest and detention W. B. Tascott, who is supposed to know something about the crime.——The Prohibitionists of Indiana are not receiving fair treatment. Their banner was torn down at Indianapolis, and some of their orators have had eggs thrown at them by the minions of opposing parties.——A special train over the Montana Central road, which is an extension of the Manitoba system in Montana, made the remarkable speed of 72 miles in an hour.——The yellow fever scourge at Jacksonville, Fla., continues unabated. Appeals for aid for the sufferers have met with generous response.——Dr. Tanner, the faster, proposes a new and startling feat. He believes he can hibernate like a bear, and offers to allow himself to be sealed up in an air-tight coffin until such a time as he shall specify for release.——The Chicago police have arrested another Anarchist who is accused of conspiring to blow up the City Hall.——In consequence of the fears of retaliation being carried into effect preparations are reported for stopping all winter shipments of cargoes from England by way of New York, Boston, and Portland, and sending them through Halifax and St. John.——Under the anti-polygamy law of 1882 there have been over 500 convictions in Utah for unlawful cohabitation, and 89 in Idaho.——A member of the Salva-

tion Army named Tuttle boarded a passenger steamer at South Norwalk, Conn., one night last week, and began preaching to Jackson, the fireman of the steamer, when the latter struck Tuttle on the head with a shovel. Tuttle died of concussion of the brain, after suffering extreme agony. Jackson is under arrest.

A dispatch from Glasgow, Scotland, says: "Four hundred Irish stevedores employed in Glasgow harbor have been dismissed. They will be replaced by Protestants from Belfast. It is feared that a riot will ensue. It is claimed by the employers that the discharged men belonged to a union which was constantly making intolerant demands."——A telegram received at Madrid, Spain, says that the steamer Lawrence, when entering Port Luz, in the Canary Islands, ran into the Italian steamer Sud America. The latter vessel, which was lying at anchor, sank in a few minutes in ten fathoms of water. The Sud America carried 216 passengers and had a crew of sixty-seven men. Of these only 180 passengers and sixty-three of the crew reached the shore safely, some forty being drowned.

PUTNAM IN DENVER.

Mr. Putnam delivered his lecture as advertised at the opera house on "The Bible and Modern Thought." He was introduced by Charles McCord in a graceful little speech. The lecture was substantially as follows:

The Bible is not one book, but many books. It is a miscellaneous collection of literature. As literature it is accepted by modern thought, for whatever is natural and humanitarian. Christians have a theory about these books. This theory they must demonstrate or their system of religion falls to the ground. The Bible as literature is one thing. A theology concerning the Bible is a different thing. To reject the theology is not to reject the Bible as a part of the world's thought. The Christians must demonstrate four propositions about the Bible.

First—Its genuineness of authorship.

Second—Its authenticity or truthfulness.

Third—Its inspiration.

Fourth—Its infallibility.

All four of these propositions must be demonstrated, or orthodoxy has no logical standing. These propositions must be proved of each book, and not of the Bible as a whole.

As to the authorship of the Bible, it is simply unknown. It cannot be demonstrated who wrote a single book. The genuineness of a few books is conceded by modern scholars, but this only on probable evidence.

The authenticity of the Bible is disproved by the discoveries of science. There is an absolute contradiction between Genesis and geology. This was conclusively shown by Huxley in his celebrated discussion with Gladstone on the order of creation. If the truthfulness of the Bible is impeached all claims to inspiration and infallibility are destroyed. An unauthentic book cannot be a divine book.

It is said in defense of the Bible that it teaches immortality and so gives consolation to the human race. But other religious books teach immortality. Only the New Testament teaches it. The Old Testament is absolutely silent on the question. The New Testament proclaims in its doctrine of immortality the eternity of hell-fire. There is not much consolation in this.

It is said the Bible makes civilization. But when the Bible was at the height of its influence, the dark ages existed. This does not look like a civilizing agency. The genius of Greece and Rome, the scholarship of Arabia, were the impulses to modern growth and freedom and humanity.

It is said the Bible morals are best. But the Bible sanctions war, slavery, polygamy, theft, robbery, lying, intemperance, and other vices and crimes. Christianity accepts poverty as a good instead of a curse. Jesus says: "Blessed be the poor." This is not the best morality. Poverty is a curse and must be removed if possible. The church does not try to do this. It meets poverty with charity, not with justice. What the world wants to-day is justice, equal rights, and impartial liberty. This is the highest morality. The Bible does not teach this and it is not the book for to-day. It is valuable as record, but not as authority. It furnishes data for history, but not divinity either for the past or the future.

After the lecture a meeting of the Secular Union was held to make arrangements for future lectures.—Denver Daily News, Sept. 3.

Fifteen hundred people crowded the opera house last night to listen to the address of Samuel P. Putnam, president of the American Secular Union. Lawyer C. W. McCord introduced the lecturer in a brief speech, extolling the intelligence and progress of an age of steamships, telephones, telegraph, steam-cars, and newspapers, and the toleration that granted a disciple of Freethought so great an audience.

From first to last Mr. Putnam's lecture was a clear, able, and eloquent exposition of the modern Agnosticism. He began by stating his ideas on the differences between Christians and Liberals in the search for truth. All people must understand that there is a great difference, in the consideration of the Bible, between the book and the theory concerning it. A minister had claimed to him that in his degenerate days he had been an Infidel and taught that the Bible was a humbug. If the minister had ever taught that, he could not have been an Infidel. All Infidels accept the Bible for what it is worth as literature. They objected to the claim of its inspiration, as they denied its genuineness, its authenticity, and its infallibility. The speaker dwelt for some time on the position now generally held by liberal scholars as to the doubtful authorship and time of origin of the divine book.

In regard to a God, the position of the Agnostic was that the existence or non-existence of such a being transcends the limits of human reason. Even Sir William Hamilton, the Christian scientist, declared it impossible that any one could, from science, prove the existence of God. Through faith alone could the Supreme Being be accepted. He quarreled with none over his faith.

The Darwinian theory had proved false the claim of infinite love in nature. Thousands and thousands of forms were brought into life, and but few of them survived. If we had the sunshine and the flowers, we also had the viper and the lion. The study of nature taught that every motion in the universe was a continual struggle for life.

The speaker paid eloquent eulogies to the great deists, dwelling for some time on Thomas Paine.

At the conclusion of Mr. Putnam's address an informal meeting of Colorado Liberals was held, during which arrangements for future work were perfected and contributions received.

An incident of the evening was the exhortation of a member of the Salvation Army to the crowd to turn from Satan's path to the Lord's.—Denver Republican, Sept. 3.

JEFFERSONIANISM.

In order that my position in this article may be fully understood, permit me to briefly restate the points of argument in my article of last May on the "Abolition of Rum:"

1. He who declares that "all genuine Liberals abhor Prohibition, because it is persecution, and there can be no compromise between liberty and persecution," puts himself on the ground of philosophic Anarchy.

2. He must believe in its practicability at the present day.

3. Every person has a right to follow his own sweet will so long as he does not infringe on the liberties of others.

4. No person can be impure, drunken, or bestial, and live in society, without infringing on the liberties of others.

5. The prohibition of the liquor traffic is not a fight against individuals, but a system; it is an endeavor to abolish a nuisance called the saloon.

In your issue of May 26, Jefferson replies with the following logic:

1. No Freethinker can consistently be a Prohibitionist. . . A fair enumeration will show beyond a doubt the irreconcilability of Prohibition with the principles of universal liberty. . . . It is a deadly assault on essential rights.

2. The state is the organized physical force of society. . . . Its function is the repression of crime by force. . . The existence of crime is its sole justification.

3. Crime is the forcible invasion of individual rights. Nothing else is a crime.

4. The selling of liquor is not crime, there being no compulsion exercised in the matter.

5. A crime cannot be *made*—a crime *is*.

6. Liquor drinking may be the occasion of crime, but not the cause.

7. The state cannot deal with the cause of crime, only with the crime itself.

8. Intemperance is the result of the misery and struggle of life—the lack of ideas, of thought, the emptiness of mind, the weariness of body—intellectual slavery, false social conditions, degradation of labor.

In the first place allow me to point out that Jefferson has taken the precise ground laid down by your correspondent in Proposition 1, viz.: that of philosophic Anarchy. "The state exists solely for the repression of crime." This is only another form of my previous quotation from Benjamin R. Tucker: "Interference with another's business is a crime, and the only crime, and as such may be resisted." Observe that both these statements entail the conclusion that the power of resistance, collectively called the state, "can deal only with the crime itself, not with the cause of crime." Jefferson objects to Prohibition because "it is moral legislation, not municipal," and his concluding argument says that intemperance is a result of misery, struggle, lack of ideas, emptiness of mind, weariness of body, intellectual slavery, false society, etc. O consistency, thou art a jewel!

Not pausing to controvert this last statement, which would be much too easy, the mere recollection of the names of Daniel Webster, Henry Clay, Henry M. Look, and hundreds of others, being sufficient to answer that assertion, permit me to inquire how Jefferson proposes to remedy the "false conditions," which he avers are the cause of intemperance Not by "moral" legislation—oh no, but by "municipal" legislation. At least that is the natural inference from his distinct repetition that the state should keep out of the domain of morals, and attend to municipal affairs. Oh, but, my dear sir, why deal with the cause?—limit your ministrations to the effect, the "nuisance." To my way of thinking this dealing with effects has been just the trouble always. It is the cause, or, if it please my opponent better, the occasion, which needs to be remedied; if we can rid ourselves of that which produces crime, then, and only then, shall we be rid of crime itself. And if Jefferson will but examine his own reasoning closely he cannot fail to perceive that he proposes to deal with a cause instead of an effect. The only difference is that he entirely overlooks the self-evident cause of much of this intemperance, and proceeds to hunt for some so remote that I venture to say that he has the merit of original discovery in the matter. Against the endeavor to remedy these other evils, as stated in my previous letter, I make no protest; I answer amen to every effort which lifts mankind out of the darkness into the light; but because one thing is bad, another worse, and another worst, I see no reason why the bad should not be dealt with, as well as the worse and worst.

Since, then, it is to the interest of society to deal not with the effects, but the causes, let us see whether liquor selling is or is not the cause of crime.

Jefferson says "it is not the cause, but the occasion, just as the application of a match to gunpowder is the occasion of an explosion, the cause lying in the nature of the gunpowder." This distinction of terms reminds me of a certain resolution passed by the American Secular Union Congress last fall, which "recognized the equality of woman, *according to the Declaration of Independence*." The italicized clause might mean much or little, just as you choose. The difference is that this distinction means very little, no matter how much you may choose to wish it otherwise. To speak of a primate cause is simple nonsense, and a combination of causes may very properly be called an occasion, if one is particular. In the case of the match and gunpowder, it appears to me that it required the addition of caloric to make the explosion, and consequently the nature of the match had quite as much to do with it as the nature of the gunpowder. Certainly the explosive will remain quite innocent till brought in contact with that peculiar agency called heat, which suddenly develops its expansive force. "Yes, but," you say, "the expansive force was in the powder; one might apply all the fabled heat of hell to a bit of earth and it wouldn't explode." Certainly; and one might pour all the waters of the fabled flood on a magazine of powder and it wouldn't explode. But when hell and powder get together, look out for earthquakes. The cause, then, lies quite as much in one as in the other. If you choose to call the combination of causes an occasion, very well; but please remark that it is the union of forces, and not the force of either singly, which is the occasion.

To follow out the comparison, I make the liquor drinking the match, and a bad or diseased nature the gunpowder—a possible crime is of course the explosion.

This is rather unjust; many a nature neither bad nor diseased in itself has become both by the continued use of alcoholic drinks; but supposing the assertion to be true, supposing that none but bad or diseased natures are injured by contact with alcohol; did it ever occur to my logical friend to make an estimate of how very, very many people are bad and diseased in that way? And if so, has he ever compared the number with those who are apparently uninjured by its use, and weighed the one against the other, and thought that the maximum of good occasioned to the one scarcely tipped a feather's weight against the minimum of the evil occasioned to the other? Has he ever reflected that there is no possible way of determining beforehand whether a nature will develop a gunpowder tendency or not, the only criterion being previous experience, which shows an odds of about ten to one that it will?

He who touches a match to a doubtful looking substance which has a large possibility of being gunpowder, becomes responsible for the results. Now suppose that notwithstanding the certainty of tremendous explosions, it should be found a profitable business for men to open up little stores all over the country and advertise themselves as willing to touch matches to any substance which might be subjected to the test by customers. No compulsion about it—the experimentalist's act is voluntary, the match-toucher's act is voluntary; yet at least nine times out of ten a terrific explosion follows, and some person who had nothing at all to do with it gets hurt. How long do you suppose that institution would exist? Well, just as long as everybody thought the state ought to deal with effects instead of causes. Just so long as our voters should exclaim, "Don't interfere with a man's liberty to get killed if he wants to, no matter who else gets injured or killed in the affair." Just so long as our law-makers say, "Don't prohibit these match-touchers' business, because if you do we can't collect any taxes from them to build hospitals for the maimed and blind, and build nice, smooth roads for the halt to walk on." This is Jefferson's reasoning (not the last; that is the high-license cant, and Jefferson seems to be a free whiskyite), and this match-touching business honeycombs all our country to-day. Its name is "the saloon," and as I said in the former article, it is the saloon system which we propose to attack, and not because we wish to destroy any one's personal liberty, but because in the exercise of this species of liberty under discussion the rights of others are "forcibly invaded."

With Jefferson's Propositions 2, 3, and 5 I have no quarrel. To his assertion that no Freethinker can consistently be a Prohibitionist, I reply as at the outset, then every Freethinker must be an Anarchist, and believe in practical Anarchy at the present day; for it is in the nature of law to be prohibitory.

To recapitulate, our differences are these: We affirm that "the function of the state is the repression of crime." Jefferson declares that this repression must deal only with effects; it is my opinion that such repression will be better served by dealing with causes.

Jefferson declares that liquor drinking is not the cause, but the occasion of crime. From all the light I can get upon the subject, it is not the occasion, but one of the most potent causes which go to make up the complicity styled an occasion.

Jefferson continually deals with individualities; I maintain that in the present transition state of society it is absolutely necessary to generalize results, to deal with systems rather than men.

In regard to the poisonous nature of alcohol, Jefferson may demonstrate it for himself very easily: he need not take the

"opinion", of any "authority," big or little. Knowledge is worth more than the opinion of the greatest. Furthermore no one has a right to form an opinion without a certain amount of evidence. Again, it is asserted that even if alcohol is a poison, that does not make wine, beer, or other liquors poisons. I presume distilled liquors will come under the head of "other," etc. As Jefferson is aware, from 50 to 80 per cent of distilled liquors is alcohol. Wine, beer, and malt liquors are 20 per cent and over. Nux vomica, strychnine, and other poisonous ingredients in different proportions, together with sugar and water, form that refining compound called beer. If Jefferson doesn't believe it, let him make the chemical test. The best temperance lecture I ever read was one in which an old Teuton fed the ingredients of beer to his tipsy son, one at a time. It cured him. However, that is out of the main line of argument; I rest my case.

VOLTAIRINE DE CLEYRE.

A "LAW-MAD" NATION.

The best Fourth-of-July speech we have seen in print was that delivered by Mr. A. P. Miller, editor of the Worthington, Minn., Advance. It is published in the Advance, August 2. We quote a portion of it: "A third danger, or the same one under another phase, is the tendency to establish everything by law. 'Class legislation,' is becoming one of the greatest and the loudest crying evils of our time. A prominent Nebraska speaker recently said that 'be it enacted' was one of the worst tendencies and 'be it repealed' was our remedy. The Advance has often declared that the Americans are law-mad. It is said that all the laws in China are contained in one book, and that not a large one. At the rate the Americans are going, it will require immense library buildings in every state capitol to contain the law books. The last legislature of Minnesota, during a sixty days session, introduced over 700 bills and passed over 300 of them. The next may, and probably will, introduce a thousand and pass 500.

"The first and most powerful in securing 'class legislation' in its own interest is what is generally called the 'monopolistic class." Having wealth and its attendant power, this class readily secures such tariff, financial, and other legislation as it desires. It generally dictates what shall be 'protected' by a heavy duty; how gold and silver money shall be made, issued and regulated, and how the banks and their issues shall be controlled. Immense fortunes have been made by this class at one legislative stroke, and you and I and the rest of the people have been compelled to contribute our tax to make up the vast aggregate. This class, already rolling in wealth, holds on with a death-grip to class legislation, in order that it may wallow and wade in greater depth of iniquitous gain.

"But while this is the most successful class in securing class legislation from a law-mad nation, it is not, in my judgment, the worst nor the most dangerous class. Those classes who are demanding legislation in the interests of their class of religious adherents and of their ologies; those classes of medical practitioners and adherents who are securing legislation in the interest of their particular pathies; those classes of people who have certain views upon social, domestic, and personal matters, and especially upon personal liberty, and liberty of speech, are by far the most dangerous classes.

"All these classes are active in securing legislation in their behalf. Not only are the Sabbatarians demanding Sunday laws from every state legislature, and securing them in most of the states, but they are, as before intimated, demanding a union of the government with their particular 'bride' or 'church.' What would you think of a family which would come forward and demand that the Constitution of the United States should be so amended as to compel the president to marry their daughter? If the orthodox people insist upon Uncle Sam uniting with their daughter, making their church his 'bride,' and making her his especial care and support, why should not the Jews, the Adventists, the Spiritualists, the Mormons, the Liberals, the Quakers, and all others make the same demand? Time and again I have asked this question, and those who believe in such a union have admitted their right, but they glibly reply that the majority of our people are Christians, that the leading religion is the Christian religion, and they want it so recognized by the fundamental law. It is, you see, a matter of majorities merely. The stronger must have his way, right or wrong.

"But is this really so? Is this brazen-faced demand really made? Yes. Twenty years ago a handful of ministers and church people held a convention at Springfield, Ohio, and resolved that the Constitution of the United States should be so amended as to declare that this 'is a Christian government, and that Jesus Christ is the ruler of this planet.' They adjourned and went home. Next year there were several conventions held. Since then many of them have been held, until now a strong church and state party is formed to force a conflict. A few years ago, Governor St. John, the leader of the Prohibitionists, sent greeting to the Iowa convention and hoped they would succeed, thus speaking for his party, or leading hundreds to believe that he spoke for his party. The best minds among the Liberals of the Thomas Jefferson and Benjamin Franklin stamp believe that they will succeed. What then? You and I will pay tithes to support a religion which we may or may not believe, and the speaker who rises in any city of the United States to question the statement that 'Jesus Christ is the ruler of this planet,' will be subject to arrest and imprisonment for blasphemy.

"Meanwhile, this class of religious partisans pull every string. They say: 'We cannot expect to amend the Constitution in a day. But we can attend to the outposts. We can enforce our views as to Sabbath by Sabbath laws; we can make war upon Freethought, and upon all classes which publish views contrary to our own upon social questions by having them arrested and tried under trumped up charges of sending obscene matter through the mails.' They say, 'We have already succeeded by convicting Bennett, Lant, etc., and we have greatly annoyed and subdued many others.'"

Midsummer.

How sweet to listen to the dove
When all the rest forget to sing,
And watch the swallows wantoning,
And butterflies, the gold whereof
Comes sinking through the skies above
Like feathers from an angel's wing.
What comfort in the proof they bring
Of perfect wisdom, perfect love.
Why is it when the heart is stirred
To praise of Him who rules on high,
Of Him who made our earth and sky
From nothing with a single word,
Why is it that the little bird
Will eat the butterfly?

Louis Belrose, Jr., in the Open Court.

AMONG THE WORKERS.

S. P. PUTNAM has made the following lecture appointments from August to October. Friends will please notice and arrange accordingly:

Ottumwa	Iowa	Sept 12	Pittsburgh, Pa		Sept. 30
West Union	"	" 16–17	Secular Union Congress,		Oct. 5,6,7,8
Chicago	Ill	" 23	New York		" 12

W. F. JAMIESON will deliver courses of lectures in Alamosa and Monte Vista, Colorado, in October. He will respond to calls for lectures East or West. Address him at Monte Vista, Colorado.

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Denver	Col.,	Oct. 28	Davenport	W. T.,	Nov. 17–19
Ogden	Utah,	" 30–31	Sprague	"	" 20–21
M'nt'n Home	Idaho,	Nov. 2	Pasco	"	" 22–23
Boise City	"	" 3–4	Portland	Or.,	" 25–26
Emmetts	"	" 5–6	Vancouver	W.T.,	" 27–28
Pendleton	Or.,	" 8–9	No. Yamhill	Or.,	" 29–30
Walla Walla	W. T.,	" 10–11	Scappoose	"	Dec. 2
Spokane Falls	"	" 14–16	Snohomish	W.T.,	" 8–10

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, care of E. A. Stevens, 241 Wash ington Boulevard, Chicago?

TWELFTH ANNUAL CONGRESS A. S. U.

OFFICIAL CALL.

To the Local Secular Unions, Life, Charter, aud Annual Members, and all Liberal citizens who support the Nine Demands of Secularism, Greeting:

You are hereby invited to attend the Twelfth Annual Congress of the American Secular Union, which will convene at Lafayette Hall, Wood street, near 4th, Pittsburgh, Pa., Friday, October 5, 1888, at 10 A.M., for a four days' session—5th, 6th, 7th, and 8th, inclusive.

All Charter and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, and all duly accredited delegates from Local Secular Unions are entitled to seats and votes in this Annual Congress. Each Local Secular Union is entitled to send its President and Secretary and three other members as delegates. Annual Members who pay or have paid $1 in the national treasury are entitled to seats, but not to votes, except by unanimous consent of the Congress.

This Congress will especially consider practical questions tending to further agitation for the taxation of church property; the abrogation of state aid to sectarian institutions; abolition of state, national, military, and prison chaplaincies; repeal of all judicial oaths, Sunday and other oppressive and unjust ecclesiastical laws; nullification of attempts to subvert our Constitution by a legal recognition of Theism in the American Magna Charta, and such other measures as will not merely thwart intended theological encroachments, but absolutely expunge from our laws, state and federal, such insidious acts as have already crept in to blot out mental freedom from our republic.

It is to be hoped that the addresses delivered will deal with the practical issues of the organization, so that there will be such an awakening of the people to these vital questions of the hour that a revival of the instinct of liberty and justice for all will necessarily result; that again from the Keystone state—the birthplace of the association—the clarion voice of freedom shall reverberate throughout the land.

Pittsburgh being situated almost in the center of a district containing many of our most distinguished workers, thinkers, and writers, besides the active host within its limits, there is little doubt that this Congress will be a glorious gathering of the forces who stand for mental liberty, as expressed in the desire for a complete Secularization of the government.

S. P. PUTNAM, Pres., E. B. FOOTE, JR., Ch. Ex. Com.,
E. A. STEVENS, Sec., MATTIE A. FREEMAN, Ch. Fin. Com.,
CHAS. ECKHARD, Treas.

Eastern Oregon.

To the Editors of Freethought:

The great, weird plains and arid deserts of Eastern Oregon are as yet unnoticed for their agricultural richness and productive value. They lie in silent splendor, only valuable for range; the soil is mostly good, and if irrigated would teem with the rankest vegetation. Where the vast sagebush plains stretch their heated, dusty arms away to the pine-clad mountains, you are made weary by the glimmering mirage. It trembles in the morning air like a gossamer veil spread out beneath the azure heavens, and drifts away in the hazy distance like a phantom in its beauty. Here and there around among the tangled shrubbery the golden bunchgrass decks the fertile soil, only a silent invitation to the strong hand of honest toil to rupture the sod and reap the reward that ever awaits to be grasped by the patient, weary laborer. Gently sloping away, up and down incessantly, the alluvial hills roll back from the level plain to meet and greet the higher mountain. Stock range in large numbers wherever there is water, and a little spring bubbles out of the mountain side here and there, giving life and nourishment to the dear old pines, the gentle willow, and, last of all but not the least, the dainty little flowers that seek the quiet, unknown dells to be born, to live, to die! The high old pine-clad mountains, nature's noble monuments, monuments that the waste and wear of ages cannot tear down, nor the storms of time efface, lift their proud, haughty heads high up into the ethereal blue. They tower in mute magnificence above the lowly vales below, where man is toiling and sweating and working beneath the burden of undeserved labor. But then, labor is sweet if we labor for those who are near and dear to us, and after all we cannot avoid looking up to their snowy summits and admiring their silent picturesqueness, even if we do so at intervals of rest in our incessant toil.

We are living at an age when the resources of a valuable country are developed with all consistent rapidity, for the spread and growth of our civilization demand it. The conscious eye of the artisan peers into the most secret caves of nature's bosom for the gems that may be there. The anxious miner upturns every rock and stone, explores every crevice for the sparkling treasures that earth contains within her vaults of richness. The moist sod is turned with the plow, and patient merit garners in its just reward. The archives of the mountains are opened up to the dazzled gaze of the laborer, whose toil has been coined into wealth and happiness. Honest labor never goes long without reward. Hope is the mother of triumph. Success is the inevitable result of patience.

In Eastern Oregon the facilities for advancement are inexhaustible, if only willing hands are applied and energy is exercised. The country is endowed with natural richness. It is particularly adapted to the advance of civilization in its varied forms and features. The soil is productive; timber is plenty; mineral wealth of untold aggregations exists in the rugged cliffs and sandy basins; range is splendid; health and happiness crown every home where love and labor rule supreme; manufacturing advantages are spread on all sides. People is all we lack, and the occident will be laid before the world, a model of progress, a model of the skill and ingenuity of a prosperous, energetic people.

Educational facilities abound. Good schools are in successful operation in every city, town, hamlet, and community. It seems that an earnest interest is taken by all hands, and the high, pure atmosphere imparts a vigor that only healthy climate can. The scenery is beautiful and inspiring. There is a poetic side to every nook and corner, however remote. There is poetry in the skies, the mountains, in the valleys, and in the flowers that nod and bend before the pressure of the autumn breeze. And best of all we are becoming pretty well Liberalized. Somehow the people of this country are naturally and truly a liberal, open-hearted, genial class. No traveler is homeless. Every threshold is a shrine for every being, even the stranger, far from his dear old fireside and friends. There is a kind of attachment in the hearts of pioneers that does not seem to die, and the old role of pioneer has not yet left the settler of Oregon, California, Washington, and other states, for comparatively it is only a short time since the country was a wilderness; since the haughty red man roamed in untrammeled liberty over the plains, down the canyons, over the mountains. But what peace and freedom will not achieve in the advance of civilization, hostility and subjugation need not attempt.

Years will unfold the gems of Freethought, and some day the sun will set where nought but peace and love and freedom undefiled will meet the lingering gaze. No darkened brow from superstition's taunts will shed its sorrow over the world, and man shall walk in peace with man, and all the world will glow with freedom and glory uncontrolled. The fruit of labor greets the waiting ones, and those who pluck their fruit from bowers where all life's joy is clustered, shall fill the land, and peace shall reign a god supreme. Respectfully,

Union, Oregon. B. W. HUFFMAN.

Is Controversy Dangerous?

NUMBER III.

Elder D. R. Lucas, in the Christian Record and Evangelist, says, "I do not believe a single debate has ever been held when there was anything like equal talent engaged on each side that did not result in good. It is our only hope, as a people, in the great conflict, and whenever we cease to be an aggressive, agitating, investigating, and debating people, our mission in ended."

Rev. Charles Buck (Buck's Theological Dictionary) says that religious "disputation is the agitation of any religious question, in order to obtain clear and adequate ideas of it. The propriety of religious disputation or controversial divinity has been a matter of doubt with many. Some artfully decry it in order to destroy free inquiry. Some hate it because they do not like to be contradicted. Others declaim against it to save themselves the disgrace of exposing their ignorance, or the labor of examining and defending their own theses. There are others who avoid it, not because they are convinced of the impropriety of the thing itself, but because of the evil temper with which it is generally conducted.

"The propriety of it, however, will appear if we consider that every

article of religion is denied by some, and cannot be well believed without examination, by any. Religion empowers us to investigate, debate, and controvert each article, in order to ascertain the evidence of its truth."

"Some artfully decry it," says Rev. Dr. Buck. Let those who denounce discussion make a note of this. "Some hate it," says this learned Dr. Buck, "because they do not like to be contradicted." That is it. Does this explain the general silence of the clergy when invited to debate? Is it not strictly true that, more than any other profession, they hate to be contradicted? Are not the clergy more one-sided, therefore, than any other class on earth? There are a few individual exceptions; a few grand, brave men among them who have the courage of their convictions.

But if Christianity, through the superiority of its reasons, the clearness of its logic, has gained success—and not by other agencies or influences, as state-craft and priestcraft and wealth and fashion—why should any Christian "artfully decry" debate as positively injurious to Christianity? Here, it will be seen, Christians are inconsistent in claiming victories as the result of contact with all other religions, or schools of thought. Why does it everywhere, as a rule, avoid the conflict? If it is a fact that the Christian system triumphed over all other systems for ages, is it not a still more palpable fact that in these days of increasing science, doubt, skepticism, it finds itself in the presence of a foe with which it is unable to contend? And is not that foe Infidelity?

Who is it, then, that condemns controversy? Does the Freethinker? No. Does the Christian? Yes. What does it mean? Are we to understand that Christian victories (?) are things of the past, and were victories of the sword? If they were triumphs of truth over error, instead of physical force over flesh, why should Christianity to-day shun intellectual conflict? Why should nearly every Christian minister publicly pronounce debate unprofitable? Why condemn controversy as injurious to the cause of Christ? To what is free discussion unprofitable? If free speech does Christianity "more harm than good," as most of its ministers confess, of what value is its boast that it has vanquished its opponents all through the Dark Ages, when it shrinks from meeting its assailants now? If for ages it conquered its foes, why should it be timid in our enlightened times?

Now that the Christian thumb-screw, fire, and fagot have become unfashionable, and the Christians of our day are ashamed that torture was ever mistaken by their ancestors for logic, must they, at last, make the humiliating confession that debate is unprofitable to Christianity, which set out to subdue the race; but, after nearly nineteen centuries, finds itself falling behind the birth increase of the heathen alone? Science is undermining its pretensions and philosophy is explaining its miracles.

Monte Vista, Colorado. W. F. JAMIESON.

A Young Lady's Large Contract.

To the Editors of Freethought:

The visit of S. P. Putnam to Murray, Utah, on the 27th of August will not soon be forgotten by those who heard the eloquent oration he delivered. His statements of facts were so conclusive and convincing that even professed religionists could not restrain their assent and admiration. His propositions were clearly stated and forcibly sustained; they were so powerfully demonstrative that but few of the unsympathetic listeners would have the hardihood to attempt to refute them. Yet one—a young lady of twenty-four summers—duly announced her intention to answer President Putnam on the evening of Sunday, the 9th inst., at the Methodist meeting-house. Among the few who were attracted by this announcement I attended, prepared to take notes or, if sufficiently instructive, to fully report the lady's "answer."

With reporting book and pencil in hand, I was prepared to chronicle the "slaughter of the innocents," for I had been told the the fair lecturer was a highly educated woman, but I must leave you to imagine my astonishment when I found the "answer" to consist of bald assertions and the usual platitudes. She stated that at Christ's advent the whole world was in the condition of midnight darkness, and that civilization was the product of Christianity.

After the close of the lecturer's "answer," I asked her if she was familiar with the moral and mental condition of the world at the time of Jesus's ministrations; whether or not she had read such works as Seneca's Morals, Plato's Philosophy, the writings of the Gnostics, or the writings of the Christian Fathers during the early ages of Christianity. She confessed she had not read any of them, or even Gibbon's History of Christianity, or any kindred author. In her "answer" she appeared to be entirely ignorant of the great civilization of the Aryan races; of the rise and fall of Nineveh, Babylon, Assyria, Egypt, etc.; of the glorious civilizations of Greece and Rome, and that the Dark Ages were the immediate product of the growth of Christianity. However, as she pleaded her youthfulness as an excuse for her limited acquaintance with these subjects, I suppose it is only just to her to grant her the same plea in extenuation of her attempt to "answer" Mr. Putnam's lecture. Yet in criticising the statement that "there are no evidences extant that can support the claims of Christianity," the lady asserted that Mr. Putnam had not read the "Evidences of Christianity," or, relying upon the ignorance of his hearers, had endeavored to impose upon them; and followed by saying that she could produce proofs to sustain her assertions, but thought it would be unprofitable to do so, as she feared that her hearers could not understand or appreciate them as she could, for it required brains to understand Christianity, "but how much brains does it need to say I don't believe?" The lady regretted much that the people around here were not acquainted with more Christians; that probably they had only seen about a half dozen of these noble men and women, or perhaps they would better understand the glorious lives these Christians live!

The evening's entertainment was not altogether unprofitable. At its close I more realized what was meant by the "self-righteousness of the pharisees." Pope's couplet, "a little learning is a dangerous thing," etc., had a much deeper, a more forcible meaning to it than before. I saw how easy it is to insult an audience, without intending to do so, and to innocently illustrate the following quotation: "*Vox et præterea nihil.*"

Murray, Utah, GEO. A. BURGON.

Our Advertisements Condemned.

To the Editors of Freethought:

I have two objects in view in writing this time; the first is to tell you that I like the FREETHOUGHT very much, and what Liberal would not? I think I should never stop taking it were it not for one thing, which is the second of my objects in writing. It is the liquor and lager beer advertisements which have found their way into this grand little journal. I think it is a disgrace to Freethought. May be I am a little too rash, but I tell you I think a good deal of my Freethought literature. It has the first place in my library, but liquor and its advertisements are not good enough friends with me to occupy that place. Liquor has been the ruin of too many of my best friends for that. Perhaps most Liberals don't care if that kind of advertisements appear in their journals, so that where there is one who don't like it there may be a hundred who don't care, so of course it may appear to be so much ahead, although I think that FREETHOUGHT can live without such advertisements, and it would be better off, in the long run, not to have them.

This is all I have to say this time. I hope, though, that I will have the opportunity of renewing my subscription before it expires; that is to say, when there are no liquor or lager beer advertisements in it. I am also taking the Truth Seeker; there are no such advertisements about that. I like that paper. Yours truly, HALVOR CLAUSON.

Seattle, W. T., Sept. 10, 1888.

A Cheerful Note.

To the Editors of Freethought:

Inclosed find the names of seven new subscribers, and postoffice order to pay for the same. I am going to do all I can to build up FREETHOUGHT, and make it one of the best papers on the continent. We have the material on this coast to do it. If there is only one live Liberal in every town that will use his or her energy and influence in soliciting subscribers it will not be long until FREETHOUGHT will have its thousands. Don't let them get off with the excuse that it is hard times or that they are so cramped that they can't afford it. For the expense is nothing, as one might say, only four cents per week, and where is the Liberal that considers four cents per week anything? If there is one I would like to see him and size him up, for I think his soul could dance on the point of a needle. Very respectfully yours, J. S. MARTIN.

Snohomish, W. T.

RHUBARB BITTERS impart a delicious flavor to all drinks, cure dyspepsia, promote digestion, and regulate the bowels. Try them. A. G. Wood, 339 Eddy st., S. F.

FREETHOUGHT BOOKS

PUTNAM'S WORKS.

Prometheus: A Poem. Price, $1. "It is crammed with life, thought and profound emotion, poured forth, it seems to me, with extraordinary richness and beauty."—*Dr. Henry W. Bellows.*

Gottlieb: His Life; or, Love Triumphant. A Romance of Earth, Heaven and Hell. Price, 25 cents. "To describe all the beauties of this simple, yet touchingly told little tale, would be a work of which I confess myself utterly incapable. To realize what it is, you must read the book itself. I have never read anything so exquisitely beautiful and good in all my life before."—*Elmina Drake Slenker.*

Why Don't He Lend a Hand? And other Agnostic Poems. Price, 10 cents. "Mr. Putnam is a vigorous poet. His poetry rings like a bell, and stirs the reader like a trumpet."—*Bulgarius.*

Adami and Heva. Price, 10 cents. "A magnificent Agnostic poem, descriptive of the ever novel and ever mysterious legend of Adam and Eve in the Garden of Eden. The story is told with a wealth of imagination, a beauty of diction, and purity of thought which rank Mr. Putnam as a genuine poet."—*The Universe, San Francisco.*

The Problem of the Universe, and Its Scientific Solution. Price, 20 cents. "As a philosophical writer Mr. Putnam is always a success, and we delight to read him. His easy style and poetic expression make his productions very attractive."—*Dr. Foote's Health Monthly.*

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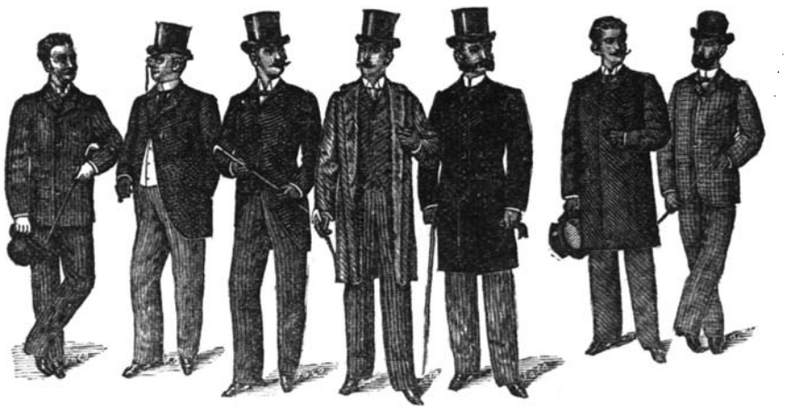

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SAN FRANCISCO, - - - SEPTEMBER 29, 1888

THE Tax Reform Advocate appears to have been in error in announcing that Colonel Ingersoll would debate Free Trade and Tariff with Henry George. The colonel is too busy.

THE professed sympathy of the Catholic church with republican institutions is the emptiest hypocrisy. Sufficient evidence of this is the fact that the pope wishes Germany and Austria to compel Italy to restore his temporal power, urging as an inducement that he can more effectually suppress democracy in Italy.

SECRETARY STEVENS, of the American Secular Union, has caused to be prepared a full and accurate list of the untaxed church property in Chicago. It amounts to something like $6,000,000, and if taxed would pay 60,000 to the public treasury. The exemption of this property is an unmitigated swindle.

THE city of San Francisco, according to statistics furnished to secretary McCoy, of the Young Men's Christian Association, by License Collector O'Brien, has 4,459 drinking resorts. This gives about one for every 72 of the population, or for every 15 adult males! It is possible that Secretary McCoy's figures are somewhat exaggerated.

MR. CHARLES BRADLAUGH, of England, having announced that his various losses in contesting his seat in Parliament had so impoverished him that he must abandon politics for some more lucrative calling, his supporters are raising a fund to indemnify him. About $3,500 is now in the hands of the treasurer of the fund, Mr. G. Anderson, 35A, Great George street, Westminster.

THE Maclay Theological College (Methodist) was dedicated at San Fernando, Los Angeles county, on the 18th, Mr. Maclay, late of China, being installed as dean. R. M. Widney was one of the orators. This college is the gift of ex-Senator Maclay; and the land with which the institution is endowed comes from Messrs. Maclay and Widney, having fallen into the possession of these two pious gentlemen by the eviction of its alleged rightful owners, an old man and his wife. The fact that she died from exposure after they had been turned out of their home, and that he is a wanderer in his old age, will not dim a single jewel in the diadem wherewith Widney and Maclay are to be crowned; but if the property of the Christian church were to be sold to reimburse those whom it has robbed and defrauded, it would not have left a foot of ground on the whole surface of the globe.

MAYOR POND declined to review the Italian parade last Sunday because it took place on the Sabbath. Our foreign residents may console themselves with the reflection that this is one of the few states in the Union in which they could have obtained permission to parade on the first day of the week. Then, again, the people turned out and reviewed them, which, it must be admitted, is more of a popular indorsement than would have been the presence of the mayor.

THE sale of the Lick House affords opportunity for the final settlement of the benevolent Freethinker's great estate. There is still left the large amount of $889,519. The next important work now remaining on the hands of the trustees is the erection of the group of historic statues to be placed in the new city hall grounds, for which the sum of $100,000 has been set apart, and the erection of the California School of Mechanical Arts. The sum set aside for this institution is $535,000.

COLONEL INGERSOLL, besides making a cash donation for the relief of the yellow fever sufferers in the South, offers to go upon the platform and lecture for the same purpose. The Truth Seeker remarks: "We cannot help contrasting the conduct of Colonel Ingersoll with that of the Lord. The latter personage will do nothing, though amply able; while the former not only contributes his cash, but his services to get cash from others who will not contribute unless some service is rendered them in return. We think the Lord might, if not willing to forego his revenge upon the wicked, contribute at least a few of his cattle upon a thousand hills for the benefit of those who have not offended him, but yet suffer through the punishment of the wicked."

NEWS AND NOTES.

Just as the train stopped at Cromwell station and I stepped from the car, Jacob Geier drove alongside to greet me, and with him was the little girl, Edna, as bright as a dollar. Passing by the two churches that, like solemn sentinels, seemed to watch the course of the Infidel into the country which they claimed for their own, I soon came to the pleasant grove where the hammocks swung and the turkeys were eating themselves full for Thanksgiving dinner, and where stands the home of my friend Geier, built years ago when the country about was almost a wild prairie. It seemed to be the lap of luxury now, for the vast fields of corn, towering almost like forests, are beginning, amid their tassels, to shake forth the golden shekels. Soon after my arrival, Fred I. Green, from Nevinville, drove into the big yard, and we went forth and hailed him with three cheers, so that he might know that Freethought was in the land of the living and had not "got left." So we had a good gathering in this Secular home, and I passed

a delightful evening of recreation, which was what I needed after the stress of so much travel. Mrs. Geier, and the children, George, Minnie, and Edna, helped to make merry and bright the social circle.

In the morning it was lowery and soon the rain began to pour, and it looked as if we should have a stormy time for the lecture at Orient. But we started off amid the dampness, bidding defiance to the "clerk of the weather" and orthodox prayers, and pretty soon it began to clear off, and by noon the skies were shining bright. In due season we arrived at the Green homestead, about two miles from the village of Nevin. Mr. Green's father came here in early days and bought about a thousand acres. The cultivated lands now stretch far as the eye can see, and the fat cattle roam over the rich pastures. The father has passed "the bourne from whence no traveler returns." The mother, Mrs. Green, is living with her son Frederick, and they are the only ones who remain in the old homestead. The other children are married and have settled near and far. Mrs. Green is a staunch Freethinker. She has no use for the churches, and for years, in an orthodox community, has maintained her Liberal convictions openly. She looks forward, and is enthusiastic for reform. It was a pleasure indeed to tarry in this hospitable home, where the ample acres, the green fields, the big barns, the fat stock, the innumerable turkeys, the sleek horses, and the vast haystacks give a feeling of largeness and plenty and the hours pass by with absolute enjoyment. F. I. Green is one of our best workers. He was one of the first to help push forward the work of the Secular Union, and is always ready to take "the laboring oar." He can row against the stream. He arranged for a lecture at Orient in the evening. At sunset we all set off for the appointed place—quite a company of us, enough to make an audience even if no one else came. So we were prepared for any emergency. 'Tis not always a lecturer can be assured of so good an assembly by having it along with him. Besides the Geiers and the Greens, the Trumans were in our "band of hope." Mrs. Truman is a sister of Mr. Green. Mr. Truman and the children, Miss Carrie, and Oscar and Orrin, are on the roll of the Liberty army. It was a beautiful evening. The tall trees waved over our path, where the grass was often so high that it swept the dashboard. Parts of our journey we were "cutting across lots." The gold on the far horizon was vanishing, and the new moon was glittering as we drove into Orient, a little village with two churches, and services in each but half the time. But the Christians couldn't agree to use one church, although that was all they needed. The Methodists must have a church of their own and grind the money out of the community that was ill able to pay for it. But it must be done. It wouldn't do for the Methodist to worship in another Christian church.

"Blest is the tie that binds
Our hearts in sacred love."

Dr. H. V. Monnette welcomed us at Orient. He is an ardent Freethinker, and it did me good to meet so gallant a soldier under our flag. The hall was in control of a churchman and we did not know if it could be procured. If not we should have gathered our audience together in the doctor's summer-house and spoken to them there. But the hall was granted for our use, and I don't think I damaged it in speaking of "The Bible and Modern Thought." The hall was full to overflowing, and almost everybody was satisfied. It was the first Freethought lecture ever given in Orient, and evidently there is a strong sentiment here for "our side," though two churches have captured so much of the ground. I believe our excellent ally, Dr. Monnette, will build a Freethought hall front to front with these churches, and the flag will greet the cross, and its stars will triumph.

Dr. Monnette's family, Mrs. Monnette and children, are all Freethinkers. Dr. Monnette, although he looks as young as myself, is a grandfather, and the little baby bears the glory of our "Day-star" on its unwrinkled brow. Art and music are in this happy home. Miss Osee Monnette has the "gift divine" of making the canvass live with nature's beauty, and her deft pencil has put some of Heston's admirable pictures into color. Our friends think some of coming to California for its lovely climate and sublime scenery, and I don't blame them for thus desiring the garden of the world, but so long as they stay in Iowa they will keep our banner bright against the darkness of superstition, for Iowa, just now, is as near to paradise as any land can be, and I have an idea that if the churches should go the blizzards and cyclones would also depart. Some how or other, church steeples and cylones have a tendency to be together, and whenever the one comes along the other is sure to be in its way.

Mr. and Mrs. C. F. Kunath, L. Crumrine, C. E. Carpenter, R. W. Johnson, C. H. Shaw—of Marshalltown—and others, are among the warm-hearted friends I met at this point. I hope that I shall be able to return to Orient, for I believe that a good organization can be started here. I like the people.

Wednesday I leave Orient for the eastward journey. I stop for a few moments to see our stalwart Liberal, Phil A. Derr, at Creston, who keeps the Investigators and Truth Seekers doing duty all the time. There is a large miscellaneous element of Freethought at Creston, but it is difficult to bring it into action. I may lecture at Creston on my return.

From Creston I take my way, or rather the cars take me, to Ottumwa. I find that Wm. Lindsay is on a journey to Ohio to see old friends, and I missed his kindly welcome. My comrade, R. L. Tilton, of far New Hampshire days and school days long ago, is still at his post, growing more popular, and the favorite of his place for a seat in Congress. He is a Republican and has got the figures down pretty fine on protection, and has the several tariff bills by heart, and he knows how to make a rattling Republican speech. On the other hand, my friend Truss, of Denver, is an ardent free-trader and doesn't go a cent on the "God of Protection." I find the Liberals to be about equally divided on the present issue, and therefore I have come to the conclusion that the country won't be ruined, whatever happens. I don't care how big a tariff is put upon orthodoxy, or how much free-trade there is in Freethought. I have also a very funny fact for our Prohibition friends to consider. There is scarcely a town in Iowa where one cannot procure all the whisky he wants, but it is almost impossible to get beer. This is a fact. Prohibition actually increases the sale of whisky. Those who drink the lighter beverage are compelled to resort to the "strong drink."

I am sorry our Ottumwa friends could not secure a hall for lectures. The elegant hall which they used to have for all occasions is now in other hands, and at present there is no suitable place for meeting. But our friends at this point are endeavoring to secure a good central location, and will keep the flag up. I may lecture here on my return if the hall is secured. I had a pleasant call on friends McCarroll, Winn, Bolton, Wegg, Captain Evans, postmaster, Mr. Duffy, etc., and I find they don't propose to give up the ship, although the winds and currents are not always favorable. Friend Wegg was once the pupil of Joseph Barker, when he was in the Methodist church. Wegg afterwards met

Barker in this country when both had become Infidels. Barker said that it was impossible for him ever to be a Christian again. But he died, after all, in the bosom of the church; a melancholy conclusion of a brilliant career.

I also spent an hour or two tackling Cardinal Manning's article in the last North American Review. It is a shrewd defense of the church, but what a preversion of history, and what sophistry! Manning has a very small idea of nature and humanity. If anything extraordinary happens it must be supernatural. That, however, which proves the church to be supernatural would equally prove the Republican or Democratic party to be supernatural. The only difference is in the length of time, otherwise the logic is the same. The Republican and Democratic parties are "palpable facts," like the church. Through many diversities and changes a surprising unity has been preserved, of doctrine and sentiment. According to the logic of Manning, all that is necessary to make the Republican or Democartic party a "divine institution" is for either to exist eighteen hundred years; claim without cessation divine inspiration, and the mere fact that a party thus exists and preserves unity is demonstration that it is of God. Manning's logic makes everything divine which has the voice to make the claim and the brute force to back it up.

I travel Thursday afternoon to Cedar Rapids. There are some Liberals here, but those I once knew are gone away and I had to pass this point without doing anything. Friday, as I am waiting to take the train for Stanley, I meet my friends, Mr. and Mrs. Brewer, of West Union, where I am to lecture on Sunday and Monday next. My friends have been taking an eight-weeks' trip to New York state, where they used to live forty-five years ago. What wonderful changes have taken place since that time, when Rochester was considered to be out West.

At Oelwein I leave our West Union friends and run down to Stanley to spend a day or two with friend Wm. Redfield, who has a big farm; and alongside him Alex. Risk has another big farm. These are among our pioneers and leaders in this part of the country. I arrived in the afternoon, and a good rest I have until Sunday. Nothing to do, and that just suits me for the time being. However, looking over the broad acres, and the immense cornfields with friend Redfield, we were caught in a sudden shower which poured down quite furiously, but a rousing fire was built in the kitchen and I was soon comfortable, and cared not for the stormy weather. It rained quite hard during the night, but this morning it cleared off splendidly, and I revel in the sunshine while I write these notes.

Mr. Redfield came to this country in 1849. In 1852 he crossed the plains to California. He struck it pretty rich at Yreka, where he owned two placer mines, from which sometimes a hundred dollars a day were realized. However, it wasn't all easy sailing. They would get snowed in occasionally and have nothing but meat for breakfast, dinner, and supper. When the first mules broke in across the Siskiyou with packages of flour, it sold at the rate of three dollars a pound. Afterwards, when about a hundred and fifty mules came in, it went down to a dollar and a quarter a pound. A loaf of bread about as large as a big buiscuit sold for a dollar. Friend Redfield bought one for each meal, and it cost him three dollars a day for bread, not counting other luxuries. He returned to Iowa expecting to make the Golden State his home, but his friends persuaded him to stay, and here he has been ever since, one of the leading farmers and business men of the state. He now owns about a thousand acres, but he is not the slave of his land. He enjoys life. He took a trip to Europe during the Exposition at Paris. He was at our Congress last year and he purposes to be at Pittsburgh this year. He is a thoroughgoing Liberal, and is not afraid of hard work for the cause. He has laid out a week's campaign for me in Fayette county, and I expect to have a splendid time soldiering it with so lively a companion. He takes me with his own team all around—to West Union, twenty-five miles off, to Maynard, Oelwein, Aurora—and I am sure no one can look forward to a more enviable experience. We can travel by moonlight and starlight, and morning and evening, and camp where we will, and do just as we please, though the whistle may blow and the bell may ring.

I shall have a good deal to write about next week, from this point. I shall meet with many friends.

Ere I close this letter I must speak a word in memory of Mrs. Sarah Trullinger, the wife of our noble Liberal G. J. Trullinger, president of our Secular Union at Molalla. I saw her when I lectured there, and there was no thought of death. I could scarcely believe it when I heard that the dark shadow had fallen, that this loving and beloved wife and mother and friend was gone—embarked on that mysterious stream whose voiceless waters give no message to our ear. Angels nor God shine on the bosom of that endless river. The consolations of the church make death no less a tragedy, no less an infinite sorrow, no less an infinite gloom. It is love here and now that must glorify the love that is forever gone. Out of this world of sunshine and affection must breathe the immortal hope. Strew the grave with flowers and tears. It shall be a sweet remembrance for nobler toils and fairer days. Out of the darkness shall be woven the tenderest links of friendship and humanity. SAMUEL P. PUTNAM.

Stanley, Iowa, Sept. 15, 1888.

THEY WANT A SUNDAY LAw.

A speaker at a recent meeting of the Monday Club of the Congregational ministers of this vicinity, after calling attention to the fact that church attendance was meagre, said that as the Mosaic law was the right hand of the Jewish religion in the old dispensation, so in the new dispensation we should call the civil law to the aid of the Christian religion.

To this end he would at once establish a Sunday law.

There is no doubt that San Francisco and other cities are just as wicked on Sunday as on any other day, and just as good; and that which is wrong on Sunday is equally reprehensible throughout the week. One does not have to go far on Monday to witness carnivals of intemperance and vice. The same statement holds good as applied to Tuesday, and so of Wednesday, Thursday, Friday, and Saturday. There are laws against crime and disorderly conduct at all times, but these are not what the clergy are especially interested in enforcing. The fact is that in California the theatres and other places of amusement are open upon the weekly holiday and are patronized by thousands of respectable people. What the clergy want is a law that shall close these places of amusement on Sunday. They are shortsighted enough to believe, or desperate enough to hope, that if people could not attend a game of baseball or a circus they would do the thing nearest to it and go to church. They want the experiment tried. They are willing and anxious that San Francisco should be like Toronto, in Canada, where the sale of newspapers and sodawater is suppressed by law on the so-called Sabbath. They would like to stop the running of cars to the Park, the Presidio, and the Cliff House. They want a religious law that shall recognize their claim that Sunday is too holy for anything but

preaching and church-going. Maybe the clergy can get laws of this sort passed. They are numerous and powerful and zealous. Politicians are subservient; the "religious racket" is their best game. The people are generally indifferent, and enjoy their liberties without thought of either losing or defending them, if threatened.

The trouble seems to be that the preachers are hypocritical in their Sunday-law advocacy, and base it upon fasle claims. If they want to suppress secular pursuits on Sunday they should say so. If they wish to suppress vice and crime, let them attack these evils on every day of the week. When iniquity shall have been done away with from Monday to Saturday, inclusive, Sunday will take care of itself.

THE CONGRESS AND METHODS OF PROPAGANDA.

Next week the Congress of the American Secular Union meets in Pittsburgh, Pa., and all the working Liberals of the country are interested in its action. Who will be next president of the Union? who will be secretary? what will be the outline of work proposed?—these are questions which those most intimately associated with the present administration are as powerless to answer, and as ill prepared to guess at, as the most remote Freethinker who has never heard of the organization. We can only wait.

Meantime, while waiting and hoping for the best, let us present a plan of action proposed for Western Secularists by a sturdy Montana Liberal. He says:

"The Liberal press and lecturers should go hand in hand. The lecturer will reach thousands who never read a paper. Besides this, the people of the West want sound men upon the platform, and not cranks. They want men who can handle a subject without every few minutes hissing out through grated teeth, "Hell-fire and brimstone." And in my opinion the Liberal cause needs men to go around delivering a few stereotyped lectures on anti-biblical subjects not so much as men who only make this incidental to their main purpose; the main purpose being to instruct the Liberal masses on the importance of organization, and in the objects and requirements of the organization. If every Liberal in the United States could be caused to contribute $1 per annum to the cause, it would put the National movement upon its feet financially. This has led me often to wonder why our Congress does not district the country and send lecturers and organizers into the strongholds of Liberalism, such, for instance, as the Pacific Coast states and territories, and in that way amass the financial ammunition to batter down the strongholds of orthodoxy. I believe that could the Liberals even of Montana (and I presume that California can show up ten Liberals to Montana's one) be induced to contribute $1 to the National cause it would create a fund of $12,000 or $15,000. Besides this, if the matter were properly placed before them by competent persons, divested of all crankism; the importance of organization thoroughly explained to them, and also that of the object of the organization; the encroachments it proposes to meet and the objects it proposes to accomplish, together with the necessity of financial aid, and the necessity of organization to that end, I believe the Liberals of Montana can be organized."

How practical this plan would prove we do not know. No one can know until it is tried. Certainly there are Liberals enough in the West to form a gigantic organization, and there is enough for such an organization to do in practical, everyday politics. Honest government is desired by Liberals everywhere, and honest government can be realized nowhere so long as religion and religious institutions are supported and fostered by public funds. We know not what will be done elsewhere, but we believe that the New Year will bring some developments in this immediate vicinity. The attempt at least will be made.

THE OLDER CHURCH.

While we differ theologically with the Rev. Bishop Vladimir, whose answer to our inquiry concerning the relative ages of the Greek and the Roman churches appears in this paper, we are inclined to the belief that he makes good his claim for the superior antiquity of the Eastern church. The pretense of the Roman Catholic church that St. Peter consecrated anybody in Rome is without the shadow of a foundation. The churches at Rome were not founded by Peter, as they existed before he went there. No history assumes to trace the connection of Peter with the popes. The traditions of the church are the only link, but as those traditions were manufactured to fit the necessities, they lack all the elements of reliability.

The claims of the Eastern or Greek church are more difficult to combat. There appear to have been churches founded by somebody shortly after the beginning of the Christian era, out of which has grown the great Greek Catholic church with its 90,000,000 to 100,000,000 adherents. We are glad to see the claims of this church brought forward. While in itself it is a huge religious despotism, it puts the greater despotism—the Roman church—upon the pillory and exposes its arrogant pretensions.

Probably no Catholic bishop has ever before had a hearing in a Freethought paper, and probably many Freethinkers will now for the first time learn something of the history of a Christian organization that denounces the pope as a Protestant.

FREETHOUGHT has received a communication to which is appended the name of Dr. J. L. York, and in which the charge of S. P. Putnam that Dr. York has acted as the purveyor of scandal is virtually admitted. Dr. York justifies his course by pleading that it was told to him by others, among them the editor of the Truth Seeker. We are authorized to deny that the editor of the Truth Seeker ever told Dr. York anything of the kind. Dr. York's present disposition to gossip is a passing whim of his, which we expect he will get over in due time. Those who have heard Dr. York lecture say there is good material in him, and that with a modified method of expression he would do the best of work. We merely wish to put people on their guard against this weakness of the old gentleman. Having done that, we wish him success in all good work, and drop the subject. It is our particular mission to work for Liberalism, and in this work we find no call to deny any good words spoken of those who are devoted to the same cause.

WE have received the names of ten Gift Subscribers from Mr. John McGlashan, of Ukiah, Cal., who writes: "I have made the inclosed list of names for you to send the paper to, thinking it will do the most good both to the paper and the cause it advocates, and sincerely hoping that you may have many more like subscribers; for we can all do something, however little, in so noble an effort as that of trying to some extent to redeem humanity from one of the most useless, tyrannical, and mind-destroying fallacies that the human family is suffering with." We indorse this precept and approve of the example highly. A few good lifts at the

start often put a climber where he can make his own way without being boosted.

WE deem it the part of wisdom to withhold from publication several letters received touching upon unimportant questions that concern only a few individuals. As long as men and women have tongues and pens and paper and ink they will say and write things that they will afterwards wish to recall. To print is to perpetuate. Let us discuss great principles, leavening the debate with harmless pleasantries. For the sake of peace we are willing to admit much. We will admit that the present incumbent does not know how to run a paper; that our printers are ignorant of the typographic art; that our correspondents are insane; that our editorial comments are idiotic; that our advertisements are immoral; that Wieland's lager beer is not the best; that Jonas and his whale have no place in our columns; that gossip is the soul of virtue; that to slander our representative men is the best way to gain respect for the cause; that we are physically, morally, and mentally incapable of good, and that the editor of the foremost Liberal paper of the country has said so; that this is no place for us; that there are no live Liberals in the state or on the Pacific slope; that Clark Braden is a gentleman; that we are not. All, anything, everything, we are willing to admit in the cause of harmony. And having admitted these charges, our Christian friends and other enemies will be absolved from the burden of further making them. Let us now proceed with the regular order of business.

OUR proposition to establish a court for the trial of religious assumptions is generally indorsed. There are in this city a number of Liberal judges who could doubtless be induced to sit upon the case. The only question that seems to stand in the way of a successful trial is that of the nature of evidence. We doubt if the Christian church has any evidence that could be admitted in a court under the ordinary rules. Its witnesses are all dead, and they left no authentic depositions; there are no affidavits except in the Mormon branch of Christendom; no miracle can be proved by people who saw it. All the Christians can present will be the say-so of somebody that somebody else said so. It will require a judge of very broad and Liberal views to preside at this trial, and his ruling must relax much of its ordinary judicial severity. Still the Freethinkers can afford to be magnanimous, and will accept such testimony as the religious world may be able to present, and the jury will accord it all the weight it is entitled to.

THE Secular Thought Publishing Company, of Toronto, Ont., is no more, as "Alastor" puts it, "either in theory or in fact." "Indiscretion and over-zeal led to something like dissension," and the company dissolved. This will not affect the publication of Mr. Watts's paper, Secular Thought, which will continue in new hands. The paper, we learn, is not financially self-supporting, but it is hoped to raise a sufficient sum to pay its way until it becomes so and to induce Mr. Watts to remain in Canada, where a Freethought paper is certainly much needed.

THE Baptist preachers of Oakland are in trouble. They want the Rev. W. T. Fleanor to pack up and leave the place, but he wont do it. On the contrary, he has organized a new church and will stay. Mr. Fleanor was formerly pastor of the San Pablo Avenue Baptist church, and having been charged with ministerial conduct, his congregation rose up and dismissed him. Some, however, who still believe in the long established ministerial prerogative of the pastoral visit and its perquisites, went out with him; hence the new church. The Rev. Mr. Fleanor should at once put himself in communication with the Rev. Mr. Downes, of Boston, whose success as an independent preacher has been marked. They are both tarred with the same stick.

WE see no reason why the series of lectures to be delivered in this city by Mr. S. P. Putnam during the month of January next should not be largely attended and a most successful course. The evenings of January 6, 13, and 20 will be filled up with lectures. On Sunday morning, afternoon, and evening, January 27, it is designed to hold a convention, to which all the Liberals of the coast are invited, for the purpose of effecting a grand Pacific Coast organization. Monday and Tuesday evenings, January 28 and 29, will be devoted to celebrating the 152d anniversary of the birth of Thomas Paine. Much depends upon a good beginning, and it now looks as if this movement would start under the most favorable auspices.

THE Indianapolis Ironclad Age is in error when it states that the Secular lecturer is debarred from going into any argument on the merits—the truth or falsity—of the Christian religion or Bible. The Secular lecturer is not debarred from discussing any question he chooses to discuss. Further, the Ironclad Age is guilty of indiscretion when it quotes with approval from Col. J. Rains Bundy of the R.-P. Journal. A gentleman who has for some years watched the course of Bundy reaches the conclusion that the editor of the R.-P. would "publish an article against his own mother's virtue if by so doing he could make a dollar or create a sensation."

SOME six-month subscriptions to FREETHOUGHT, taken in the early part of the year, have now expired. We shall be glad to receive renewals whenever it is convenient for our friends to make them.

"THE SABBATH IMPOSTURE."

With this title we have just issued in neat pamphlet form the series of essays by Harry Hoover which appeared in FREETHOUGHT under the head of the "Holy Sabbath." It is a thorough exposure and refutation of the claim that Sunday is the Sabbath or that it was ever established or observed as a holy day previous to Constantine. It proves, in fact, what everybody ought to know, that Sunday observance is an infringement of liberty, unauthorized by even the founders of the church, and, like the rest of the religious system, an impudent humbug.

The pamphlet sells for 10 cents.

KIND FRIEND: If you receive a sample copy of this issue of FREETHOUGHT, please regard it as an invitation to subscribe—and accept the invitation. One subscription, $2; two subscriptions, $3; three subscriptions, $4; four subscriptions, $5.

AMONG THE WORKERS.

S. P. PUTNAM has the following lecture appointments:

Pittsburgh, Pa.....Sept.....30 New York.....Oct.....12
Secular Union Congress, Oct. 5,6,7,8

CAPT. ROBERT C. ADAMS, of Canada, has been lecturing in Maine.

W. F. JAMIESON will deliver courses of lectures in Alamosa and Monte Vista, Colorado, in October. He will respond to calls for lectures East or West. Address him at Monte Vista, Colorado.

JNO. GEO. HERTWIG, of Washington, D. C., desires lecture engagements. He is a radical on religious and public questions generally. Although a German, he will lecture in English. Box 706, Washington, D. C.

HISTORY OF THE WEEK.

The Italians of this city and elsewhere celebrated last Sunday the 17th anniversary of Italian unity and freedom from papal control.——The Republicans of San Francisco had a monster parade last Saturday night. An interesting feature of this occasion was Col. John S. Mosby.——There are 2,000 fewer voters registered at the City Hall this year than at the same time in the last presidential election.——A gang of mail robbers attacked a train on the Southern Pacific road near Harwood, Texas, last Saturday night, but were repulsed, and went away carrying with them two of their number who had been wounded.——The reports of the prevalence of small-pox in Oregon are said to have been greatly exaggerated. There are but few cases, and all precautions have been taken to prevent the spread of the disease. ——Denis Kearney and Stephen Maybell addressed an anti-Chinese Democratic mass meeting at the Metropolitan Temple, this city, last week.——The fall of an elevator in the Bancroft building, seriously injuring several persons, will probably lead to the passage of a law fixing the responsibility in such cases. Both the owners and the manufacturers in this case are seeking to evade the burden.——If President Cleveland signs the new exclusion bill no more Chinese laborers can be landed in America under any pretext——John L. Sullivan, the champion pugilist, is reported seriously sick.——The Swiss of Sonoma and Marin counties celebrated September 20, their national independence day, at Petaluma, with a fine parade and profuse decorations.——The Lick Hotel has been sold to Senator Fair for $1,250,000.——A fund is being raised for the benefit of the parents of Goldenson, who are very poor.——Edward Young, the son of an English clergyman, was found dead in an opium den at Walla Walla, W. T., one day last week.

It is hoped that the worst of the yellow fever plague at Jacksonville, Fla., is over. The disease has spread to New Orleans, La., and Nashville, Tenn.——The Socialists of New York will hold a convention and nominate national, state, and city tickets. ——A pugilist named George Fulljames was killed in a prize fight at Grand Forks, Dak., last week by a blow over the heart. ——The railroad officials of Canada treat Chinese passengers as merchandise, and it is expected that trouble will arise over indignities offered to three Mongolian embassadors who were recently forced to ride in a box car.——Anna Dickinson is stumping Indiana for the Republican ticket.——The steamer Etruria on her last trip cut down the time in crossing the Atlantic to 6 days 1 hour and 50 minutes, a gain of 30 minutes.——Information has reached Washington that the Chinese government has rejected the latest treaty offered by the United States.——The district attorney of New York is thinking of prosecuting Herr Most, the Anarchist, for recent inflammatory utterances.

Last Sunday at Arcis-sur-Aube, France, a monument was dedicated to Danton, one of the French revolutionists.——Marshal Bazaine, a noted figure in the wars and politics of France, died at Madrid, Spain, Sept. 23.——The Nord, a German paper, referring to the suspicion that the Chinese are prospecting in Siberia and seeking there an opening for emigration instead of in America and Australia, says that Russia would not allow Chinese immigration to Siberia.——The late monarch of the kingdom of Oudh, in India, died intestate, leaving 284 widows unprovided for. The viceroy of India and his advisers have set apart $6,000 per month out of the dead monarch's estate for the support of the bereaved relicts.

THE W. C. T. U. A DANGEROUS ORGANIZATION.

In a letter to Elizabeth Cady Stanton, published in the Woman's Tribune, Matilda Joslyn Gage says:

I neglected to say that several of the state Prohibition conventions refused to put in a woman suffrage plank at all. The New York convention of Prohibitionists was held in Syracuse not long since, and a battle occurred over woman—who was defeated. You should have seen some of the delegates—Methodist brethren, too holy to exist. Another thing which makes this party one of extreme danger is the Women's Christian Temperance Union, upon which the Prohibition party depends for success. Mrs. Chandler, in an open letter to Miss Willard, shows that the Women's Christian Temperance Union, at the Vermont convention, declared its belief in Christ as "the author and head of government," who should be recognized in all political platforms. Six more state Prohibition conventions have since indorsed this resolution, while the National Reform Association, through its secretary, distinctly states that the party that acknowledges the authority of God in civil government pledges itself "to choose for office only such as fear God."

This looks like a return to the middle ages and proscription for religious opinions, and is the great danger of the hour. The Catholics are full of it, the Episcopalians alongside of them, the Presbyterians not far off, the Methodists falling into line.

The great dangerous organization of the movement is the Women's Christian Temperance Union; and Francis Willard, with her magnetic force, her power of leadership, her desire to introduce religious tests into the government, is the most dangerous person upon the American continent to-day. The Council opened my eyes as never before. I am glad, oh, so glad, that Susan B. Anthony does not favor the Prohibition party. I have some hope for her yet, although she does not see the real danger.

You and I must stand firm; we have a great tide to stem, a great battle yet before us. We must have no religious test for anything. Get ready for a strong fight.

Sincerely yours, MATILDA JOSLYN GAGE.

GREEK AGAINST ROMAN.

Last week we received an inquiry from a subscriber who desired to know which was the older, the Roman or the Greek Catholic church. We answered the question according to the best light we enjoyed and then referred it to the bishop of the Greek church in this city, Brother Vladimir. The following is the reply. It is addressed "To His Honor Mr. G. E. Macdonald," and says:

C. Pahugucko, 20 Sepemb, 1888yr.

DEAR SIR: In answer to your question concerning the comparative antiquity of the Greek and Roman churches, I will present the true historical facts as opposed to the theological theory of the Roman-popish priests. Behold:

1. The first ecumenical council of the apostles (as you may see from the fifteenth chapter of the Acts of the Apostles) was not held in Rome, but in Jerusalem.

2. The first bishop, successor of Jesus Christ, was Jacob of Jerusalem. He was also president of the apostolic council, and his last words upon circumcision and the Jewish rites decided the question; all the apostles and St. Peter obeyed him.

3. All of the apostles wrote their gospels and epistles in the Greek or Hebrew language. Even the epistle of St. Paul to the Romans was written in Greek.

4. Three centuries of early Christianity knew no Latin Bible, all scripture being written in Greek, except a little in Hebrew.

5. The apostles, preaching in the Roman empire, spoke in the Greek language. St. Peter, after departing from the church of Jerusalem, was bishop of the Greek town of Antioch. During seven years afterward he preached and lived much in Egypt, with his disciple Marcus [Mark?], and both founded theological schools in Alexandria.

6. Only at the end of his life was St. Peter dragged to Rome to meet the death of a martyr.

7. Neither was St. Paul a bishop of Rome, but, like St. Peter, near the end of his life he was brought to Rome for trial and painful death. Church history does not know precisely who, during the first century, founded a Christian church in Rome. Peter and Paul found there an organized church, because many Christians of Palestine fled from persecuting Jews to the capital of the world, and, preaching the gospel, founded a church. In that time of fervent Christian zeal all Christians were missionaries.

8. All the twelve apostles and the disciples of Christ founded churches in the East, and Paul, Peter, Andrew, and Marcus in the West, but no one of them was the founder of a church in Rome. We have St. Jacob of Jerusalem, St. Peter of Antioch and Alexandria, St. John of Ephesus, Sts. Paul, Luke, Timothy,

Titus, and many others, founders of our churches in the East; and recent orthodox bishops of Greece, Russia, Servia, Turkey, Bulgaria, Montenegro, Roumania, Egypt, parts of Asia, Japan, and America, are true and uninterrupted successors of the apostolic founders of their respective churches; but no one knows from whom the first bishop of Rome received consecration. Doubtful tradition says that Clement, the second bishop of Rome, was consecrated by the hand of St. Peter. Nobody from the apostles, for a long time, lived at Rome; and for this reason, the mere tradition of the Romish church is unworthy the name of historical truth.

The church of Rome fell into many errors, became apostate from the faith of the true apostolic church, and in later days has invented doctrines too monstrous for the human conscience, as witness the dogma of the infallibility of the pope, a heresy that gives to a single man the power of God in church affairs. The errors of the Roman church sprung up because the Western community of Christians never had the apostolic tradition in the true sense of the word. The center of true Christian conscience was with the Eastern Catholic church.

Behold, the first ecumenical council was held in Greece, at Nicea, and there was no pope of Rome. Other ecumenical councils have been held in Greece, without the presence of popes, but with the holy ghost, who, we hold, lives only in the true orthodox church of our savior and apostles, and who alone makes decisions on religious questions infallible.

Now our true Catholic orthodox church governs by four patriarchs east of Jerusalem—Antioch, Alexandria, Constantinople—and the holy synods of Russia, Greece, Athens, Servia, Bulgaria, and Montenegro. We have many orthodox potentates, the emperor of Russia, and kings and dukes. They are all sons of the orthodox church and obedient to her laws and customs.

Different countries and potentates belong to our church, with about one hundred million believers, but the unity and autarchy in orthodox churches are perfect, because the power to govern rests not with man, who is sinful, but with the holy ghost in the councils, who there makes decisions, in matters of salvation, that are infallible, as in the councils of the apostles. The head of our church is Christ; we have no pope, no emperor as lawgiver in faith except the savior.

In that unfortunate affair, the apostasy of the popish church from the orthodox faith, the best and most impartial judge is the history of the church. That is the true basis for a rightful decision of the question. If any church keep without corruption the apostolic faith and the constitution of the seven ecumenical councils, that church has divine right to excommunicate all sects and communities if they become apostates from the order of apostolic institutions.

As long ago as the ninth century the papal community began to rapidly apostatize from the apostolic ideal in governing church affairs. Church councils at length lost due power, and the pope of Rome became the despotic governor in all spiritual affairs of the Western Christian communites. Among the good popes there were heretics, anathematized by ecumenical councils, and sinners in faith and morality. The Western church, up to the time of the Reformation, was the obedient servant of the popes, and committed errors with them both in faith and morality. (1) By order of the pope and Emperor Charles the Great, in the orthodox creed, *filioque* (and from the son) was introduced against ecumenical law, and is still recognized by the pope. (2) "Purgatory" was invented by the popes. (3) Indulgences were also invented. (4) The apostolic institution of the fast on Friday was transferred to Saturday. (5) All clergymen were prohibited from marrying. (6) The pope became secular sovereign and murderer of the guilty and innocent alike. (7) The pope approved the profligacy of his friends the Jesuits. (8) Invented the "immaculate conception." (9) The latest dogma of papal infallibility, etc.

Such teachings are unknown to the apostolic orthodox church. You may thus see clearly that the popes and their subservient communities are apostates to the ancient Catholic faith.

Historical facts must teach you that the Eastern orthodox church was the mother of the Western. The pope of Rome, proud, overbearing, and wealthy, showed to Eastern Christianity the daughter's intention to rebel against the law of the mother. In such a case every mother has the right to banish the impenitent daughter from her house, but all mankind agree that the daughter cannot excommunicate the mother if the latter be in the right before God and man. The Romish organization has been excommunicated by the orthodox church because it was seen that antichristian spirit was ruling the papal hierarchy. And the true church was not mistaken, for after excommunication, in the tenth century, and during many hundred years the abuses of the popes covered Europe and nearly all parts of the world with blood and dissension.

In my missionary work in Japan, and traveling in India and different parts, East and West, I myself experienced that domineering and persecuting spirit of the Roman-popish clergy. For one example: In the Island of Ceylon (south of India) I called at a large Portuguese Jesuit institution and asked the privilege of seeing it. The chief of that institution in Colombo was very rude in his conversation with me, saying, "You are a rebel against the pope." He berated me much and showed me nothing. I answered him: "History says that the popish church is daughter of the Eastern orthodox church, and a rightful mother cannot be a rebel against her daughter, if she banish her for disobedience; but all nations agree that the unruly daughter is a rebel against her mother and may be punished if she will not make herself poor in spirit, and penitent."

Eastern patriarchs in a letter to the pope (1844) called him the first protestant against the authority of divine law as held by the orthodox church, and predicted that popish errors, current a the time, must disappear like the widespread Arianism in the fourth century, and that the unchangeable apostolic truth of the orthodox church must fill all the world with joyful unity of faith and morality. There must be one true church of the Christians, and all communities at variance with her in dogma and canon of morality are excommunicated by her and cannot be called churches, but sects, no matter how large they are.

You will now understand that the Greek church is mother of all other churches, and had divine right to excommunicate disobedient Christians like the pope and his clergy. I have the honor to be Your obedient servant, VLADIMIR,
Bishop of Alaska and the Aleutian Islands.

VOLTAIRINE'S LETTER.

My trip to Philadelphia was closed with a visit to the House of Correction, where religion is the only thing that is paid for; the Zoological Gardens, where the beasts of earth and fowls of the air are represented, two after his kind, and one can get a slight idea of the necessary size of Noah's ark and the amount of work the Noahs had to do in caring for the animals; the huge establishment of pious John Wannamaker, who pays $3,000 for Munkacsy's "Christ" and gives his clerks from $3 to $6 per week for standing behind a counter; the United States mint, where good silver is turned into poor money; Independence Hall, where there is considerable hall and not much independence; the Art Museum, Academy of Design, Memorial Hall, Horticultural Hall, Public Buildings, etc. Nor ought I to omit the hour spent in the Independent Church; the Rev. Mr. Mangasarien (don't know whether that's the proper spelling—his name is 'Greek' to me) announced a prayerful hymn, the choir sang, and then (consistency, thou art a jewel) he gave as pure an Atheistic lecture as ever fell from the lips of man. This gentlemen deserves credit, for he left one of the best paying positions in the city; resigning hell and the Presbyterian pulpit at the same time. He would do better, though, to quit the hymn singing, and join with the practical issues of united Secularism.

The 10th of June I once more had the pleasure of addressing the Pittsburgh Secular Union, and it is a real pleasure to meet this true-hearted band who have fought so steadfastly for ten long years. I hardly think the people of the broad, free West can realize how much that means. It is not quite as bad as Philadelphia—one would need to go to New Jersey and Delaware for that—but the press, the public school system, the business interests are so interwoven and bound in by "church and state" that the whole population is absolutely church-begotten and priest-

ridden, and it is my solemn conviction that the hard work done by Liberals in times past and present is all that makes it possible for a Freethinker to live in it. Not but that its natural advantages are great. A more picturesque scenery, more blooming heights, more glowing skies, more sylvan streams can nowhere be found than in this most sylvan land of Penn; and many times have I marveled that where there are mountains there can be churches. Many times have I dreamed of what the natural man might possibly be if all the gods, and all the ghosts, and all the superstitious fears whose seeds, sown by ignorance in the minds of men, have been ripening and falling through all the ages, if all these beliefs in things we know not of were hidden away from his reach and only the pure knowledge of the absolute were taught him, what would be his dreams of the perfect, vested in these surroundings, by the magic coloring, the majestic grandeur of these cloud-wooing, time-defying hills. There is something so woefully incongruous in the combination of a mountain chain and a slave chain. Yet the vast majority of these people, and more especially in the country is this to be remarked, are slaves to such superstitions as, nurtured in the bosom a century gone, might properly grace the effete monarchies of the old world; but which to one who has heard from childhood up that this is a free country, and believed it, jar on the sensibilities like the harsh grating of a prison hinge. It is all very well for one to sit down on his own little plat of ground and say, "What's the use of quarreling with the churches? I've got all the liberty I want; it's a free country;" but when he gets up and runs around and finds he has chains on his legs, chains on his arms, chains on his pocketbook, chains on his brains, and very fortunate if he does not have chains round his neck, he won't go very far before he learns that the free country is a big cell where the other end of the chains all fasten in one staple—the God-idea.

One can't help but be amused at times by the obstinately argued fear of such men as O. S. Barrett, S. M. Bayard, and other Solons of like ilk, who are so afraid that woman's suffrage is going to make Christ the king of the United States. Why, bless you, gentlemen, Christ is the king; and if you had seen such able representatives of the voters of this country as I have, if you were familiar with the stolid faces of the coal miners of Pennsylvania, or the iron miners and the copper miners of Northern Michigan, toiling out a lifetime underground, draining the flaccid veins of their poverty to pay the taxes on the village lot the priest has picked out for them in a country no one ever saw, and reward the intelligent politician for making laws whose advantages to them are equally invisible; if you had conversed with these devout individuals who vote for King Christ and the Republican or Democratic candidate every election, gentlemen, I don't think you'd have so much time to waste on the terrible probabilities of the female voter. It's just a little out of place to cry out against Francis Willard, when you people who have assumed the right to dictate what laws we shall observe, without consulting us, have voted God in and kept him in for more than a hundred years. It would be in a little better taste for you to reform on yourselves before you assure us of our incompetency. You would render a far greater service to your cause if you would devote yourselves to discovering a remedy for the ignorance in your own church-cursed ranks, instead of following in the footsteps of your Christian brethren, and creating a terrible future to frighten yourselves with.

This digression was called out by the recollection of a certain audience of devout Christians who listened to my lecture on "Convent Life" last June. Through the kindness of Mr. John S. Byers, who is one of the most original thinkers I ever met, I occupied a platform at Weaver's Old Stand, some six miles from Greensburg. Such was the piety of these men and women that when they discovered what I was talking about (which owing to lack of perspicuity on my part, or obtuse comprehension on theirs, was not until the very close) they deserted almost in a body, during the recitation of Charles Stephenson's "Our Father in Heaven." Perhaps the discovery was owing to the little American Secular Union tracts which were distributed in the audience. At sight of Colonel Ingersoll's name down went the tract, and a look of pious terror spread over each separate countenance.

In such abhorrence is Freethought held that Mr. Byers, whose Agnosticism is outspoken, deemed it politic to keep himself entirely in the background, in order not to "scare the game." Yet to him alone belongs the main credit of this endeavor to enlighten the believers. No, not alone; kind old Mr. Null, who so hospitably entertained me at Greensburg, and my generous host and hostess at the Stand, are brave, true, honest thinkers; aye, more than that—doers; and they too deserve the tribute of grateful thanks.

En passant, it will not do to forget Mr. Byers's explanation of the inspiration business. It is as original as the man himself, and will serve to illustrate his quaint method of settling a Christian. Said a pious neighbor one day, "Our law was revealed to us by inspired writers."

"So? Well, what's to inspire?" Of course the usual answer followed. "Oh, no," says this unique thinker, "to inspire is to draw in your breath. An inspired writer is one who breathes, who lives. An expired writer is a dead writer. Certainly it was written by inspired authors." Dictionary students will observe the merciless correctness of this interpretation. "If you say anything about us, just tell them we are plain and homely folks," said my modest friend at parting. "Plain and homely folks." Ah, but I wish there were more plain and homely people in this world like them.

I had expected to lecture at Connelsville, where a number of Liberals had resolved to organize; indeed, they had an excellent impetus given them by the Christians, if they had any bumps of combativeness, as they endeavored to prevent the Freethinkers from securing a hall, and in various other ways made themselves religiously obnoxious. But I am afraid it was a case of

> "The king of France and four thousand men
> Drew their swords, and—put them up again."

The great trouble with many of our people is a disposition to leave all the responsibility to one or two, and of course failure is the inevitable result. One or two can't fight the battles for all the rest.

The lecture season at Pittsburgh closed on the seventeenth of June, and the following Sunday Thomas Paine Camp Fraternal Legion, assisted by the Secular Secular Society, had a grand boat excursion down the Ohio. There are scenes of wonderful beauty on these rivers, when the perfume of summer goes floating by, when bright-winged things come fluttering through the air, when sweet arboreal harps, touched by the minstrel wind, vibrate through their green frames and their sunshine strings quiver in low response. At Davis's Island Dam, the volume of the river breaks and falls. The gold light upon the brow of the falling water glances off as an arrow shivered against steel armor, and below the churning foam the music rings like the song of the "Magic Flute." The little ripples come dancing away like children laughing in their glee, and the laughter and dance got catching. Our young folks (and some of the old folks too) who would just as lief be natural on Sunday as any other day paired off, cleared the floor, and then measured the boards with their feet. Not being initiated in Terpsichorean mysteries myself, I looked on, and gruesomely wished I were.

There were lots of good things to eat on board—they don't require initiation to understand—and we feasted and speechified and laughed and made merry, as picnic parties are wont to do.

The following Tuesday I said good-bye to Pittsburgh, ticketed myself to Ashtabula, spending a pleasant week with "Ethical Culture" friends, then accepted the inevitable (my old enemy the Lake Shore road) to Cleveland. A visit to the Garfield monument, in that beautiful Lakeside home of the forever quiet, where the green mounds roll like broken waves at your feet and the blue waves roll like broken mounds in the distance, where the last peace, pausing before each sleeper, has kissed him silent and left him so, has left with me a never-to-be-forgotten impress, a softened memory whose perfume is like that of a pressed flower.

Mr. S. F. De Jones, who had the kindness to show me the different points of interest in the Forest City, is like a fish out of water. He is one of the radical Radicals, and the present inert condition of Liberalism in Cleveland is not a very bracing atmosphere for an enthusiast.

The trip up Lake Erie—it was grand. First the nightfall, the stars, the shadows, the plashing water, the long, trembling, wavering, trailing wake. Then the soothing sleep, the light touch of dawn upon the eyes; the gathering clouds, the thunder rolling over the watery floor, the flashing caps, the snake-like glitter of the coiling waves, the rushing of the rain; the red light shimmering through the dying storm, the gray turned azure; and then, as hope still shines through sorrow, as love still woos through coldness, as liberty still bursts the best forged links of tyrants, glorious, grand, vibrating, irresistible, over the green waters of Lake Erie the morning broke! VOLTAIRINE DE CLEYRE.

A Letter from Ukiah.

To the Editors of Freethought:

On a recent Sunday evening, in Reed's hall, Elder Sharard, our Campbellite Christian minister, gave us an excellent temperance lecture principally from a scientific standpoint, illustrating the ravages of alcohol on the human system, from its incipiency through all its varying stages—from the first beginning of the moderate drinker on down step by step to delirium tremens and an untimely grave.

His experiment by the application of small portions of alcohol at intervals to the albumen of an egg, was admirably well performed; the first draft simply thickening the egg slightly, each succeeding draft perceptibly increasing the cooking or hardening process, until the whole mass was pretty thoroughly cooked; thus in a striking manner representing the gradual, but sure, cooking and hardening process on the brain of the habitual drinker, the brain being largely albuminous and the effect of the alcohol on the brain quite similar to that on the egg. The elder being a fluent speaker and handling his subject in so masterly a manner, could not fail to make a good impression on his audience. Notwithstanding, I could but smile and in my own mind take some exceptions to a remark or two in the introductory portion of his lecture. In speaking of the progress of civilization, from the early centuries, he alluded to the different important discoveries and inventions of those times, each one marking a decided upward or elevating step in the progress of civilization—especially the invention of the printing-press. One of those important epochs enumerated by the speaker was that in which Peter the Hermit was the conspicuous leading spirit, namely, the holy crusades, for the purpose of rescuing the sepulcher of Christ from the hands of the Infidels, in which Peter, the crusade orator, with his ardent and vehement oratory, fired the Christian heart by the most extravagant promises and inducements to those of the faithful and all who would join in the ranks and take an active part in rescuing the sepulcher of Christ from the unholy hands. All those joining in the conflict were not only indemnified from all loss, but from all the claims standing against them for either debt or crime they were effectually absolved, and even those killed in the conflict were insured a safe passport through the gates of Paradise. The speaker unreservedly condemned these extravagant propositions as rewards, but had no word of condemnation for the war; it, he thought, was all right. Neither did he attempt to enlighten his audience as to the character of those infidels in possession of the empty sepulcher of Christ. This, whether or not for a purpose, certainly was a very grave oversight; as the unthinking or unread hearer is left to draw the conclusion that these legions of infidel warriors (whether rightfully or not) through conquest, in possession of the prize, are Infidels of the same character as Bolingbroke, Voltaire, Paine, and Ingersoll; whereas, if prostrate prayers five times a day will pass for a criterion of religious devotion, these infidels discount Christians in general by a hundred per cent, not excluding Brother Sharard himself. Now it would have taken but a few sentences to have set the minds of his audience right on this point, and while in the explanatory he could in a few brief sentences have informed us that both contending parties in this holy crusade were not only devoted religionists, but that they mutually anathematized each other as infidels. As somebody has said, Mohammed first coined this word for the Christians' benefit. Then, in beating up for volunteers, no doubt these Mohammedan infidels had their Peters and their Pauls, with their vehement eloquence, to fire the patriotism of the Mohammedan heart in defense of their possessions, and no doubt they were authorized to offer as high bounties and premiums to their recruits as the Christians dare offer. In all probability they could distance their adversaries as far in this particular as in their devotion and prayers.

Then another query. Why should Brother Sharard consider the empty tomb of Christ of so much value that he could indorse this series of nine different crusades, extending over a period of 177 years, with the sacrifice of millions of lives? For wherein is the superior value of this empty tomb over that of Lazarus or any other beggar. And again, why should he have the effrontery to condemn either party in this deadly strife for offering their respective recruits indemnities, bounties, and premiums, or even complimentary tickets as sure passports within the gates of the golden city? Is not Brother Sharard preaching on this same strain every Sunday, just as surely and as confidently as those Mohammedan infidels, or even Peter the Hermit? "No remission but by the shedding of blood," this at least implies remission by the performance of the act; and again, "He that believes and is baptized shall be saved, and he that believeth not shall be damned." Is not this offering a premium or indemnity on the act of belief? But I await the next lecture for further elucidation and harmonizing of the questions involved in the holy crusades.

Ukiah, California, T. McC.

Professor Seymour On the Trail.

To the Editors of Freethought:

Sunday, Sept. 2, we were loaded into a "one-hoss shay," and bidding our host of the Pacicfic House at Oysterville a "Freethinker's farewell" of "may good bless you," we were driven out some rods into this rightly named Shoal Water Bay—for at low tide it is two-thirds a bare sandbar and looks very much like the sand plains of southern Arizona. After getting out to deep water, say three feet deep, we came to our ship, called the Plunger, simply a small sloop or fishing boat, that was to carry us to our next point of labor. The wind and tide being right, we were quickly gliding over the "oyster farms" that seem to occupy one-half of these shallow waters, judging by the stakes set out to indicate each man's claim. This oyster farming is something new to me and, likely, will be interesting to many of your readers. The natural oyster beds are in the channel where the water is deep; the oystermen go out when the tide is out and "spoon" them up with immense spoons, tongs, etc., and take them to the shallow places that are bare when the tide is out, and spread them carefully, or plant them, as they call it. They wait patiently for these little fellows to grow and become "phat;" then, when the tide is out, they hire Indians, children, and sometimes women, to pick out the big fine ones, those that have about got their growth, and put them into gunny sacks, and thus they are shipped to Astoria, Portland, and San Francisco, and perhaps East. They are worth, here, about $1 to $1.25 per bushel, shells and all. Men are getting rich here at this rather easy labor, but there is considerable danger of loss; for instance, I was told by several that they often lost five or eight thousand dollars' worth, in fact, their whole plant, by a severe frost when the tide was out, thus freezing to death the whole "herd." This often happens; they lose the whole season's labor and there seems to be no way to prevent it, as this kind of stock can't be driven in of cold nights to good warm stables for safe keeping, the Noah story to the contrary notwithstanding. Every "biz" has its troubles and sorrows, even the intinerant lecturer in his half gipsy life.

We, the "jolly doctor" and myself, reached the "city" of Bay Center, some twelve miles from Oysterville and across the bay, all in good shape, and soon were billed for a lecture the same evening, in the school house. This is a very religious place and the inhabitants are said to be nearly all preachers, but we had the house crowded full; the best of attention was given and no exceptions taken to our line of thought, which was radical and very unorthodox. We gave only two lectures here, as there was a deficiency of the filthy lucre when the hat came back from its collecting tour, and we did not want to jump our board bill, so left on the steamer Volga for a trip up the bay to this place. They have some fine oyster farms near Bay Center, also a large cannery for canning salmon. The cannery runs two steam tugs around the bay each day, collecting up the salmon caught by the hundreds of fishermen in their nets, traps, etc. We stopped with Brother Bush and family, the leading merchant and postmaster of the place, as there was no hotel. They are a splendid family of finely educated and refined people, but we had to "attend prayers" morning and night, and wait, until the "grub" all got cold, for Brother Bush to get God to bless their little oysters and sich. This was trying to an Infidel's nerves, to say nothing about his stomach, but we were raised that way, so it did seem a little like old times to have God

with us looking after our multitudinous wants. At any rate, we felt blessed along with this splendid family of humble Christians. May the dawn of intellectual liberty soon shine over their beautiful but dreadfully orthodox home, is the prayer of your humble servant. After my last lecture there a very large, animal-looking man was called out to have his character read. I found him very full just forward of the ears, with a very large coarse neck, and told the audience he was a great lover of the feminine world and yellow-legged chickens, which took the house down. After we went home Sister Bush scolded me a little, saying, "He is our Congregational preacher." Thus "murder will out" when the phrenologist is around. Here at South Bend I have given five lectures in their neat hall to good and intelligent audiences. This is the principal point on the bay and has a very large mill, docks, warehouses, etc., all situated at the mouth of the Willapa river, Pacific county, W. T. Small steamers are continually coming and going, and occasionally ocean vessels and steamers come in. There are no roads in this country. All travel is by water in skiffs and sail boats, tugs, etc. The country is so terribly rough and so densely timbered that it is almost impossible to make a road from point to point. There is any amount of government land here yet and fine timber on it, but how to utilize it is the question. Sometime, of course, it will be done, but there are very few settlers here yet compared with the room there is to give all a farm. It costs from one to two hundred dollars to clear an acre for farming; then here, near the coast, they cannot raise either small grain or corn, only hay, vegetables, and fruit. Lumbering, fishing, and oystering are about all there is done. Some bear and deer are killed; sometimes a whale drifts ashore; a shark was caught here a few days ago—tangled up in a fisherman's net—that measured 17 feet in length. Good place this, to go in bathing for your health. His teeth, I mean the shark's, were eight inches long. This is a fish story, but is vouched for as true. There are no liquors sold here nor at Bay Center, the first places I have lectured in, on this coast, where the accursed stuff has been kept out. Alcohol is the demon of this coast. It has such a hold everywhere that it is almost becoming popular. Oh, for the time to come when it and its twin sister, superstition, shall be buried in one common grave forever.

I met here that solid Freethinker and old-time Liberal, Dr. James Hayes, who has lived here for thirty years and has a beautiful home, on the banks of the Willapa river, where all is peace and comfort. The doctor is over 70 years old but hale and hearty, and is not afraid to strike a blow for universal mental liberty and the death of superstition. He was one of our best allies in getting up our lectures here. The doctor soon became a subscriber to "our paper." Our home here has been at the Foster House, one of the finest kept hotels on the Pacific coast of Washington Territory. Mr. Foster is a thorough-going Liberal, and showed it by ordering FREETHOUGHT. May his house ever be full, is the prayer of the Infidel. Judge Skidmore, another tall cedar from Lebanon or Missouri, it matters little which, took us yesterday—the skeleton doctor (he only weighs 240) and myself—in his pleasure boat some two miles up the "lovely Willapa," to his country seat to have a few days' rest from the never-ceasing round of the itinerant lecturer's life, and to become acquainted with his family. We found a most beautiful home, the yard crowded to repletion with flowers and fruits, and all that makes life enjoyable. The everlasting mountains with the dense forest of the giant evergreens come up close to his cozy home on one side, while the tide-waters from the ocean often sweep the bay and river to his very threshold. Everybody here travels by skiff, and they often tie their "team" to the doorstep of their home; a fine team, too, it is; it needs no feed or bedding, but is ever curried and ready lor a "trot" on the rolling deep. The judge has lived here nearly thirty years, has only two or three acres cleared, but has many acres of tide-lands for hay and pasture, which are very valuable. We had a rousing time, and found the daughter and son cultured and refined although living away out here in this wilderness of hills and woods on the borders of the sunset land. We left them as the sun was dropping 'neath the distant sea, with many a kind good-bye.

D. C. SEYMOUR.

Is Controversy Dangerous?

NUMBER IV.

The attitude of the Christian church in regard to debate is peculiar. Controversy, the Christian observes, does not win converts to the church. If it did, he would pay his money as freely to sustain debate as he now does to uphold revivals of religion.

If free debate would win the rising generation over to the church, even to the meagre extent of religious revivals, the Christians would encourage debate as a means of grace. But the mass of Christians inveigh against it. Christian victory, then, does not lie in this direction. Christianity is surrounded to-day by more open enemies than ever before in its whole history—controversial enemies—who are convincing mankind that the Christian system is untenable; that its teachings are inconsistent, "flat, stale, and uprofitable;" more, that Christianity is positively immoral. Whether these allegations of the rapidly increasing Infidel hosts are true or false, the fact remains that tens of thousands, every year, are convinced that the allegations are true, among them thousands who once devoutly believed in Christianity, and who have been captured by Infidel arguments. Infidel appeals to reason and the Infidel's willingness to abide by the "test of free discussion" are winning more converts to the Freethought cause than the church is gaining in membership. *Ex parte* efforts by the pulpit are rapidly losing their force over the minds of the people. Whatever victories the pulpit may have secured in bygone generations, it cannot be disguised that the Christianity of our time looks upon controversy as its most deadly enemy. It is a notorious fact that very few Christians have confidence enough in their own system, with all its prestige of age, wealth, fashion, schools, colleges, and churches, to place it side by side, in fair contest, with its rival power, modern Infidelity, which, unlike Christianity, is extremely fond of debate and esteems it its best friend.

It has been the custom for clergymen to represent that Infidel arguments are easily demolished. Safely behind that rampart of superstition, the pulpit, which, by common consent, is the "coward's castle," the Christian clergyman's refuge, stands the "defender of the faith." He hopes to destroy Infidelity with exclamations of horror over the amazing progress of doubt and skepticism. Rarely, if ever, is Infidelity fairly represented in the pulpit. This reason, alone, is sufficient to sustain the demand which Freethinkers everywhere make, that Christians meet them on a free platform where there can be a fair, courteous, dignified presentation of *both sides*. This is the only way that Infidelity can be vanquished. If Christian advocates can overthrow it in a joint oral debate we are willing that every commnnity in the land should witness its discomfiture.

Such intellectual conflicts, although frowned upon by the church in general, are encouraged by the people, who instinctively love fairness. If Christians were as willing to have both sides of religious questions discussed as they are to have one side preached, Christianity might obtain a prestige which it can never win while cowering in abject fear in the dread presence of controversy; never, while it shows a face blanched with moral cowardice.

W. F. JAMIESON.

Monte Vista, Colorado.

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S. P. Putnam will lecture at the following places returning from the East:

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M'nt'n Home	Idaho,	Nov.	2	Pasco	"	"	22–23
Boise City	"	"	3–4	Portland	Or.,	"	25–26
Emmetts	"	"	5–6	Vancouver	W.T.,	"	27–28
Pendleton	Or.,	"	8–9	No. Yamhill	Or.,	"	29–30
Walla Walla	W. T.,	"	10–11	Scappoose	"	Dec.	2
Spokane Falls	"	"	14–16	Snohomish	W.T.,	"	8–10

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, care of E. A. Stevens, 241 Wash ington Boulevard, Chicago?

"THE Relation of the Sexes to Government" will be discussed by Prof. E. D. Cope, in the leading article of the October Popular Science Monthly; the differences between the two schools of hypnotizers will be set forth by Dr. Christian A. Herter; Mr. Robert Mathews will give a thoughtful view of our social outlook; "Spiders and their Ways" is the title of a generously illustrated article by M. Emile Blanchard, a French naturalist; and a paper is to appear on "Man in Relation to the Lower Animals," by Prof. Edwin Emerson.

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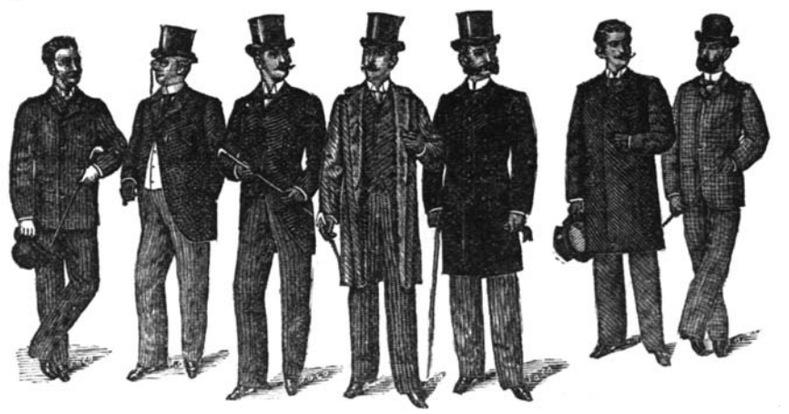

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SAN FRANCISCO, - - - - OCTOBER 6, 1888

SECRETARY E. A. STEVENS's tabular statement in the Truth Seeker of September 22 shows that in the Southern Division of Chicago there is $4,526,000 worth of ecclesiastical property which escapes a public tax of $4,526. The people who do not attend church bear the burden with extraordinary meekness.

Two of the five members of the Utah commission have filed a minority report with the secretary of the interior. They say: "We are thoroughly satisfied that the work of reformation in Utah is progressing rapidly, and that it will soon result in a successful issue without resort to legislation that is proscriptive of religious opinion. Our view may be epitomized in a few words: Punish criminal action, but religious creeds, never."

THE Christian Independent, erstwhile the Rev. George Sweeney's paper, has no end of tribulation. Sometimes the paper appears and sometimes it does not. Just now its whole plant is in the hands of the sheriff of Alameda county, subject to the order of the court in the suit of F. W. Smith. The Independent has been involved in difficulties from the start, and in spite of its piety the Lord has never prospered it. The way of the transgressor is mountainous.

A DISPATCH from New York to the Examiner says that Colonel Ingersoll will not enter the campaign as an orator under the auspices of the Republican Committee. These words are attributed to the colonel in answer to an inquiry: "I am not going to make any political speeches. My tongue is a free one, and there wouldn't be any use in trying to fetter it. I should say just what I believed on all the phases of the campaign, and that doesn't seem to be desirable; or at all events, it is not desired."

Two men have turned up within the past few days both claiming to be the messiah. One is Mr. Lewis Greensdale, who calls himself Lewis the Light. He was ejected last Sunday from Talmage's Tabernacle for announcing himself the savior of the world. He also entered another church, requesting to be shown to a seat, and was given one on the front doorstep. The second is Mr. A. J. Bogatsky, of this city, who thinks if Dr. Messing of the congregation Beth Israel had done his duty the world would have come to an end last week Thursday and he would have demonstrated his messianic mission by saving all the Jews as the chosen people. But saviors are not now appreciated. Mr. Bogatsky was committed to the Napa Insane Asylum, and the papers dismissed his case with the old familiar headline, "Crazed by Religion."

THE movers in the Chinese exclusion act seized a favorable opportunity when they selected the present era of political activity for the birth of the bill which President Cleveland has just signed. If the bill had proposed the expulsion of all natives of China from America it would doubtless have gone through with equal celerity. Both parties desire the California electoral vote; they want the laboring man's vote, and they will make pets of California and the laboring man until after the election; then look out for amendments, reconsiderations, and a general disregard by Eastern politicians of the interests of this coast, and by all politicians of the interests of the workingmen. The exclusion bill is a war measure, and both parties claim the credit of enacting it; yet sober-minded men, while they admit its value, do not hesitate to say that the motives which urged its passage are not of the sort that animate the true statesman. Nevertheless, let us be thankful for the bill, though it comes a quarter of a century late.

NEWS AND NOTES.

It was almost raining when Mr. Redfield and myself set forth for West Union, Sunday, Sept. 16. Evidently the equinoctial storm was endeavoring to give us a benefit. Now and then, however, the sun struggled forth amid the vast array of clouds, and blue patches were seen, and so we could hope for fair weather. Half way on our route is Fayette, where the Methodists have a college, and tired retired ministers love to congregate, and so it is a wonderfully pious place. It only needs that the clergymen play on harps to make it a typical orthodox paradise. Fayette is beautifully situated, and it might have been a flourishing burg had not this priestly shadow rested upon it. But it's no use; theology is the death of any business. A brood of clergymen hatch nothing but stagnation, and so Fayette is gone by the board. A solemn stillness pervades it. As we hear the bells ring, one might remark, "Hark from the tombs a doleful sound." However, the theologians don't have it all their own way, even in the shadows of the sanctuary. The Infidel is about with the telegraph and the lightning rod, and the sparks fly, and the radiance of earth dissipates the gloom of heaven. Our good staunch advocate, Daniel Davis, is here, and for many years has been a thorn in the side of the church, and its members haven't felt comfortable at all. Their foundations have been sadly shaken by the presence of unbelief. They would like to crucify the "heretic." Mr. Davis, however, was made one of the city officials, in spite of them, at the last election. The people have a mind of their own and the rule of the priest is gone by, but the struggle is not over.

Whenever there is a chance the ecclesiastics put on the screws. Every tradesman who comes to Fayette must belong to the church, or he won't sell any goods. He may charge more for his goods, but he must put in a prayer or two and the extra price is cheerfully paid.

We stayed an hour or so in this citadel of Methodism and had a chat with friend Davis, Dr. Forbes, and some others of "the big church." I am sorry to report friend Davis on the invalid list. Some months ago he received an injury to his ankle which has kept him somewhat confined. He is now recovering. Mr. Davis is one of the old settlers and has always been "on the square" for Liberalism. Whenever the preachers tackle him they come out "second best."

About noon we arrive at West Union. The mists don't clear away and the casual sunshine seems to make little impression on the heavy masses of cloud. But there is plenty of sunshine in the home of J. F. Smith, where Mr. Redfield and myself are welcomed. There is not a cloud of superstition in the blue sky of Freethought that arches this home amid the golden harvest land. Mrs. Smith, Miss Ella, Miss Jessie, Miss Gertie, are all clear-headed Secularists, and I am not at all afraid of woman's voting so long as her intelligence is thus demonstrated. I suppose political slavery makes ecclesiastical superstition. I don't believe the women of this land will vote half a dozen times before the majority of them will be Freethinkers.

Mr. Smith has a beautiful farm about a mile from West Union, and it is a delight to visit these broad and rolling acres, where one has a sense of roominess as if upon the vast ocean. Sunday afternoon and evening I lectured at Zigler's hall. It began to rain about dark and the threatening weather kept many away, but friends were present from quite a distance—H. F. Dean, D. S. Richards and son, and E. M. French, of Castalia, seventeen miles off, and Dr. Forbes and Mr. Harrison, of Fayette, helped to swell our forces, and the camp-fires were bright, notwithstanding the frowns of nature.

Our venerable and ever-active president of the Fayette county Secular Union, John S. Brewer, returned from his trip East just in time for the lectures. I am in hopes he will attend the Pittsburgh Congress with Mr. Redfield. Notwithstanding age, he keeps in the front. He was once in the church, and a worker there, but his very sincerity of conviction forced him at last to pass the bounds of the creed. It is a pleasure to meet one who in the evening of life sees

> "The light about to gleam,
> The fount about to stream."

Monday I pass in the hospitable home of Mr. and Mrs. Chas. Woodward. These are generous friends and make the path of "the pilgrim stranger" a happy one. They are full of humanity, and believe in this world with joyous good will.

Monday evening I lectured again to a fair audience. The overhanging clouds, and "things too numerous to mention," no doubt kept people away.

Mr. S. B. Zigler is a representative citizen of this place and an ardent Freethinker, but if the churches want a little help now and then in the way of a lecture, he has too much kindness to refuse. Mr. Zigler has traveled extensively in Europe and Palestine, and can give a very interesting discourse, and, although he doesn't mix any theology with his descriptions, the Christians delight in his pictures of the "Holy Land." T. D. Reeder belongs to the "stalwarts" and is not afraid to be at the front always, be there few or many at the post. So West Union has the "heart of fire" in it, if not the outward appearance of triumph. "Providence" was against us this time, but "providence" is as changeable as the winds and next time may blow the other way. None the less, however, does the spirit glow with meeting these noble allies who will keep "marching on."

Messrs. Carpenter, Sturgis, Ainsworth, Wallace, McClintock, are also among our friends here. Luther Thompson, of the ancestry of Freethought, brings youth to the veteran host.

Tuesday morning, the equinoctial still flying about, we visit Mr. and Mrs. Edward Gleason, who superintend the county Poor Farm. This is about five miles from West Union. There is a farm of four hundred acres and it makes a lovely haven for the waifs of humanity. But oh, what waifs! What tragedy in these forlorn aspects of human life! It makes me shudder to think of what might be in the transitions of fate. Some of these were once in happy homes, the world bright and sweet about them, and now they are in a living grave—worse than death. Our friends, Mr. and Mrs. Gleason, give them the gospel of simple humanity, of real help and sympathy. The preachers very seldom come to give any consolations, and if they do they seem to be afraid to enter the portals. Perhaps they feel the hollowness of theology in the presence of actual suffering. The fair eyes of science only can give light and comfort to the darkness here.

We strike Maynard when the sun is shining forth, and all the clouds are gorgeous. Maynard is a lively place. There is a fine country about it, and the people have considerable enterprise. They have established two creameries on the co-operative plan, which are flourishing. Thousands of pounds of butter are made yearly, and the farmers get the best prices going, without paying high salaries to officials. Here one problem of labor has been solved for the benefit of the working people.

Mr. E. Frost, E. D. Godfrey, Thos. Barnes, Mr. Snedeker, Mr. Boals, Mr. Stansbury, and others, are good fellows indeed, and they don't let the Secular Pilgrim go by without a hearty welcome, and my stay in Maynard was one of the pleasantest along the route. The Liberal element here is go-ahead, and ready to "lend a hand." The hall was well filled. Mr. and Mrs. Daniel Davis were present, from Fayette. Uncle John Pember introduced me. He has the fire of youth still, and can say a good word on his own account, and he made an excellent introductory speech. The work at Maynard is progressive, and I leave it with high hopes that the fires will be kept burning for many a day to come, and Freethought shine in summer's sky and winter's day.

When we came to Oelwein it was almost as silent as the grave. A tragic mystery was in the air. A hundred people were out searching for Dr. Greenwood, who had gone out hunting the day before and had not returned. His dog came back without his master. Circumstances pointed to a terrible accident. At three o'clock, about two hours after our arrival, the body was found. Evidently he had been instantly killed by the firing of his gun so close to the body that the wadding was driven clean through. The doctor was a favorite in the community, enterprising and always ready to do his part in any work. He had been married only a little while, was young, full of ardor, of hope, looking to a bright and honorable career. The terrific vision of his lonely and awful death, away from friends and all human aid, haunted me. Where is the God of love, the infinite goodness, that could see this dread suffering and yet be blind and deaf to all?

Oelwein is quite a bustling place. It is a railroad junction.

Several fine brick blocks are being built, and the town has the look of improvement. The lecture was well attended in the evening.

Mr. McCammack is our wheel-horse at Oelwein, and he is a worker, and can be depended upon every time to do his duty with the ardor of a soldier. Mr. Smith, of "The Slocumb," Messrs. Sturgis, Slocumb, Hancock, and the Hough Bros., are among our ranks.

Comrade Godfrey, secretary of the Fayette county Union, came down from Maynard, and Uncle John Pember and several others took a handcar and sped over the track with their own Freethought steam, and so our gathering was something of a re-union. Mr. Pember presided and started me off with a ringing address.

I was pleased to meet with Dr. Cozzens, formerly of New York, an old-time friend of D. M. Bennett. He related some spiritual experiences which he had with Bennett, all of which tended to show that there was considerable sleight of hand amid the manifestations, and that the "life beyond" was not necessary to solve the riddle.

Redfield and I came home by moonlight. It was a beautiful evening. The clouds had all rolled off, or rested in silver masses along the horizon. The moon rode in full-orbed majesty along the dark blue sky. The fields and woods, the shimmering waters of the winding creeks, the archways of willows, and billowing prairie, made ever changing, soft and brilliant pictures on which the imagination could feed until midnight's solemn hour, when I rested on the downy couch.

I must say a good word for our equine companions of the varied journey, Jim and Fannie. They just kept right along and made no fuss about it, and covered the ground rapidly. We averaged pretty near eight miles an hour, and that was almost as lively as some railroad traveling. I do like a horse when he gets over the road like that. If there are no horses in heaven I shall certainly emigrate. Let the harp go, give me the horse that will go. All honor to Fannie and Jim. I shall remember them in my prayers.

On Thursday night I lectured at Aurora, in the school-house, alias Equality hall. Aurora used to be Mudville about two miles off, and the building in which I lectured was erected as a free hall for free speech on all subjects, since the church doors were shut against this. When the railroad was built, the church, the hall, and nearly all the houses were moved over to the track, and Mudville became Aurora. What's in a name? Will Aurora ever be ashamed of her original cognomen and the "Mudville" ancestry? The hall was generously given by its owners for a school-house, but it is open to Freethought lectures. Hon. Samuel Spangler, a Liberal in politics as well as religion, introduced me with an excellent address. Mr. Spangler went to the legislature as the representative of the Secular party and put in a bill for church taxation, and he began the battle for rights. He is an able man and no doubt will do valuable service in the future.

Mr. and Mrs. Hawkins, Miss Minnie Hawkins, Mr. Clark, and all his family, Mr. Austin, Mr. Eddy, Mr. Chas. Jakeway, and others, rallied under our flag at this first Freethought lecture, and so Aurora shall be a sign of the "morning-glory" of our cause. Mudville is of the past. We now press forward to the splendor of the dawn; Aurora it is, and Aurora forever. Farewell to Mudville.

Alex. Risk is Mr. Redfield's neighbor, brave and staunch always, and generous to assist. He owns about fourteen hundred acres, about here, with much cattle, horses, hogs, etc. He is a pusher. He began life in Scotland, at eight years of age working for a penny a day, helping on a farm. After laboring faithfully three months, with about one hundred pennies due him—about two dollars—his employer, a deacon in the church, turned him off with the payment of one crooked sixpence; a specimen of what Christianity will do for a working man when it has a chance.

At sixty years of age friend Risk can look upon his big farm and thank himself for the fortune he has won. He is a man, every inch, and hard work has not made him penurious. He has the spirit of the philosopher and the enthusiasm of the poet, and he takes life at its best.

A little way from here is Henderson prairie, where friend Henderson, of Yellowstone Park—my philosophic and poetic guide in the region of wonders—was born. He has good blood in him, and the family tree flourishes. His brother is congressman from the third Iowa district, and is one of the most popular and brilliant orators in the House. In fact the Democrats like him so well that they haven't nominated anybody to run against him.

I have passed a happy week in Fayette county with comrade Redfield, meeting many friends in storm and shine, and "rustling round." Mrs. Redfield takes good care of me in this quiet homestead, and when I am not campaigning, the hours pass pleasantly by. Mrs. Redfield is from Ohio, near the home of Garfield, with whom she was acquainted, and she thinks that Ohio is the fairest spot in the world. Mr. Redfield is in love with California, and if any Eastern friends want to buy a magnificent Iowa farm where one can have all the comforts and conveniences of life, with an occasional blizzard, this is the spot for them to look up, and they can address Wm. Redfield, of Stanley, Iowa. Mr. Redfield has worked hard for over half a century. His barns are now full, and he is going to enjoy himself, and one of his pleasures is to attend the Pittsburgh Congress and keep Freethought at the front. Redfield has seen much of the world. He has a library of five hundred volumes. He has collected nearly a thousand rare and curious coins from all parts of the world, and of all ages. Some of the coins are over four thousand years old—the first coins of Japan. He has Roman coins—some twenty-five or thirty—older than Christ, and I believe they are in a better state of preservation than the religion of Christ. They are about the same as they were when made, while the religion of Christ has altered beyond recognition. Christ would not know Christianity if he should see it. His stamp is forever obliterated. But the Roman coin has the original inscription. Cæsar is there. Mr. Redfield possesses the continental scrip and currency, and that of the United States up to the present time, and also of almost every nation on the globe. It is a valuable and interesting display, and suggests much of the marvels of history—the wondrous drama of mankind.

I leave to-day for Chicago, with happy anticipations of greater and grander advance for Liberalism. I find true and noble men and women who are interested, and who will sacrifice and labor for the truth. And the triumph must come—the glad days of freedom and justice, the glory of civilization.

"In the wide future is a golden age,
Richer than ever gleamed on poet's page."

Redfield Homestead, Sept. 21, '88. SAMUEL P. PUTNAM

WE have just printed another thousand of Voltairine de Cleyre's poem entitled "Nameless." It is one of the most affecting and effective pieces of verse ever written. It will be forwarded by mail at the rate of 10 cents per dozen.

THE CONGRESS.

At the Secular Union Congress held in Pittsburgh, Pa., October 5, 6, 7, and 8, the following topics will be submitted for discussion:

1. What are the best means to further the agitation for taxation of church property?

2. How shall we prevent sectarian institutions from receiving public funds?

3. What action shall be taken by the American Secular Union to rescue Girard College from the control of those who daily violate the will of its founder?

4. What action shall be taken by the American Secular Union to actively enlist lecturers to organize and work specially for the up-building of the American Secular Union? What shall they be expected to do, and what shall the American Secular Union do for them?

The speakers at the Congress are Samuel P. Putnam, of San Francisco; Prof. D. G. Crow, of Fort Supply, I. T.; J. G. Hertwig, of Washington, D. C.; Dr. Juliet H. Severance, of Milwaukee, Wis.; Judge E. R. Westbrook, of Philadelphia; E. A. Stevens and W. S. Bell, of Chicago; J. H. Burnham, of Saginaw City, Mich.; Mattie A. Freeman, of Chicago; Voltairine de Cleyre, of Grand Rapids, Mich.; J. D. Shaw, of Waco, Tex.; Lucy N. Colman, of Syracuse, N. Y.; and Charles Watts, of Toronto, Ont.

The election of officers takes place Sunday morning, the 7th. On this and on the future policy of the Union the interest of the Congress centers. That the selection may be wise and just, and that the plan of campaign may meet the approbation and enlist the support of all Liberals, must be the wish of everyone interested in Secular organization.

THE CHICAGO SECULAR UNION'S FESTIVAL.

Ahead of the regular course of "New and Notes" we receive from Mrs. Mattie A. Freeman an account of the late reception given at the Chicago Secular Society to the president of the American Secular Union. The Forum, once a church, where this society meets, was ablaze with glory; flowers and flags decorated the rostrum and the stars and stripes waved triumphantly above a prostrate cross. The splendid Secular Union choir opened the services with a "Greeting Glee," there was a recitation, very finely rendered, by Mrs. Sherlie Woodman, an active member of the Union, who not long ago gave before the society an able lecture entitled "Christianity on Trial;" Miss Edith Deal, one of the finest pianists in Chicago, and a member of the choir, rendered a brilliant solo, and Frank Pearson brought down the house with a song called "Tubal Cain." This was not all. Mr. E. L. Dworak gave Marc Antony's Oration like a Keene or a Booth, and the applause he received should have satisfied either of those tragedians; little Ella and Maude, aged ten and eight, danced the Highland fling for a noisy *encore*, to which they responded with a recitation; Dr. E. L. Rivenburgh acquitted himself successfully in the "Stammering Wife," and the Temple male quartette sang and sang again. The president of the American Secular Union recited in his best manner, as the surroundings inspired him to do, a poem of his own, "Why Don't He Lend a Hand?" "For it was to greet this gentleman," writes Mrs. Freeman, "that the Chicago Secular Union was on its best behavior, and that Secretary Stevens had prevailed on one of the young ladies of the committee to sweep his office and make it presentable for the visitor. The president had come," continues the writer, "and Chicago Liberals were expressing their welcome and appreciation of the genial pilgrim who has only kind words for all."

The programme continued. Mrs. Emma MaDan, one of the members of the choir, sang as a solo, "Sweet Heather Bells," and bells were never sweeter than her own voice.

Next, we learn, came what all appreciated, namely, intermission and refreshments. The cake was perfect; the young ladies who served the cream were the pride of the "Young People's Society." General Stiles took the cake undisputed, and Mr. Gruber met his fate at the ice cream, wielding the spoon as caterer like an athlete. It is true that at first the cream adhered to the implement wherewith he was fain to remove it from the can, but when some one said "Wet the spoon!" he adopted the suggestion and achieved an immediate triumph. Thus, interspersed with pleasing incidents, the intermission passed, and the programme was resumed. The Emerson quartette (with no reference to the ice cream, of which there was much more than a quartette, several gallons having been provided) sang "The End of the World;" Prof. Carl Henry Novra, an accomplished elocutionist, gave readings from an English poet; the Temple quartette obliged with another song, and Little Ella and Maude, in Highland costume, danced a jig to the tune of "Rory O'More." Then there were Mrs. Gruber and Mrs. MaDan in the "Beautiful Moonlight" duet; Dr. Rivenburgh in another reading, and Mr. Morris J. S. Card, basso, in the song "Where are the Wicked Folks Buried?" The Zublins, Miss Daisy and Master Hubert, professionals, with mandolin and "banjeaurin" accompaniment, made a decided hit; and after that (why were we not all there to hear it?) Mr. E. A. Stevens, the veteran of two wars and the hero of the present war against ecclesiasticism in the state, closed the joyful festivities by singing "Beautiful Dreamer." Truly, this must have been an occasion long to be remembered.

We will give the rest of the report in Mrs. Freeman's own words:

"At half past two the following afternoon, Sunday, September 23, the sun shone through the stained glass windows of the 'Forum,' but it lit up no trace of the preceding night's amusement. The crumbs of cake and bits of paper, disorder and disarray, had disappeared. and Mr. Putnam and members seemed thoroughly recovered from the ice cream dissipation. Mr. Putnam is always a favorite in Chicago, and the suburban towns furnish their quota to hear him. Mr. William Walker came from Dwight to attend the entertainment and the lectures. The lecture Sunday afternoon was simply unanswerable. It was an iconoclastic masterpiece. And yet Mr. Putnam only tears down the bad to build up the good. Opportunity was offered to critics, and none responding Mr. Hudson, of Englewood, read an original poem. The lecture in the evening, 'The Glory of Infidelity,' was given by request, and, as John E. Remsburg recently said, is one of the grandest productions in the English language. Many thought Mr. Putnam's lectures the best that had ever been given before the Union, and the brilliant hits, the flashes of wit, the magnificent perorations were applauded again and again. The splendid audience was a fitting tribute to the man who has made a glorious pathway for Freethought from the Atlantic to the Pacific. The Chicago Secular Union has a warm place in its heart for Samuel P. Putnam, and always welcomes him royally in his flying trips across the continent."

With occasions like this, with successful meetings, inspiring songs, eloquent addresses, and enthusiastic audiences, surely the cry is Onward!

THE correspondent who notes with regret the disposition of editors and writers to criticise one another, and at the same time writes a column of sharp criticism about them all, may discharge what he feels to be a bounden duty and also relieve his mind, but we fail to see how he has materially reduced the sum total of discord.

WHY THIS DISCRIMINATION?

The Golden Gate, which is a Spiritualistic paper, publishes a telegram form San Diego announcing that Mrs. Elsie Reynolds, recently of this city, has been caught in the act of producing fraudulent spiritual manifestations and lodged in jail, charged with conspiring to cheat and defraud.

The exposure of fraudulent mediums is nothing to protest against, but why should they be imprisoned? It is true that they work upon the credulity of the people and obtain money under false pretenses, but in what manner do they differ from the priests and ministers of the country? When a clergyman offers a communicant a piece of bread and a cup of wine, alleging that they are the body and blood of a man who died eighteen hundred years ago, he is as much an impostor as the medium who puts forth from the cabinet a lay figure and claims it to be the materialized form of somebody more recently deceased. Why should the medium be imprisoned and the clergyman be permitted to continue the practice of his imposition? There is no reason whatever for discriminating between the two.

ORGANIZATION.

The one thing to which, in our opinion, the energies of Liberals should be bent in the near future is organization. Mr. L. P. Langley, in sending us the name of a subscriber, writes:

"I like to hear you talk of organization. I would almost be willing to part with my beautiful home in Montecito if I could live where there is a good Liberal society."

This is the feeling, doubtless, of many isolated Liberals who have never heard the spoken word of Freethought, and have no opportunity to mingle with others who share their views. They themselves, perhaps, have something to say of value to mankind, but who will listen? Nothing causes the average audience to protest or disperse so quickly as a word uttered against superstition, and until Liberals organize they will never succeed in securing respectful attention. Discussions of religious questions before casual knots of listeners, at stores, in the postoffice, on the street, or at social gatherings, are often the source of ill-feeling among neighbors and friends, and are always unsatisfactory. What we need are Liberal meetings where it is understood that speech is free and where people will become habituated to hearing both sides of all questions. The man who opposes the general tenor of religious meetings in a church is liable to arrest. If he utters an opinion in a political gathering contrary to the convictions of a majority present, he does so at the risk of life or limb. Local lyceums generally exclude the discussion of religion and politics, which, of all questions, are the ones that every intelligent person is nowadays thinking about.

Liberal organizations are therefore a necessity. Further, and better, they are a possibility. Let us, then, have Liberal organizations, and San Francisco is a good place for the Liberals of this vicinity to make a beginning. Be ready for the series of meetings next January.

THE Eighth Demand of Secularism—that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty—has caused Secularists more trouble than all the others. When "Christian morality" is repudiated people are desirous to know why. The question is effectively answered by W. S. Bell's pamphlet, "Liberty and Morality," in which Christian and natural morality are contrasted. We have a dozen copies of this pamphlet for sale at 15 cents each.

FRIEND SCHOU, of Oakland, has returned from his Eastern journey. He attended at Cleveland the convention of the American Association for the Advancement of Science, of which organization he is a member; visited New York and saw the editor of the Truth Seeker; went to Boston, where he met the men who publish the Investigator; Washington, where he saw the president, the Senate, and the House of Representatives, besides other public curiosities; viewed Chicago and called on Secretary Stevens and B. F. Underwood; took in Yellowstone Park and the great canyons of the north; and came home satisfied that he had seen the greatest of human and natural marvels. Mr. Schou confesses to a certain disappointment in the general make-up of the notable men he has met. The president, or "Grover," as Mr. Schou now calls our chief executive, looked like an ordinary substantial citizen. The nap on his beaver turned both ways and his trousers bagged slightly at the knee. The senators and congressmen did not excite the visitor's special admiration. They lounged about, chewed and smoked, and used bad grammar and profanity. The scientists he saw at Cleveland did not all have big heads and bulging foreheads and dandruff on their coat collars. During their leisure hours they enjoyed themselves and took their liquid exhilaration unmindful of the fact that it unquestionably contained cannabis indicus, capsicum, sulphate of ammonia, cocculus indicus, and onanthic, ascetic, and nitrous ethers in considerable quantities, and that it would superinduce transudation by exosmose and endosmose and irritate the mucous coating of the stomach. Mr. Schou concludes that one must go to the East to behold the wonders of human ingenuity—great bridges, tall monuments, lofty buildings, and cities compared with which the metropolis of the West is a village. The natural products of the country, however, awoke in his breast a feeling of commiseration. The East is practically barren as to fruit and flower. He observed a few "posies" struggling to exist, and some shriveled specimens of juiceless peaches and grapes. As to hotels it was the old, old story. They robbed him and sent him away hungry. For courtesies shown him by Messrs. Macdonald, Somerby, and Bridge, of the Truth Seeker office, and by Messrs. Seaver, Mendum, and O'Malley, of the Investigator, Mr. Schou acknowledges himself under deep obligation. Having seen our coajutors in the East he returns to the West with new faith in the ultimate destiny of Freethought, and more a Freethinker than ever.

IF Professor Seymour's lectures are as breezy and entertaining as his letters to FREETHOUGHT we do not wonder that the whole community sometimes turns out to hear him. Though "on the trail," and looking for scalps, the professor does not raise them except when an increased bump of self-esteem gives them a hoist after he has made a phrenological delineation of their owners' character and possibilities for achieving greatness. Professor Seymour does what every Freethought lecturer on the coast ought to do but don't; he solicits subscriptions for FREETHOUGHT, and has sent us nearly twenty names since he went out on the trail.

A READER as far away as Dublin, in Ireland, who desires to emigrate to America and to settle in Southern California, writes us to know what chance a business man with a family and $10,000 to invest would have for making a living in these parts. We shall reply to him that the chance would be favorable, but we are surprised that the real estate men do not advertise in FREETHOUGHT, so that applications may be addressed to them direct. The gentleman referred to is Mr. J. Byrne, 2 and 3 Upper Kevin st., Dublin, Ireland.

Now that the Chinese question is settled, how about the Roman Catholics? Are they to be permitted to "rat" our schools with governmental assistance as the Mongolians "rat" our industries without it? It is as impossible for the papist to adopt free American institutions as for the Mongolian to assimilate American civilization. The Chinaman may in time become extinct in our land, but the conflict between the church and liberty is interminable. We may at least cease to strengthen the enemy by exempting its property from taxation and appropriating funds for the support of its institutions.

OUT OF POLITICS.

It has been a long time since I have attended a political gathering. The last I went to was in company with Counsellor Sherman, of New York. It was a convention of the County Democracy, and nominated Hewitt for mayor, an event over which my companion grew so enthusiastic that he hammered the floor of Cooper Union with his new $3.50 cane till the head of it jumped off, and a delegate from another district spit tobacco juice all over its coin silver surface before the counsellor got it back again. Otherwise the meeting was harmonious. It was a harmonious meeting because the delegates were "instructed." The members of each delegation knew that when their number was called they were to shout the name of the man chosen to represent them on the committee at the top of their voices, and to vote aye on every motion submitted to the house. During the intervals an expensive band played patriotic airs, and orators fired the popular heart with repeated references to the united Democracy (which wasn't united at all) of the great metropolitan city of New York. The absence of all disturbing elements showed the advantage of having delegates instructed in their duties before the meeting is called to order.

I am reminded of the fact that politics is active just now by reading in the papers about a meeting held the other evening a few blocks from this office, namely, at 14 Kearny street. Passing by there to-day I ran up to look at the ruins, which consisted mainly of papers scattered about to cover up bloodstains. The place was very quiet, so much like a funeral that I removed my hat. One of the political parties has the headquarters of its county committee there. On the evening of September 27 a meeting was held. A certain Mr. Donahoe, as I understand it, a gentleman whose calling is that of a political heeler, was there present. Enter Mr. B. Harrington, fighting drunk. "I protest," ejaculated Mr. Harrington, "against the election in the twenty-ninth district. We were bulldozed." "Who threw the cobblestones in that district?" inquired Mr. Donahoe, intimating that Mr. Harrington's adherents had been guilty of that offense. The next moment Mr. Donahoe fell to the floor dying, with a bullet-hole in his abdomen, and Mr. Harrington held a smoking pistol in his hand. Mr. Fire Commissioner Kelly advanced upon Mr. Harrington and endeavored to secure the weapon, which was again immediately discharged, Mr. Kelly receiving its contents in the chest. As Mr. Kelly retreated a second bullet took him in the right foot. Another detonation followed, the accompaniment of which Mr. Antone Christenson received in his person, his body being completely traversed and the ball coming out at his back. Subsequently somebody in the rear of Mr. Harrington opened fire with such good effect that the previous speaker was wounded in the left shoulder and in the back of the neck. At about this epoch several policemen intervened. The dead and wounded were carried away, and from behind the safe, from under the table and desk, and from every available hiding-place, the frightened and breathless spectators one after another emerged.

A few days ago I read in one of our daily papers an eloquently and quite grammatically written article on the duty of every good citizen to attend our primary elections and see that the people are represented by true and reputable men, and I was so impressed by the article that I had almost made up my mind to serve my country in that way, when the above unfortunate affair occurred. Since then, after deep thought, I have concluded not to attend the primaries or to identify myself in any way with the current political movement. While I do not fear death, I recognize that my sudden demise would cause my friends more or less inconvenience. Besides, the subsequent issue of this journal would be delayed. I can tell from letters I have received that there are many among our readers who could edit a paper much better than I am able to do; but as the editorial work is merely incidental to that of defending my good name against the aspersions of my enemies, and as no one has offered to do this, I feel that my continued existence in the present crisis is an imperative necessity. Since the charge has gained currency that I left the Truth Seeker office without collecting sixty cents from the editor, expended for carfare and bananas on behalf of his infant son, the desire to live down slanderous statements and to justify my conduct has grown daily more intense. For these reasons I have concluded not to enter politics, or at least to refrain from doing so until the result of Messrs. Kelly and Christenson's injuries has been determined. Some day after the excitement has cooled off I may arm myself with a policeman and go to the City Hall and register; but not yet, not yet.

Later: Since penning the above I learn that owing to my recent advent upon this coast I shall not be able to raise my voice in the coming election. I had intended to cast a freeman's vote for Cleveland and Harrison, and to do what I could in a small way to get Mr. Blaine into some retired but lucrative office where he could devote his talents to the tariff issue and the condition of British workingmen, without interruption from the purveyors of statistics about the price of labor in Germany. From this dream of future usefulness I am rudely awakened. I cannot vote, and the poll-tax I paid shortly after my arrival is a year's subscription thrown away. I am a political cipher, and can only stand idly by as a $2 spectator while the great political issues that confront us are settled by the Roman Catholic statesmen from Erin who may reach these shores between now and election day.

M.

"THE SABBATH IMPOSTURE."

With this title we have just issued in neat pamphlet form the series of essays by Harry Hoover which appeared in FREETHOUGHT under the head of the "Holy Sabbath." It is a thorough exposure and refutation of the claim that Sunday is the Sabbath or that it was ever established or observed as a holy day previous to Constantine. It proves, in fact, what everybody ought to know, that Sunday observance is an infringement of liberty, unauthorized by even the founders of the church, and, like the rest of the religious system, an impudent humbug.

The pamphlet sells for 10 cents.

S. P. PUTNAM has the following lecture appointments:

Secular Union Congress, Oct. 5,6,7,8 New York.....Oct.....12

Mr. Putnam will lecture in San Francisco during the month of January next.

THE Sinaloa Colony Club meets Oct. 7, at 2 P.M., at 39 4th st.

HISTORY OF THE WEEK.

One man was killed and three wounded in a row with pistols at the headquarters of the Republican County Committee last week. Although twenty men were present it appears impossible to get a coherent account of the affair.——The Chinamen of Truckee are charged with selling whisky and opium to the Indians, and citizens of the town have ordered all Chinamen out of the place.——Last Sunday afternoon about 3 o'clock, during a high wind, the old convent building at Petaluma, in process of removal, fell down with a loud crash, and two young ladies narrowly escaped being crushed to death.——No new cases of small-pox have been reported at McMinnville, Or., for three weeks, and all the patients are getting along well. The schools are to be opened shortly.——A second race was sailed between the new pilot-boat America and the C. H. White Sept. 29th. The former won by about six miles.——The Southern Pacific railroad officials are making arrangements to put a "flyer" on the track. It is intended to land San Francisco passengers in New York in five days.——Health Officer Barger's report to the board of supervisors for the year ending June 30, 1888, shows that the deaths in this city during the past year number 6,036, against 5,359 for the preceding year; 530 of the departed were Chinese. Estimating the population of the city at 330,000, the death rate shows an average of 18.27 per 1,000, against 17.86 per 1,000 for the year preceding, when the population was estimated at 300,000. The rate amongst the Chinese population, which the health officer places at 30,000, is 17.63 per 1,000, against 18.36 per 1,000 for those of other nationalities. The Chinese have no infants to speak of to swell the death rate. The number of births registered at the Health Office during the year was 17.80 against 13.46 of the preceding year. "These figures are entirely out of proportion to the deaths," said Dr. Barger, "and would argue the extinction of the present permanent population of San Francisco in a few years if they were correct. The discrepancy is probably caused by the neglect of physicians and others to register births as required by law."——The Woman's Club of San Francisco held its first meeting last Saturday afternoon.——County Clerk McCabe of Stanislaus and Editor Hanscom of the Modesto Herald had a bout at fisticuffs in the post-office at Modesto one day recently over an article published by Hanscom. The clerk came out on top.

The president has signed the Chinese exclusion bill.——The Knights of Labor are collecting affidavits to the effect that General Harrison in 1877 said that $1 per day is enough for any workingman. In spite of the affidavits, the prevailing belief is that Mr. Harrison did not say it.——The Mormons are making large purchases of land in Mexico with a view to colonizing there.——Cold weather and frost are stamping out the yellow fever plague in the South.——Brother Blaine of Maine addressed 20,000 people at the polo grounds, New York, last Saturday night. The orator touched on the tariff question.——The sea serpent was found asleep in Georgetown harbor, S. C., the other day, but moved off on being awakened. According to veracious witnesses he was fifty feet long and as big around as a hogshead. ——Freezing weather is reported in northern Minnesota, and killing frosts in Michigan and Wisconsin.——Twenty-one little girls aged from nine to fourteen years, brought to New York by Mormon elders from Europe, en route to Salt Lake City, were ordered by Collector Magone to be sent back to Europe. ——J. W. Brown, a man convicted of bigamy at Detroit, Mich., last week, is said to have married thirty-three women, seven of whom appeared against him in court.

The European sensation at present is the publication of the private diary of the late Emperor Frederick, which is not complimentary to Prince Bismarck, and the chancellor is said to be furious over the matter.——Asiatic cholera is epidemic at Hongkong.——Pope Leo celebrated high mass for the dead at St. Peter's in Rome last Sunday. A reception was also tendered him, at which somebody shouted "Viva," and his holiness was much moved.——A mob at Neuchatel, Switzerland, made a savage attack upon the Salvation Army, on the 28th ult., blockading the meeting house, pouring petroleum on the building, firing pistols, etc. A riot ensued in which several persons were injured. The Lord appears to have done nothing to defend his servants.

COGITATIONS.

AT FIFTEEN.

The school is done, and the winter sped;
The schoolmarm and I, we drift apart,
And Romance I. lies cold and dead
On the fresh green grave of a broken heart.
Go plant the willow and cypress-tree,
Hang up the handsled out of reach;
I will get the parson to measure me,
And take my size for a funeral speech.

AT EIGHTEEN.

Moustache and whiskers are sprouting now,
I'm taller than then by half a head;
But oh! for surcease of an aching brow,
And the glare of a city painted red.
For I'm out sometimes with the other boys,
And come in, like Solomon, "filled with dew,"
I awake the morn with a merry noise
And the gentle murmur of my bazoo.

AT TWENTY-ONE.

I'm hardly the whale that I thought to be
In the first faint flush of my third decade;
The elderly matrons say "boy" to me,
My eternal fortune has not been made.
But I think on marriage and family,
(Measles and cradles and trundlebeds),
Hold other folks' youngsters upon my knee,
And damp little babies with tow-white heads.

AT TWENTY-SEVEN.

I sneer at the follies of long-gone years,
At the callow youth and the sweet sixteen,
At the heartstrings torn, and the bitter tears,
At the hand unpressed and the blush unseen.
With the outstretched ear of a rareripe mind
I list to the lovers that laugh or sigh,
I've a cynical smile of a freezing kind
For the tender grace of the days gone by. G. E. M.

EPILOGUE.

Alas for the youth and his high conceit,
And his strident yawp which he deemed so good,
The ground is uncertain beneath his feet,
And he howls ere yet he has left the wood.
Behold, he is born of the female sort,
And she filleth the day of his youth with pain;
His adolescence she cutteth short,
And gathers him under her wing again.

A GOLDEN WEDDING.

The Anaheim New Era of September 22 contains an extended report of a fine golden wedding celebration in which Liberals must feel a deep interest, the central figures being Mr. and Mrs. L. and K. Parker, a noble pair, as old in Freethought as in wedded life. We quote from the New Era:

Last Sunday being the fiftieth anniversary of the marriage of Leonard and Kate Parker, of Anaheim, the relatives and friends of the worthy couple determined to give them a house-warming. Knowing the company would be a large one, for invitations were generally distributed, Music Hall was secured for the occasion. At half past eight, to the strains of the wedding march, the old couple marched in and took the handsome chairs at the head of the hall, and here, standing on an embroidered carpet, they were "married over again" and received the hearty congratulations of their friends. A poem prepared for the occasion by the editor of the New Era was then read, and the whole company, headed by the "newly married" couple, descended to the hall below, where the banquet was spread in elegant shape, with wedding cake galore, coffee and wine.

Son-in-law Wood, as master of ceremonies, next introduced the Hon. Richard Melrose, who reviewed the progress made in this country since young Leonard Parker and handsome Kate Kennedy used to swing on the front gate, and she consented to sail out with him on the voyage through life.

The editor of the New Era was asked to propose the health

of Mr. and Mrs. Parker and did so, and the company, standing, drank to their continued health and prosperity. Short speeches and congratulations followed, including a written address by D. Edson Smith, reviewing the progress which these two persons themselves have made in the last fifty years.

Mr. Parker himself was called on for a speech and responded in a few modest and well-chosen words, thanking the company in behalf of his wife and himself. Mr. McFadden, at the other table, said they all wished to hear from Mrs. Parker, and she, also, responded in her characteristic fearless and lively manner. She said, in substance, it was studying how to live and not how to die that had made it possible for them while living a life of toil, but one of happiness, to accumulate a competency, rear a large family of healthy children, and celebrate their golden wedding. The lady closed with a strong appeal for more sociability, and less personal and social differences.

After the banquet the hosts and guests repaired to the hall, and the numerous elegant and costly presents were inspected and admired.

D. EDSON SMITH'S ADDRESS.

We are met together this evening to celebrate the grandest event in human experience; to celebrate the fiftieth anniversary of wedded bliss. We have come to join the children and grandchildren in having a happy, joyous time on this occasion of rejoicing.

For fifty years! For fifty years!
They've walked together midst joys and tears

Such golden anniversaries are rare, but this one is of peculiar rareness. This couple, instead of growing old, have grown young. They have found a way to keep out of the ruts and pursue the elevating path of progress. They have succeeded in finding the true elixir of life. The shining motto they have ever kept above their family altar is Progress. They have ever taken as their rule of action the grand words of that great and good man, Thomas Paine, "The world is my country, to do good my religion," and the consequence is that to-day they are found in the front rank of all thought pertaining to the welfare of humanity, and are dealing heavy and effective blows against all ignorance and superstition.

It is an ancient saying that you "cannot teach old dogs new tricks," but where will you find any puppies who will follow a new trail leading into the fields of science so quickly as these old searchers for truth? We now have on our list of term trial jurors, at Los Angeles, a man who complacently boasts that he is always with the majority. Such a man is dead. He ought to have been born ten thousand years ago. Such a man never ought to be allowed to marry. It is men of thought and men of action who clear the way for all that is great, and good, and elevating in this world. It is men and women like Leonard and Kate Parker, who dare to be in the minority if their convictions demand it, who make the world better for having lived in it. These two people have been honest with themselves for fifty years. They have earnestly sought to know the truth in every department of life, and have unfalteringly followed its leadings no matter what the consequences might be. They carefully sought all truth regarding the best methods of promoting the highest growth of human beings. And the happy results of their studies are here before you in the beauteous, healthful forms of these children and grandchildren. They sought the path of truth in the field of manual labor, and their present Edenic home, blossoming with roses and the golden fruit of the Hesperides, transformed from a desert cactus patch, attests to the faithfulness of their search in this direction. And in the higher fields of search for truth and light in the moral field, regarding the duties of man to man, and of men to gods, they have been untiring in their research, and true to their highest convictions. And here in this highest field of research they have made the greatest progress. They have climbed above the fogs of superstition into the beautiful fields of eternal progress and happiness. "The world is their country, and to do good their religion." They started out on the low plane, where the majority of mankind were doomed to an eternity of anguish without benefiting themselves or anybody else; and the small minority, although blessed with a seat in a heavenly choir, did not attain their seats through any goodness of their own, but simply because their names happened to have been drawn out of a lottery wheel before the foundation of the world. From this horrible idea those two people have steadily progressed for fifty years, till now they know that then they were in the darkness of childhood's ignorance and superstition; but that in reality each and every human being works out their own salvation. No sins of omission or commission can be laid upon the back of another, but each must suffer the just penalty of his own mistakes till experience has taught how to avoid the error, and do no act but what will naturally, and thus inevitably, bring peace and happiness; and so they have come to believe that the great universe is slowly but surely evoluting into that plane of light and truth where naught but joy and happiness reigns.

A wedded life of fifty years,
Begun in youth's ecstatic hours,
Sweet with the breath of orange flowers;
The skies cerulean overhead,
Along all pathways blossoms spread,
Heart linked with heart in Love's bright chain,
Eden's first raptures born again.
Oh! beautiful, and quite divine,
Their early nuptial blisses shine!
But sweeter, holier yet, they grow,
As time's swift currents downward flow
If, when the bridal blossoms fade,
Shines out the gold they overlaid,
In love, without its fever heat,
In friendship for its frankness sweet,
In principle that moulds the life
Of husband true, and trusting wife,
In patience that the will restrains,
In reverence each for each maintains:
And their rare virtues, ripening still,
As grapes with wine the autumns fill,
Till golden tresses turn to gray,
And brown locks blanch their wonted way.
When, suddenly, the tale is told,
Of twinn'd loves half a century old!
As which, not queenly jubilee
Can half so grand or regal be.

This excellent couple, than whom none carry more bravely the weight of three score years and ten, are among the most substantial and highly respected citizens of Anaheim. They are acknowledged leaders in social, moral, and educational improvement, as well as in horticulture, and their fine fruit ranch, conquered from the cactus, is evidence of it and their intelligence and industry.

Mrs. Parker's head is slightly silvered, but the years have dealt kindly by her and left few traces on her strong, handsome face. Mr. Parker, with his well-knit, erect figure and military mustache, might be taken, as one little lady remarked, for one of Napoleon's marshals, summoned to answer the roll-call at a meeting of the Old Guard.

At a seasonable hour the guest despersed, taking with them the feeling of having passed a pleasant evening, and with many an expressed hope that the "silver threads among the gold" might yet glisten with the rarer diamond lustre of seventy-five years married.

Sonnet.

TO MR. AND MRS. PARKER.

Tell us, brave veteran, by what noble art,
Through half a century's changeful, fickle years,
You keep the homage of a woman's heart,
While all our loves drift hence on floods of tears!
O Lady, silver-haired, but having still
A youthful spirit, brave and chaste and bright,
How in the meshes of your own sweet will
Hold your the heart of this one loyal knight?
Tell us the secret who with lighter feet
Walk unaccustomed paths and fields unknown,
So we may separate the tares and wheat,
And love may only reap what love has sown.
Our children's children shall your praise prolong,
Your names be sung in every fireside song. M.

LILIAN'S STORY.

Lilian is making progress. She has just offered us the appended narrative, which, we are pleased to observe, inculcates the moral precept that honesty is the best policy. Owing to the facility that Lilian has achieved in the use of the typewriter we are now able to pass her contributions to the printer without revision.

ONE PENNY.

BY LILIAN ANDREWS AGEII.

Be kind a nough to give me apenny? said apoor littlegirl to a stately gentleman. Give you a penny ? pleaesire hers apenny run home now Anet turned away and ran as fast as she could to a small bakery to by aroll for supper after she got in the bakery she found she had a a two and ahalf. Anet ran out of the shop after the man who haad given a penny to hervas he th ught and he was suprised tovsee hervrunning douwn the street after him he thought thatvshe wanted a nother penny Mr Mr Mr she shouted but he took no notice of her untle she came close up to him what do— oh sire you gave me this insted of a penny. thank you come with me the man took Anet home and adopted her he gave heer the $5 to Anet and she calls it her lucky penny.

A TRAMP.

"Mister, don't say no. What do I want with a dime? To get a drink? Maybe. True, I'm a tramp, and you folks say, 'Why don't you go to work?' Say, will you give me a job? No? I thought not. It's darned easy to preach, but when a man tries to get a chance he always gets left. Yes, there's the woodyard, where a man can saw a cord of wood for fifteen cents' worth of grub. And there's the county charity, where a man can get a loaf of stale bread if he takes off his hat and manhood, and stoops low enough to the political thieves who run it, and receive as charity the crust that may keep him from starving.

"What's that you say? I'm asking charity from you, and that's as bad as taking it from the poor societies? Oh no, mister. I come to you as man to man. Go to the public charity, and the official, in his uniform, treats you like a cur that is trying to steal a bone. No, I don't want any of what people call charity. I ask you for a dime simply because I'm so weak and tired and hungry that I *must* get something to sustain life or else lie down and die.

"I talk like a man of some education, do I? Well, I had fair schooling, and spent all the time I could in trying to learn. How did I get so low? It must have been through drink? That's where you're off your base, mister. I guess I never in a month, when I was best off, drank as much as you or one of your wealthy friends do in a day. That's the way you fellows who have the bulge on wealth try to make your minds easy when you see a man down. Why, mister, where I lived the whole town wouldn't spend in a year in drink as much as you rich 'uns chuck out in one wine supper.

"Why, what the whole gang in the mill where I worked (500 of us) got in wages for a month wouldn't pay for the banquet the boss, Mr. C———, gave after we were locked out. And our combined wages for a year wouldn't equal what he gave a big-bellied evangelist to help him to save our souls. Our bodies were of no account.

"Where's my home? I ain't got any. I used to have one in Ohio, and worked in a rolling mill. But the firm brought over a lot of foreigners, and we had to go to work for the same pay the Bohemians and Poles got, which was so much lower than American workers had ever earned in that line that we could hardly exist in decency on the wages. Two years later we found there had been three further cuts in wages, and then the imported paupers kicked. We few American workers had not manhood enough left to kick. We were locked out, starved and clubbed by the authorities. Later, starvation compelled the workers to accept the terms offered by the bosses.

"As I had taken a leading and active part in the trouble, when it was ended I could no longer get employment at the mill, even under reduction, and was further informed by the boss that he would blacklist me so far as he possibly could. Since then I could get no job at ironwork, and as I was fit for nothing else, having worked all my life at that trade, I was forced to be a tramp.

"Don't you think it was free choice, sir. The little education and refinement I had was rather a hurt than a good, for I couldn't get down to cleaning streets or pedling shoestrings.

"Did I have a family? Yes, sir. I had the best wife and three of the finest children you ever laid eyes on. What became of them? Mary, my wife, she died soon after the hard times came, from hunger and grief together. You see, it was a cold, wet, sloppy day when the company put us out of their house, which we had lived in for years, paying enough rent to build a half dozen like it, and Mary—she wasn't overly strong, poor girl—she took cold and sick and died. Don't mind me, mister. I feel all broke up when I think of that time.

"What became of the young ones? They went to the poor-house, and Ned and Nan they hungered so for their mam that they kinder wilted away and died too. Little Mary, she still lives there, mister; but I never 'spect to see her again, for I've lost heart, and purty soon, mister, I'll lay down in some ditch and never get up no more.

"What's that you're givin' me, a V? That's no good now, sir. The time's past when it might a done good. I've had all the nerve and good drove out of me. I'm played out. But I'll tell you what to do, friend, if you'll let me call you so; send it to little Mary at the poorhouse; here's her address, and say you saw her old dad, and he loved her and wishes he could do her some good, and he can't just make it out that so many folks have so much that's no good to 'em, and so many folks that need so little to keep 'em happy have to starve and freeze to death.

"No, mister, I can't take so much money. It would do me no good now. Give me a quarter and do what I ask you, and that will do me more good now than money."

So they parted. The tramp and the man of wealth. As the rich man went up the road, he thought, "There's lots of truth in what that poor devil meant. The church says he is my brother. Then, in justice, I should treat him as such. But what can I do single handed? I can at least labor to help to change the present economic conditions which perpetuate such infamous class distinctions."

What thought the tramp as, with bowed head, he stumbled onward, shivering in his rags? No one can tell. In his seething brain boiled and bubbled all the hell that a class of birth or wealth has made its slaves endure since man first lived. The wind blew fiercer. Through the rain and mud and mire he struggled onward. His brain was still confused, for with the thought of what he had been and what he was now, there mingled soft-toned chimes of love and light, and brightness from the "long ago." But from the deepest recess of his mind there came this thought, clear cut and firm, the only remnant of the manhood gone: "Will ever, men live and work and love like brothers? Will ever from the womb of Time, be born the age when there will be no more kings by birth or wealth, and no subjected slaves toil, to through vested wrong, in rags, so they, the kings, may strut in fine array? I know not. I have played my little part and can but die."

The morning sun now gilds the eastern sky, and flashing through the glen, tints with his glory all the rags that cover that which once did live and move. For in the ditch, beside the winding road, beneath the weeds that quiver in the breeze, lies dead, "a tramp." And on his face, smoothed by the hand of death, is born again the hope and joy of youth.

W. J. GORSUCH, in the Standard.

No Excuse Required.

To the Editors of Freethought:

I have just received the names of two good Infidels who are desirous of being enrolled on your subscription books, which is my excuse for writing at this time. I only wish I could have similar inducements oftener. Letters to editors, minus cash, must be dry reading for the editors, especially when they are made up of kicks at something printed in his paper. I think people are a trifle over-sensitive who condemn FREETHOUGHT for accepting such advertisements as appear in its columns. Let us use all our "kicking" powers in kicking superstition out of the brains of our fellow-men. When that is accomplished, mankind will be so full of joy and good will that there will be nothing left worth kicking at.

H. L. SHAUG.

Del Mar, Cal.

The Tempest in a Teapot.

To the Editors of Freethought:

C. B. Reynolds delivered a lecture here last Thursday evening on "Life's Duties; or, What does Liberalism Teach?" The school-house was full.

Somebody mislaid my last FREETHOUGHT and I have just read it. I will expose Dr. Chapman's sophistry as soon as I get my alfalfa in the stack.

About another matter. I say, stop this fool fight in FREETHOUGHT at once, and I sincerely hope the chairman of the Congress will sit squarely and heavily down on the first man who broaches personality there. Have Liberals nothing to do but quarrel, when the Jesuits clap their hands and urge them on? This tempest in a teapot had its origin with the jealous and malicious Wellock, who was treated as he deserved by the Liberals at the Salt Lake Convention when they organized the Secular Union His accusation that the officers of the Secular Union were all ex-polygamists, etc., was such a cold chestnut that it was not worth notice,

The honorable man who was in that unfortunate position and who was elected by the Secular Union to preside, did not wait for the Edmunds law of 1882, or the Edmunds-Tucker law, but in 1862, as soon as Congress passed the first law, in July, against the practice of polygamy, he, with a few of the best men in Utah, put himself in harmony with all good citizens. No man who is a good man would bring it up at this late day. For the information of Mr. Wellock who is the real instigator of this trouble between friends, I will say that W. Williams, of Centreville, Davis county, Utah, sent a letter over his own signature, giving full particulars of Wellock's character; hence the coldness at the convention. I would not mention this now, but Wellock started the fire that is burning now, and it is useless to let the mole-hill become a mountain. EDWARD F. MUNN.

Hooper, Utah.

Professor Seymour On the Trail.

To the Editors of Freethought:

I gave three lectures in Willapa "city," called city, evidently, because there are no houses there—at least only a score or two; but the hall was well filled by very intelligent folks, who came from all around in the beautiful valley of the Willapa. This place is the head of navigation and is a most sightly place for the coming metropolis of this side of Shoalwater Bay, and some day here will be found a bustling, thriving city with all the airs of a metropolis. Here I met Jacob Drissler, a natural born gentleman, scholar, Freethinker, and, in every way, model man. He has a fine farm well stocked, but is a confirmed old bachelor; living alone, but serene and happy with his books, cattle, and "no one to scold him;" also his brother, J. H. Drissler, who is the merchant and postmaster of the city; also his wife and sisters, all true blue for the religion of humanity. J. H. Drissler has built up a good business, has a fine store and home. He has a large brain and is a regular old Roman for Freethought. S. D. Stratton, from nine or ten miles up the valley, is another sturdy old veteran for Liberalism. He has a nice farm with forty or fifty head of horses and cattle, and has a comfortable and happy home. His head is level and full of Freethought. I also found here Geo. M. Armstrong, another regular Phil Sheridan for aggressiveness and force, only his "Winchester rides" are taken in a fish boat on the "raging Willapa," and his command is shoals of salmon, for George is a fisherman from the word go. He has a fine home on the edge of the water, where he and his children dwell in peace and plenty. At our second lecture here a drunken man wanted to show how much more he knew than any professor, and that rum and "tobacker" never injured anybody, but he was soon collared by my friend Drissler and ejected from the hall and down the stairs, and troubled me no more. Our steamer, Tom Morris, went off and left us while we were waiting for the signal to go, so I hired a skiff, and the "skeleton doctor" (240) pulled the oar and paddled us ten miles by moonlight back to South Bend. The next morning a sail boat was engaged to sail us down the bay to North Cove, nearly twenty miles, which brought us back to the ocean again, whose ceaseless roar is music to my ears. North Cove is a very small place, being the U. S. Life Saving Station, also the location of the Leadbetter Point light house. The light house is situated upon a bleak point of sand where "desolation reigns supreme," a most inhospitable place, but inside is very cozy and comfortable, and splendidly kept by J. Tillburn, who has been here for eight years, and seems to like this last end of the road to sunset, as a home in his old age. I found the reflector for the light a marvelous thing of ingenuity, and a great curiosity. It runs, by clockwork, round and round the brilliant light, so as to keep the rays flashing and scintillating, thus making it visible much further out on the billowy sea. We stayed only one night at the Cove, but the "inspiration" was on, so we had a meeting in the "town hall," and I think the whole populace turned out, for there were forty or fifty persons, and only a half dozen houses in sight. At seven next morning we were in the stage, bowling along at high tide, driving in the edge of the sea so that the sand should be hard for the horses' feet. We had to go seventeen miles due north to Peterson's Point to meet the steamer that was to take us to Aberdeen on Gray's Harbor. This seventeen mile ride, not on but in the angry ocean, I shall never forget. Nearly as far out as the eye could reach, the giant waves hurled their white-caps over and over, and often some huge wave would half cover our horses and come into the stage, making it tremble with its mighty power, and the next moment the under-tow appeared to be taking us out to certain destruction. The sea was very rough from a storm the night before, but our driver had been raised right here and was some forty years old and knew the line of safety. This was a grand ride—the illimitable forest of giant firs and spruces on our right, and six thousand miles of rolling water on our left, seemingly ready to swallow us up, as old Noah's flood did all humanity once on a time, before God made a rainbow.

On our ride up the beach we passed a dead whale lying high and dry, thrown up by the waves some weeks ago. It was thirty or forty feet long, five to seven feet high, and excited much curiosity in our stage crew of landsmen. I had never expected to see a whale out on dry land, or anywhere else, for that matter, so I took his whaleship in as much as possible. I think if Barnum had him on wheels it would be a drawing card for his circus, especially in the interior states. The Indians here have cut out many of the "choicest steaks." I failed to discover whether they cut porter house or round, but presume they did.

We soon sped on, leaving this leviathan, who, of course, was a near relative of the one that so kindly took Jonah in out of the wet, and thus saved him from drowning. I did look round a little thinking might be Jonah was lying not far off in some pool, just as spewed up by the whale, but I found him not. I expect he had got up and gone to spread the gospel among the heathen Indians who are plenty here.

We arrived in time for a good dinner at Mother Peterson's, but had to wait until dark for our steamer, the Rustler, for she was "sand-barred" about eight miles down the bay, waiting for high tide. So we—three doctors, one lady, one professor, and two "common men" who had no handle to their name—dug clams, built fires out of the log-heaps thrown up by the surf, and sung "Nearer, My God, to Thee," "Down in Dixie," "Over the Garden Wall," and other solemn and chaste music as we sat and sat upon that sandy Peterson's Point waiting for the tide to float yon scarcely visible craft within our reach. At last she came, only to tell us we must wait for morning light to go to Aberdeen; so we went a couple of miles to Ludlow's mill and bunked with the mill hands, and therefore went supperless to bed. We came out right side up the next morning with an appetite that a Siwash Indian might have been proud of. I could pretty nearly have eaten whale steaks; but the Chinese cook got us a good breakfast for 25 cents, which I feel sure did not make him very rich, as we "licked the platter clean," and went on our way rejoicing. Ludlow's mill and lumber yard were located a fourth of a mile out in the bay, from the shore, in deep water so as to load ships direct for San Francisco and other points. It looked queer to see a saw-mill out so far in the water, but seemed to be convenient for all concerned. One of our party, Dr. Balch, of "Hoquiam," a very strong Liberal and well-posted gentlemen, has lived here for twenty years, and gave us much information about this western world. We were glad to make a friend of him.

We finally made port at Montesano, the coming metropolis of this great valley, where we found hosts of friends whom we shall not soon forget.

Elma, Wash. D. C. SEYMOUR.

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Wahoo	Neb.,	Oct.	23–25	Davenport	W. T.,	Nov.	17–19
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Ogden	Utah,	"	30–31	Pasco	"	"	22–23
M'nt'n Home	Idaho,	Nov.	2	Portland	Or.,	"	25–26
Boise City	"	"	3–4	Vancouver	W.T.,	"	27–28
Emmetts	"	"	5–6	No. Yamhill	Or.,	"	29–30
Pendleton	Or.,	"	8–9	Scappoose	"	Dec.	2
Walla Walla	W. T.,	"	10–11	Snohomish	W.T.,	"	8–10
Spokane Falls	"	"	14–16				

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, care of E. A. Stevens, 241 Washington Boulevard, Chicago?

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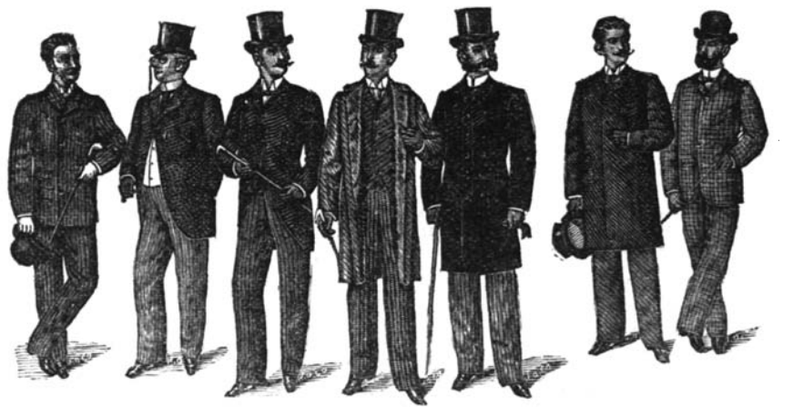

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - OCTOBER 13, 1888

IT is pleasing to note that the Bradlaugh fund bids fair to go beyond the $7,500 asked for. Mr. Bradlaugh should be kept in Parliament at any cost.

MRS. MILDRED LANGWORTHY, writing in the English "Political World," observes that "the woman who speaks kindest of her husband is the widow." This proves not so much that the marriage was a failure as that the funeral was a success.

AN English paper tells about a man who was employed by a priest at a franc per diem to have his leg tied up as a cripple and then go to Lourdes and be cured by the vision of the virgin. Under proper conditions there is no reason why miracles should not occur oftener than they do.

INSTEAD of getting into Beecher's pulpit the Rev. Joseph Parker, of London, is more likely to become the inmate of a lunatic asylum. His eccentricities are assuming the form of mental aberrations, and members of his congregation are bowed with grief. He has recently written a letter to the London Chronicle of a most frivolous character.

"No dollar of taxes should be levied and no money expended from the public treasury in aid of any parochial school or charitable institution of any character that is not under the control and subject to the supervision of non-sectarian officials under the law. No religious property of any kind should be exempt from taxation." So says Mr. Pixley of the Argonaut, and so say the Nine Demands of Liberalism.

THE Secularists of Canada have recently held a successful and interesting convention at Toronto. Mr. Wm. Algie, of Alton, was elected president, and Mr. J. A. Risser, of Toronto, secretary. The convention, among other matters, decided to raise a "Secular Thought Sustaining Fund" for the maintenance of Mr. Chas. Watts's paper, Secular Thought. It is proposed to raise $1,000 annually for this purpose, during the next three years. We trust that the plan will succeed, but it is a dubious matter. As Mr. Duval said at the convention, Secularists are not good at begging. Much depends upon able begging, and it is generally admitted that a great part of the credit given to Christians for generosity should really be accorded to the church solicitor who has extracted the donation by eloquent and persistent boring.

JERUSALEM is getting to be a commercial centre. One hundred thousand dollars' worth of objects of devotion in mother-of-pearl and olive-wood are exported to America and Europe every year. In some respects Jerusalem resembles places in California. We read, for example, that "vine culture is being extended and the price of land has risen sixfold within a few years." When the son of Joseph remarked that he would gladly have taken the citizens of Jerusalem under his wing, he little thought that eighteen centuries later the real estate speculator would accomplish what he found so difficult.

THE Labor World lays down the *non sequitur* that "the Christian church cannot adopt any measure that will so speedily and surely check sin and Infidelity as a vigorous war against unrestricted immigration." If nine out of ten immigrants who reach these shores were not Christians; if checking Infidelity had anything to do with lessening sin; and if a religious war against immigration for the reasons given would not be the most deplorable calamity that could befall a free country, we might indorse the Labor World's statement. In default of this condition of things the editor of the Labor World puts himself on record as a simpleton.

NEWS AND NOTES.

I am at Chicago. The great city is booming along, more proud and magnificent than ever. It makes the blood run swift to be in the midst of such vast rushing crowds; to look skyward to the lofty buildings whose roofs would overlook the towers of many a city of the olden land.

The first to greet me at the midnight hour of my arrival was our secretary, and at his home, 16 Union Park Place, is solid comfort, and the inspiration of labor. Mrs. Stevens can mingle transcendentalism and good cooking with charming effect, and my stay in the great metropolis has been a happy unity of Spiritualism and Materialism. Reincarnation is a lovely idea, but this world is not the less delightful while it lasts. Some how or other the spiritual body gets a great deal of "true inwardness" from material conditions. Given a good square meal, and Theosophy is a beautiful luxury that one can well afford. But divinity ceases with an empty pocket. The silver dollar says, "In God we trust." God can return the compliment to the silver dollar.

Stevens is working day and night almost. He is never at rest. He writes a multitude of letters; is in communication with all parts of the country, and by his indefatigable spirit keeps the wheels in motion, and the Union moves forward. No one need think that the secretary of the Union has an easy task. No man in Chicago is more active. There are a thousand things to attend to near and far, and the work is just as hard as though he handled

a million of dollars, instead of a few hundreds. These few hundreds, however, represent ideas, principles, and every dollar counts and every dollar means a big field of work.

The Forum is sparkling, no longer a church, but a temple of humanity. A noble triumph it is of Mr. Stevens's skill and energy and the aid of cordial friends. Such a flower of victory does not come without many a toilsome day, and few can appreciate the industry which has been put into this Freethought "Home and Altar," where the best hopes of this world make the angels of to-day's progress.

I was there on Saturday night. There was a musical and literary entertainment and ice-cream festival. First was a "Greeting Glee" by the Emerson quartette, which poured forth happy strains of welcome. Then a piano solo, beautifully rendered, by Miss Edith Deal, organist of the Forum. The song, "Tubal Cain," was a strong and noble hymn of labor, by Mr. Frank Pierson. Mark Antony's Oration was recited, with fine effect, by Mr. E. L. Dwvrak. Dr. E. L. Rivenburg gave "The Stammering Wife," and the plaudits were numerous. The Temple male quartette scored a big success and there was no end to the clapping of hands until another song was given. "Sweet Heather Bells," by Mrs. Emma MaDan, was charmingly given. Little Florence Sequer's recitation of "Baby Land" was heartily applauded. The dance by little Maud and Ella, six and eight years of age, from the fireside of Mrs. Freeman, was a fascinating display of graceful motion. "The Highland Fling," in costume, was the movement, and the swift-footed, lightsome, infantile, exquisite dancers received the rapturous, tumultuous ovation of the audience. Then there was an intermission, and ice cream and cake were in order, and I had the pleasure, meanwhile, of making the acquaintance of the many people present.

After the recess the Emerson quartette and Temple male quartette and little Ella and Maude and Dr. Rivenburg entertained us brilliantly, and, in addition, Professor Carl Henry Novra gave a vigorous rendition of the poem, "What Shall we Bring as a Gift to the Lord our King?" This is one of the grandest radical poems in the world. Morris J. Card, musical director of the Forum, sang, "Where are the Wicked Folks Buried?" and this pathetic, humanitarian "psalm of life," rich with meaning, was excellently interpreted with harmonious voice. Miss Daisy Zublin and Master Hubert, with wonderful skill, played the mandolin and banjeaurin, and listeners were wild with delight, for the soft, entrancing notes seemed to dance in the air as the nimble fingers swept the delicate strings. Miss Daisy is a bright star in the theatrical firmament. She composes songs and dances for the stage, and is quite a professional attraction. She and her brother are still young—almost children—and they have a bright career of artistic triumph before them. Mesdames MaDan and Gruber gave "Beautiful Moonlight," and the moonlight and the music were equally delightful. Mrs. Woodman recited Lizzie Doten's "The Streets of Baltimore," and the weird imagination of the inspirational poem was gracefully interpreted. Mr. Geeting told the humorous story of the clergyman and the donkey, which was keenly appreciated by all the heretics present. E. A. Stevens closed with the song, "Beautiful Dreamer." Our secretary has not sung for twenty years. When he was a "boy in blue" he was one of the most popular singers in the grand army, but hard work has kept him from the field of music where he might have won the flowery crown, for certainly he has a voice of remarkable sweetness and power.

Mrs. Wiseman, and the sons and daughters of her house, a bright "Band of Hope," attended to the refreshments, and all were well provided for, and I, with the rest, did not depart hungry from the pleasant entertainment. The evening was full of good things. Sunday I gave two lectures. There was a fair audience of a couple of hundred in the afternoon. In the evening the hall was full, and it can seat nearly a thousand people. It was a magnificent assembly that responded heartily to the words of the speaker. After the evening lecture there was a business meeting of the Chicago Union, and without hesitation a hundred dollars was pledged on the spot for the next year's campaign. The Chicago Union is a power indeed. It has never failed to be at the front and do its duty. It is worthy to carry the colors at the head of the centre column.

Among our friends here are Chas. J. Sundell, consul, under Lincoln and Grant, to Germany, and now member of the city board of education, a thorough Liberal of superior intelligence, a representative citizen, and not afraid to work and be counted in the ranks of Freethought and progress.

D. W. Richardson, J. W. Harris, H. A. Oberman, Mr. and Mrs. Morris Card, Mr. McNab, of the Temple quartette, Dr. E. S. McLeod, Mr. and Mrs. Koerpel, Stafford Bolton, secretary of the Union, and others, are splendid co-workers with Mr. Stevens. I am sorry to hear that Dr. McLeod is about to leave the city, but one thing is sure, wherever he locates he will make our colors shine.

H. B. Marlett and N. C. Dahl, are among those who make us hope for the future, for they put the fire and promise of youth into the veteran corps.

My friend J. W. Howe is always at his post, and he don't allow any orthodox dirt to gather about the Forum. Cleanliness is better than godliness in a Freethought sanctuary.

Mr. and Mrs. Freeman are on the "good ship" yet. Mrs. Freeman is soon to take a lecture trip. Wherever she has spoken the people are enthusiastic. I suppose we shall have to give the palm to the "little women." Somehow or other, without making any fuss about it, they do a vast amount of service.

Commissioner Williams is a brave politician, one of the few who has ideas and is not afraid to speak for them, and he aids friend Stevens in many directions in the contest with ecclesiastical powers.

Young Darrow, formerly of Farmdale, Ohio, of heretic blood, is going to the head of his profession. Law, and politics, and reform are his forte, and he is bound to be one of the brightest leaders of the people.

Mr. and Mrs. Geo. L. Robertson make glad our Secular heart. They are loyal to the good things and grand things of this life. Sunday afternoon I had a splendid drive over the city; along the magnificent lake-front, through the lovely parks and streets that, for miles, have only palaces on either side. A wonderland is Chicago, and I am glad that such Liberals as our friends the Robertsons can partake somewhat of its glory and wealth. At any rate, they have a good horse, and that is a paradise in itself.

A. C. Berg, I was pleased to greet again. Whenever Mr. Stevens wants anything, Mr. Berg is right at hand to give and do his level best. He never waits for others to shoulder the burden.

Always I rejoice to see our jolly friend, A. D. O'Neil, and to sit at his hospitable board where Mrs. O'Neil and Miss Kate make the traveler at home. One is an Episcopalian, one a Catholic, one a Freethinker, but the angels never get along any better with their golden harps than these frank and intelligent companions, who have sense enough to know that truth has its million sides,

and that there is "good in everything" to the good-willing people. Monday afternoon Mr. O'Neil gave me a drive over the city, and the "man with the badge-pin" knows that such excursions are always delightful. Friend O'Neil takes the world at its best; a hard worker but a genial comrade in sunshine and in rain.

Professor Milleson, formerly of Indianapolis, author of "Embryotic System of Nature," one of the ablest scientific expositions of the day, is now at Chicago; a thoughtful and interesting speaker and industrial assistant of friend Stevens in his arduous labors.

Wm. Walker, of Dwight, Ill., was present all through the meeting. Unfailing in the ranks of Freethought, he takes the brunt of battle heroically in good and ill fortune and "looks up and not down."

I was surprised and delighted to meet my friend Miss Ida Black, of Longmont, Colorado. Mrs. Georgiana Rice, her mother, is on the list of FREETHOUGHT, and Chicago sends greeting. All is well.

Miss Laura Lee, Mr. and Mrs. Stiles, Mrs. Woodman, Mrs. Holmes, Henry Koehn, are also of the "five hundred friends" at this place—so many that I cannot speak of them all.

I must not forget the Young People's Society. It is doing a flourishing work. It is for social, moral, and intellectual cultivation. President Hutcheson carries the standard at the front. The society meets once a week. There are three private meetings a month and one public. It is an invaluable aid to the Forum. S. Steadman Schaeffer, Henry Borst, Young Midgeley, Bert Wineman, Miss Bertha Piper, the Misses Wineman, and others, make this a "bright morning star" in the dawn of liberty. It gives poetry and music to the toils and dangers of Reform.

I have enjoyed my stay and labors at this place, where the very heart of the world seems to be beating. Stevens has been for years in the business circles of this city, and he has won many friends. There is a grand opportunity here for a Secular organization. The elements are at hand. It is only, however, by ceaseless labors that the flame can be kept as a beacon light. Success here is success all along the line. It will be a noble stimulus.

Miss Ada Campbell, the Freethought lecturer from Australia, is in the city. She has been doing signal service in her own country. She expects, soon, to lecture in Chicago. I hope she will be greeted by a large audience. It is unfortunate that our scattered forces cannot give a broad field of labor to this devoted and heroic lady. It is the vast extent of our country which makes it so difficult to organize so that the laborers from other lands can receive that welcome and aid which they so richly earn. Amid these discouragements all we can do is to "hope on, hope ever," and keep our hand to the plow. SAMUEL P. PUTNAM.

The Forum, Chicago, Sept. 25, 1888.

CREED AND BELIEF.

At the church congress which closed at Manchester, Eng., last Saturday some views of an unorthodox character were presented by church dignitaries who were supposed to be sound on the question of tophet. Archdeacon Farrar said that the old doctrine of future punishment was dead, while the Rev. Sir Geo. W. Cox was still stronger in his repudiation of the same dogma. Mr. Cox said he was growing weary of the dramatic picture of a great white throne with angels as sheriffs bringing sinners to the bar of the great assize. The speaker further spoke of the tyranny of Bible worship, and expressed a doubt of the authenticity of some portions of the New Testament. He even doubted whether some discourses in the gospels were ever delivered at all. The reverend baronet was hissed for his skepticism by his auditors, and the president of the council found it necessary to interefere to prevent further demonstration of dissent. Most of the speakers joining in the debate solemnly protested against any interference with the time-honored place of darkness, fire, and chains known as sheol, though none of them professed to believe in it.

Christian teachers appear to prefer a creed that shall be far enough from their actual convictions to admit of their practicing a slight degree of hypocrisy in accepting it. This is the reason why creeds are always in the rear of current belief. Hypocrisy is an inexpugnable element of religion.

GAMBLING THAT NEEDS ATTENTION.

More than three hundred frequenters of a gambling resort were arrested at one swoop by our police last week, and no good citizen can fail to be pleased by this evidence of awakened conscience among the authorities. Nothing can be said in favor of sinful games. But the work of the police is not finished. In Monday's Chronicle appeared this item:

"The drawing for the many beautiful and valuable articles which have been on exhibition for the past two weeks at the ladies' fair and festival in aid of the Holy Cross and Star of the Sea churches at Saratoga Hall will take place this and Tuesday evening. The greatest interest will be in the drawing of the lucky number of the valuable building lot. All interested should try to be present. A magnificent hot lunch will be served to-morrow from noon to 2 P.M."

What progress can we hope to make in arousing public sentiment against games of chance when those whom many accept as the conservators of good morals run lotteries to catch the nickels of the rising generation? As we previously observed, the work of the police in the suppression of gambling is not yet completed.

CONFISCATION OF CHURCH PROPERTY.

On October 8 the Supreme Court of Utah entered a final judgment and decree in the case of the United States against the Mormon church, which was pending to dissolve the church corporation and have its property declared forfeited to the government. The church belongings are now in the hands of a receiver, who has succeeded in collecting over $1,000,000 worth of real and personal property. The court decides that all the property has been held upon trusts, the object of which was principally to uphold polygamy. It is further decided that the present church still upholds, teaches, and maintains polygamy, and that any dedication of property to it would be for the same purpose, and therefore unlawful.

It is not proposed to call into question the legality of this proceeding, but it is pertinent to inquire why the law is not applied to the Roman Catholic church as well as the Mormon. The charge is that the Mormon church is devoted to upholding an unlawful institution, namely, polygamy. But does the Catholic church uphold no such institution? How long is it since that church solemnized the incestuous marriage of the duke of Aosta and the daughter of his own brother? How long is it since Vicar-general Prendergast, of this city, granted to Joseph Bijani a dispensation to marry his own niece?

Why may not the charge be made and sustained that any dedication of property to the Catholic church would be for the purpose of upholding the practice of incest, and therefore unlawful? Which is the more offensive to law and morals, incest or plural marriage?

There are other matters in which the Catholic church stands opposed to law. It opposes divorce, which is granted by law. It advocates the division of public moneys for the support of sectarian schools, which is forbidden by law. And of one thing there can be no question, namely, that any property dedicated to the Roman Catholic church will be used for the purpose of destroying our public schools. According, therefore, to the precedent established in the case of the Mormon church, such dedication would be unlawful. Why, then, should not the property of the Catholic church be escheated to the state?

Let us have an even and impartial administration of the law.

SELECTIONS from the writings of the venerable editor of the Boston Investigator, Horace Seaver, have been compiled for publication in book form by Mr. L. K. Washburn, of Massachusetts, and are now ready for delivery. The volume comprises 220 pages of Mr. Seaver's best work during the past forty-five years, and contains a fine likeness of the author. The price by mail is placed at $1.50. No praise can add to the esteem in which Mr. Seaver is held by all the Freethinkers of this country. For nearly half a century he has labored with patience, persistence, and ability for the spread of mental liberty, and for the destruction of superstition. No man the century has produced is more worthy of our admiration and gratitude. We are glad to see this collection of his writings brought out, and it should stand as a monument and memorial in the library of every Freethinker. We shall be glad to help the circulation of the work by taking orders for it.

LONG ODDS.

O parson, platitudinous and poky,
Forever preaching of the "Prince of Peace,"
Or sheol wonderfully hot and smoky,
Oh, will you ever give us brief surcease?
You prate of things you designate as "holy,"
Or else, when not in "reverential calm,"
You give us hell, not calmly, sir, and slowly,
But fierce as roars that place of wild alarm!
Than with the "Prince of Peace," who brought a sword—
How strange!—you much prefer to deal at length
With sheol, serving it red-hot, the word
Of him styled "Savior" not replete with strength.
That you intend to frighten us to heaven,
The odds is long, say twenty-five to seven!

—SI SLOKUM

WHEN we draw our indictment in the case of the People vs. Christianity we will have to get Mr. Owen Thomas Davies, of Brighton, Cal., to contribute a few charges and specifications. Mr. Davies meets the religionists on Bible grounds, and floors them invariably. It may be noted, in passing, that Mr. Davies visited this office last week and left $10 for the American Secular Union and $5 for the benefit of FREETHOUGHT. He had wise and entertaining remarks to make on the subject of Liberal work.

PROFESSOR SEYMOUR, Liberal lecturer and phrenologist, will be in California after December 1, and will speak wherever called, from the Oregon line to Mexico. The professor is taking subscriptions for FREETHOUGHT, and will continue to do so. Friends can judge from his letters in this paper that his lectures are full of meat and well worth attending. Applications may be addressed to Prof. D. C. Seymour, 504 Kearny street, care of FREETHOUGHT.

THE Congress of the American Secular Union met at Pittsburgh, Pa., last week Friday for a four-days' convention. What the attendance was, what action was taken, and how everything passed off generally we have yet to learn.

WE are just as much obliged to Committeeman H. P. Mason for a ticket to the Utah Territorial Fair as though we could have attended. It is reported that the fair achieved a success without our presence, and Utah still flings defiantly to the universe the claim that her "Potatoes, Onions, and other Garden Crops are unexcelled in the world, and are exported to great distances."

A CARPING CRITIC.

The Melbourne Liberator, a journal printed in Australia on thick, heavy paper, publishes an article in which it says a tourist of long and broad experience puts forth the theory that the climate of California fosters and otherwise encourages habits of mendacity, irreverence, and meretricious morals. He says that our sinful customs here on the coast are not so much a matter of bilious or atrophied conscience, or of total depravity, as of atmospheric pressure and demoralizing influences of the weather. Our lack of a respectable winter, he holds, makes us "miss the best means of keeping alive a realization of the presence of a higher and over-ruling power, which people living in a sterner climate can so easily comprehend." The skies being soft and the temperature pleasant we are led, says the writer, to think lightly of serious things, and to forget how to cultivate the virtues.

The editor of the New York Truth Seeker republishes the paragraph under the heading, "Pray for the Editors of San Francisco FREETHOUGHT." If the matter had not thus been given a personal application I might have let it pass without comment, but since this has been done I have thought it best to make some remarks upon the subject myself.

Mendacity, as Webster understood it, signifies lying, deceit, or imposture. To employ the scientific definition given to lying by Herbert Spencer, it is a lack of correspondence between the subjective order of thought and the objective order of phenomena. It has long been charged by the envious population of an obsolete East that the champion liar of the country resides west of the Rocky mountains; but I would inquire of the supporters of that theory how they reconcile it with the fact that the Rev. Mr. Talmage is a citizen of New York, Joseph Cook of Massachusetts, and the Rev. Mr. Brown of Iowa. What Pacific Coast tergiversator is competent to enter the ring against J. Raines Bundy, of Illinois, or Parson Newman, of the Empire state? It is true that there is now a "champion" somewhere up north, and Mr. Moody is at present in San Francisco, but both are from the East; and until these opponents of veracity are shown to have their equals in California the natives of this state will continue their homage to that serene figure in our history who said:

"I reside at Table Mountain, and my name is Truthful James;
I am not up to small deceit, or any sinful games."

The charge that our glorious climate is productive of irreverence falls to the ground with the same reverberating plunk when it is examined in the light of facts. The religious fervor of a people may be judged by its art and literature. In the issue of the Truth Seeker from which I quote the misleading article under review is a cut representing a brass serpent poked into the air on the end of a forked stick, beside which Moses, the divine lawgiver, is pictured standing upon a dry-goods box, exhibiting the snake, and saying: "This is a sarpint. One look will kewer the bite uv the fiery snaix. Look, & look hard." Such is the Eastern interpretation of the twenty-first chapter and ninth verse of the book of Numbers. Several violent shocks of earthquake were felt in different parts of the state when this issue of the Truth Seeker reached California. I might adduce the further facts

that California did not celebrate its fifty-eighth natal day because the 9th of September fell on Sunday; that the mayor of San Francisco declined to review a Sabbath-day parade, and that not more than one in five hundred of our population reads any Freethought journal. We are a God-fearing people, and do not let it escape your recollection.

We are also a moral people, and no traveler of any amount of experience can make us appear otherwise. The desire to be truly good is born in the son of California, and is engrafted upon the immigrant after a short stay. The vigilance committee may have had something to do with engendering this sentiment; the flinty path of the transgressor sustains it. A youth after the style of Joseph excites no special admiration; he is too common; while Mrs. Potiphar would be unqualifiedly condemned. St. Anthonys abound, and they wander our highways and byways looking for the temptress who does not exist. Some of our clergymen, even, lead moral lives without causing remark.

It was very fortunate for the critic of our citizens that he enunciated his views from a distance, because nothing so agitates the gall of a California man as accusations touching his character. It is scarcely three weeks since one of our respected townsmen, Mr. B. Harrington, met a charge against his good name with a charge from a revolver delivered in his traducer's abdomen; and an eminent San Francisco judge has recently recorded the opinion that the man who enters a family to alienate the affections of the lady of the house does so at the risk of a similar perforation.

The writer who attacks a climate that has never injured him cannot be too severely condemned, and when that climate is as mild and innocuous as the one which we enjoy his conduct becomes still more reprehensible. If he is looking for a set-to with the weather, let him show that he means business by going to Dakota and engaging in discussion with a blizzard. Let him tackle a cyclone. Let him go where the people ask if it is cold enough for him. He will then be prepared to emigrate to California and recuperate. He may still recognize the presence of a higher and over-ruling power; but he will appreciate a brief suspension of its more active manifestations.

SAM JONES.

A resolution of congratulation on the promised coming of Sam Jones next January was passed at the Methodist preachers' meeting last Monday. Jones was in St. Louis last spring, and disgusted some of the religious people with his coarse and slangy talk. The Rev. H. W. Williams, editor of the Central Baptist, said of him:

"I have gone to hear Sam Jones for the last time. When he made that remark about 'loping through hell' it was all I could do to keep from taking my hat and leaving in mortification and disgust. I cannot stand this irreverence and vulgarity."

We have for sale at this office the recent work by Dr. G. H. Stockham, entitled, "Temperance and Prohibition." It is "a sensible and unprejudiced discussion of the question, giving a short history of the temperance movement originated in Ireland by the Rev. Theobald Matthew, its decadence and the causes. It gives also a history of the production of alcoholic liquors, their physiological, toxicological, and moral effects on the human race." Without either indorsing or dissenting from the conclusions at which Dr. Stockham arrives, we can recommend the work as containing information worth a great deal more than it costs, which is 75 cents.

W. F. Jamieson will deliver courses of lectures in Alamosa and Monte Vista, Colorado, in October. He will respond to calls for lectures East or West. Address him at Monte Vista, Colorado.

HISTORY OF THE WEEK.

Sound steamers will refuse to carry Chinese of any class from Victoria until the effect of the new law is definitely settled.——Clara Foltz desires to debate political questions with Anna Dickinson, and has issued a challenge to that effect. Miss Foltz spoke in this city on the 6th.——The Prohibitionists had a meeting in Metropolitan hall, this city, last Sunday. The attendance was rather small, but the enthusiasm was great and mostly of a religious kind. The exercises opened with prayers and gospel songs.——Of 830 Chinese who engaged passage to San Francisco on the Belgic only 176 embarked. This is one of the first results of the new exclusion act.——The other day some evil-disposed person caught a horse belonging to the Rev. C. R. Smith, of Santa Ana, and deprived it of its mane and tail.——The trial of Mrs. Elsie Reynolds, the medium arrested at San Diego, is set down for October 15. The case is exciting much interest.——Some California parties have bought the right for the Pacific Coast of a system of towing rafts at sea. It is understood that the consideration is $200,000, and active operations will begin immediately.——The American party, with Mr. Pixley as the central figure, is awakening to considerable activity.——The Oceanic Steamship Company will no longer carry Chinese firemen. The Australia sails with a white crew, which displaces twenty-four Chinamen. The Alameda lets twenty-eight go, and the Mariposa discharges thirty. Only a few of the Chinese will return to Honolulu.——During the week ending October 6, 87 deaths were recorded in the Health Office against 98 for the corresponding week last year. Of these 34 were natives of the Pacific Coast, 17 of other states, and 36 of foreign countries. One person died of small-pox.——An interesting archæological discovery has been made at San Clemiti Islands, and the Passadena Star has an expedition on the ground in the interests of that city, where it is reported an ancient temple or vanquech has been found.——The friends of Judge Terry and wife, imprisoned for contempt of court, are endeavoring to secure a pardon for the offender from President Cleveland.——The Methodist Episcopal church (south) conference at San Diego last week suspended two clergymen for a year for refusing to serve at a charge where they were appointed. The conference discussed temperance and decided that it was not a political question.——The gospel steamer Evangel has quit distributing Bibles to the Indians and has gone into trade. The Evangel was built by money subscribed by the Sunday-school children of Brooklyn, N. Y., and was intended to distribute Bibles and good literature among the Indians of the Northwest. Not being able to pay her way, she contracted to carry the Alaskan mail. She only carried it one trip. Captain H. F. Beecher took her and lost considerable money on her. She is nine years old. The Sunday-school children put $14,000 into her.——The victims of the shooting affray at the Republican headquarters are doing well, particularly Mr. Donahoe, who died a Catholic. The others will recover.

The corn crop of the United States for 1888 is estimated at 2,110,920,858 bushels, which is a considerable increase over last year.——A street-car strike is on at Chicago. There was a collision between the strikers and the police last Sunday.——Over 100 people were hurt by an accident at the laying of a church corner-stone at Reading, Pa., on the 7th. The accident was caused by a temporary floor giving way.——The County Democracy and the Independent Citizens of New York have renominated Hewitt for mayor.——A special from Winfield, Kansas, states that there is great excitement in the vicinity over the discovery of a secret military order of Anarchists known as the "National Order of Videttes." It exists in Cowley and Sumner counties. A man named Pryor, formerly of St. Louis, is given as the head of the band. The agitation is increased by the discovery that several well-known citizens are members of it. The discovery was made by a detcctive who was initiated.——Mr. Thurman's health is not robust and Mr. Blaine's voice has weakened, but both are said to be on the mend.——The Mormon church is reported active and more defiant than ever.——The yellow fever is again spreading in Florida.——The cruiser Baltimore, the largest and best of the new steel vessels being built by the government, was launched at Philadelphia last Saturday. She is 335

feet long over all; her beam is 48.5 feet; her mean draught is 19.5 feet; and her displacement is 4,400 tons. The indicated horse-power of her engines is 7,800, and they are expected to drive her through the water at the rate of nineteen knots an hour. Her crew will consist of three hundred men. The new cruiser will be armed with a main battery of four eight-inch breech-loading rifled guns, and six six-inch rifled guns, six rapid-firing six-pounders, six Hotchkiss revolving cannon, and four Gatling guns. She will also carry five torpedo launching tubes or guns.

There is a drouth in Egypt, the water of the Nile being lower than was ever known before.——Great floods prevail in North China.——A terrific storm with hurricanes and flood followed the eruptions of the volcano Bandai-san in Japan. Thousands of dwellings have been destroyed, leaving great numbers of people homeless.——Friday, Oct. 12, is the day set for the meeting of Emperor William of Germany and the pope at Rome. A punctilious programme is prescribed for the occasion.——It is said that the freedmen of Brazil refuse to work since their emancipation, and the coffee crop is suffering in consequence.

VLADIMIR CATECHIZED BY HIS COUNTRYMAN.

Childish, foolish, almost idiotic as is the conception of the rights of mother and daughter acquired by "Brother" Vladimir, Russian bishop of Alaska and the Aleutian Islands, his letter in FREETHOUGHT, as a whole, afforded me a good half-hour's laugh, and for that I for one am very thankful to the "brother" for writing it and to you for its publication.

The purpose of these lines is not to dispute with the "brother" about the truth of the "historical facts" he referred to; nor an attempt to belittle the greatness of the Greek Catholic church because of savage czars and many robber kings belonging to it, nor do I wish to deny the right of "Brother" Vladimir's mother-church to excommunicate the pope and his clergy. As Jesus Christ, his immediate successor Jacob, or Jacobs, of Jerusalem, St. Peter, Paul, etc., were probably myths and not real characters at all, any dispute of "facts" regarding them is absolutely useless. The membership of czars and kings bestows no honor on any association, secular or religious, in the eyes of our citizens, who, over a century ago, declined to have one in their midst. As to the right of excommunication, the bull of the Greek Catholic church has proved a failure, as do all other bulls. The popes of Rome generally live longer than czars, in spite of the curses enunciated in the bull against them, and the prayers for the lives of the czars.

The purpose of this is to deny the claim so often made by dignitaries of the Greek church that Christ, and not the czar, is the head of that church in Russia. "Brother" Vladimir says: "The power (of the church in Russia) to govern rests not with man, who is sinful, but with the Holy Ghost in the councils, who there makes decisions, in matters of salvation, that are infallible, as in the councils of the apostles. The head of our church is Christ; we have no pope, no emperor as lawgiver in faith except the savior."

It must here be understood that I do not attempt to deny that claim as to its theoretical significance or insignificance. I might as well attempt to deny that Christianity is in theory based upon "love your enemies." And as the blood of millions of men, women, and children, who were hanged, shot, stoned to death, burned to ashes, stabbed, tortured, and otherwise banished from this world by the hands of Christians and in the name of Jesus, is a historic denial of the practice of "love your enemies" by Christians generally, so is the character of my denial of "Brother" Vladimir's statement in regard to the czar not being the head of the church in Russia.

I would "Brother" Vladimir could satisfactorily answer the following:

1. Did Christ, the Holy Ghost, or a czar establish the Holy Synod in Russia?

2. Has not the czar the power to abolish the Holy Synod if he pleases, or caprice wills him to do so, in spite of Jesus or decisions of the Holy Ghost in councils?

3. Has Jesus any guarantee that would prevent the czar from abolishing the Synod?

4. Is Christ, or the czar, appointing the high officials of the Holy Synod, and in whom rests the power of their deposition? If in both, which has proved the more effective? The souls of the bishops and priests put to death by the orders of czars, and those in exile and prisons, could probably assist "Brother" Vladimir in answering the latter question.

5. Did the churches and monasteries own serfs, not so long ago, by the will of Christ, or czar, and was it Jesus or Alexander that freed them?

6. Does the kingdom of heaven, or the government of the czar, build churches and pay salaries to the priests in Russia and "brethren" Vladimir & Co. in this country?

7. Was it the will of the Holy Ghost that monasteries should be placed in the penal code alongside prisons and forts to receive and punish criminal offenders, of non-religious character even? Was it his—excuse the pronoun; I determine the gender by the "historical fact" that Mary got the Holy Ghost as partner in the manufacture of Jesus—will that a criminal court in Russia should ask the prisoner, in many cases, to choose between a term in a prison and a cloister, and that notwithstanding the term in cloister being shorter, he should prefer the prison—the whip of the secular jailer to the rule of Jesus?

I could go on putting thousands of similar questions, but the few given are enough. His holiness, Bishop Vladimir, ought perhaps to be informed that the questioner is a native of Russia, a countryman of his; knows facts and can show data.

The claim that not the czar, but the Invisible Jesus, was the head of the Greek church is so absurd that only church dignitaries make it; the civil powers seldom, if ever. History, however, records one instance where a czar himself showed sufficient proof that Jesus, personated by priest, and not he, was superior. I shall admit that to be a "historical fact," if it pleases his holiness, Vladimir. The czar in traveling, history says, passed through a village on Sunday. The village priest was informed of his majesty's diabolic desire to attend the church services. He was glad of receiving the visitor, but was puzzled as to holding out his hand for the fools to kiss it, according to custom. As the czar approached, the priest became embarrassed, but was at last suddenly relieved by his majesty's graceful ejaculation, "Stretch out thy paw, idiot!"

Should his holiness, Vladimir, recognize in that ejaculation of the czar, representing a faithful Christian, to the priest, personating Christ, the superiority of Jesus, the quality of his logic would amply justify his present occupation, and even might induce the sinful czar to communicate with the infallible Holy Ghost, through the mediumship of the sinful procurator of the Holy Synod, "to raise the idiot to archbishop."

In conclusion allow me to advise my countryman, "Brother" Vladimir, to publicly refrain in the future from announcing the czar sinful. His majesty has a detective bureau in the metropolis of the Pacific Coast, whose chief, bearing the title of consul general, is in possession of a blacklist arranged in alphabetical order. W following V, mine and the "brother's" name might some day be found too close together, in spite of Jesus and common sense.

M. S. WAHRHAFTIG.

Can This be True?

As a rule, no class of publications, no business enterprise, carries so large a proportion of dead beats among its patrons as does the reform press. Believing all men to be honest who would care to subscribe for such a paper and take it from the post-office, the publisher sends it along, year after year often, thinking the subscriber has met with misfortune and will pay when able to do so. Then when after many months or years of waiting for his pay the publisher receives a printed notice through the post-office department that "Mr. Jones refuses" to take the paper from the office, or has "moved away"—"not wanted"—or some such notice, his faith in human honesty is not apt to be strengthened.—M. Harman in Lucifer.

WE have just printed another thousand of Voltairine de Cleyre's poem entitled "Nameless." It is one of the most affecting and effective pieces of verse ever written. It will be forwarded by mail at the rate of 10 cents per dozen.

A CONSUMMATION TO BE WISHED.

Whatever else the "Soggarth aroon" has done for weal or for woe, his effort to controvert the dogma, "Blessed are the poor," deserves unlimited praise.

The priestly instillment, that the poor will in the next world inherit additional blessings, all the greater for their meek, unmurmuring resignation here, has wrought more suffering and been better made to subserve imposture and oppression than all other tenets combined, inasmuch as it has kept replenished the coffers of the church, which in turn are the means of maintaining ecclesiastical authority. Not only this, but it has invested servility with a semblance of virtue, and implanted an indolence and groveling content in the minds of the credulous that will require generations to eradicate.

How long have priests fattened upon the belief of this dogma! What a handsome revenue it has afforded them! What superb palaces it has built for them! With what sumptuous tables, fine linen and purple, it has furnished them! Little wonder indeed that the anathema of so profitable a sentiment should evoke the wrath of the beneficiaries, and goad to retaliation by a like anathema.

But let the hitherto deluded once become impressed with the wrong this teaching has done them; let them learn that poverty, rather than a blessing, is a curse, at no time or place convertible into a blessing; make them know that those who have been instrumental in their misfortunes are amenable to punishment; that condonement of such wrongs is a crime, and retribution sure and swift would in a thousand ways overtake the perpetrators.

To expose the falsity of this pernicious dogma; to brand it with the infamy it deserves; to forever destroy its influence, and thus place it beyond the power of ensnaring the innocent, collectively forms the object for which Dr. McGlynn is working. Knowing, as he does, that this tenet is the pivot upon which hinge the charities that have beggared the world, the centrifugal force that is to-day keeping the "machine" in motion, he is concentrating his best energies, and we may add consecrating the worth of his manhood, for its elimination. May his good work continue until the priest and poverty are alike extinguished, that posterity will know them only through the musty tomes of a childish antiquity. VIRGINIA E. VANCE.

FREETHOUGHT IN NEBRASKA.

From the Lincoln (Neb.) Daily Call.

The Hon. Samuel P. Putnam, of California, president of the American Secular Union, delivered two addresses in Bohanan's hall yesterday afternoon and evening. A fair audience greeted the speaker at each meeting. The afternoon lecture was upon "The American Republic." The "Nine Demands" or platform of Freethought were sifted, analyzed, and explained. That churches and other ecclesiastical property should no longer be exempt from taxation was forcibly presented. "They should," said Mr. Putnam, "pay their own way. It is not right that hundreds of Liberals in every community should be forced to pay for the support of Christian sects. The constitution and principles of the republic were based on the complete separation of the church and state. With the present unjust exemption of church property the union of church and state is apparent." Continuing along this line the speaker referred to the appropriations for sectarian institutions, the employment of chaplains in state and public institutions, supported by public money, as directly opposed to the fundamental principles of the government, and a wrong to every Liberal taxpayer. The use of the Bible in public schools was also severely condemned. "As well," said the speaker, "compel the children of Christian people to listen to the reading of Paine's 'Age of Reason' in the public schools as to compel our children to hear the reading of the Bible: a book that sanctions crimes and vices; a book containing many passages unfit for children to hear, or read, and many which no Christian minister would to-day dare read before an intelligent congregation." The abolition of the judicial oath was demanded, and it was argued that many took advantage of the oath to commit perjury. Simple affirmation with the pains and penalty of perjury should be substituted in its stead. All laws enforcing Sunday as the Sabbath were demanded to be repealed, and that in the administration of state and national government no privilege should be conceded to Christianity or any other special religion. The speaker closed in a warm exhortation to the Freethinkers of Lincoln to organize and push forward for the maintenance of their rights.

The evening lecture was upon "Universal Mental Liberty," and it gave full scope to the powers of Mr. Putnam as a poetic and eloquent speaker. The character of the mind and its free and untrammeled condition in free thought was explained, together with a rare description of the man Christ; how his works have been perverted by despotic priests and cringing slaves; how his goodness and radiant beauty of life have been destroyed for selfish ends and personal gain; how, if on earth to-day, the Christian church would be barred against him and the Christian priesthood would revile and scorn him. The lecture closed with a beautiful peroration, "Why Don't He Lend a Hand?" an original poem by Mr. Putnam.

The Secular Union has made arrangements for other lectures and entertainments in Lincoln in the near future.

"THE SABBATH AN IMPOSTURE."

I have just received an exhaustive essay entitled "The Sabbath an Imposture," published by Putnam & Macdonald, editors of FREETHOUGHT. It makes a beautiful little pamphlet, and that the contents are well worth perusing the very name of the author, Harry Hoover, is sufficient guarantee.

It seems almost impossible that any one could have any reverence for the day after reading its history as told by Mr. Hoover. And that he speaks "by the card" is proven by reference to history, and citations from reliable sources. He says among other proofs of the imposition put upon us in regard to the holiness of our present Sunday, "Constantine the Great (A.D. 321) becoming the head of the church—by murdering all his relatives that stood in his way—added a heathen title to it, borrowed from the pagan calendar, and changed the time from the seventh to the first day of the week. He decreed 'that on the venerable day of the Sun all judges, all townspeople, and all tradespeople should rest, while those in the country, including all agricultural people, should continue their work as on other days,' and from that date it has been called Sunday; not in commemoration of Christ crucified, but in idolatrous observance of the day of the Sun, as it had been for ages before in the Roman empire." Among other facts, Mr. Hoover tells us that in 1677 "young girls were publicly whipped for walking in the streets or fields on Sunday." Think of it, in America, the land of freedom, girls are brutally flogged by men for taking a healthful, invigorating walk on Sunday. Friends, we must guard our liberties if we desire to preserve them. Nothing is more Liberalizing than to circulate good reading matter, and this book I can earnestly recommend to each and all of you as one of the soundest and most complete of its kind.

Whoever wants the whole history of the God-day of the Christian mythologists, who make and maintain our laws, should buy this little book of Harry Hoover's and lend it to Sabbatarian neighbors. It is a readable book too, not a dull or prosy line in it. In closing he says: "The brazen impudence of the clergy in asserting the sacredness of Sunday is equaled only by the driveling idiocy of those who admit the claim, or the moral bankruptcy of those who, being cognizant of the audacious swindle, have not the moral courage to expose it."

> But mightiest of the mighty means,
> On which the arm of progress leans,
> Man's noblest mission to advance,
> His woes assuage, his weal enhance,
> His rights enforce, his wrongs redress—
> Mightiest of the mighty is the press.
> —*Sir John Bowering.*

Snowville, Pulaski Co., Va. ELMINA DRAKE SLENKER.

DURING a trial, the judge called a witness. No one answered. An elderly man arose and solemnly said, "He is gone." "Where has he gone?" asked the judge in no tender tone. "I don't know; but he is dead," was the guarded answer.

FRESNO FLATS.

To the Editors of Freethought:

I wish to tell your many readers about a beautiful place far up among the mountains in the northeast corner of Fresno county. It is Fresno Flats, the paradise of Freethought.

On the first day of September I took the stage at Madera at 6 A.M. A long ride through heat and dust, over mountains and foothills, and we reach our destination at 6 P.M.; distance from Madera, fifty miles; stage fare, $5. I met at the post-office the Hon. Judge Johnson, postmaster and school trustee. It was soon arranged that I should lecture the following evening at the school-house; subject, "Phrenology." Let me say that the judge is a Methodist, but very liberal in his views.

The town has a fine school-house, two hotels, and a large dry-goods and grocery store combined. Of the latter Mr. Robert Larimore is the proprietor, and his son Edward, recently from college, is bookkeeper for the establishment. Both are men far above the average in mental capacity, and both are good staunch Freethinkers. On their table are found FREETHOUGHT, the Truth Seeker, and the Boston Investigator. Mr. Larimore has a large hall, a machine shop, and also a fine tract of land in and about the town. Judge Johnson keeps a grocery store in the post-office building. A livery stable and a white-labor laundry complete the business part of the town. Then come the lovely homes. The spreading oaks in the yards, flowers of every hue, beautiful shrubs, and vines lend enchantment to the scene. Bright faces are within these homes and bright children are on the lawn enjoying their childish plays. Sparkling waters, magnificent scenery, all combine to make this a lovely dwelling-place for man.

A majority of the people here are Freethinkers. All seemed to try to make my stay pleasant. I spoke to them three nights. The last night I spoke on "Liberalism." Twice I spoke in the hall, which has a larger seating capacity than the school-house; besides, Mr. Larimore tendered it free of charge. We had good audiences each night. When I spoke on Freethought, after I got through I told them anyone was at liberty to make remarks. Judge Johnson was called for, and spoke eloquently for half an hour. He said he did not feel competent to answer the speaker of the evening, who had advanced ideas he was not prepared to meet. He would agree with him that the Bible contradicted itself in many places; that miracles were not things of to-day. He added that the speaker, by his lectures in the town, had taught the people many good things; "but," said he "I cannot always agree with him."

After the lecture the hall was cleared, music struck up, and soon the most of the audience were whirling in the dance. Here let me say for the church-members of Fresno Flats that they displayed good sense while I was speaking. All kept their seats; none left the hall. Furthermore, the people here are liberal not only in thought but in money matters too.

Sunday Mr. Larimore took me to Coarse Gold, where I had to speak that night. Fresno Flats has more pretty young women and more bright, intelligent little children than I ever saw before in a town of its size.

I wish the editors of FREETHOUGHT the greatest success in their undertaking, and when settled I shall be one of their subscribers.

DR. J. A. GIBSON.

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Wahoo	Neb.,	Oct.	23–25	Davenport	W. T.,	Nov.	17–19
Denver	Col.,	"	28	Sprague	"	"	20–21
Ogden	Utah,	"	30–31	Pasco	"	"	22–23
M'nt'n Home	Idaho,	Nov.	2	Portland	Or.,	"	25–26
Boise City	"	"	3–4	Vancouver	W.T.,	"	27–28
Emmetts	"	"	5–6	No. Yamhill	Or.,	"	29–30
Pendleton	Or.,	"	8–9	Scappoose	"	Dec.	2
Walla Walla	W. T.,	"	10–11	Snohomish	W.T.,	"	8–10
Spokane Falls	"	"	14–16	Silverton,	Or.,	"	15–16

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above.

THE GREATEST WRITER OF THE REVOLUTION.

The meed of honor as the most powerful pamphleteer of the Revolution must unhesitatingly be awarded to Thomas Paine. His plain, perspicuous style, homely illustrations, force of reasoning, and nervous strength of utterance, rising sometimes to eloquence, gave to his best writings, which were those on American Independence, great popular acceptance. His "Common Sense," which ante-dated the Declaration about six months, was printed and reprinted in 1776 a dozen times, in eight different places of publication. His "Crisis," a series of pamphlets appearing occasionally from 1776 to 1783, reanimated the sometimes flagging zeal of the army, and his pungent wit and freshness of treatment kept public attention fastened to Paine's masterly productions. While they were far from being the first emphatic utterances for separation, they were the most direct, systematic, and effective. Paine's merit as a patriotic and influential writer cannot be impeached by detraction as to his habits or his opinions. Governor Morris said that he had written "Common Sense," "a quality which Paine wholly lacked;" but the force and spirit of his writings in timely advocacy of a determined resistance to oppression were praised by Washington, Lee, Adams, Rush, and others, as among the foremost influences which contributed to the grand result.—A. R. Spofford, Congressional Librarian, in the Historical American.

A Cannibal Idyl.

A cannibal maiden loved too well
  A missionary good,
And he loved her, but dare not tell
  His love—for thus it stood:
A cannibal she and a clergyman he,
  And their creeds were wide apart;
And how could he take, for sentiment's sake,
  A cannibal to his heart?
    Oh, 'twas a problem vexing, very,
    For the cannibal maid and the missionary—
      Indeed it was.

But the cannibal maiden's love grew bold,
  For she was a simple thing;
And thus her love to her love she told:
  "Oh, marry me! Be my king!
For I love you, my sweet, well enough—oh, to eat.
  'Tis a terrible thing, I know;
But I must be your bride, or encompass you fried—
  Oh, I must, for I love you so!"
    Oh, 'twas a problem vexing, very,
    To the maid, but more to the missionary,
      Indeed it was.

He looked in the depth of her dark-brown eyes,
  With their wealth of love and trust,
And he cried, in the flush of a glad surprise,
  "Ah, well, if I must, I must!"
They were wed on that day; for 'tis ever the way
  That passion must conquer creed,
And a happier pair 'tis remarkably rare
  To discover—it is indeed!
    And so 'twas settled nicely, very,
    For the cannibal maid and the missionary—
      Indeed it was.

—*Chicago Mail.*

IS IT TRUE?

The Rev. Prof. Mansfield, at the preachers' meeting last Monday, said "he was personally acquainted with Renan, and knew him to be a blackguard and an immoral, sensual man, given to smoking and drinking." This, if true, is of no moment. It does not change the value or truth of his book, or change one religious fact. But if it be false it will go hard with Professor Mansfield, for Mr. Renan has friends who will see that he is vindicated.

H. L. K.

WE received this week a copy of a new weekly journal of the Liberal order, entitled "FREETHOUGHT," published in San Francisco, by S. P. Putnam, president of the American Secular Union, and Geo. E. Macdonald. It is very neatly printed, well arranged and carefully edited, and will no doubt be heartily welcomed by the independent thinker. Sample copies obtained by addressing the publishers, 504 Kearny street, San Francisco, Cal.—Sharon Ozone.

Professor Seymour On the Trail.

To the Editors of Freethought:

I arrived here after a fine ride, on the steamer Cruiser, up the Chehalis river, and soon made arrangements for a full course of lectures in Columbian hall. I gave seven lectures to crowded houses; in fact, we had to carry in lumber and make more seats every night. Our Liberal friends have an organization here, and are liberal to the core. "Our Put" should take it in on his next trip. The town has about one thousand population and is undoubtedly the coming city of the Chehalis valley. It is beautifully located on the slopes of these wooded dells, with immense forests all around it and fine farming land up and down the valley. Montesano is the seat of Chehalis county and expects a railroad soon. Now steamers run twice a day to Aberdeen, and twice a week to Portland. Immense mills, logging, fishing, hunting bears and deer, dancing, and attending lectures keep these hardy pioneers busy. This is a great country, but still in its wild state of nature, waiting for the over-crowded denizens of the East to come and plant their fruits and build their homes. Land is cheap and fuel plenty and free. The climate is very healthful; no severe storms nor hot summers, for it is only sixty miles from the ocean. Men get two to four dollars per day and board, either in logging camps or as mechanics in the towns, and you can get a good meal most any where for 25 cents. This is grand place for a poor man able and willing to work. Government will give him 160 or 320 acres of land with two or three million feet of timber of the best quality in the world upon it if he will take it and swear to be a good Republican or Democrat. You can live on bear steak, mountain trout, fresh oysters, salmon, and such, while the fire, in time, will clear your land for you. There are millions of acres here that the fire has entirely cleared, and it is yearly doing more and more in this line, while the timber should be kept for the near future when lumber will be hard to find.

We met here Mr. C. C. Tunicliffe and wife, who are regular wheel-horses for Freethought, and work continually to keep up the society here. They have a delightful home on the hill overlooking the "city," where I am at present stopping. Mr. Lessman, another whole-souled, wide-awake Liberal, all the way from "Bingen, loved Bingen on the Rhine," is ever on deck, to watch the enemy of Freethought, and gives his money freely to the "cause that lacks assistance." Mr. Mooney and wife, Mr. Glenn and wife, W. Wedeken, Mr. and Mrs. Hildebrand, Mr. and Mrs. Lamb, and many others, all worked like beavers to make our stay both pleasant and profitable. These kind friends and true Liberals we shall long remember, and always make Montesano a point in our route when coming into western Washington Territory. I also met here two fine and noble-hearted young men, Chas. Patten and George Hayes, who are liberal to the core, both in religion and with the glittering pelf of money. These young men ought to be in our halls of legislature, instead of being cooped up here in a 7x9 business, for they are big-brained, fine specimens of men who might write their names high up on the hill of fame and the tablet of honor. Mr. Lamb is president of the society.

After the last lecture Saturday night the seats were "piled up" and a dance was soon in full blast. A large crowd took part, and the way the "fellers" took partners in their arms and went whirling and polkaing around the large hall, was a sight worth seeing. Even your correspondent, old and glum, "caught the fever," also a fair and pretty maid by the hand, and demonstrated that he could use his feet professionally, as well as his brain, and yet trip the "light fantastic." A lecture, then a dance—perhaps one is as useful as the other. We believe dancing to be the "safety valve" for the pent-up magnetism of men and women, and that without these social relations for exchanging these subtle and hidden powers, immorality and licentiousness would be greatly increased. If the churches would understand this law and have in their joss houses a good social dance once or twice a week, there would not be so many ministers and dear sisters continually falling from grace, nor so many reverends tried for crimes against women. The more we study and obey Nature's laws the better for us all.

On Monday, September 24, we staged it to Elma, twelve miles, where we gave four lectures in the Christian church, a very neat and cozy place for the Infidel to worship in, with the big Bible just before him. This was carrying the war into the enemy's country for certain, for there were testaments and hymn books lying in every seat, and "God was all around," but the other fellow did not show his cloven foot at all. We had fine audiences here; in fact, the church was literally jammed every night after the first and we had to use all the lumber and boxes we could find in making temporary seats. The church people and all united to make the most of the occasion, and nobly did they succeed. The county fair was in session and this helped to sustain us very much. This is a very new country, yet the display of apples and other fruits, vegetables, flowers, etc., was simply magnificent. The quantity of samples shown was small, but in size *ne plus ultra*. Very little stock was shown, but that exhibited was fine. We found a good home with Mr. H. Sheff and wife, who keep the only hotel, and though literally jammed with the crowd they managed to feed and lodge us all most regally. Mr. Sheff and family are thoroughly our kind of folks and have no use for the "blood of the lamb," but believe in giving their guests venison, trout, salmon, and bear's meat. They are late from the jay-hawker's kingdom, like your humble servant, but have come to stay here to feed the hungry, while somebody else clothes the naked. Really, we all obey scripture one way or another. While here we met Mrs. G. D. McLane, who, until two years ago, was a shouting Methodist, good and strong. Her husband, being a radical, borrowed the Truth Seeker to read, but kept it hid away so as not to offend his wife. However, she found it and read it, all unbeknown to him, and got converted to the religion of humanity, and sent and subscribed for the Truth Seeker out of her own earnings, saying to her spouse, "We will not borrow our paper nor put our light under a bushel." Mrs. McLane is a whole four-horse team in our cause. She has been all over the world with a concert troupe, and now, in her declining years, has settled among the big trees in Washington Territory. Success to them. I also met Postmaster Carney and wife, radical Freethinkers, Mr. Himes, and many others whose names I have forgotten, but who were "strikers" while we were welding Freethought and science into a lever to upset mouldy, worm-eaten, priest-ridden orthodoxy. Brother Reynolds has been here. Many of our folks think he is too hard and severe on the church people; that unpalatable truths better be sugar-coated so they will go down better and yet physic out superstition all the same. I guess molasses is better than vinegar to catch flies with; but the good work is going on, and all of our lectures and papers are doing a mighty work, each in their own peculiar manner. Let our friends everywhere sustain them.

Montesano, Wash. D. C. SEYMOUR.

Is Controversy Dangerous?

NUMBER V.

The minister uses his reason to persuade his people not to trust reason. Every effort of the Christian church to suppress debate has proved futile. He who opposes mental liberty in another denies it to himself. A system which refuses to abide by free speech has no right to claim the ear of mankind for itself. Discussions of theological questions are nearly as important, to say the least, as legal and congressional debates. The interests of mankind require them. Men and women will discuss them. They will discuss all things. The question which one age does not investigate another will. Nothing will be allowed to escape. The countries where speech is free contain happy, truth seeking people. Controversy tends to make men and women think and examine for themselves. To discover truth is its aim. To smother freedom of speech has been a large part of the work of Christianity.

Buckle, in his "History of Civilization in England," has well said that "no man is true to himself who fears to express his opinion. There is hardly a vice which so debases us, in our esteem, as moral cowardice." Helvetius declares that "if we would be sure of the truth of our opinions, we should make them public." The clergy make their opinions public, but do they welcome opposing opinions? Helvetius added, "It is by the touchstone of discussion that they must be proved." If it is a fact, as Freethinkers believe, that "any system which shuns investigation openly manifests its own error," and if Christianity shuns the conflicts of controversy, is it not found wanting at the bar of reason? Has not Christianity lost the confidence and boldness of Paul, who said, "We can do nothing against the truth, but for the truth." If controversy is only "dreaded by the advocates of error," as Dr. Rush taught, and if the Christian church dreads it, what are we to think? If the church denounces discussions; and yet, as Macaulay affirms, "The liberty of discussion is the great safeguard of all other liberties" and is, as another asserts, "the very bulwark of truth," what are we to conclude about its pretensions of being the friend of man and of liberty? We leave the intelligent and unprejudiced reader to decide whether the "if" is fact or fiction.

This is pre-eminently an age o independent thinking and speaking.

We are living in a period of intellectual antagonism—whizzing, foaming, times! The world is in a foment! Truly, as that eminent scientist, John Tyndall, observes: "It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death." Is not this precisely the condition of the church? Millions of people seek the refuge of sectarianism, which offers shelter and peace instead of commotion. Can we not say, with Tyndall again, that a thinking being ought to "scorn such base repose?"

There is a universe around us, teeming with facts and beautiful truths, which can never be fenced off into sectarian lots. Why should not every one be free to explore whithersoever the mind may lead? It is despotism which calls liberty license, and fears the fiery furnace of criticism.

Rememeber, controversy is not quarreling. It is an earnest, sincere comparison and analysis of ideas. Let us join John Stuart Mill in saying that "all silencing of discussion is an assumption of infallibility." And can we not agree with Sir W. Drummond? "Philosophy, wisdom, and liberty support each other. He who will not reason is a bigot; he who cannot is a fool; and he who dare not is a slave." W. F. JAMIESON.

Monte Vista, Colo.

N.B.—In the course of a few wekes I will prepare another short series of articles entitled, "The Bible in Favor of Controversy; or, The Christian's Chief Witness turned against Himself." W. F. J.

"Christian" Morality.

To the Editors of Freethought:

The Cleveland Leader says in a recent issue, "According to Christian doctrine, Catholic as well as Protestant, it is a sin for a man to marry his brother's or his sister's daughter."

I fear these religions, if that be true, are forgetting the laws as written in the Christian Bible, which even permit the marriage of fathers with their own daughters. Read 1 Corinthians vii, 36: "But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will, he sinneth not; let them marry."

Then why do Christians make so much scandal over what they term "improper intimacies" between these relations? When the Lord says a thing is correct, and goes so far as to record it as no sin—as the thing to do—how will those elect ones who have made earth so hot for the perpetrators of these permissible acts account for their daring interference when standing before the "great white throne" to be judged as "ye who have hearkened unto my teachings," etc.? I fear the incestuous father and daughter will have the upper seat in glory, and those who gibed at them will have to "depart hence, ye scoffers!" I daily marvel that this intelligent nineteenth century insists on hugging such a book of heathen edicts and ethics as the highest moral guide by which to rear children and model itself. The trouble is, three-fourths of the Christian world do not read the Bible; they only know the portions their pastors tell them about. M. E. C. FARWELL.

Vineland, N. J.

Coos County.

To the Editors of Freethought:

I feel that I must let your readers know how the cause of Freethought is progressing in the great forest of Coos county, Oregon. The outside world does not know how difficult it is to travel in this coast country. We must take into consideration that from Drain station, on the Oregon & California railroad, south to the California line, a distance of over two hundred miles on a line parallel with the Pacific ocean and about seventy-five miles east of it, there are but three roads going through to the coast; Drain, Roseburgh, and Grant's Pass all cross the coast range. This whole country is covered with a mighty forest, and from December until May all travel is on horseback through the mud; yet the summer climate is the most delightful in the world. The scenery is unsurpassed. The mountains are lofty, the forests grand. Deer, elk, and bear abound. The mountain streams are full of trout, the wild berries unlimited. Its cool shades far surpass those of fabled Eden that God so loved to walk in. The winters are indeed wet, but never cold. Snow rarely falls in the valley west of the range, and people, always healthy, give themselves up to amusement.

Here on the Coquille river we have the benefit of steamboat travel daily. Boats go up and down for forty miles, and the fare to the mouth of the river is only 50 cents. The boats are owned by Liberals. Reynolds left us a few days ago, after a trip up and down the river, with a picnic at Arago, five miles above Coquille City.

Paul A. Smith, a Spiritualist, will be here for a short time in about a month and will lecture at places on the river. Spiritualists turn out to hear Materialists, and vice versa, making common cause against the union of church and state. So the good work goes on.

Coquille City, Or. HENRY H. NICHOLS.

NURSES in hospitals are rather apt to lay too much stress on the advantages received by the patients and their duty of thankfulness, but still it is the poor soldier who suffers the most from always having his causes to be grateful flung in his teeth. Witness the following true story:

Chaplain—So poor Hopkins is dead. I should have liked to speak to him once again, and soothed his last moments. Why didn't you call me?

Hospital Orderly—I didn't think you ought to be disturbed for 'Opkins, sir; so I just soothed him as best I could myself.

Chaplain—Why, what did you say to him?

Orderly—"'Opkins," sez I, "you're mortal bad."

"I am," sez he.

"'Opkins," sez I, "I don't think you'll get better."

"No," sez he.

"'Opkins," sez I, "you're going fast."

"Yes," sez 'e.

"'Opkins," sez I, "I don't think you can 'ope to go to 'eaven."

"I don't think I can," sez 'e.

"Well, then, 'Opkins," sez I, "you'll go to 'ell."

"I suppose so," sez 'e.

"'Opkins," sez I, "you ought to be wery grateful as there's a place perwided for you, and that you've got somewhere to go." And I think 'e 'eard, sir, and then 'e died.—The London Hospital.

IF parochial schools are as advantageous for a country as the Roman Catholic church claims, why have they done so little for the province of Quebec, where the priesthood and ignorance have joined hands to degrade a people and debauch politics. Race and religious prejudice hold that province in such dark bondage that the enlightened portion of its people see no hope for the future except through annexation to the United States, which has no relish for such a solution of a vexatious problem. Judged by what it has done for the French of Canada, the never-ending struggle of the church of Rome to get its hands on the school funds of this republic must be regarded as a sinister plot against its education and progress.—The American.

THE Wilmington Star notes that the Rev. Edward Hopper, of New York, died suddenly while writing a poem on heaven. On this the New Orleans Picayune remarks: "This should be a warning to people who write on tariffs, European politics, or any subject of which they know nothing. Mr. Hopper is possibly now qualified to describe heaven, but when he sat down to write his poem he was not."

AT the monthly meeting of the Manchester Presbytery, the Rev. R. T. Cunningham fell unconscious. The Presbytery at once set to praying hard for his recovery, with the result that in a few minutes he died without having regained consciousness. The deceased minister was only 35 years of age, and had never given any signs of heart disease.—London Freethinker.

A KENTUCKY Sunday-school superintendent thus expressed himself to his pastor: "See here, I'm not going to teach this school any longer if I've got to leave my revolver at home. Only yesterday Colonel Kilgore mopped the floor with me because I contradicted his statement that Moses was found in a clothes-basket at the second battle of Bull Run."

A CERTAIN preacher called his hat Golgotha, because it was the place of a skull.

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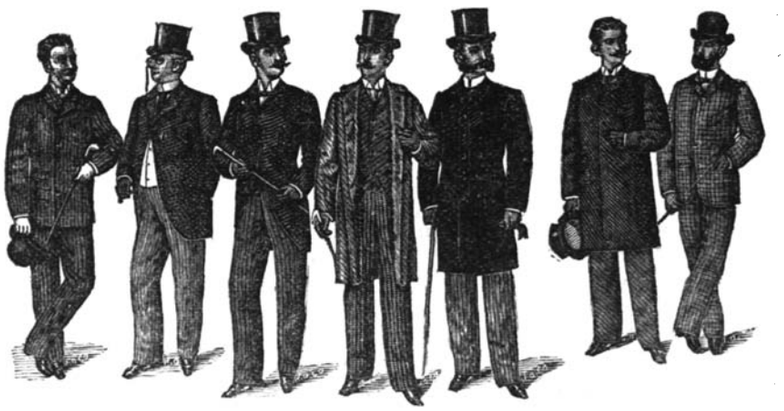

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - OCTOBER 20, 1888

THE death of more than sixty Catholic excursionists by a railroad collision in Pennsylvania last week is a grim and ghastly refutation of the claim that Providence protects its own. Is the same neglect under which Christians suffer here to be manifested toward the inhabitants of the next world?

IT is deplorable, as the Rev. Mr. Bovard said at the Methodist ministers' meeting last Monday, that enough papists are on the school board to effect the removal of Protestant teachers and to substitute Catholics in their places. The only safety against the evil threatened is the thorough secularization of the schools and of the state.

THE following entry was made in his diary by the late Emperor Frederick of Germany when he was crown prince: "December 25, 1870.—After all, it really is an irony on the message of salvation when each side prays to God for its own cause as the righteous one, and at every success tries to prove that its opponent has been left in the lurch by heaven."

IT looks if all the evangelizing talent of the universe would swoop down on the long-suffering city of San Francisco during the coming winter. We are to have Moody and Sam Jones, and a number of lesser lights, to say nothing about that prince of humbugs, the Rev. Mr. Dowie, the Australian faith healer, now holding forth in the Grand Opera House. It may become expedient to subpœna some of these as witnesses in the case of the People against Christianity, to be called, probably, in January.

SOME little time ago a paragraph in FREETHOUGHT hinted that Pundita Ramabai, of India, now in San Francisco, was probably first among the Hindoo women who would be benefited by the money she was collecting. The paragraph fell under the eye of a lady member of Dr. Garvin's Twelfth-street Campbellite sanctuary, who called a few days since to correct its erroneous impression. It is affirmed that the pundita sees none of the funds she collects; that she is not upon a Christian but a secular mission; that her object is to educate, not to evangelize, Hindoo women, and that her work is one that every Freethinker should assist. We hope this is so, and we trust that after next January there will be in San Francisco an organization of Freethinkers before whom the pundita may lay her scheme for the elevation of her countrywomen.

MR. L. K. WASHBURN, of Massachusetts, utters words of wisdom and wit. In a recent address to young men he said: "Idleness is the road to ruin. It is the placid stream that ends in Niagara. Every young man should have a trade, a profession, or an occupation that will keep his hands or his brain employed. If you have the talent for a professional career, and want to serve your race nobly, be a physician; if you do not think much of yourself, be a lawyer; and if you do not think much of your race, be a minister."

CONGRESSMAN MORROW got home from Washington last Sunday night, and his friends fired cannon in honor of the event. This so seriously disturbed the prayer meetings held at the time that the Rev. Mr. Woodworth was moved to call attention to section 302 of the Penal Code and to recommend that the celebrants be immured in the county jail according to the provisions of that instrument touching the sanctity of religious meetings. If the Rev. Mr. Woodworth desires a little brief notoriety he should put his complaint in the form of a warrant for the arrest of the offending parties.

NEWS AND NOTES.

Findlay, Ohio, is a phenomenal city. Two years ago it had 5,500 inhabitants. Now it has 20,000. Five thousand new buildings have been erected during the last eighteen months. Farms within six miles of the city sell for $300 per acre, and are being divided into lots. The area of the corporation is twenty-four square miles, and streets are graded in every square mile. A vast centre of industry is being created. Already there are several glass factories, and the finest glass in the world is made here; also a nail, wire nail, table, lantern, and rapid type writer factory, architectural iron works, mask factory—the only one in this country—edge tool factory, rolling mills, chain works, brass foundry, hydraulic press brick works, aluminum factory—the only one in the United States—church furniture factory (I wonder if it is taxed), seamless tube works, pottery works, boiler works, refrigerator works, etc. It would take a week to visit all the manifold and extensive industries of this place.

The secret of this marvelous growth are the oil wells and natural gas wells. These are simply inexhaustible. They will last until the judgment day, and then furnish enough fuel for a first-class hell. Findlay is in the heart of the greatest oil and gas fields in the world. The belt is about three hundred miles long and fifty miles wide, as now developed. Findlay takes in the richest portion of this wonderful belt. One enormous gas well throws out 12,000,000 cubic feet every twenty-four hours. It burst forth in the month of February, and within the radius of a hundred rods the grass grew green, the buckeyes put forth their

foliage as in May, bouquets of flowers were gathered along the banks of the Blanchard river, which fairly bubbled and steamed with the heat. There are twenty gas wells in the vicinity, and the average product of each is 5,000,000 cubic feet every twenty-four hours. The pressure is about five hundred pounds to the square inch.

The gas is used for light and heat. People have got so now that they don't recognize wood and coal when they see it. Every family is a happy family, for there is no quarreling as to who shall make the fire; no chopping of wood, no splitting of kindlings. What a paradise for a lazy man or tired woman! Gas for a cook-stove costs 50 cents a month. For $6 a year one can do the cooking for a large family. Parlor stoves are heated for $3.50 a year. One gas jet costs 5 cents a month, twelve cost 40 cents a month. For less than $5 a year one can illumine every room in his house day and night, and have morning and evening to suit himself, and can bid the sun depart in peace.

No wonder that rents are high at Findlay, and that every house is occupied. Winter has no terrors here; nor the gas man, nor the coal man. Wages are good. The common laborer receives about $1.75 per day; carpenters and machinists from $2.50 to $3.50, and glass workers from $3.50 to $15,00 per day. More money has been spent for building the last year than in any other city of its population. There are sixteen school-houses, costing $300,000. Six of these were built during the last eight months, costing $100,000. The water works cost $300,000, and the new court-house $250,000. The "Church of God," a new sect of "the latest style," has a college costing $57,000. The city gave it eight acres, valued at $16,000. This is pretty well for the youngest church in Christendom. This property is untaxed. It is "the church of God." If it were the church of man it would have to pay its own way. The deities are the "dead-heads" of the universe.

A new bridge is being constructed across Blanchard river, one hundred feet wide, one span costing $30,000. There are ten miles of horse railroads and thirty miles of electric wire for the electric lights. With these, the gas and oil wells, the juvenile band, and the "Church of God," Findlay is the best advertised town in the world.

It is curious that the source of all this wondrous wealth was discovered twenty-five years ago. The gas wells were considered useless. Occasionally they would be utilized to run engines. In searching for oil, if one struck gas he was disappointed. That was no bonanza. It took over twenty years for people to find out that natural gas was a good thing. What a case of "neglected genius." Mankind is pretty stupid, after all. Only think of natural gas blazing for nearly a quarter of a century out of the bowels of the earth, and the world passing it by without a thought of its glorious possibilities.

I went into one of the glass factories. The gas heats to 500 and 600 Fahrenheit. This makes a right smart hell. Every bit of sand melts until it flows like water. There is no sulphur or dust with gas, as with coal, and the glass is thus more brilliantly clear. All sorts of glassware are made. The workmen sing at their task, and it is a gay picture—the luminous balls, tossed from the seething pots, rolled into graceful shapes at one blow of the ponderous machine, that strong arms make swing with rhythmic motion. At the aluminum factory the heat is 3300 Fahrenheit. This is awful to think of, and in looking into the terrific abysses I was reminded of what the Sunday-school boy said. His teacher tried to frighten him with hell-fire. "Why," said he, "I couldn't stand it." "But," answered the teacher, "God will make you to stand it." "Oh," said the boy, "if I can stand it, then it's all right."

I don't think, however, that God could make one stand all the heat that natural gas can generate. What a magnificent crematory can be made here. It wouldn't take more than a twinkling to dissolve our mortal bodies. How much better this sparkling, glowing tomb than the cold earth, and how much more useful our bodies will become. We might miss the resurrection trump, but the most of humanity would be gainers by thus failing to answer the roll call.

I have had one remarkable pleasure. I "shot off" an oil well, 900 feet of oil in it, 1,242 feet deep, with 60 quarts of nitro-glycerine. I have done something, at last, which I hope is beyond criticism. The expansive power of nitro-glycerine is 1,600 times that of powder. It beats dynamite, for dynamite is only 900 times that of powder. Therefore I am not a "dynamiter." I want something ahead of that in the revolutionary line. Had this sixty quarts of nitro-glycerine exploded above ground it would have smashed Findlay all to pieces. What it did underground is a matter of speculation, but I am satisfied that I was the author of a small earthquake, and hereafter I shall have somewhat of the feeling of the Alps, of which Byron reports, taking notes on the spot, that they

> "shook with their mountain mirth
> As if they did rejoice over a young earthquake's birth."

This is the way the deed is done: They drill 1,242 feet. Then three long tin cartridges, holding twenty quarts each, are carefully let down, one fitting into the other, until there is a solid column of nitro-glycerine, of thirty or forty feet. The "go-devil" is then dropped. When it reaches the cartridges there is a big explosion. I dropped the "go-devil." That was my part of the transaction. It takes about a minute for the "go-devil" to reach the bottom, and about a minute for the effects of the explosion to reach the top. In that two minutes one can get to a safe distance, which, of course, I did. When all was ready I dropped the fatal instrument. I could hear it rattling along its journey as I proceeded to avoid the concussion. We waited a minute, and then the quick thunder of the explosion was heard, far down the chasm. Another minute, and the mass rolls forth—black volumes of oil—rising, like ocean waves, against the massive framework, until it splutters and splurges and roars hundreds of feet in air. Then the black volume descends; a moment's silence, and afterwards huge fountains of water pour forth, mounting to the skies, and tumbling back in glistening floods. The "go-devil" had done its work, but where was it? I found only a fragment, which I keep in memory of "a day that was not lost."

In this rushing city, with its amazing growth, Liberals have not yet become acquainted. A few, however, have struck hands, and our flag was raised, and I don't believe it will go down very soon.

Father Elias Price was the first Liberal I met. He is 72 years of age. He has been in this country fifty-four years, and has won his way by hard and constant work. His wife died a little over a year ago. Forty-eight years they have lived together through the struggles of pioneer life. For half a century Mr. Price has been a Freethinker. He was born in the fold of the church. The elders prayed that he might be converted or be cut off, but neither happened. He lived right on, and lives still, a staunch Freethinker, and pursues the course of nature with equable and courageous mind. He lives five miles from Findlay. Friday,

Sept. 28, I had a visit with him, and a pleasant journey through this almost fairy land, where such wealth is flowing forth. With him, in his home, are Miss Nancy and Mrs. Meyers, his daughters, and also his little grandchildren. Age and youth mingle about this Liberal fireside. Mr. Price still lives near the old homestead, where his father settled when the country was almost a wilderness. The Freethought spirit goes from father to son. Jos. B., W. A., and B. F. Price, the sons, are active and generous supporters of the cause. Jos. B. Price has just met with a severe accident, falling from a tree, and he was unable to leave his bed. He is a strenuous worker and always ready to do his share, and his present misfortune is felt by us all, and his wife and children have the deepest sympathy of friends. Nature rolls on mindless whether we live or die, suffer or rejoice, but human hearts will give hope and courage.

Wm. A. Price is among our earnest workers, loyal whatever may be the fortune of war.

Dr. H. V. Beardsley has no fear of orthodoxy before his eyes. Born and brought up in this community, he has never ceased to maintain his right to think, and, though on the unpopular side, he has always been one of the most popular and respected physicians in the city. I think the sick people trust him a great deal more for this world than they do all the clergymen for the next. The doctor is heart and soul for Freethought; a generous and cultivated Liberal, and it was a great pleasure to meet with one who is so cordial and so determined to see the world move notwithstanding the indifference and fear of many.

Mr. Wm. Makinnis has been in the front for years, and is not discouraged, although it hasn't always been fair weather, and the heavy guns of orthodoxy have been pointed at his breast. He is alive and well without any of the prayers of faith, and ready to march at the bugle call.

V. H. Coons is the same brave soldier of humanity, and without fear or favor stands to the colors. He doesn't say much, but the effectual service is all the same.

Wm. Smith will stand up and be counted every time, and will submit even to "war taxes" rather than see the standard lower to the enemy.

H. M. Haverly, W. E. Oswalt, Jos. Rothchilds, W. M. Chadwick, L. B. Baker, F. Z. Taylor, Sam'l S. Clayton, L. D. Nettleton, Mr. and Mrs. Govier, Mrs. Wm. Smith, Jas. Palmer, Henry Rowey; these I find on the pioneer roll, helpful and enthusiatic, and with such allies I feel that to-morrow will be happier than to-day, for it will be freer and humanity will be nobler.

I count it also good fortune to meet Geo. E. Blaine, not "Blaine of Maine," but as good a man, every inch of him, and a Liberal to the core. He can't help it, for he is of the world's inventive force. He invented the "Blaine Dump Car" in use on many railroads, an assured success. He is now superintendent of the N. Y. M. & W. R. R., a trunk line *per* Findlay from east to west. Mr. Blaine took me up the new road to Ottawa. On my way, at his invitation, I "shot off" the oil well, as already told. Dr. Beardsley accompanied our party. His cousin, Dr. C. E. Beardsley, lives at Ottawa—one of the most orthodox towns I ever struck. The shadow is on all its streets and stores. There is a big Catholic church at Ottawa, and parochial school, and the priests hold the fort, but Dr. Beardsley has the honest, strong blood of the Secularist. He is our "forlorn hope" at this point, and I believe he will carry the day, for, like General Taylor, he would fight on, no matter if defeated according to the rules of war. I think all the Beardsleys must be born Freethinkers. At any rate, so far, they make a host Capt. H. E. McClure and J. W. Cooley were also pleasant companions of this day's journey.

Thus our campaign at Findlay has gone along with bright and varying fortune. I gave three lectures. The audiences were not large, but they were appreciative. Something has been done and I look forward to results as brilliant, perhaps, some day, as the advance of the city itself to material prosperity.

Findlay, Ohio, Sept. 28, 1888. SAMUEL P. PUTNAM.

THE CASE TO BE TRIED.

A gentleman of this city, observing our invitation to the supporters of Christianity and opponents of Freethought to put their defense and indictment in form to be argued in a court held for the purpose of hearing the same, has presented the appended citation of skeptics, and offers to meet all comers on the issues raised:

THE PEOPLE OF THE STATE OF CALIFORNIA, *Plaintiffs*, AGAINST ALL AND SINGULAR, THE ADVERSARIES, DENIERS, QUESTIONERS, AND REVILERS OF THE CHRISTIAN RELIGION, *Defendants*.

In the Court of the People of the State of California and City of San Francisco, set up for the purpose of investigating the Christian Religion, and for the determination of the following questions:

1. Is the Christian Religion founded in fact?
2. Is it a moral system, essential to the well-being of mankind?
3. Are its teachers evangels of a higher civilization?

And now come the undersigned, attorneys for and in behalf of the Christian Religion above named, and complain to this Court,

That certain men of this said city and state, commonly known as Infidels, Atheists, Deists, unbelievers, etc., are in the daily practice of denying the truth of the Christian Religion, and reviling the same as a dangerous delusion, at war with the republic and inimical to rational liberty and wholesome rule, to the great detriment of the people, ruinous to their morals, and to their immortal souls.

That, on the contrary, we, the undersigned, show to this court, and stand ready to prove by competent and sufficient evidence, that said Religion is entirely founded in fact, and supported by science, history, and reason, to wit:

1. That there is a personal, conscious, knowing, wise, just, and beneficent ruler of the universe, whom we call God.

2. That this life is not the end of the human being, but there is a life to come in the spirit, and all will live forever.

3. That this future life is divided into two parts, a place of bliss, and one of torment.

4. That the bliss is to be earned by a belief in certain statements, and obedience to and support of the church, a good life as the church teaches, or a repentance and call on God, or some person appointed, for forgiveness.

5. That the torment is incurred by rejecting this belief, neglect of church forms and requirements, or a sinful life unforgiven.

6. That God gave man a book called the Bible, for a guide in this world and the world to come.

7. That God sent his son, born of a woman in the form of a child, and then a man, and called Jesus Christ, to teach mankind what to believe and what to do, to suffer for their sins, and to be their savior and mediator—God and man.

8. That he was put to death for the sins of mankind, and then took his place as God, as the son of God, and one of the trinity, to judge, mediate, and forgive.

9. That whosoever shall believe these things, and on him, and call on his name, shall have the eternal bliss. Though red as blood, his sins shall be forgiven, and shall be white as snow.

10. That he founded a church, commissioned his apostles and other disciples to preach these things, and to empower and appoint and anoint others to do so, and requires all men to believe and reverence and obey them, on pain of torment.

11. That not to believe these things, not to listen to the church, not to obey, not to call on the son of God, to deny them, and advise and persuade others, is to be at enmity with God, at war

with Christ, and a wicked adversary of all mankind, and to be eternally lost and tormented, no matter how wise and good and just in all other respects.

12. That this religion, Bible, Christ, church, and these preachers so ordained, are in direct rapport with God, the only way by which men can be saved, and the only sure basis for morality and happiness in this world.

And these affiants declare to this court that all these things are true, and can be proven to the satisfaction of the court, and to the confusion of all the above-named Infidels, heretics, etc.

And the court herein is prayed to summon before it all the above named to appear before it on [place and date to be hereafter specified] then and there to answer, and to show cause why injunction should not issue to forbid them at any time or place in this commonwealth to again deny the above-named Christian Religion, or mislead others into a disbelief thereof, to the manifest peril of their souls hereafter, and their morals and happiness in this world.

The author of the above citation does not wish to assume prominence in this matter except as it may become necessary in case no other defender of Christianity appears. He therefore invites all priests, ministers, evangelists, and other believers in the Christian religion to co-operate with him, and not only to give him their moral support, but to confer with the editor of FREETHOUGHT as to the selection of time and place for the trial to be held. He is a layman and expresses a willingness to withdraw in favor of any accredited minister of the gospel, or he will be pleased to have such minister or clergyman act as his colleague.

The citation sets forth very succinctly the points at issue between believers and unbelievers, and will be an admirable basis for a trial.

GOOD SECULAR WORK.

Last winter, when the alleged managers of the Chicago Catholic "Industrial School for Girls" applied to the authorities of Cook county for an appropriation for the maintenance of the inmates of the institution, County Attorney Bliss objected, and they were obliged to sue.

The defense showed that there was no such institution as the alleged Industrial School. A number of officials of the House of the Good Shepherd and of St. Joseph's Home had met and inaugurated such an institution, but there was no evidence of its tangible existence. In FREETHOUGHT of February 3, Secretary E. A. Stevens summarized the facts proved by Attorney Bliss to the effect that the incorporation was merely a scheme to evade the constitution of the state, which provides that no county shall pay money to support any school controlled by any church, and that the girls committed to the Industrial School were turned over to the House of the Good Shepherd and St. Joseph's Home, which were Roman Catholic factories and derived a revenue from laundry and other work performed by abandoned women who temporarily lodged there. The county claimed, in fact, that the Industrial School was a swindle. Judge Tuthill, however, before whom the case was tried, held differently, and decided that the state must pay the nearly $2,000 sued for.

From Judge Tuthill's jurisdiction the case was carried to the supreme court of Illinois, and here the argument of the county attorney was given the weight due to it, and the decision of the lower court has been reversed. If the other sectarian institutions of Chicago meet the same fate as the Industrial School, there are several that will be affected by this decision. The Chicago Tribune says that Mr. Bliss, attorney for the people, conducted the case "in a manner entirely free from sectarian prejudices, or prejudices of any kind. He presented the questions involved free from all spirit of controversy, and purely as a question of law." It is therefore, as the Truth Seeker observes, "not a victory of Protestants over Catholics, but of Secular over sectarian government."

And as the paper just quoted further says, "there are two parties to whom the tax-payers of Cook county should be particularly grateful. First, it is to Col. Robert G. Ingersoll that Illinois largely owes her secular constitution and the prohibitions upon which the decision of the supreme court rests. Second, the Chicago Secular Union, under the leadership of E. A. Stevens, has been behind this case all the way through, and hopes to wipe out other frauds of a similar character."

In the face of this good work, it is amusing to hear those who have said that the Union was a sham, assert in italics that they believe so still.

SAFE AND SOUND.

In this condition the American Secular Union has come forth from its twelfth annual crucible called a congress. The report which we give in this issue is necessarily a mere synopsis. We have neither the space nor the material for a more extended account, but it gives the proceedings and the result. The election of Judge Westbrook for president is a choice that reflects credit, we believe, upon the Congress; and the re-election of Secretary Stevens certainly testifies to the wisdom of a majority present. Mr. Stevens has the energy, backed by ability, to go ahead and do something. If sometimes he is a trifle impatient with those whom Mr. Charles Watts characterizes as the parasites—those who are with us but not for us—he does not, after all, differ greatly from the rest of the working Liberals in that respect. To have elected any other man to his place would have been a fatal mistake.

The sum subscribed at the Congress for the work of the next year is a good beginning, but it should be doubled and trebled at once by subscriptions from all over the country. Ten thousand dollars could be used to advantage as a literature and lecture fund, and for executive work. A single individual has subscribed that sum for work in the national presidential campaign, and yet none of the issues between the Republican and Democratic parties are of so much importance to the purity and stability of government as are the issues involved in the Nine Demands of the American Secular Union.

It looks as if all connected with the Congress had done their duty well. The Auditing Committee, assuredly, acquitted itself with honor. So did the Committees on Resolutions and Nominations, and the Congress indorsed their suggestions with unanimity and enthusiasm.

When "News and Notes" from Pittsburgh come in we shall be afforded some accurate impressions of the Congress and the prospects of the national organization. Let us say with our New York contemporary:

> "A union of hearts, a union of hands,
> A union that nothing can sever;
> A union of lakes, a union of lands,
> The Secular Union forever."

Now the work in hand for the Liberals of this vicinity is to rally at the meetings in January and organize the largest Auxiliary in the United States.

THE "Sabbath Imposture," a pamphlet by Harry Hoover, 10 cents per copy; six for 50 cents; fifteen for $1.00.

ANYONE who has been near City Hall Park in New York on Sunday morning during the past two years has heard a white-haired old man thundering forth his denunciations of sin, and calling upon the habitues of that locality to forsake the ways of wickedness and flee the wrath to come. It was the Rev. Leander Scott, and at the close of the services he always took up a collection, not for his own support, as the Lord provided for him —so he said—but for the founding of soup-houses and lunch-counters for the poor. The Charity Organizations' Society last Saturday published a warning that the Rev. Mr. Scott is a swindler; that he has never established any charitable institutions, but has pocketed thousands of dollars collected for that purpose. Mr. Scott should have made his assessments on his audiences for the benefit of the heathen. Nobody knows whether any of the money collected for them ever gets there or not, and no questions are asked.

DURING the Congress at Pittsburgh some zealous but not very wise person sent to Captain Wishart, of the Law and Order Society, the following note:

"SATURDAY NOON.

"CAPTAIN: Mr. Dean telephones me that a blasphemous meeting is reported as being in progress in Lafayette hall. Will you proceed to investigate, and if the law is violated act accordingly? J. H. W."

It is a great pity that the Law and Order Society did not deem it advisable to act in the matter. A prosecution for blasphemy would be quite in consonance with the government of a city like Pittsburgh, where the sale of soda water on Sunday is an offense against the law.

THE meeting of the German emperor and the Romish pope bodes no good to liberty in Italy. The pope insists upon the restoration of his temporal power, and urges that all sovereigns unite to assure it. The young kaiser is pious to the verge of fanaticism, and ambitious to the extent of being unscrupulous. Though a Protestant, there is no reason to doubt that he would exchange favors with the pope if thereby he could increase his own prestige. If the temporal power of the papacy is restored, it will not be long before the Italians will wish, as the Frenchmen did a hundred years ago, that the last of the popes were strangled with the entrails of the last of the kings.

THE ubiquitous Gen. O. O. Howard turned up his eyes the other day at the Congregational Ministers' Association in Alameda, and, in a prayer, informed the throne of grace that he deplored the passage of the exclusion act, because the Chinese thereby miss the benefit to be derived from coming in contact with our civilization. The general appears to lose sight of the deleterious result of our civilization coming in contact with Chinese barbarism. In considering this question the welfare of the United States should not be altogether neglected, even for the immense gain of a few converted Mongolians.

THE small majority of four votes shows that the delegates to the Pittsburgh Congress found it difficult to choose between Judge Westbrook and John E. Remsburg, the two good men nominated for president of the Union; and the 18 against 29 who cast their ballots for E. A. Stevens instead of Harry Hoover show also that there was a marked division of choice as to who should be secretary. In both elections it was a case where either candidate would have been chosen unanimously if the other had not been running against him. Remsburg and Hoover remain a strong ticket, despite their failure of election.

WHILE the camp-meeting of Spiritualists was in session at Lake Merritt, Oakland, one of the mediums materialized a small piece of slate-pencil, with which he wrote several communications from the spirit-land. A reporter desired to retain the pencil, which he was permitted to do with the assurance that it would shortly dematerialize and pass off in imponderable vapor. This was several months ago, and in answer to many inquiries the reporter now states that the pencil is still in his posession and has every appearance of having come to stay. It is said to look much like the pencils quarried in Vermont.

WE yield to the expressed objection of some of our subscribers and withdraw from the columns of FREETHOUGHT certain advertisements that have given offense. It is hoped that the objectors do not begrudge us the slight revenue these advertisements bring to the support of the paper at a time when it is most needed. Of course, not being able to fulfil the contract made with the advertisers, the space already occupied is lost.

RETURN certificates being valueless, our Asiatic brethren are coming ashore on the plea that they were born in California and departed hence in their youth. The number of pigtailed Native Sons of the Golden West who have applied for admission to the land of their birth is rather too large to be genuine.

THE recent letter of Bishop Vladimir to this paper promises to be fruitful. An able historian of Washington, D. C., has written upon the subject an article which will appear next week.

To "M."

You ask us for our secret and our art,
  But art and secret both we must disclaim;
And, simple love and confidence apart,
  No dower but health, strong will, and steadfast aim.
No wish was ours to shine among the crowd,
  To use the means of others, or to shirk
The tasks of life, but each of us was proud
  To toil, and wait the long result of work.
And yet perchance one lesson I have learned:
  If wives would keep their husbands' tempers straight,
Let them prepare their daily meat well turned,
  Be useful, neat, attractive, ne'er too late.
And man himself should bear in mind, meanwhile,
  That woman never tires of well-earned praise;
A "Thank you" lights her face up with a smile;
  "How well you look!" will give her joy for days."
Tell her the dinner she has cooked is best—
  Could not be equaled elsewhere, near or far,
Say that her voice which lulls the babe to rest
  Is sweeter than all other voices are.
So shall the love wherewith he won his wife
Endure through fifty years of married life.
But ah! old age does not assist my rhyme;
I crave indulgence and excuse this time. K. P.

Anaheim, Cal.

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Washington	Ind.,	Oct.	17–19	Spokane Falls	"	"	14–16
Westfield,	Ill.,	"	20–21	Davenport	W. T.,	Nov.	17–19
Wahoo	Neb.,	"	23–25	Sprague	"	"	20–21
Denver	Col.,	"	28	Pasco	"	"	22–23
Ogden	Utah,	"	30–31	Portland	Or.,	"	25–26
M'nt'n Home	Idaho,	Nov.	2	Vancouver	W.T.,	"	27–28
Boise City	"	"	3–4	No. Yamhill	Or.,	"	29–30
Emmetts	"	"	5–6	Scappoose	"	Dec.	2
Pendleton	Or.,	"	8–9	Snohomish	W.T.,	"	10
Walla Walla	W. T.,	"	10–11	Stella	"	"	8–9
				Silverton,	Or.,	"	15–16

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

THE AMERICAN SECULAR UNION.

R. B. WESTBROOK, LL.D., PRESIDENT.

E. A. STEVENS, Secretary.....241 Wash. Boulevard, Chicago
OTTO WETTSTEIN, Treasurer.....Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com.....120 Lexington ave., New York
MRS. M. A. FREEMAN, Chair. Fin. Com....106 So. Halsted st., Chicago

VICE-PRESIDENTS.

Col. R. G. Ingersoll,	W. S. Bell,	Thos. J. Truss.
Samuel P. Putnam,	E. B. Foote,	Lucy N. Colman,
T. B. Wakeman,	M. M. Secor,	A. B. Bradford,
James Parton,	Wm. Redfield,	Juliet H. Severance,
J. D. Shaw,	S. W. Devenbaugh,	W. L. Willis,
W. F. Jamieson,	Wm. Algie,	D.G.A.F.de Lespinasse,
Charles Watts,	Roman Staley,	Photius Fisk,
John E. Remsburg,	H. P. Mason,	Leonard Geiger,
Horace Seaver,	N. D. Goodell,	Dr. S. S. McLeod,
Mattie P. Krekel,	J. A. Smith,	Daniel Aerl,
Prof. Ch. Orchardson,	Jas. Wardwell,	H. L. Boyes,
L. K. Washburn,	J. W. Black,	J. H. Burnham,
	Jos. Sedgebeer,	Major W. W. Forward.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

THE CONGRESS.

The Twelfth Annual Congress of the American Secular Union opened in Lafayette Hall, Pittsburgh, Pa., Oct. 5. Among those present from a distance were Mrs. Lucy N. Colman, Dr. Juliet H. Severance, Voltairine de Cleyre, ex-Rev. J. H. Burnham, ex-Rev. A. B. Bradford, Dr. E. B. Foote, D. G. Crow, E. M. Macdonald, and Dr. W. L. Willis. The session was opened by the address of S. P. Putnam.

PRESIDENT PUTNAM'S ADDRESS.

MEMBERS OF THE AMERICAN SECULAR UNION: We come together as comrades. We are few against the many. Our cause is not popular. To educate the world in freedom, in equal rights, is our supreme purpose. For this we labor; for this we sacrifice; for this we hope.

In the manifold life of civilization no one organization can meet all the needs of the hour. To endeavor to do so is weakness, and not strength. It is division, and not unity. Our work as an organization is special, and not general. We have a particular task, and to that we must concentrate the efforts of the organization. The task is both great and necessary. Unless we and those who come after us succeed, the American republic will be destroyed. We stand by the Declaration of Independence and its simple and sublime principles, but such is the power of superstition and prejudice in our land that the administration of our American government is nearly as despotic as that of the old countries. The demands of Liberalism represent an immense work. There must be immense agitation, vast struggle, and strenuous effort for the enthronement of these demands in the state, and until this is done there is no true liberty, no true republic. Church property to the amount of one thousand millions of dollars is exempt from taxation. This is an enormous injustice. Our school system is persistently attacked by a church which has a membership of two hundred and fifty millions, and in this city its parochial school has taken the place of the common school. When the common school is destroyed, then the republic falls, for it can only be sustained by universal intelligence. The Sunday of the people, the democratic Sunday, the day of amusement and joy for those who labor, the festival day, is being usurped by the church for the benefit of the Christian Sabbath, and this city to-day is under the heel of the iron authority of the edict of a Roman emperor. What a disgrace to the republic of America! In the midst of the nineteenth century it is made a crime for a poor woman, who has no other means of living, to keep open a candy shop on Sunday, or to sell a glass of soda-water. Was there ever a more ridiculous, or impertinent, or more cruel tyranny than this under these Sabbath laws? Christians have been torn from their homes, dragged to the jail, despoiled of their property, and made to endure suffering that ended in death itself. Not even in the dark ages was there ever a more barbaric torture.

The importance of our work is thus manifest. Other work is to be done, other reforms to be carried. Labor must win its rights, woman must have her equality, monopolies must be overthrown, the reign of the people must be established, but the absolutely necessary step to all these is the total separation of church and state. To destroy class legislation we must first of all obliterate this church legislation. To overthrow monopolies we must attack this ecclesiastical monopoly. To make the administration of all the laws of this land non-Christian is the next step to universal rights. So long as there is any Christian legislation, so long there is injustice. It is useless to talk of the rights of labor until first of all we have the rights of man. The rights of labor are founded upon the rights of man. We stand for rights, the rights of all, Christian and non-Christian. If any rights are infringed, then there is a wrong, which every true American citizen should resist, and if he does not resist this, he is derelict to duty. The labor reformer who is not in favor of the total separation of church and state is not a true labor reformer. The woman suffragist who is not in favor of the Nine Demands is not a true woman suffragist. The temperance advocate who is for God in the Constitution is not a true temperance advocate. The reform for which we stand is the spirit and power of every other reform. The Nine Demands are the axioms of Liberalism. Concerning these there is no dispute. On these, therefore, we unite. All other issues must be avoided. Each issue must have its own organization. Differentiation is the law of civilization, and the law of reform. Reform may be essentially one, but it has many instrumentalities. The American Secular Union is one of these. It is not a general association, a congress for all subjects. It has a definite work. It must do this work, and no other. This is the only possible road to success, this one road, the Nine Demands. The individual, of course, is interested in a thousand other things, for life is far broader and deeper than politics, but an organization is not a combination of individuals for the expression of all their individual desires, but a combination for a particular purpose. An organization is a machine, and must be in the very nature of things, and as a machine cannot be made to do everything, so an organization cannot be made to do everything. There must be limitations to the sphere of every organization, otherwise the centripetal forces prevail and the organization falls to pieces.

Local Unions can be more inclusive in their work than the National Union, as the government of a city or town takes in more variety of function than the state or United States. The function of the United States is limited. It cannot do the state, county, or town work. It is confined to certain things. So with our Union. As its work becomes localized to town or city it broadens and deepens, but as it is nationalized it becomes more narrow and determined. It comes to one stream, to one purpose; as the general government is narrower in its function than the state or city.

To confine ourselves to the Nine Demands is the absolute necessity of the situation. We refuse to embark the Union in other reforms, because to do so would be to abandon this reform. For other reforms there are other organizations. The work of the Union, the literature of the Union, should be entirely devoted to the Nine Demands of Liberalism, to agitation and education upon these points.

The sphere of the lecturer must be broader than that of the organization. He must deal with life, and the philosophy of life, and all that interests humanity. He must deal with political Secularism mainly through philosophical Secularism. He must in his varied labors meet all the questions of history, of science, of reform. The Freethought movement as a movement includes all there is of civilization. The Union, however, cannot be thus universal. It cannot publish books on all subjects, it cannot concern itself with all subjects. The lecturer must do this, but in doing this general work, he should, whenever possible, emphasize the Nine Demands and the particular work of the American Secular Union.

While in a sense the American Secular Union is a machine for work, it is not a machine for authority. It cannot be run by the old ecclesiastical methods. Red-tape is of very little value in the Liberal movement. Unless the Union expresses the life of the people, it is worthless. The power of the Union is the power of attraction, of good service, of fellowship. Every Liberal is forever free, and at heart is a rebel to every kind of domination. He believes in fair play, not in the rule of majorities, right or wrong. The voice of the Congress must be the voice, as nearly as possible, of the rank and file. Machine politics are not for the Liberal party. There are no leaders except by natural choice. The attraction of the best to the best is the only obligation that can be sustained. We are comrades, and we are equals, all of us. Noble friendship should be

the spirit of our movement. There should be no faction, no axe to grind, no petty partisan policy to triumph. There must be absolute good fellowship. Our membership is small. We cannot afford to be divided. The grandeur of our principles should subdue all personal ambition. We are not working for ourselves, but for humanity. Unless we recognize the law of companionship, our strength is gone, the heart of our enterprise is dead. The moment there is contention, enmities, animosities, our flag touches the dust. We stand for liberty and justice, but what is grander than the liberty of true friends, the justice due, not simply from man to man, but from comrade to comrade in the thick of the fight? If the American Secular Union does not stand preeminently for honor, for generosity, for good will, for courtesy to one another, then it should be buried out of sight. If we among ourselves are suspicious, quarrelsome, jealous, partial, then let us adjourn without date. The organization is worse than useless.

I cannot believe that such will be the case. I cannot believe but in every respect this Congress will represent the nobleness of our work, and thus create a grander impulse and enthusiasm than ever. There are no spoils of office. There is nothing to scramble for. Truth, justice, fellowship, honor, these are all that we have, all that we can give. Riches are not ours, nor golden mansions here or hereafter. Ours is a summons to battle, and to a victory afar off. Not during our lives will the mighty conflict be ended. It must go as an inheritance to our children. But along with the combat, deep and fierce, let us give a brighter hope, the lustre of unselfish deeds, the glory of absolute devotion to the truth, that gives no reward except itself. Let us look beyond this present moment, not to the heavens above, nor hells beneath, if there are any, but to what may be accomplished on the bosom of this earth, for the "fair humanities." Whatever failure there may be, whatever defeat, whatever sorrow, the future is ever ours, beautiful and grand in the visions of our soul. There is the ideal, our hope, our unceasing joy. There is the treasure of our hearts, amid the happy multitudes of this world, amid rejoicing labor, the song of industry, the music of home, the light of reason, the splendor of love, the majesty of justice, the glory of liberty, and the Promethean fire of fair-eyed science. Beautiful dream of all our hearts. It cannot perish. It is a part of our being. It is the life of our life.

Better than all measures of delightful sound,
Better than all treasures that in books are found,

is this sublime and magnificent desire for liberty, surging on like the ocean, and like the ocean shining with the infinite lustres of the sun and star.

"There's not a breathing of the common wind
But waits on thee. We have great allies,
Our friends are inspiration's agonies,
Love, and man's unconquerable mind."

And again the poet jubilantly sings:

"The world rolls freedom's radiant way,
And triumphs in our sorrow,
We walk the wilderness to-day,
The harvest fields to-morrow."

The report of the Committee on Credentials, E. A. Stevens, chairman, was read and adopted. Mattie A. Freeman, of Chicago, chairman of the Finance Committee, reported during the year the following distributions of literature were made: 50,000 leaflets, 2,000 Constitutions, 1,000 copies of "Bacon's Paradoxes," 1,000 "Museums in the Parks and Why they should be Open on Sunday," and 600 copies of "God in the State."

The president announced the following standing committees: Resolutions—Dr. E. B. Foote, R. B. Westbrook, Lucy N. Colman, J. H. Burnham, E. A. Stevens. Nominations—E. M. Macdonald, William Redfield, Leonard Geiger, D. W. Robertson, Roman Staley. Auditing—Mrs. M. A. Freeman, F. A. Pierce, R. G. Smith.

The treasurer's report for the year showed receipts amounting to $1,272; expenditures, $1,225.

The report of E. A. Stevens, secretary, giving a concise review of the work done during the year, was read and adopted. It cited several instances where the Union had succeeded in having sectarian and religious institutions taxed. Notable among these is the Y. M. C. A. building in Detroit, Mich. There is more than $13,000,000 worth of exempted property in Detroit, nearly $2,000,000 of which will be taxed hereafter. The Union took up a fight against two institutions in Chicago. They had received over $19,000 from the state under the pretense of being charitable institutions. The Union fought the case on the ground that they were sectarian institutions, but lost in the Cook county courts. The case was carried to the supreme court, where the decision of the lower court was reversed in favor of the efforts of the Secular Union. The secretary recommended some decisive action in forcing the Girard College trustees to carry out the provisions of Girard's will.

FRIDAY EVENING.

The evening session convened at 8 o'clock. After music an address was made by Prof. D. G. Crow, of New Mexico, on "Christian Ingratitude."

The next speaker was Dr. Juliet H. Severance on the "Dangers to Our Liberty."

SATURDAY MORNING.

Most of this session was occupied by a discussion upon the following resolution:

Resolved, That the best means to further the agitation of the taxation of church property is to secure the correct figures in every community as a solid basis for the agitation, so that the public may know the extent of this outrage, and we earnestly urge upon all Secularists, individually and collectively, to see that through their personal influence on officials in their neighborhood, this information is obtained and forwarded to the secretary.

The speakers agreed that church property ought to be taxed, and that the plan proposed was a good one. The morning session closed with a discussion as to the best means of utilizing the press for the dissemination of Secularist views.

SATURDAY AFTERNOON.

When the session was called to order at 2:30 in the afternoon Secretary Stevens read letters of regret from Hon. Charles Bradlaugh, of England; W. F. Jamieson, of Colorado; Helen H. Gardener, of New York; Horace Seaver, of Boston, and others. These letters as they were read were received with applause.

Mr. Marlett, of Chicago, president of the Young People's Secular Union of that city, was next introduced. He spoke of the necessity of organizing the young people, as time was laying its heavy hand on the older folks, and there must be some one to take their places. He explained the work of the Chicago branch and announced it as his intention to organize such a society in Pittsburgh, and invited all the young people to meet him in the hall in the afternoon, when a society would be organized.

After a pleasing selection by the orchestra, Professor Bell was introduced and lectured on "Reason vs. Superstition."

SATURDAY EVENING.

At 7:30 o'clock the meeting was again called to order, and after an overture by the orchestra, the first speaker introduced was J. H. Burnham, of Michigan, whose subject was "Organization."

The next speaker was Mattie A. Freeman, of Chicago, who, in opening her address, which was on "Cross and Crown," paid a most glowing tribute to William Penn and to the state of Pennsylvania.

The following letter from Mrs. Elizabeth Cady Stanton was read by the secretary:

I regret that it is not in my power to accept an invitation to speak before your association, but the distance between Pittsburgh and Omaha (where I am for the present) is too great for such an undertaking.

There are no convocations, however, in which I feel greater interest than in those striving to free the human mind from theological superstitions, more especially as through these woman finds her most grievous bondage.

A gentleman recently asked me the question at a suffrage meeting, "what I thought the greatest obstacle in the way of woman's enfranchisement?"

I replied, the perversion of the religious element in her nature. We know that the religious emotions—reverence for the authority of the unknown and unknowable—are stronger in the human soul than love of country; than natural affection for family or kindred; than even life itself. And as conscience is a matter of latitude and education, these religious emotions are equally available for unwise as wise purposes.

The history of the race is one long record of individual sacrifices at the supposed pleasure of some invisible powers, and as all forms of religion, in all ages and countries, have taught the depravity and subordination of woman, it is not remarkable that in the nineteenth century, under the Jewish and Christian religions, she should believe herself to be what the holy books and the priesthood teach, namely, an afterthought in the creation; the author of sin who, in collusion with the devil, effected the fall of man, and hence, cursed of God. . . . The church having made woman a bond slave through the strongest feelings of her nature, I hope no members of the American Secular Union propose to keep her in her present condition, lest, if enfranchised, she should place barriers in the way of man's religious freedom.

Do not lose sight, gentlemen, of the fact that the influence of the vast majority of women is in this direction now. It guards every cradle and fireside, and the prejudices of early education cling to her through life. It is this influence that limits the members in your association; the readers of your journals; the audiences at your conventions. Do you hope to change all this by holding woman in her present position, concentrating all her enthusiasm, outside the family, on the church, the blind victim of a morbid conscience and confused speculations of the unknown and un-

knowable? Surely not. If you would realize a higher form of religion you must first broaden the horizon of woman's thought, and give her an active interest in all the practical affairs of life.

As to the Secular character of our government, that can only be fully established and preserved through education and elevation of woman.

The more time and thought she gives to these great questions involved in the science of government and the imperative duties of this life, the less she will give to the church and speculations about the future.

Sincerely yours, ELIZABETH CADY STANTON.

SUNDAY MORNING.

With a much larger attendance than at any previous meeting the Sunday's work opened. After the decision of the Committee on Credentials that no delegate should be empowered to cast more than one vote, the Committee on Nominations suggested the following officers for the ensuing year, who were duly elected:

President—Hon. R. B. Westbrook, of Philadelphia.

Vice-Presidents—Col. Robert G. Ingersoll, of New York; Samuel P. Putnam, of San Francisco, Cal., and T. B. Wakeman, of New York; James Parton, Charles Watts, A. B. Bradford, Juliet H. Severance, Lucy N. Colman, James Wardwell, J. A. Smith, Wm. Redfield, M. M. Secor, W. L. Willis, T. J. Truss, H. P. Mason, Dr. G. A. F. de Lespinasse, Photius Fisk, Horace Seaver, Mattie Krekel, E. B. Foote, Jr., Leonard Geiger, N. D. Goodell, Dr. S. S. McLeod, Daniel Aerl, Roman Staley, H. L. Boyer, J. H. Burnham, and Major W. W. Forward.

Secretary—E. A. Stevens, of Chicago.

Treasurer—Otto Wettstein, of Rochelle, Ill.

Chairman Executive Committee—Dr. E. B. Foote, Jr., of New York.

Chairman Finance Committee—Mrs. Mattie A. Freeman, of Chicago.

Executive Committee—Massachusetts, George N. Hill; New York, H. L. Green; Ohio, R. G. Smith; Pennsylvania, William Whittick; Wisconsin, Juliet H. Severance; Indiana, John A. Geeting; Illinois, H. B. Marlett; Iowa, F. I. Green; Missouri, G. G. Beck; Kansas, T. H. Terry; Nebraska, G. Babson; Colorado, E. T. Weber; Utah, James A. Williams; Montana, E. M. Dunckel; Idaho, J. A. Davis; Oregon, C. Beal; California, W. F. Freeman; Vermont, John D. Powers; Arizona, Carl Hyldahl; Texas, Daniel A. Aerl; Minnesota, H. C. Draver; Indian Territory, Prof. D. G. Crow; Dakota, N. S. Johnston; Washington Territory, Sol Center; New Mexico, Prof. D. G. Crow; Kentucky, W. H. Tyree; Tennessee, M. J. Green; West Virginia, Louis Wolfes, Sr.; Maryland, Aaron Davis; Arkansas, James B. Hassett; Michigan, J. H. Burnham; Connecticut, E. I. Norton; Georgia, L. J. Moulder.

Dr. E. B. Foote, chairman of the Committee on Resolutions, reported, submitting a list of resolutions, the last of which protested emphatically against the prosecution, under the United States postal laws, of Walker & Harman, Valley Falls, Kan., "on a constructive charge of mailing obscene literature."

A minute on the death of Courtlandt Palmer and the following to the retiring president were unanimously adopted:

WHEREAS, It is with deep and unfeigned regret that the American Secular Union accepts the unalterable decision of its valiant executive, Samuel P. Putnam, to resign the presidency and lay down the arduous task of leadership of the Secular host; and as we rejoice to know, he steps back into the ranks a loyal private, still the most eager to press forward and plant everywhere the standard of universal mental liberty, therefore

Resolved, That this Congress fully realizes that the highest encomiums it can bestow will fail to adequately convey in any true sense the profound obligation which this organization is under to our retiring president who possesses the fervid genius of the poet, the skill and polish of a brilliant writer, the genial warmth of the orator, and the keen discrimination of the philosopher, and who, above all, has been the American Secular Union's most heroic and energetic worker for the past four years, unreservedly devoting his time and splendid talents for but meagre compensation, organizing, speaking, and writing, with undiminished enthusiasm, for the advancement of the Secular cause beyond that of any predecessor —for all which we hereby tender Samuel P. Putnam our sincere gratitude and devotion.

SUNDAY AFTERNOON.

There was a large attendance. The main body of the hall was filled and many occupied seats in the gallery. Secretary E. A. Stevens spoke for an hour on "Romish Traditions."

Mrs. Dr. Juliet H. Severance spoke on "The Cause of Liberty."

Half an hour was spent in raising subscriptions for next year's work. This resulted in a collection amounting to $1,675. Dr Foster, of New York, made a few remarks, referring briefly to the National Reform Association, and asserting that it was on the offensive, and that Liberals were on the defensive side of true reform.

SUNDAY EVENING.

There was a good-sized audience in the evening. Music by the orchestra, and recitations by Mrs. Charles Watts came first on the programme, and then Samuel P. Putnam, ex-president of the American Secular Union, was introduced. His subject was "The American Republic." The republic, he said, was founded on the Declaration of Independence, and the Declaration declares that the authority of the state to govern is derived from the consent of the governed. In the union of church and state the Christian had an advantage over the non-Christian, and for that reason the Secular Union was for total separation. The Sabbath laws came in for sweeping condemnation. Pittsburgh, he said, where a glass of soda water could not be gotten on Sunday, had a population that on Sunday were Roman slaves. He was willing to have a Sunday, but there was a difference between Sunday and Sabbath.

Dr. Foote offered resolutions setting forth that the trouble between the Catholics and Protestants in the First ward schools proves the necessity of adopting the Fourth Demand of Liberalism, and that Protestantism is not preferable to Catholicism in the public schools. The resolutions were adopted.

Charles Watts lectured on "Religion and Science; Their Relation to Civilization." The address consisted of definitions of religion and science, and from these Mr. Watts showed clearly that religion had nothing to do with civilization.

In view of the discussion over the matter by people who had neither the ability to understand it nor the honesty to admit their stupidity, the following report of the Auditing Committee, which was unanimously and enthusiastically accepted by the Congress, is of great interest.

REPORT OF AUDITING COMMITTEE.

The Auditing Committee appointed by this Congress to examine Samuel P. Putnam's report of 1885–6 of the finances of the American Secular Union are unable to find, after close examination of said report as published in the New York Truth Seeker of Dec. 4, 1886, anything wrong or irregular about it. We find that said report was adopted by the Board of Directors and signed by Daniel E. Ryan, chairman of the Auditing Committee. As Mr. Putnam has been accused of misappropriating certain funds belonging to the Union, at this time, or about the time the report was made, it seems to us that that was the proper time for his accuser or accusers to bring said charges of misappropriation, and not at this late day. In the absence of any specific or formulated charges, and as his accuser or accusers have not met him face to face to prove their charges, as he challenged them to do, it seems to us that it would be an act of justice for this Congress to exonerate President Putnam and declare such charges unworthy of belief.

F. A. PIERCE,
MATTIE A. FREEMAN,
Pittsburgh, Pa., Oct. 6, 1888. R. G. SMITH,
Auditing Committee, Twelfth Annual Congress, American Secular Union.

COLONEL INGERSOLL'S MESSAGE.

NEW YORK, Oct. 8, 1888.

TO SAMUEL P. PUTNAM: Had it been possible I should have attended the Convention, but was prevented by an important suit in Massachusetts, the trial of which commenced last Wednesday and is not yet finished.

I congratulate the Convention on its success in the great cause in which it is engaged, and it gives me great pleasure to say that through the efforts of the delegates and their constituents intellectual hospitality is growing day by day; that the churches are getting ashamed of their cruel creeds; that the thoughtful people are coming to the conclusion that a government should be absolutely secular; that all legislation should be for this world instead of another; that all property not devoted to the public use should bear its equal burden; that all days belong alike to the human race, and that all the world should be free not six but seven days in every week; that the highest object of the republic should be to protect the rights of the individual; and that it is the duty of all to hasten the coming of the day when science, guided by kindness, shall fill the world with light and joy.

Be kind enough to present to the Convention my thanks and regrets. R. G. INGERSOLL.

HISTORY OF THE WEEK.

Politics is receiving a good deal more attention than it deserves. ——The Italian colony of San Francisco celebrated last Sunday the 396th anniversary of the discovery of America by their countryman, Christopher Columbus.——An infant was christened by Mrs. J. J. Whitney, a spiritual medium, at Oddfellow's Hall last Sunday evening. The form of ceremony was much like that used in the churches, from which the custom is borrowed.—— The president of the El Paso, Texas, Mining Company has been convicted of importing contract labor from Mexico.——The coroner's jury who sat upon the case of Donahoe, who was killed in a political row at the Republican headquarters, have not been able to decide how the victim came to his death.——Six women have been nominated for school directors in this city.——The ladies of San Francisco have organized a Woman's Educational and Industrial Union, similar to those in Boston and other cities of the East. Its object is to educate girls into trades and to protect its members from fraud. It is an entirely non-sectarian organization.——Charles R. Story has been nominated for mayor by the Republicans.——The judges have decided that the Chinese now aboard vessels in this harbor will have to go back.——The Methodist ministers, at their meeting last Monday, recommended that Dowie, the faith healer, be let severely alone.——The trial of Elsie Reynolds, the medium, began at San Deego on the 15th. ——About 50,000 voters have registered in San Francisco.—— Anschlag, the Garden Grove murderer, is to be hanged Nov. 16.

Two trains filled with Catholic excursionists collided near Pottsville, Pa., October 10, and more than sixty people were killed.—— The Chicago street-car strike is at an end, important concessions having been made on both sides.——James Quinn, one of the leaders of the famous Home Club of the Knights of Labor, together with four friends, was violently ejected through the window of Pythagoras Hall, New York, last Saturday night. Quinn had been reinstated in the hall by order of the court, and was watching the place to keep out the opposing faction. He and his friends went to sleep, and the enemy came in and threw them out. Among those thus roughly handled was Dyer D. Lum, editor of the Alarm.——Experts denounce the so-called dynamite conspiracy at Chicago as a humbug. Captain Schaak of the police force has four alleged conspirators under arrest.—— Judge Thurman has written his letter of acceptance.——There is a prospect that Congress may adjourn sine die this week.—— Sullivan, the pugilist, has accepted the position of sporting editor on a New York illustrated paper.——"Long John" Wentworth, of Chicago, died Tuesday of softening of the brain.——Some three hundred persons were injured by the falling of seats during a fireworks display in Quincy, Ill., on the 10th.——Rabbi M. Strauss, late of Cincinnati, committed suicide by shooting himself in the head in Central Park, New York, Monday afternoon. He left a letter to his young son at Cincinnati, saying that he died of the up-hill struggle.

English and German physicians are quarreling over the question whether disease or the doctors killed Emperor Frederick. ——The Pacific Mail steamship City of Pekin brings news that floods in China have submerged twenty villages and drowned ten thousand persons.——His Royal Highness the Prince of Wales has just been snubbed by an American lady named Wetmore, who did not relish the eminent roue's advances.——A statue to Shakspere was unveiled in Paris on the 14th with much ceremony.——The Pall Mall Gazette challenges the German authorities to carry out the threat made through the Nacherichten to institute proceedings to prevent the publication in London of the late Emperor Frederick's diary. The Gazette warns Prince Bismarck not to attempt to extend abroad the tyranny over the press which is exercised in Germany.——King William of Germany has met the pope at Rome.——J. C. Flood, the millionaire, is said to be dying at Heidelburg, Germany.

KIND FRIEND: If you receive a sample copy of this issue of FREETHOUGHT, please regard it as an invitation to subscribe—and accept the invitation. One subscription, $2; two subscriptions, $3; three subscriptions, $4; four subscriptions, $5.

TOPOLOBAMPO.

Mr. W. N. Slocum, a printer by trade and a co-operator with sufficient faith in the Sinaloa colony to leave the world behind and go to Topolobampo, writes to his California friends through the medium of the Credit Foncier of Sinaloa as follows:

TOPOLOBAMPO, Sept. 12, 1888.

I am not disappointed here. Everything looks as well as I expected, and better than has been represented. The climate is good, the bay commodious, the scenery magnificent, and the people (the colonists) much better than the average. Whether the Credit Foncier Company prove a success or a failure, this country will not prove a failure. It is rich in natural resources, requiring only intelligent industry for development. In a score or so of years there will be hundreds of thousands of progressive people in Sinaloa, and this part of Mexico will be esteemed, as Southern California now is, one of the best countries on the face of the globe. The settlement of Sinaloa by a new people will add millions to the wealth of the world, and it remains to be seen whether this is to be enjoyed by the many, under a just social system, or seized by a few, under the plan of legalized robbery prevailing throughout Christendom. The principles of integral co-operation must ultimately prevail; but it may be years before so grand an example as is proposed to be established here will in its completeness be placed before the world. Capitalists are anxiously waiting the hoped-for failure of this latest, best effort for human rights, and stand ready to pay the Mexican government in cash for the franchises granted to co-operators on promises only—promises as yet unfulfilled.

I would not advise the bringing of women and children at present. We have the necessaries of life here—little more—and people accustomed to the comforts, to say nothing of the luxuries of life, must expect to undergo what many would call great deprivations. I will not now enter into details. According to promise I will from time to time keep you informed of the colony, but as I have not yet visited the interior, I cannot at present write advisedly, consequently defer further comment.

My address is Topolobampo, Mexico, via Fuerte.

Hopefully, W. N. SLOCUM.

The organ of the colony, the Credit Foncier of Sinaloa, is now printed at Topolobampo. The mail facilities of the place are somewhat imperfect as yet. It is eighty-five miles direct from Topolobampo to the post-office, and one hundred by La Logia, the usual route. A letter mailed at Topolobampo covers this distance in about two weeks, and reaches Guaymas in from four to six days more. An extra "burro" will be put on the mail service to carry the Credit Foncier paper.

The health of the colonists is reported to be good, such sickness as exists being attributable generally to bad cooking. The cooking is done by men, who take their turn at the work, and as a natural consequence the bread is leaden and indigestible, and the mush and beans are frequently raw or burned or both.

It will thus be seen that the path of the pioneer is not altogether carpeted with roses. Mr. Slocum reports that no papers are taken by the colonists and that a weekly journal of any sort would be a great blessing.

Mrs. M. Howland, editor of the Credit Foncier, who reached Topolobampo August 30, writes hopefully. Her first impressions were favorable.

EQUAL RIGHTS.

In the September 15th issue of FREETHOUGHT, F. M. Holland speaks a brave and honest word for woman suffrage. I wish to thus publicly thank him for it.

It is painful and humiliating to women of intelligence to note the flippant, sneering, or doubtful tone of men when speaking of the rights of my sex. "It wouldn't be expedient for women to exercise the ballot," is a common phrase among the more enlightened class of men. As if expediency were superior to justice, to honor, to right principle, to truth! And on the basis of expediency, would it not be a question whether suffrage is not exercised altogether too freely among men? Is not the very purpose so greatly feared if women exercise the same rights of

the ballot, surely approaching now with the ballot in the hands of men only? Is not the crafty priesthood already a power, and growing stronger every hour by means of the ballot? And do not politicians creep and fawn and cater to that influence in order to catch votes? It is so, and you know it. But nobody says a word about disfranchising men, or restraining them from exercising their rights on this account. And yet there is abundant reason since allegiance to the pope of Rome is considered by the large number of Catholic voters as higher than their duty to the government of the country.

It may be that the time is close at hand when it is wisdom to look into the uses made by the ballot, to reorganize its powers in order to make it more beneficent, more useful to the people. There is no need to point you to the masses of men, reeking in ignorance, who would not know what you meant if you should speak to them of the Constitution of the United States. You know them to your sorrow. And yet in the hands of such ignorant men you intrust the ballot that means so much, that carries such a deep responsibility! Is it not a crime to permit ignorance and brutality to rule over intelligence, education, and refinement, as is done every time that low, uneducated men, by means of the ballot, declare how one-half of the people of our land (women) shall be governed, and how their money shall be used, while they stand helplessly by unable to make their remonstrances effectual, debarred from their rights because, forsooth, they uphold the church! Nonsense. So do men uphold the church. It is their money that supports it, their money that endows colleges, keeps the missionaries at work and theological schools in working order. It is men who keep chaplains in legislatures, in Congress, who keep the Bible in public schools, who keep up the laws relating to Sunday, to the observance of fast days, who let the churches go untaxed. They have the law in their hands. They made the laws. Why don't they stop these things and done with it? Why don't they withdraw their patronage from the church altogether? Why don't they rise up in a body all over the land and advocate the Nine Demands of Liberalism? Why don't they call meetings of women and tell them the truth? Why don't they teach them what they know themselves? They dare not. They're afraid, not of women, but of popular opinion. The fact is, men are but half enfranchised themselves. If they were in earnest, if they felt, through and through, the height, the depth, the length, and the breadth of that one word, *justice*, if they realized its broad, grand, great meaning, they would never let that word *expediency* slide off their tongues.

The way to educate is to educate. The way to bring women out of the clutches of the priesthood, is to show them the true path, and to walk therein yourselves. Send your little girls to Sunday-schools, and what can you expect but that they will be Sunday-school teachers when they grow up? Teach them that they are as good as your boys, imbue them with your Liberal ideas, and when they are twenty-one years of age, put the ballot in their hands as you do in the hands of your boys, and you need have no fear. They will know how to use it quite as well as that son of yours.

SUSAN H. WIXON.

Death of Calvin H. Saunders.

To the Editors of Freethought:

Calvin H. Saunders, an old and respected Freethinker, of Portland, Or., who has been in failing health for some time past, died on the morning of Sept. 29. Although he had suffered from chronic disease, the physicians attributed his demise to general debility, resulting from his advanced age. His passing away was peaceful, and at his bedside were his grief-stricken family. He died holding the same Agnostic views that had so long been his moral guide, and it is another illustration that the human mind can overcome that instinctive fear of death common to all mortality, and die content without the aid of pious promises and expectations of immortality.

The funeral took place on Sunday, Sept. 30, and was conducted on strictly Secular principles. It was attended by a large number of sympathizing friends, which, again, proves that unbelief in the Christian dogmas does not pluck the flower of sympathy from a single human breast.

Our staunch Liberal, Cornelius Beal, Esq., although unwell, and in bed at the time of Mr. Saunders's death, managed to be present, and spoke words of eloquence and hope at the bier of his old friend.

Mr. Beal, who has all his life labored faithfully for the benefit of humanity, will, no doubt, respond to calls, should his services be needed by Liberals on similar occasions in this and adjoining states.

Liberal lecturers always found Mr. Saunders at his post and a warm welcome to his home, and they will now hear with regret of their old friend's death.

O. JELDNESS.

A synopsis of Mr. Beal's address is subjoined:

LADIES, GENTLEMEN, AND SORROWING FRIENDS: A man in the city of Baltimore wrote the following poem two weeks before his death. It was read at his funeral and was the only service:

"When o'er my cold and lifeless clay
The parting words of love are said,
And friends and kindred meet to pay
Their last fond tribute to the dead,
Let no stern priest, with solemn drone,
A funeral liturgy intone
Whose creed is foreign to my own.

Let not a word be whispered there
In pity for my unbelief;
Of sorrow that I could not share
The views that gave their souls relief.
My faith to me is no less dear,
No less convincing and sincere,
Than theirs, so rigid and austere.

Let no stale words of church-born song
Float out upon the silent air
To prove, by implication, wrong
The soul of him then lying there.
Why should such words be glibly sung
O'er one upon whose living tongue
Such empty phrases never rung?

But, rather, let the faithful few,
Whose hearts are knit so close to mine
That they, with time, the dearer grew,
Assemble at the day's decline;
And while the golden sunbeams fall
In floods of light around my pall
Let them in softened tones recall

Some tender memory of the dead—
Some virtuous act, some words of power,
Which I, perchance, have done or said—
By loved ones treasured to that hour;
Recount the deeds which I admired,
The motive which my soul inspired,
The hope by which my heart was fired."

The Hindoos have this address:

"In nurse's lap, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled;
So live that, sinking to thy last long sleep,
Calm may'st thou smile while all around the weep."

The sentiments contained in these beautiful lines express the history of Father Saunders. He was honest, benevolent, charitable, liberal, thoughtful, sociable, peaceable, patriotic, devoted, loving, and kind.

While his powers lasted, his innocent smiles fell upon those around him. During his agony his patience was heroic. At 71 years and 5 days Calvin H. Saunders sublimely surrendered the matter and forces of his body back to the elements from whence they came.

He believed, with many eminent scientists, that his mind was not an entity; that it did not exist before him and would not last after him; that it was an emanation, a process, similar to the light of a candle or the strength of the body.

Good men and women of all beliefs recognize the infinite justice of universal mental liberty. Charity buds and blossoms, winter and summer, in the hearts of the legions who are loyal to humanity and right. This mighty host will act as the body guard for liberty in the coming conflict.

Shriveled and dwarfed is the spirit of a person who believes he will dwell forever on the golden shores of a paradise and has a prejudice against the poor philosopher who expects to be a handful of ashes through all eternity.

AT THE GRAVE.

FRIENDS: We have met to do for this honest, sincere, and good man what will soon be done for us. The very moments seem oppressive as we attempt to part with him. The infinite universe brought this child of nature into life, sustained him until death, and will preserve his atoms from eternity to eternity. Let us draw around his body as it lies here in this beautiful casket, over this open tomb, and say: Affectionate husband, loving father, good friend, we bid you a long, loving, and lasting farewell.

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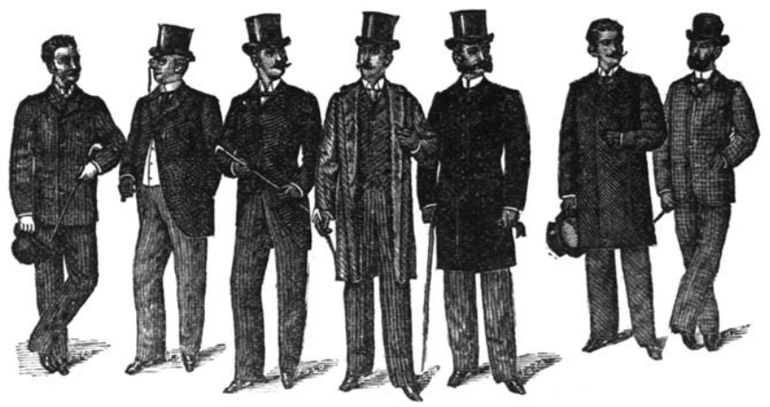

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - - OCTOBER 27, 1888

THE nomination of several women for school directors in San Francisco is a good thing, and their election ought to follow. The result of the experiment cannot fail to be of value, whatever it is.

IF the Southern Presbyterians were to devote to a study of evolution the energies which they are now wasting in opposing it, they would be both wiser and better. They are at present much in the position of the bull that disputed the passage of a locomotive.

A NOMINEE for the judiciary in St. Louis is recommended by the Post-Dispatch because he is a "representative Roman Catholic" and therefore likely to run ahead of his ticket. Some enterprising party should catch on to the suggestion here offered and nominate the pope for president. He is a representative Catholic.

How would it do to so amend our naturalization laws that no foreigner could become a citizen of the United States until he had forsworn allegiance to the pope of Rome? Why do we discriminate against the subjects of other foreign potentates in favor of those who owe allegiance to Leo XIII. as a temporal sovereign?

IT is a serious matter that while the list of voters in this city has increased to the extent of 10,000 during the past two years, the attendance of pupils at the public schools has fallen off nearly 12,000 in one year. There is no doubt that these 10,000 "voters" could serve their country much better by augmenting the school attendance than by lengthening the polling lists.

THE pastor of a Baptist church in Paterson, N. J., has conceived a novel idea. He has arranged a series of lectures to be given in his church by ministers of different denominations upon their various sectarian views. The object is to instruct the young people of the church. A Presbyterian clergyman will talk to the Baptists of this church upon the benefits of Presbyterianism, and in a week or so thereafter a Methodist will make his appearance, to be followed by a Reformed preacher, who, in turn, will give way to a representative of some other denomination. This is good as far as it goes, but when all the sects have enjoyed a hearing, the pastor may still further increase the wisdom of his flock by getting some of the Liberal Leaguers in the neighboring city of Newark to deliver a Freethought lecture before them. Anything short of this will leave the experiment incomplete.

THE Rev. Mr. Dowie, the Australian faith-healer who is now performing at the Grand Opera House, stated at one of his meetings that heaven was a city fifteen hundred miles square; that in all the multitude of its inhabitants there was not a single case of sickness, and that but for the lack of faith and prayer San Francisco would be equally free from it. If the people of San Francisco are to continue to be afflicted until they have faith enough to believe that the Rev. Mr. Dowie is anything but a humbug, it is to be feared their unhealthy state will become chronic.

IT took a Santa Rosa jury only fifteen minutes to render a verdict against the infamous practice that Catholic priests have of frightening or persuading dying women to will their property to the church. The late Elizabeth Ross was the victim. Taken to a Catholic hospital during her last sickness, she disinherited her son and gave her money into the care of the Rev. Father Conway for a boys' school. The son contested the will, and won the case. It is one of the evils of sectarian hospitals that patients are generally badgered by attending priests into giving their worldly goods to the sect to which the institution belongs.

THE RIGHTS OF SECTS.

The Rev. Father Montgomery comes forward in a letter to the daily Examiner to deny the charge made at the Methodist ministers' meeting that Roman Catholic members of the school board have removed Protestant teachers to make room for others of their own faith. He ventures to deny that such a thing ever occurred, and challenges the Methodist ministers to prove their statement.

Mr. Montgomery makes a good point against the ministers by asking what would be thought of a president of a Catholic council who should remind his hearers that they must see that "the right sort of men (*i.e.*, Catholics) were put upon the board of supervisors and the board of education?" He thinks the Catholics would never hear the last of it. Yet he claims that Catholics have more reason and a better right to do this than the Methodists, because they are more numerous, constituting nearly one-half of our population.

The priest makes the error that most religionists fall into. Because Catholics are numerous and pay taxes, he holds that they have a "right to representation on the school board." The fact is that the only right Catholics have, *as Catholics*, is the right to "worship God" according to the dictates of their own consciences. All other rights belong to them as citizens, not as believers in any creed. They have no right to demand that, on account of his

belief, a man should be elected to office as a representative of his fellow church-members. This is a secular government, under which religious belief is no qualification or disqualification for any office. To say that Roman Catholics are entitled to public offices *as* Roman Catholics is to say that Greek Catholics may claim that right. The same with Protestants and all other religious bodies, sects, or denominations. Offices would thus become a prize for religious opponents to scramble for, and the spoils would belong to the victors. Under such a system there would be a religious qualification for office. We should have Protestant or Catholic administrations instead of Republican or Democratic. Our post-offices, custom houses, and other public institutions would be given to Protestants or Catholics according as the administration was the one or the other, and partisanship would be religious instead of political.

If every public office in the land were filled with Protestants, Catholics would have no cause for complaint. Neither would Protestants or Freethinkers if the situation were reversed, so long as the office holders discharged their duties faithfully and made no discrimination on account of religious belief. It is true that, in our opinion, no Catholic should be allowed to vote or hold office until he has renounced allegiance to the pope as a higher temporal power than the government of the United States, but so long as our laws permit Catholics to do both, we cannot protest; we can merely call attention to the defect in the laws.

Father Montgomery says that if he has learned his history correctly the American Revolution was occasioned by "taxation without representation," and intimates that Catholics suffer the same injustice as the colonists. He would have strengthened his argument if he had pointed out in what way any Catholic is denied the representation accorded by law to all American citizens. A Catholic may vote and hold office, and he enjoys the protection of the law. Anything more than this is a privilege, not a right; and privileges, not rights, are what both Protestants and Catholics are fighting for. To put a Catholic on the school board would be giving him a privilege; he has no right to demand it. Every dollar appropriated to a religious institution is a privilege granted, and a union of church and state. The state can recognize no religion except to protect its votaries in their right to hold and practice it.

If Catholics are elected to the school board, and appoint teachers because they are Catholics, they should be expelled from the board. So should any member or members of the board of education who make religion a test in the selection of teachers. Any teacher who conducts religious exercises in a public school, or any board which permits such exercises, should be removed. No text book containing any mention of religious subjects should be used in any school supported by public money. The entire system should be purified from superstition. Parents who desire to have their children instructed in religion must do it themselves. The state has no knowledge of religion and can impart none.

The way to settle this question, as we have often pointed out, is to make the public schools purely secular, and then, religious teaching being prohibited, it can make no difference, as it ought not to, whether a teacher is Protestant or Catholic, or neither.

IF the Christian "champion" can be brought to face B. F. Underwood there will be a debate at Silverton, Or., November 10, with C. Beal, of Portland, as moderator. It is believed that the Christians of the vicinity will experience a decided drop from their present state of exaltation.

CATHOLICS IN THE LATE WAR.

To convince the gullible that Roman Catholics are good citizens of this republic one of those unfortunate persons whom Mr. Pixley denominates the "pope's Irish" recently wrote to a prominent paper claiming that the Irishmen (who were of course Catholics) enlisted in the war of the Rebellion outnumbered all the other foreigners. This has called out the following official figures, compiled from the muster rolls of the different organizations raised from 1861 to 1865:

		Per cent.
Native American	1,523,300	75.48
British-American	53,500	2.65
English	45,500	2.26
Irish	144,200	7.14
German	176,800	8.76
Other foreigners	48,400	2.38
Foreign, nativity unknown	26,500	1.33
Totals,	2,018,200	100

The records of the war department further show that while these lambs of the pope formed less than 8 per cent of the army, about 78 per cent of the deserters were of their nationality. The Germans, who are known as a nation of Freethinkers, furnished 177,000 men to defend the union, and only 9 per cent of the deserters.

Catholicism has a forbidding aspect, in whatever light it is examined.

DEAR readers of FREETHOUGHT, let us bear in mind that these are hard times for the Liberal paper. It is always thus during a presidential year. If your subscription has expired, as shown by the receipt which you hold, you cannot perform a better deed than to renew. If you have been thinking all along that you would do something for the cause, now is the accepted time. If your side wins in the approaching election, you cannot experience the fulness of joy which should accompany that result unless you have done your duty toward the great cause of Freethought. Registered letters, post-office money orders, postal notes, express money orders, checks on local banks, or the current circulating medium are received at this office with equal gratitude. Lift upon us the light of a remittance.

THE Rev. Mr. Talmage, of Brooklyn, has recently repeated his inspired discourse on suicide, in which appears this remarkable passage:

"Ah! Infidelity, stand up and take thy sentence! In the presence of God and angels and men, stand up, thou monster, thy lip blasted with blasphemy, thy cheek scarred with lust, thy breath foul with the corruption of the ages! Stand up, Satyr, filthy goat, buzzard of the nations, leper of the centuries! Stand up, thou monster of infidelity! Part man, part panther, part reptile, part dragon, stand up and take thy sentence! Thy hands red with the blood in which thou hast washed, thy feet crimson with the human gore through which thou hast waded, stand up and take thy sentence! Down with thee to the pit and sup on the sobs and groans of families thou hast blasted, and roll on the bed of knives which thou hast sharpened for others, and let thy music be the everlasting *miserere* of those whom thou hast damned! I brand the forehead of Infidelity with all the crimes of self-immolation for the last century on the part of those who had their reason."

Mr. Talmage holds that Christians who commit suicide do so because they are insane, while Freethinkers destroy themselves because they are Infidels. When we consider that the great majority of people guilty of self-immolation are of a religious turn of mind, the only conclusion to be reached compatible with the statistics is that insanity is much more prevalent among

Christians than Infidelity is among Freethinkers. And with such preachers as Talmage to harangue large congregations we don't wonder at it.

NOBODY except Pope Leo XIII. and Emperor William of Germany knows what confidences passed between these two eminent sovereigns during their late meeting in Rome, but from a member of the imperial attendants it has become known that Emperor William, while telling King Humbert how the pope had insisted on talking on the question of Rome, said: "I had to destroy his illusions, and it was done effectually." The clericals of Germany are reported to be gnashing their teeth over this blow to the pope's hope of temporal power. The pope deserves no sympathy. He is a sharp, shrewd old rascal, and he can take care of his own interests.

WHEN the son of man shall sit upon the throne of his glory, Mr. C. H. Symmes, of Livermore, Alameda county, will occupy a prominent seat at his right. The man who sends boxes of grapes and almonds to this office without prospect or expectation of reward is not going to be left, in any sort of a fair trial. It is for such that a kingdom has been prepared from the foundation of the world.

PROBABLY the communication from "Historicus" in this issue of FREETHOUGHT will not draw out an immediate reply from Bishop Vladimir, who was in Chicago last Sunday, and proceeded thence to Washington, D. C., where "Historicus" resides. On his return to San Francisco he will doubtless have something further to say.

THE action of the Secular Union Congress in bestowing the honor of life-membership upon Horace Seaver, of the Investigator, and E. M. Macdonald, of the Truth Seeker, was a fitting recognition of the services these two able journalists have performed for the cause of Liberalism. We look hopefully toward the next Congress.

THE American Nonconformist, of Winfield, Kan., nips a promising sensation in the bud by giving the facts about the Anarchist scare reported from that place. There was nothing in it; and thus a lie instead of a bomb was exploded.

IT should make some of our crack debaters eager for the fray when they read in the last issue of FREETHOUGHT the set of propositions that a defender of Christianity offers to support.

"THE SABBATH IMPOSTURE."

From Fair Play.

This is a critical examination of the Bible's supposed evidence in support of the assumptions of the modern Christian regarding the "Holy Sabbath," and a slashing commentary upon the claims and demands of the clergy. It is well worth the dime asked for it.

From the Plaindealer.

"Sabbath Imposture" is an able mass of argument and testimony proving conclusively that "there is not only no divine authority for the Christian Sabbath, but no authority whatever; that Christians possess no right, either human or divine, to bind heavy burdens on men's consciences simply because they happen to be in a majority." Neat pamphlet. Price 10 cents.

From Secular Thought.

"The Sabbath Imposture" is the title of an excellent pamphlet written by Harry Hoover, president of the Pittsburgh Secular Union, and published by Messrs. Putnam & Macdonald, San Francisco. Mr. Hoover has collected many valuable facts upon the Sunday question and presented them to his readers with original and interesting comments. These are a portion of his concluding remarks, which we commend to the Sabbatarians of Canada: "This same Sunday law was conceived in ignorance, born in superstition, cradled in bigotry, clothed with prejudice, and sent forth fully armed and equipped with intolerance to do the dirty work of despotism. It is a most tyrannical infringement on the sacred rights of conscience, a relic of barbarism, a fraud, a lie, a blot upon our national escutcheon, a thing to be ashamed of and repealed as speedily as possible. That it has been so long, and is still, permitted to disgrace our statute books is no less a cause of humiliation than a matter of surprise."

HISTORY OF THE WEEK.

Bishop Vladimir, of this city, established a Greek church society in Chicago last Sunday.——Returns show that the total number of voters registered in San Francisco is about 59,000, a gain of 10,000 in two years.——Professor Holden, director of the Lick Observatory, has been invited by M. Jansson, president of the French Academy of Sciences, to co-operate with him as a member of the committee studying the method of photographing celestial bodies, and has accepted the invitation.——W. H. Lawrence, superintendent of the Spring Valley Water Works, died at his home in San Mateo of malarial fever last Sunday.——The Catholic church and Priest Conway have lost the Ross legacy at Santa Rosa, the court having decided that Conway exercised undue influence over Mrs. Ross as her spiritual adviser.——Senator Stanford has arrived in New York from Europe.——The trial of Elsie Reynolds, the medium, resulted in an acquittal.——One hundred and fifty-eight persons contributed $665 for the relief of the mother of Murderer Goldenson.——A cargo of Chinese have gone to Tacoma to try the constitutionality of the Exclusion act before a court there.——Small-pox has disappeared from McMinnville, Or., and the quarantine is raised.——A 42-inch telescope is talked of for the university at Los Angeles. This is eight inches larger than the Lick glass.

There is probably slight foundation for the Anarchist scare at Winfield, Kan.——The Socialists of New York have nominated Alexander Jonas, editor of the Volks-Zeitung, for mayor. Mrs. Cynthia Leonard is the candidate of the woman suffragists.——Yellow fever is again on the increase in Jacksonville, Fla.——The union street-car men of Chicago are making it uncomfortable for the non-union drivers and conductors.——Three inches of snow fell at Nebraska City, Neb., last Sunday.——Congress adjourned last Saturday, after a session of 321 days, the longest on record. During this time 15,585 measures were introduced and disposed of.——The fight of the Southern Presbyterians over evolution has broken out afresh.——It is reported that absolute distress from lack of food is prevalent among the farmers of Dakota.——The Liberal Convention of Utah declared that the Mormons have not, as they claim, abandoned polygamy.——The Iowa Prohibition law has been sustained by the United States supreme court.——The Rev. James Stewart Greene, the former rector of St. Matthew's Reformed Episcopal church, of Chicago, whose head is whitened by the vicissitudes of seventy-four years, and who, last week, pleaded guilty to a charge of bigamy, was arraigned in the criminal court on Monday last. Instead of being condemned to go to the penitentiary or to pay a fine, the old man was allowed to depart on his own recognizance for $500.——It is reported from New York that Mrs. Fox-Kane, one of the original Fox sisters, has confessed that the famous Rochester rappings were produced by sharp cracking of the big-toe joints of herself and her sister Kate. Exposures of Spiritualism seem to be the popular "fad" just at this time, but the Spiritualists appear not to be greatly disturbed by them.

Ten cars of a train crowded with excursionists were crushed by a landslide near Naples, Italy, last Sunday. Nearly one hundred corpses were taken from the wreck.——A comic newspaper in Paris has been seized for publishing a caricature of Emperor William.——The Parnell libel suit against the London Times began on the 22d.——The memorial pamphlet containing Emperor Frederick's diary is suppressed by the German authorities.——Acting on the advice of Italian and foreign clericals, the pope has decided to instruct the bishops throughout the world to agitate for the restoration of the temporal power of the papacy.

HISTORICAL CHRISTIANITY.

It is undoubtedly true, as asserted by Bishop Vladimir, that the Eastern church was the mother of the Western. Nor can the several specifications in the bishop's indictment of the Romish church for heresy be successfully controverted. But I take issue with many if not most of the gentleman's allegations in regard to primitive historical Christianity, one of which is this:

> All of the apostles wrote their gospels and epistles in the Greek or Hebrew language. Even the epistle of St. Paul to the Romans was written in Greek.

The language of Judea and Galilee eighteen hundred years ago was Aramaic, otherwise known as Chaldee or Syriac. The Hebrew language was not spoken at all, but the Aramaic resembled the Hebrew, just as the Italian resembles the Latin. The Greek language, while it prevailed on the Mediterranean coast, never made headway in the interior of Asia, or the countries inhabited by the Jews. Josephus, the great Jewish historian, says he found it "a difficult thing to translate our history into a foreign, and to us unaccustomed language." This was about the year 93, when he was fifty-six years of age. Now if so learned a Jewish priest and historian found it difficult to write Greek, how is it possible that Galilean fishermen, who in advanced life left their nets and spent the rest of their lives in traveling and preaching among people whose vernacular was Aramaic, were ever able to write epistles in Greek, or even to speak that language intelligibly?

And even in regard to Paul, who was an educated man, there is no evidence that he could speak or write Greek. It is true that the oldest extant manuscripts of his epistles are written in Greek, but the date of these manuscripts is assigned to the fourth, fifth, and sixth centuries, and it is admitted by Bishop Vladimir that the Latin version of the New Testament existed as early as the fourth century, nor will he, I think, dispute the fact that the Syriac version, called the Peshito, existed at least as early as the Latin. The claim on behalf of the Syriac version is that it is not only the earliest, but that it is written in the language spoken by Jesus and his apostles.

Paul began preaching in Arabia; then he returned to Damascus, whence he fled to Jerusalem, spending only fifteen days in the city, and that privately. From thence he wandered over various countries of Asia Minor trying to convert his fellow Jews, who doubtless all spoke the Aramaic or Syraic tongue. Even in Greece, where he spent about two years, most of the time in Corinth, he doubtless addressed Jewish immigrants from Syria and Asia Minor, who understood Greek but imperfectly.

Another assertion of Bishop Vladimir is this:

> St. Peter, after departing from the church at Jerusalem, was bishop of the Greek town of Antioch. During seven years afterward he preached and lived much in Egypt, with his disciple Marcus (Mark), and both founded theological schools in Alexandria.

Antioch was a Greek city only in name, and being the capital of Syria undoubtedly the Syraic language was spoken in the city almost exclusively. St. Peter's ministry in Egypt is no doubt a myth. His epistle purports to be written from Babylon (1 Pet. v, 13), and whether authentic or not was probably written in Aramaic. The second epistle of Peter is certainly spurious.

But I assert that there never was an apostle Peter. That is to say, I do not deny the existence of a Jew who became a disciple of Jesus, and who is recognized as the apostle Peter, but that was not and never could have been his name. *Petros* is a Greek translation of the Aramaic or Syriac name Kepha, meaning rock or stone; and this is the only instance in the New Testament where a proper name has been translated. It is a fraud of the Greek scribe who translated most of the books of the New Testament from the Aramaic or Syriac. *Keph*, the Hebrew word, occurs only twice in the Old Testament, and both times it is translated *petros*, "rock," in the Septuagint.

The Peshito, or Syriac version of the New Testament, which doubtless existed before the Greek version, has no Peter in the gospels or Pauline epistles, but always Kepha. Only twice does the name Peter anywhere appear in the Syriac New Testament (Acts i, 13, and epistle of Simon Kepha i, 1) but in each case it is a manifest alteration from Kepha.

Furthermore, Paul mentions Kepha ten times. Our English version has the name Cephas (Greek, *Kephas*) five times, and Peter (Greek, *Petros*) five times. But the revised version, following the most ancient codices, changes Peter to Cephas three times. This leaves the name Peter only twice in the Greek version of Paul's epistles, and if the passage in which they both occur (Gal. ii, 7, 8) is not an interpolation the change to Petros was doubtless made before the date of the earliest codex extant.

But the fraud of the Greek version is perhaps more apparent in the following interpolation in John i, 40, 41, 42, indicated by brackets:

> One of the two which heard John speak and followed him was Andrew, Simon [Peter]'s brother.
>
> He first findeth his own brother Simon and sayeth unto him, We have found the Messias [which is being interpreted Christos].
>
> And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona, thou shalt be called Cephas [which is by interpretation, Petros].

The words in brackets are wanting in the Syriac version; they are added by the Greek scribe.

Shemeun Kepha was the name by which the chief apostle was called. *Sumeon*, the proper Greek equivalent, occurs but once in the Greek codices, to wit, in Acts xv, 14—English Simeon. Everywhere else it is Simon. The Greek scribe found the name Shemeun occurring in the gospels and Acts one hundred and thirty-five times; he reduced it to fifty-three. He found the name Kepha occurring seventy-nine times; he changed them all to Petros, and added Petros seventy-seven times. In the first gospel no addition was made and only one subtraction; in the second gospel several additions and subtractions, and so on, increasing until in the book of Acts it is nearly all addition and subtraction.

These discrepancies evince design. Petros in Greek is as false a name for the chief apostle as Stone would be in English or Stein in German.

The apostle Simon Kepha probably never visited Rome. Paul's epistle to the Romans has doubtless a false title; it seems to have been intended for some other place. Paul doubtless died in Rome, but long before the reign of Nero. He was a disciple of Jesus who was stoned and hanged for sorcery about 75 years B.C. He was converted a few years later at Damascus, but had to flee from that city prior to the year 62 B.C. because the governor of the city, under Aretas, king of Arabia Petrea, sought to apprehend him (see 2 Cor. xi, 32). No subsequent king of Arabia ever governed Damascus, though there were several successors to the throne named Aretas.

There was no Christ crucified under Pontius Pilate. The real Jesus was stoned and hanged a hundred years before.

HISTORICUS.

An Old Story Retold.

There once lived in the little city of Willamsport, Pa., says the Boston Investigator, an old judge of the name of Williams. This old judge was noted for two things: for getting mellow occasionally, and for being plucky and courageous under all circumstances. It was a peculiarity of the judge that whenever he got mellow he grew correspondingly religious. One night he wandered into a protracted religious meeting and seated himself upon the front seat, full of spiritual influence of some kind.

The clergyman, engaged in his preaching, rose to a fervid pitch of eloquence, and in the midst of it exclaimed: "Show me the drunkard? Show me the drunkard, of all men on earth the most unfortunate; show him to me!" To the consternation of all present the old judge arose, and, unsteadily maintaining himself, replied, "Well, sir, here I am." The clergyman, having realized upon his investment sooner than he anticipated, didn't know what to do with it.

They pulled the old judge down, and the excitement caused by the incident had subsided, when the clergyman again struck an impassioned period, and demanded in fervid accents: "Show me the hypocrite, of all men on God's green earth the most despicable! Show me the hypocrite."

The old judge rose the second time, and reaching over to a certain shaky old deacon with his cane, exclaimed, "Deacon, why the devil don't you get up when you're called on?"

THE AMERICAN SECULAR UNION.

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A CALL TO ACTION.

There's a revolution rising; there's rebellion in the land;
There's a movement past disguising for a better law to reign;
And our able secretary sends his call on every hand
For the sinews necessary to the opening campaign.

In our platform we've demanded every church shall pay its share,
In a manner open-handed, of the government expense;
We demand appropriation to remunerate for prayer
Shall without procrastination be no more directed thence.

There's an alien institution kneeling round a papal throne
Which demands a contribution to support its temporal power;
'Twill beseige us and unhouse us, make America its own,
Unless something shall arouse us to the duty of the hour.

In our halls of legislature there are parsons by the score,
Paid to violate the nature of each man that holds a doubt
As to God and inspiration and a dozen dogmas more;
Let us purify the nation, then, and turn the rascals out.

There's a God-in-Constitution party roaming through the land,
With a view to comminution of their foes from sea to sea;
Let us raise the Liberal banner with a strong, athletic hand,
While we sing the loud hosanna and the anthem of the free.

Rally to this standard, brother, with your word and with your deed,
Let us work for one another and the land that gave us birth;
Follow where our leaders call us, be a help in time of need,
And whate'er may hence befall us, we'll be happy on the earth.

G.E.M.

SCRAPS FROM THE CONGRESS.

From E. M. Macdonald's report in the Truth Seeker.

If you ask a Pittsburgher what the industries are that have given Pittsburgh and Allegheny City (the two are really one) their population of three hundred thousand people without souls, he will answer NATURAL GAS and the steel, iron, and glass works. If you asked a Pittsburgh Liberal what the most important work of Liberalism was at that date, he would say, Elect Harry Hoover secretary of the American Secular Union. Pittsburgh is proud of her natural gas, and the Liberals of the place have a great admiration for Mr. Hoover. The two prides kept the delegates warm, the one glowing in the grates around fire-brick, the other in the groups which gathered to discuss the affairs of Liberalism. These discussions were not always good-natured, for between the Pittsburgher and outside delegate there speedily grew up a coldness which the natural gas and heated discussions could but partially dispel. The delegates from the portions of the country lying beyond the Pittsburgh boundaries were, with one or two notable exceptions, in favor of retaining the services of Mr. E. A. Stevens, who had, they alleged, been remarkably active, self-sacrificing, and efficient. The Pittsburghers, re-enforced by Brother Bell and Miss Voltairine de Cleyre, thought that Chicago was trying to run the universe, helped along by New York, and abetted by San Francisco, and that the time had come for Pittsburgh to take charge. Others had different reasons, but these were too contemptible to catalogue. Without reflecting upon any particular person, it was evident that a good deal of backbiting and lying had been done. This was a source of great grief to the older workers in the cause, but the fact was there.

President Putnam rose to a question of privilege. Charges had been made against his action as secretary by Mr. Eckhard, and he wanted them proved or withdrawn. If anyone had anything to say about him he wanted it said to his face. This matter was referred to the Auditing Committee.

D. G. Crow, of the Indian Territory, is a new comer on the lecture platform, and, suffering from the embarrassment of that circumstance, did not do justice to himself. He has a good presence and voice, is witty and learned.

Mrs. Freeman has a musical ring to her voice—a kind of an L. K. Washburn in soprano—and she takes her audiences up many flights of poetic and pathetic stairways—stairways trimmed and decorated and frilled and beautified, but landing at last in a solid superstructure of common sense and fact. She is one of the most graceful of our female orators in the presentation of her subject.

Sunday in Pittsburgh is the most miserable of all the days in the week. Nothing can be legally sold—not even grocery, candy, or cigar stores can be kept open. Everybody must lay in on Saturday night the solid and liquid refreshments for the following day. The improvident man who neglects to provide his spiritual food from the saloon on Saturday must take it on Sunday from the churches, or not at all. One of the delegates who likes a good cigar, and came originally from a country where Sunday is not much of a day, and having lived ever since near New York, was the most disgusted person in the city. The Editorial Reporter met him on Sunday morning walking up and down in front of the hotel and swearing earnestly. He had had his breakfast but not his cigar. He approached the Editorial Reporter and unbosomed himself. His language would not do to print. All at once a thought hit him, and he went plunging upstairs to his room, and punched the button of the electric bell till it went out of sight. When the hallboy made his appearance he shouted: "Bring me a cigar!" It came at once. And thus did ingenuity on the part of the guest and hypocrisy on the part of the hotelkeeper triumph over Pittsburgh puritanism. When Putnam was asking the audience for a campaign fund, that man's name went down for $50, and he wants it all applied to repealing Sunday laws.

This state of affairs is due to the Law and Order Society of Pittsburgh. Pennsylvania has a splendid blasphemy law whereby any person "who shall willfully, premeditatedly, and dispitefully blaspheme or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the scriptures of truth," may be made to pay one hundred dollars and be confined three months in jail. Profane swearing in Pennsylvania costs anybody over sixteen years of age sixty-seven cents per swear. The tariff is intended to be prohibitory, but it is not, though if the constable could have heard the delegates who wanted cigars on Sunday morning he might have captured cash enough to pay the bills of the state for several years. The Sunday laws are voluminous, rigorous, and all-inclusive. The penalties range from ten shillings to three hundred dollars and the stocks. The phraseology of the law indicates its colonial origin, when the ministers ran things generally. But Pittsburgh clergy are not much behind their ancestors, and are enforcing these laws with a rigidity that would have made Cotton Mather rejoice, though William Penn would have protested with all the force of his gentle Quaker nature. In fact, the Pittsburgh reverends drive the knife clear up to the hilt into the ungodly who want to waste money on Sunday, and their success in enforcing the Sunday law probably induced a Christian crank, "J. H. W.," to appeal to Captain Wishart to suppress the blasphemers. But Captain Wishart failed to materialize at Lafayette Hall, and the delegates slept in peace at their various hotels instead of wrestling with the vermin of a police station-house.

Mr. Hoover's ballots had been prepared at a printing-office, and most of the delegates had received at their homes letters asking them to vote for Mr. Hoover. Mr. Stevens's advocate was a silent one—his Record, and the unwritten law that tried officers should not be displaced without good cause. His friends also bestirred themselves, and Friday and Saturday the war was a merry one. It is to be regretted that it was not a better natured one.

Incidentally the presidency of the Union was dragged into the controversy. Mr. Putnam had positively declined to be re-elected, though he could have won the prize with ease, and with the exception of the friends of Mr. Hoover, scarcely a delegate knew whom he really desired for the office. Mr. Hoover's friends had decided to run J. E. Remsburg, hoping, as the other side alleged, that his popularity would pull Mr. Hoover through. At any rate they offered to throw him over, and vote for Mr. Stevens for president if the others would vote for Mr. Hoover. The proposition was declined.

Judge Westbrook was declared elected, and on motion of one

of his opponents the election was made unanimous. It was a peculiar vote for this office. Under other circumstances either gentleman would have had every vote in the Congress, and the applause which followed Judge Westbrook's unanimous election was as hearty and sincere as though no one had voted any other way. There was really no one opposed to him except because of the disputed secretaryship, and no one opposed to Mr. Remsburg except for the same reason, and the further one that it was deemed best by the nominating committee to put no lecturers or people connected with Liberal papers in office, in order that the jealousy existing between some of these might have no meat to feed upon.

Judge Westbrook, who was at home unconscious of the honor done him, was notified by telegraph. Later in the affairs of the Congress his acceptance was telegraphed, as follows:

THE AMERICAN SECULAR UNION: Regarding the American Secular Union as an organization for the protection and promotion of the principle implied in its name, and not for the advancement of any dogma of religious belief or disbelief, I cordially accept its presidency unanimously tendered to me, and pledge myself to resist all encroachments of sacerdotalism, whether papal or puritan. R. B. WESTBROOK.

Miss Voltairine de Cleyre was expected to speak Sunday afternoon, but a sore throat contracted by exposure (it rained about all the time during the Congress) prevented. The audience assembled early, and the session was marked by harmony. The factions had had their fight, the defeated were not sullen, the victors concealed, if they felt, any jubilant spirit, and brotherly affection seemed to take the place of the previous bitter determination of each to have their own way. The illness of Miss de Cleyre was very deeply regretted, as an audience of four or five hundred had assembled to hear her poetic and witty sentiments. Mr. Stevens, however, proved as good a substitute as a man can for a woman, and his speech on "Romish Rubbish" was attentively and appreciatively listened to. The fight going on in Pittsburgh over the public school question gave the exposer of Romanism a great advantage with the audience. Romanism is not popular with the average Pittsburgher just at present, though the city is permeated and surrounded with Romish churches, church members, and church institutions. Mr. Stevens's catalogue of the relics of Romanism was received with laughter, and the exposure of the idolatrous theology of Rome was heartily enjoyed.

Sunday night the audience was a large one, completely filling the hall, and overflowing into the gallery. The programme was modified to give the audience the pleasure of hearing Mrs. Watts deliver the dialogue between Sir Peter and Lady Teazle as it occurs in "The School for Scandal." Mrs. Watts is a thorough Secularist, her father training her from infancy in that philosophy, and she never was a Christian for a single minute. Applause brought her back upon the stage, and she gave "An Address to Men," which pleased the women mightily and made the lords of creation feel small. Mrs. Watts's beauty and elocutionary powers attracted the audience wonderfully, and they would have kept her upon the stage had not the chairman introduced Mr. Putnam, who was to speak upon "The American Republic."

The substance of Mr. Putnam's lecture has appeared in these columns, and reprint is unnecessary. He quoted from Garfield, Grant, and Spencer, the two former to the effect that churches must be made to pay their equal shares of the public burdens, and the latter as showing the indifference of the American people to ecclesiastical and political encroachments upon their liberties. Mr. Putnam took up each of the Nine Demands in turn, and urged the reasons for their adoption by the people. Mr. Putnam was rewarded by great applause as he made his points, and when he closed with "Why Don't he Lend a Hand?" the audience was ready to vote that he was as good a speaker as they wanted to listen to.

Mr. Watts came forward and addressed the Convention on "Religion and Science: Their Relation to Civilization." Mr. Watts is a great favorite in Pittsburgh, and when he diverged from his subject long enough to whack the writer of the scurrilous article in the Pittsburgh Press he obtained great applause indeed. Before closing his lecture Mr. Watts spoke against monopolies and poverty, urging the Liberals to fight the former, and characterizing the latter as the curse of the century. Mr Watts closed with the poem, "God of Nature, Give Us Light,' and the audience voted by their applause that the poetic race between him and Putnam was a dead heat.

The first thing to occur Monday morning was the discussion of a Prohibition resolution, offered by Mr. Silver, of Cleveland. The resolution stood no chance of passing, in that audience of Freethinkers and individualists, though everyone was in favor of temperance, and it was finally laid to rest upon the table.

After this had been disposed of the subjoined was passed:

Resolved, That the thanks of this Congress are hereby tendered to the members of the Pittsburgh Secular Union for their generous co-operation in the work and success of this Congress, and we congratulate this Union on its great service in the past to the cause of Liberalism, and are sure that this Congress held under its auspices will be a noble landmark in civilization, and will make a new and powerful impulse for Freethought, equal rights, and impartial liberty.

Mr. Watts reported that he was instructed by the Canadian Secular Union to call attention to the Eighth Demand of Liberalism and suggest that it be amended as follows:

We demand that all laws looking to the enforcement of "Christian" morality, *as such*, shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

The amending words are in italic. The amendment was adopted.

Dr. Severance thought that it was difficult to get ahead of the times—very hard work indeed to keep up with them. And more difficult still to be really Liberal. She calls herself as Liberal as most folks, but sometimes even she harbored il-Liberal feelings. The only limit to liberty that she knows is the infringement of some one else's liberty. Her trinity is, Liberty, equality, fraternity. The doctor was uproariously applauded. She has turned labor agitator in her own home, and her party wanted her to run for mayor of Milwaukee. The party carried the county, and if Mrs. Severance had not been too modest she might have been mayoress of Milwaukee to-day.

Mr. Bell is the same solid speaker as of old, though he has remained most of the past few years in Chicago, and his lecture, interspersed with witty anecdotes, was received with a good deal of approbation. After the Congress, Mr. Bell started on a lecture tour through Ohio back to Chicago.

Mrs. Mattie A. Freeman:

From that resplendent past, made glorious by the struggle of victorious heroes, comes the watchword of alarm, "Eternal Vigilance is the price of Liberty. The American Secular Union is demanding that that old will left by the fathers of this nation be enforced—that on no cornerstone of this great republic shall be written the word "Religion."

E. A. Stevens:

As you are aware, I was not wholly new to the work, for my hope and effort for years has been to help make this a national representative organization which shall eventually become, throughout the length and breadth of the land, an intellectual, social, and political power. Alas! unlooked for complications have largely tended to thwart the realization of my desire, and I regret that those stumbling-blocks were not from without but within; but in spite of opposition we have progressed.

Some organizations which have been slumbering for years have been revived, notably in Cleveland, Alliance, St. Louis, centers of intelligence and population where the chances for their permanence is greater. Correspondence with a view to organization is being had with Detroit and Minneapolis. Charters have been issued to Fresno, Anaheim, San Jose, Cal.; Stayton, McMinnville, Ore.; Quincy, Ill.; St. Louis, Mo.; West Union, O.; Fairmount, Minn., and Locust Dale, Pa.

A larger list of life members—who always have formed the sinew, intellect, and vertebræ of our Secular cause—have been added this year. Their names are: Leonard Geiger, of Hudson, N. Y.; Dr. W. L. Willis, of Kokomo, Ind.; J. A. Smith, Hudson, N. Y.; Jas. A. Greenhill, Clinton, Ill.; Hugo Schmidt, Chicago, Ill.; N. C. Dahl, Chicago, Ill.; A. K. Olds, of McMinnville, Ore.; E. Chope, Detroit, Mich.; Owen Thomas Davies, Brighton, Cal.; Photius Fisk, Boston, Mass.; James Tuttle, Atlantic, Ill.; Dr. G. A. F. de Lespinasse, Orange City, Ia.; N. F. Griswold, Meriden, Conn.; Mrs. M. J. Olds, McMinnville, Ore.; Maj. W. H. Forward, surgeon of the United States army at Fort Snelling, Minn.; Hon. M. M. Secor, mayor of Racine, Wis. Many of these life members have aided financially in addition to their membership fee. The roll of annual members is also unusually large and shows an increased interest in the Nine Demands, despite the distracting influences of a presidential campaign year.

Not wishing to point too much to personal work, but desirous of showing what an active band of Secularists can do, I will refer you to the

response of Secretary Marius Heighton to my question, What has the Kent Society done in its existence?—which, of course, is only a part:

"It has organized a Secular library of one hundred volumes.

"It has introduced the Truth Seeker into more than one hundred families, and maintained a standing subscription of some seventy names.

"It has organized and maintained seven lecture courses at a cost of $326.04, all of which, save Dr. York's, yielded a small profit after paying expenses. All have been free, and the surplus put into the library.

"It maintains a circulating tract library to the number of four hundred.

"It has conducted a three day's debate, and by it spiked the guns of the bombastic Catholics.

"It has regular fortnightly meetings; has challenged the local clergy to meet it in debate.

"It takes higher moral stand than the churches.

"It is negotiating for a lot on which to build a hall, and it has a charter, and yet it is younger than Cleveland's administration.

"It can keep bigots out of the school board, and is feared and respected by the politicians. That is a glorious record surely, and if every chartered society had done half as much, politicians would not need to crawl after priests and preachers."

President Putnam has labored early and late, devoted a large portion of his paper to its interest, rolled up a splendid list of newly chartered organizations, secured pledges of large sums of money, has been burdened with a large amount of correspondence, on which he has spent his time, labor, and postage, and has worked as indefatigably and assiduously for the American Secular Union this year as though in receipt of a salary, but has been repaid by slanders.

J. H. Burnham:

Let our organization be made effective in the way that we have suggested. Let the Liberal public understand that we have come to stay, that we mean business, and that we are the persistent foes of this despotic ecclesiastical power for all time. The Liberal public will lend us its aid in financial support and in advancing our cause at the polls as soon as we have redeemed the mistakes which we have made. Organize every state as soon and as fast as possible, and then when we meet in convention with a thousand delegates we shall not need to ask for recognition; our position will command it.

Letters:

20 CIRCUS ROAD, ST. JOHN'S WOOD, LONDON, N. W., Sept. 11, 1888.

E. A. STEVENS, ESQ., American Secular Union, *Dear Sir:* It is, unfortunately, quite impossible for me to attend your Twelfth Annual Congress at Pittsburgh. I shall be glad, however, if you will give my most earnest assurance to the Freethinkers there assembled of my heartiest wishes for the success of their work. I desire to be permitted to tender to the friends of the late Courtlandt Palmer my expression of deep regret and condolence.

It is pleasant to me to be able to think that in the present session of Parliament I have done something to promote No. 6 in the "Demands" of your platform. I have been for the last three or four years intending to again visit America, but my work grows each year. In default of seeing you face to face I send you my very warmest greeting across the ocean both in my own name and on behalf of the National Secular Society of which I am the president. Yours very sincerely, C. BRADLAUGH.

NEWBURYPORT, MASS., Sept. 16, 1888.

MY DEAR SECRETARY: I trust you will have a full, harmonious, and business-like meeting at Pittsburgh in October. As the present presidential campaign calls our attention to the subject of taxation, I have thought much of late upon the infinite wrong of taxing a good workingman's home to its full value and letting a ten-million-dollar cathedral go tax-free. That workingman's home is the most sacred and holy thing in the universe. It is also the most important element in the strength and stability of the nation. What is the cathedral? It is the toy of a handful of rich men, contributing nothing to the power of the nation, and nothing to the moral elevation of the people. It can be demonstrated that the cathedrals of Europe, from St. Peter's to York Minster, are a cause of moral injury and mental torpor.

I hope the Congress will discuss carefully the project of suing the Girard College trustees for breach of trust. Where is the money to come from? Are you prepared to spend half a million dollars upon lawyers and court expenses? You will find nearly the whole of Pennsylvania behind these trustees, and Pennsylvania is a large-sized antagonist. It is well to count the cost. Health and happiness to all the members.

Very truly yours, JAMES PARTON.

PAINE MEMORIAL, BOSTON, Oct. 3, 1888.

FRIEND STEVENS: It would be a great satisfaction to my friend Mendum and myself if we were able to to attend the Secular Congress which meets next Friday, but I am sorry to say that feeble health and the infirmities of age must prevent. We hope, however, there may be a large attendance, and as you will have some of our best speakers to assist in presenting important subjects, you will no doubt have interesting meetings, in which we would be very glad to take part if our circumstances were more favorable. Old soldiers though we are of upward of half a century's warfare in the Secular or Liberal ranks, yet we have never for a moment lost our interest in the great and good cause of freedom and humanity, nor failed to defend and promote it as well as we know how, and our only regret is that we may not be able to work for it much longer; but while we do live we are sure that we will not "fly the track." Please read this brief note to the friends present, all of whom we would be glad to take by the hand; but as we may never have this satisfaction, we send them our best wishes for their health, happiness, prosperity, and long lives. May they always be united, harmonious, and vigilant, and never surrender. Fraternally, H. SEAVER AND J. P. MENDUM.

The Auditing Committee:

With the exception of a few slight errors in addition, your Committee finds the secretary's report adopted by this Congress to be correct. From November, 1887, to September, 1888, inclusive, the receipts were $913.46, and expenditures $292.54, leaving a balance of $620.92.

The treasurer's report has been received without vouchers, and the Committee therefore cannot report intelligently upon it. The report is placed on file. The treasurer's report dates from October 1, 1887, to September 30, 1888, and the secretary's report from November, 1, 1887, to September, 1888. The treasurer's report includes the first two weeks of October, which belong to the preceding year. The report shows a balance of $46.42 in the treasury.

The Congress closed with a ball, which was a highly successful and numerously attended affair. The light and flags and music made a festival of beauty, and in what the conductor said was the grand march calcium lights of various colors were thrown upon the marchers, weirdly hightening the beauty of the ladies and displaying the manliness of the men. Good-fellowship and sociability prevailed, and Mrs. Colman, with her seventy-one years weighing her down, marched over the floor, in company with young Mr. Marlett of Chicago, as gaily as the youngest girl.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

Cardinal Manning has stated the claims of the Roman Catholic church with great clearness, and apparently without reserve. The age, position, and learning of this man give a certain weight to his words, apart from their worth. . . . .

The proposition is that "the church itself, by its marvelous propagation, its eminent sanctity, its inexhaustible fruitfulness in all good things, its catholic unity and invincible stability, is a vast and perpetual motive of credibility, and an irrefragable witness of its own divine legation."

The reasons given as supporting this proposition, are:

That the Catholic church interpenetrates all the nations of the civilized world; that it is extranational and independent in a supernational unity; that it is the same in every place; that it speaks all languages in the civilized world; that it is obedient to one head; that as many as seven hundred bishops have knelt before the pope; that pilgrims from all nations have brought gifts to Rome, and that all these things set forth in the most self-evident way the unity and universality of the Roman church.

It is also asserted that "men see the head of the church year by year speaking to the nations of the world, treating with empires, republics, and governments;" that "there is no other man on earth that can so bear himself," and that "neither from Canterbury nor from Constantinople can such a voice go forth to which rulers and people listen."

It is also claimed that the Catholic church has enlightened and purified the world; that it has given us the peace and purity of domestic life; that it has destroyed idolatry and demonology; that it gave us a body of law from a higher source than man; that it has produced the civilization of Christendom; that the popes were the greatest of statesmen and rulers; that celibacy is better than marriage, and that the revolutions and reformations of the last three hundred years have been destructive and calamitous.

We will examine these assertions as well as some others.

No one will dispute that the Catholic church is the best witness of its own existence. The same is true of everything that exists—of every church, great and small, of every man, and of every insect.

But it is contended that the marvelous growth or propagation of the church is evidence of its divine origin. Can it be said that success is supernatural? All success in this world is relative. Majorities are not necessarily right. If anything is known—if anything can be known—we are sure that very large bodies of men have frequently been wrong. We believe in what is called the progress of mankind. Progress, for the most part, consists

in finding new truths and getting rid of old errors—that is to say, getting nearer and nearer in harmony with the facts of nature, seeing with greater clearness the conditions of well-being.

There is no nation in which a majority leads the way. In the progress of mankind, the few have been the nearest right. There have been centuries in which the light seemed to emanate only from a handful of men, while the rest of the world was enveloped in darkness. Some great man leads the way—he becomes the morning star, the prophet of a coming day. Afterwards, many millions accept his views. But there are still heights above and beyond; there are other pioneers, and the old day, in comparison with the new, becomes a night. So, we cannot say that success demonstrates either divine origin or supernatural aid. . .

Nothing can be clearer than that Christianity arose out of the ruins of the Roman empire—that is to say, the ruins of Paganism. And it is equally clear that Mohammedanism arose out of the wreck and ruin of Catholicism.

After Mohammed came upon the stage,

> Christianity was forever expelled from its most glorious seats—from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy, and from Carthage, who imposed her belief on Europe. Before that time the ecclesiastical chiefs of Rome, of Constantinople, and of Alexandria, were engaged in a desperate struggle for supremacy, carrying out their purposes by weapons and in ways revolting to the conscience of man. Bishops were concerned in assassinations, poisonings, adulteries, blindings, riots, treasons, civil war. Patriarchs and primates were excommunicating and anathematizing one another in their rivalries for earthly power—bribing eunuchs with gold and courtesans and royal females with concessions of episcopal love. Among legions of monks who carried terror into the imperial armies and riot into the great cities arose hideous clamors for theological dogmas, but never a voice for intellectual liberty or the outraged rights of man.
>
> Under these circumstances, amid these atrocities and crimes, Mohammed arose, and raised his own nation from Fetichism, the adoration of the meteoric stone, and from the basest idol worship, and irrevocably wrenched from Christianity more than half—and by far the best half—of her possessions, since it included the Holy Land, the birth-place of the Christian faith, and Africa, which had imparted to it its Latin form; and now, after a lapse of more than a thousand years, that continent, and a very large part of Asia, remain permanently attached to the Arabian doctrine.

It may be interesting in this connection to say that the Mohammedan now proves the divine mission of his Apostle by appealing to the marvelous propagation of the faith. If the argument is good in the mouth of a Catholic, is it not good in the mouth of a Moslem? Let us see if it is not better.

According to Cardinal Manning, the Catholic church triumphed only over the institutions of men—triumphed only over religions that had been established by men, by wicked and ignorant men. But Mohammed triumphed not only over the religions of men, but over the religion of God. This ignorant driver of camels, this poor, unknown, unlettered boy, unassisted by God, unenlightened by supernatural means, drove the armies of the true cross before him as the winter's storm drives withered leaves. At his name, priests, bishops, and cardinals fled with white faces—popes trembled, and the armies of God, fighting for the true faith, were conquered on a thousand fields.

If the success of a church proves its divinity, and after that another church arises and defeats the first, what does that prove?

Let us put this question in a milder form: Suppose the second church lives and flourishes in spite of the first, what does that prove?

As a matter of fact, however, no church rises with everything against it. Something is favorable to it, or it could not exist. If it succeeds and grows, it is absolutely certain that the conditions are favorable. If it spreads rapidly, it simply shows that the conditions are exceedingly favorable, and that the forces in opposition are weak and easily overcome. . . . . .

To me, the success of Mormonism is no evidence of its truth, because it has succeeded only with the superstitious. It has been recruited from communities brutalized by other forms of superstition. To me, the success of Mohammed does not tend to show that he was right—for the reason that he triumphed only over the ignorant, over the superstitious. The same is true of the Catholic church. Its seeds were planted in darkness. It was accepted by the credulous, by men incapable of reasoning on such questions. It did not, it has not, it can not triumph over the intellectual world. To count its many millions does not tend to prove the truth of its creed. On the contrary, a creed that delights the credulous gives evidence against itself.

Questions of fact or phisosophy cannot be settled simply by numbers. There was a time when the Copernican system of astronomy had but few supporters—the multitude being on the other side. There was a time when the rotation of the earth was not believed by the majority. . . . . .

But, after all, is the success of the Catholic church a marvel? If this church is of divine origin, if it has been under the especial care, protection, and guidance of an infinite being, is not its failure far more wonderful than its success? For eighteen centuries it has persecuted and preached, and the salvation of the world is still remote. This is the result, and it may be asked whether it is worth while to try to convert the world to Catholicism.

Are Catholics better than Protestants? Are they nearer honest, nearer just, more charitable? Are the Catholic nations better than Protestant? Do the Catholic nations move in the van of progress? Within their jurisdiction are life, liberty, and property safer than anywhere else? Is Spain the first nation of the world?

Let me ask another question: Are Catholics or Protestants better than Freethinkers? Has the Catholic church produced a greater man than Humboldt? Has the Protestant produced a greater than Darwin? Was not Emerson, so far as purity of life is concerned, the equal of any true believer? Was Pius IX., or any other vicar of Christ, superior to Abraham Lincoln?

But it is claimed that the Catholic church is universal, and that its universality demonstrates its divine origin.

According to the Bible, the apostles were ordered to go into all the world and preach the gospel—yet not one of them, nor one of their converts at any time, nor one of the vicars of God, for fifteen hundred years afterward, knew of the existence of the Western Hemisphere. During all that time, can it be said that the Catholic church was universal? At the close of the fifteenth century, there was one-half of the world in which the Catholic faith had never been preached, and in the other half not one person in ten had ever heard of it, and of those who had heard of it, not one in ten believed it. Certainly the Catholic church was not then universal. . . . . .

It will be admitted that the good man is kind, merciful, charitable, forgiving, and just. A church must be judged by the same standard. Has the church been merciful? Has it been "fruitful in the good things" of justice, charity, and forgiveness? Can a good man, believing a good doctrine, persecute for opinion's sake? If the church imprisons a man for the expression of an honest opinion, is it not certain, either that the doctrine of the church is wrong, or that the church is bad? Both cannot be good. "Sanctity" without goodness is impossible. Thousands of "saints" have been the most malicious of the human race. If the history of the world proves anything, it proves that the Catholic church was for many centuries the most merciless institution that ever existed among men. I cannot believe that the instruments of persecution were made and used by the eminently good; neither can I believe that honest people were imprisoned, tortured, and burned at the stake by a church that was "inexhaustibly fruitful in all good things."

And let me say here that I have no Protestant prejudices against Catholicism, and have no Catholic prejudices against Protestantism. I regard all religions either without prejudice or with the same prejudice. They were all, according to my belief, devised by men, and all have for a foundation ignorance of this world and fear of the next. All the gods have been made by men. They are all equally powerful and equally useless. I like some of them better than I do others, for the same reason that I admire some characters in fiction more than I do others. I prefer Miranda to Caliban, but I have not the slightest idea that either of them existed. So I prefer Jupiter to Jehovah, although perfectly satisfied that both are myths. I believe myself to be in a frame of mind to justly and fairly consider the claims of different religions, believing as I do that all are wrong, and admitting as I do that there is some good in all. . . . .

It is too late to talk about the "invincible stability" of the Catholic church.

It was not invincible in the seventh, in the eighth, or in the

ninth centuries. It was not invincible in Germany in Luther's day. It was not invincible in the Low Countries. It was not invincible in Scotland, or in England. It is not invincible in France. It is not invincible in Italy. It is not supreme in any intellectual centre of the world. It does not triumph in Paris, or Berlin; it is not dominant in London, in England; neither is it triumphant in the United States. It has not within its fold the philosophers, the statesmen, and the thinkers, who are the leaders of the human race.

It is claimed that Catholicism "interpenetrates all the nations of the civilized world," and that "in some it holds the whole nation in its unity."

I suppose the Catholic church is more powerful in Spain than in any other nation. The history of this nation demonstrates the result of Catholic supremacy, the result of an acknowledgment by a people that a certain religion is too sacred to be examined.

Spain used the sword of the church. In the name of religion it endeavored to conquer the Infidel world. It drove from its territory the Moors, not because they were bad, not because they were idle and dishonest, but because they were Infidels. It expelled the Jews, not because they were ignorant or vicious, but because they were unbelievers. It drove out the Moriscoes, and deliberately made outcasts of the intelligent, the industrious, the honest, and the useful, because they were not Catholics. It leaped like a wild beast upon the Low Countries for the destruction of Protestantism. It covered the seas with its fleets, to destroy the intellectual liberty of man. And not only so—it established the Inquisiton within its borders. It imprisoned the honest, it burned the noble, and succeeded after many years of devotion to the true faith, in destroying the industry, the intelligence, the usefulness, the genius, the nobility, and the wealth of a nation. It became a wreck, a jest of the conquered, and excited the pity of its former victims.

In this period of degradation, the Catholic church held "the whole nation in its unity."

At last Spain began to deviate from the path of the church. It made a treaty with an Infidel power. In 1782 it became humble enough, and wise enough, to be friends with Turkey. It made treaties with Tripoli and Algiers and the Barbary States. It had become too poor to ransom the prisoners taken by these powers. It began to appreciate the fact that it could neither conquer nor convert the world by the sword.

(*To be continued.*)

KEEP IT BEFORE THE PEOPLE.

The following is from what is perhaps the most famous speech ever delivered by Gen. U. S. Grant. It was made at a soldiers' reunion at Des Moines, Iowa, in 1876:

"In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side and superstition, ambition, and ignorance on the other. Now, in this centennial year of our existence, I believe it a good time to begin the work of strengthening the foundation of the house commenced by our patriotic fathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the most perfect security of Freethought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity for a good common-school education unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate. With these safeguards, I believe the battle which created the Army of the Tennessee will not have been fought in vain."

CHARITY AND PIETY IN OLDEN TIMES.

Edmund Dudley, chancellor to Henry VII., says that the clergy disposed of "the profits and revenues of their benefytts as thei by ther own lawses are bound to do. It is one part thereof for their own lyvinge, the second in deedes of charitie, and ye thirde part thereof for the repayring and building of their churces."

According to Dunstan's "History of the Parish of Bromley, St. Leonard, Middlesex," in the church account of Tewkesbury, for the year 1578, there is a charge for the "Players Geers, six sheep skin for Christ's garments;" seven years later there is an order for "eight heads of haire for the apostles, and ten beards and a face for the Devil."

In the accounts of Winchester Cathedral in Catholic times, are the following and similar charges:

	£	s.	d.
For soldering and repairing St. Joseph	0	0	8
For cleaning and ornamenting the Holy Ghost	0	0	6
For repairing the Virgin Mary before and behind, and making a new Child	0	4	1
For screwing a Nose on the Devil, putting a new Horn on his head, and glewing a bit on his tail	0	5	6

Among the items in the list of disbursements for 1654 is this:

	£	s.	d.
Gave to a poor Minister which preached here fornone and afternone	01	05	00

Two items in 1655 are:

	£	s.	d.
Given to a poor woman with child to get her out of the parish	00	00	06
Given to a sequestered Minister	00	01	00

Among the items in 1658 are these:

	£	s.	d.
Paid to Mr. Paul Knell (for preaching two sermons)	00	00	00
Spent on him besides, 1 quart Wine	00	02	00

A little later appears the following:

	£	s.	d.
Given to a poor Gentlewoman big with child to get her gone	00	02	06

Among the items from 1671 to 1686 are these:

	£	s.	d.
Paid for making the stock and Whipping Post	02	17	00
Paid for a Hedge-hog	00	00	04
Paid for a robbery committed in the county of Middlesex*	02	10	00
Gave widdo Ethredge, having a sore eye	00	01	00
Paid for passing the Fiddler	00	01	00

Among the grave-stone inscriptions in Bromley church yard is one of a virtuous old lady, and another of a sea captain:

"Mrs. Martha Wilson, who after a discreet and honorable widowhood of seven years, deceased on the 30th of December, 1812, aged 77 years."

"Here lieth interred the body of Mr. Wm. Dean, many years Captain of a Vessel in the Selby trade, who departed this life Sept. 2nd, 1788, aged 50 yrs."

"Blow, Boreas, blow! the Neptune's billows roar:
Here lies a Sailor buried Safe on shore;
Tho' Neptune's waves have tossed him to and fro.
By God's decree he's harbored here below.
He now at Anchor lies, amidst the Fleet,
Waiting orders—Admiral Christ to meet."

—*B. F. U. in the Boston Investigator.*

*NOTE.—Mr. Dunstan explains this charge by stating that by a statute of Edward I., it was provided with respect to robberies, "that if the County would not answer for the bodies of such offenders, the people dwelling in the County should be answerable for the robberies done." In such cases a special rate was imposed on every parish.

Remarks Not Appropriate to Youthful Ears.

Rev. Charles Poundtext (who has been writing his sermon, looking up suddenly)—"Maria, will you take the children out of the room for a few minutes?"

Mrs. Poundtext (in surprise)—"Certainly, my dear. But—are they annoying you?"

Rev. Poundtext—"Not at all; but I have just dipped the mucilage brush in the ink-well, and I would like to be at liberty to make a few remarks."—Life.

SENTENTIOUS WISDOM.

Does it ever occur to those people who advocate the "special providence" doctrine, and insist that "even the hairs of our heads are all numbered," what an immense amount of detail work must be imposed upon the Hair Department in heaven?

When I see a large city with a vast amount of money invested in churches, and not one single dollar invested in public baths, I am amazed at the folly of men running after things they know nothing about, and neglecting the simple and well-known means of preserving the public health.

If Christians are so anxious to follow the teachings of Christ, why not have suitable haths maintained in the basement of every church for the use of the congregation? They all admit that he washed his disciples' feet, and that he did it for an example; but if one is to trust his nose some of the faithful have not had their feet washed since.

It may be treason from an orthodox standpoint, but there is one human being in this world that wonders why it wouldn't be just as well for providence, which doesn't allow a sparrow to fall to the ground without his notice, to give some little attention as well to the bluebirds, thrushes, yellowbirds, wrens, robins, and swallows that are being murdered and driven out by these same pesky sparrows. E. K. RAP.

From B. B. Rockwood.

To the Editors of Freethought:

You are publishing the spiciest little paper out, and, with little exception, I can indorse it all. We need each other's help, so let's use all our power on the enemy. Please find inclosed check for $5. I have been thinking for some time of sending my list of Gift Subscribers.

I am in hopes to see Mr. Putnam again on his round this winter, and wish you both abundant success in your laudable undertaking.

San Pasqual, Cal. B. B. ROCKWOOD.

Mr. Munn Again.

To the Editors of Freethought:

Were it not that silence gives consent, the plowman would not waste time to reply to the sophistry of the learned George W. Chapman, M.D. ("M.D." means money down, as a matter of fact, I presume.)

I ask your readers to refer back to FREETHOUGHT for July 28, where they will see that Dr. Chapman quotes less than two lines of what he asserts to be Col. R. G. Ingersoll's speech on raw material and ignorance; said two lines omitting the qualifying words, "And sells it as such." Then the doctor fills over a half column with harsh criticism. I say harsh because Dr. Chapman's corner-stone is not true. There was a similar letter about the same time in the Chicago Express.

In FREETHOUGHT, August 25, I hastily wrote a rebuttal of G. W. Chapman's sophistry, asking him to give a reason why America should ship a bale of hides to Europe to receive back a side of leather. And the same principle applies to all hides, and pelts, wool, cotton, silver, and gold. The only reason that can be truthfully given is because England's aristocracy and the plutocracy of America have decreed it shall be so, that England, little England, but mighty in ambition, may bring the American mechanic and laborer to the low level of European serfdom, vassalage, and pauperism. Of course I made no reply to his campaign shouts, because every intelligent man ought to know that this national cry of free trade and protection is the cry of the demagogues who are in the employ of national and international Shylocks. This almighty cry, which Dr. Chapman seems so anxious to voice, as the champion of one wing, is not the real issue before the country, but a scapegoat to blind the people for fear they should open their eyes and brains and see that they have no circulating medium; that is to say, America has about one dollar to-day where it had ten twenty-four years ago, and most of what little circulating medium we have is locked up in the United States treasury or the unconstitutional national banks; and all this is according to the most infamous plot ever concocted by the Shylocks of free trade England—land of pauperism and crime—as their circular of twenty years ago, to American bankers, said (if not the exact words, the sense is this): "Make gold the only standard; destroy the people's paper money; demonetize silver, then we can govern American labor as we have that in many parts of Europe."

In FREETHOUGHT, Sept. 15, Dr. Chapman comes forward again. He wants to know if I can see his plug hat; it cost him $4—made in London, Eng. If made in New York it would have cost him the same price. In London its price is 10s. ($2.42½). He also says that he paid for his hat in wheat at 50c. per bushel, and if it were not for the tariff he could have bought four silk-nap plug hats in London with the same wheat that he gave for one in Kansas. The last plug hat I bought was purchased in Birmingham, England. It cost 10s 6d ($2.52). This was thirty-three years ago, proving that the same starvation prices are paid labor in free trade England now as then; and what gives me more sorrow is to say that in the Eastern states labor is no better paid than in the Southern or Northwestern states, in protected America.

Now suppose, friend Chapman, that your free trade party are elected next month, to power. Will that save the farms, or lift the mortgages on 97 per cent of the farms in some counties in Kansas? Not by any manner of means. It will be the same thing if the protectionists come into power. Nothing can save America from becoming a second Ireland except the people resolving that America shall be, in fact, goverened by the people, and not by Shylocks who seek to set up class rule—a few to rule and own all, the masses to be slaves and vassals. America's labor, or her liberties, have never yet been protected except when the colonies threw off the yoke of oppression and fought the tyrant face to face, and even then the negro race did not count, because God and the Bible had fixed their status. E. F. MUNN.

Hooper, Utah. (*Concluded next week.*)

THE RETURN TRIP.

S. P. Putnam will lecture at the following places returning from the East:

Washington	Ind.,	Oct.	17–19	Spokane Falls	"	"	14–16
Westfield,	Ill.,	"	20–21	Davenport	W. T.,	Nov.	17–19
Wahoo	Neb.,	"	23–25	Sprague	"	"	20–21
Denver	Col.,	"	28	Pasco	"	"	22–23
Ogden	Utah,	"	30–31	Portland	Or.,	"	25–26
M'nt'n Home	Idaho,	Nov.	2	Vancouver	W.T.,	"	27–28
Boise City	"	"	3–4	No. Yamhill	Or.,	"	29–30
Emmetts	"	"	5–6	Scappoose	"	Dec.	2
Pendleton	Or.,	"	8–9	Snohomish	W.T.,	"	10
Walla Walla	W. T.,	"	10–11	Stella	"	"	8–9
				Silverton,	Or.,	"	15–16

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

A NEWSPAPER reporter, who is still living, once got the better of Father Taylor. He came into church rather late, after the pews were all filled, and men were sitting on the pulpit stairs. Father Taylor saw him, and called out in a loud voice: "Come up here, McLean, and sit down on the sofa." McLean accepted the invitation, and it might be supposed that he was somewhat disconcerted when Father Taylor turned to him and said, "Now get up and pray, you sinner!" But nothing disconcerts a newspaper reporter. He arose unabashed and offered a very creditable prayer, in which, as he had been a sailor himself, he introduced suitable nautical phraseology, and concluded by commending to the mercy of heaven "this whole sinful crew, and especially the skipper!"

THE Popular Science Monthly for November will contain articles on "The Effects of Protection," by Charles S. Ashley; "Paleolithic Man in America," by W. J. McGee; "Altruism Economically Considered," by Charles W. Smiley; and "The Prolongation of Life," by C. M. Hammond. This monthly is one of the best of its class.

PROF. W. S. BELL, of Chicago, is arranging to lecture in Kansas, Texas, and Missouri in November after the election is over.

THE "Sabbath Imposture," a pamphlet by Harry Hoover, 10 cents per copy; six for 50 cents; fifteen for $1.00.

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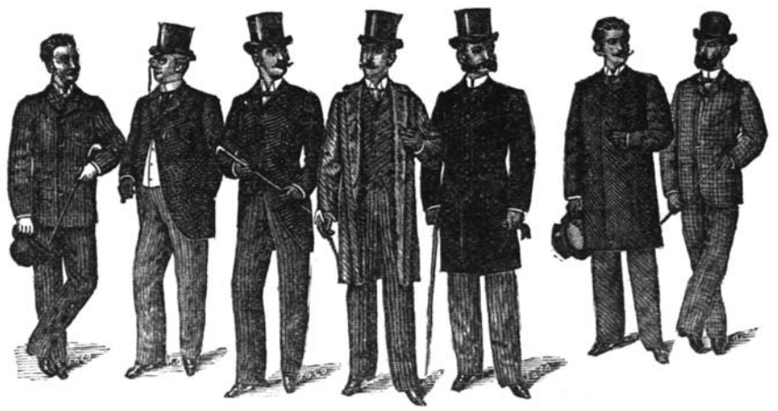

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SAN FRANCISCO, - - - NOVEMBER 3, 1888

IN the excitement over Minister West's letter the man through whose treachery a private communication was made public is lost sight of. One day, nevertheless, the scorn of mankind will transfix him.

No man by taking thought can add a cubit to his stature, but by taking FREETHOUGHT he may increase considerably the circumference of his intellect. The subscription price is $2 per annum, and after January 1, 1888, it will contain 16 pages.

THE claim of the agent of the Philadelphia Bible Society that in the past year fifty thousand Jews have been converted to Christianity, and that three thousand of these have entered the ministry, is rather too absurd to be credible. We have known of "converted" Jews, but they were always converts to Freethought.

A TRANSLATION of the four gospels by a French Catholic of Paris, with the sanction of the pope, reached a circulation last year of thirty editions. The Jesuits, however, placed the book in the Index Expurgatorius; the pope now sanctions the prohibition, and the work is practically suppressed. The incident raises the question whether infallibility rests with the pope or the Jesuits.

IN connection with a notice of Horace Seaver's new book the Ironclad Age characterizes the venerable author as "totally barren of originality, and never rising above the dead level of the commonplace—frequently feeble, hesitating, irresolute, and timid, and with an eye always steadfastly fixed upon the subscription book." We are sure that no other Liberal (genuine or professed) in this country shares Dr. Monroe's estimate of Horace Seaver.

THE Mormon church is bad enough, and so is every other church, and the institution of polygamy has everything against it, but can it be possible that such depravity as that described by Mrs. Newmann before the convention of the Woman's Christian Temperance Union, exists in Utah? Mrs. Newmann has charge of the society's work among Mormon women, and in attacking Mormonism she told of two sisters, Mormon girls—one sixteen years old and the other fourteen years old—whom she saw in a squalid condition, both with babies in their arms, and both girls wives of their own father. Another case mentioned was that of a man who had married, besides a wife outside his family, his own mother, his grandmother, his daughter, and his grand-daughter. All these wives were living at the same time. If these things occur under Mormonism, it is a trifle worse than Catholicism. However, Mrs. Newmann should read 1 Corinthians vii, 36, revised version.

HARRY HOOVER'S minority report of the Congress of the American Secular Union will be found in this issue. It belongs to the class of utterances which the writer generally lives to regret. It is an old trick for defeated candidates to allege fraud and "political methods" against their opponents, regardless of how much of the same tactics were employed by themselves. We do not believe that Mr. Hoover's protest, to use a mild term for his rather abusive diatribe, will particularly injure the American Secular Union or convince anybody that his charges are true. Due allowance must be made for the chagrin of defeat, and when this is done Mr. Hoover's report takes its proper place among the wails of the disappointed. We have for sale Mr. Hoover's able pamphlet on "The Sabbath Imposture," price 10 cents per copy; six for 50 cents; fifteen for $1.00.

NEWS AND NOTES.

EAST ROCHESTER.—Among the wooded hills and jeweled fields, where generous autumn smiles, I found a camping-ground and happy days and rest from wearisome travel. Here, the gentle Liberal Quaker spirit prevails; the genius of "the inner light" without the shadow of dogma. Jos. Coulsen was the first to greet with frankness and cordiality, and his hospitable mansion was open to the wayfarer. I expected to lecture on Monday night, but the floods came down in such a blizzard-like way that I remained indoors and let the thunder and rain have their own sweet will. However, there was entertainment within, and the evening was not lost. Miss Lizzie, daughter of the host, made music wing the hours, and Miss Emma Bashaw gave the soul of Delsarte, in beautiful renditions that bring smiles and tears, as passion, mirth, and sublimity touch the heart.

On Tuesday night the storm was not so fierce, and there were enough present in the school-house "around the corner" to make a meeting, and so I gave the lecture, "The Glory of Infidelity," which will win in spite of the orthodox weather. Friends came from quite a distance, and this little burg gave a greater audience than some far larger places under the same circumstances. Between the showers I went home with Enoch Wickersham, after arranging for a lecture on Wednesday night, if it cleared off. The lantern flung its light before us, and without accident we arrived at the big house where Mr. and Mrs. Wickersham take comfort, amidst broad acres. Wednesday was a changeable day. At one time the clouds sank heavily as if freighted with rain, then the blue sky would peer forth and the sunshine light up the landscape, and it was doubtful which would prevail, the storm king

or bright Apollo. But the westering day flung the signals of hope far and wide over the glittering prospect. The clouds changed to masses of gold. The earth was like paradise, and evening shone with ranks of resplendent stars.

There was good attendance at the lecture, and so I leave East Rochester with sunshine crowning the storm.

John Sanor, Wm. Robbins, H. S. Bashaw, J. T. Johnson, Mrs. Fannie Freed, are among the friends of East Rochester, Hanover and vicinity, and their welcome greetings make me want to come back to this land where silver spring and yellow autumn give their fairest wealth. One can be happy here, with solid comforts and genial skies.

Eli Taylor returned from a pleasure trip to Philadelphia and New York in time for the last lecture. I was glad again to see this hospitable veteran who believes in something new all the time.

At Alliance I just had time to jump off the cars and shake hands with R. G. Smith. As usual, I brought a storm. It snowed that day.. Alliance is my fatal point. I never lectured there without a "frowning providence" of some kind or other. But friends keep things lively, rain or shine. Chas. Watts was on the field this time, and our colors are advanced.

PITTSBURGH CONGRESS.—J. H. Burnham, of Michigan, was the first of our "gathering clans" that I met on my way to the Congress. He was on the same train with me from East Rochester, although I didn't find it out until I was half way to Pittsburgh. I was delighted to meet with this sturdy champion, who could leave wealth and position to do battle for human rights. When we reached Pittsburgh all was activity. Mrs. Colman was there, Eugene Macdonald, Stevens of Chicago, Mr. and Mrs. Freeman, Robertson and Marlett; Redfield, of Iowa; Mr. and Mrs. L. Geiger, of New York; Dr. Juliet Severance, of Milwaukee; Dr. E. B. Foote, Jr., etc. I was plunged at once into a whirl of life so brilliant and exciting that I haven't had any time to write "News and Notes" until to-day, Oct. 18, as I am speeding over the Baltimore and Ohio railroad to my Western work again. The last fortnight lies in my mind like a bright and varied panorama—pictures of work and joy that I shall never forget. We have had an eventful Congress. Its influence will long be felt. I can only give sketches as things drift into view in a sort of dreamy atmosphere. The report of the proceedings has already been in the pages of FREETHOUGHT.

Our Pittsburgh friends did themselves honor with the beautiful and appropriate surroundings which they made for the place of gathering. Gorgeous flags swept the illuminated canopy. The names of illustrious Freethinkers shone among floral wreaths. Music mingled its enrapturing notes with these gay colors.

Mrs. Colman, seventy-one years of age, enjoyed the Congress like a little girl, fresh and happy always. She can fight if need be, but the flowers of peace are more welcome to her silvery brow. She was a gracious presence, bringing the lustre of the past to the promise and glory of the future.

Dr. Juliet Severance is an exhilarating speaker—strong and bright and kindling, a power to destroy apathy and make the fires of freedom glow. She voiced the thought of the hour with splendid and impetuous eloquence.

Mrs. Freeman's speech captivated the audience like a strain of music. It was one of the masterly addresses of the Congress. Her strength is wreathed in flowers of brilliant rhetoric. Flowing language, graceful delivery, wit, pathos, sublimity, are the charms of this attractive speaker.

J. H. Burnham, like a flame of fire, makes eloquence action. Energy and enthusiasm are the characteristics of his discourse. His address on "Organization" was a grand summons to duty.

W. S. Bell keeps right on to the mark. He swerves neither to the right nor to the left, and his audience does not linger either.

E. A. Stevens is laden with facts. He understands the wit of the situation and can place his facts in sparkling panoramic order.

Professor Crow is new to our platform, but the great West is in his heart and brain, and years of labor will make him an excellent pioneer.

Charles Watts is always effective, keen, and powerful, and when he undertakes to demolish some unfortunate orthodox editor who has put his foot in it, there is no foot left nor anything else except a smell of brimstone as the poor devil is ground to dust.

A rare treat it was to listen to Mrs. Watts's vivacious recitations. Mr. Watts is very good, but he has a "better half" who we hope will always attend the Congress of the American Secular Union. England could not send a more gracious gift. The muse of the drama will give its mirth and eloquence to our serious task. So we welcome this "Lady of the Isle" to whom orthodoxy has always been a tradition and Secularism a glowing life.

A. B. Bradford, who wears the mantle of Elizur Wright, has the heart of summer in the snows of age.

Thos. Douglass, John Downs, N. Eggleston, J. A. Bentley, Mr. and Mrs. L. Geiger; these bring the wealth of years to the rosy promise of to-morrow.

I was glad to meet Mrs. Lenont, of Northfield, Minn., whom I had known by correspondence. She sends love to the editor's wife, but I don't suppose the editor will give grace in return. Mrs. Lenont keeps our flag flying in an orthodox stronghold, where also Judge North, the founder of Northfield, has done excellent service. These valiant friends must give greeting via the pages of FREETHOUGHT.

My heart sang "Hail Columbia, Happy Land," when I beheld the brave Columbus delegation come marching in, colors flying. These are workers; Ralston, Montgomery, Saville, Mrs. Lyndall. The capital of Ohio will ever feel the throb of progress.

Smith & Sons, of Alliance, and Mrs. Rockhill are not "sunshine patriots" but can weather the storm. Good and true, it is a pleasure to meet these splendid friends.

G. Babson, of Nebraska, was on hand, and the Golden West couldn't send a better worker. Marius Heighton and A. D. Swan, of Kent, brought good news of work done—library, lectures, etc. I hope the example will be catching.

E. B. Foote, Jr., president of the Manhattan Liberal Club, has the faculty of saying the right thing at the right time. He must be a good doctor, for no one can better feel the pulse of a Congress.

Nixon and Cuthbert, of the State League, and the Beveridges and Byers, of Greensburg, know where the keystone of the arch belongs and they will keep it there for truth and liberty. Mr. and Mrs. Luse, of Waynesboro, old friends, again we greet. They are on the roll of honor, ever.

It was a good Congress, a strong Congress, a successful Congress. It has laid out grand work. More money was raised than ever before. There is more hope, more enthusiasm. A better selection of officers could not be made—noble standard-bearers, every one of them. Dr. Westbrook is worthy of the honor he has received, and an honor it is to be president of the only Freethought organization in this country. His book on the Girard will case is a bright, brave book, and shows the quality of the man, his power, his earnestness, his independence. It was a stroke of in-

tuitive wisdom for the Congress to select this man for president.

Mr. Stevens's record has borne the brunt of criticism and stands clear and bright, a soldierly record—honorable, courageous, sincere, and effective. Congress could do no otherwise than re-elect this admirable worker.

Those who know Dr. Foote, Jr., know that beneath his gentle exterior are magnificent fighting qualities. Both at Albany and Washington he has made the enemy reel with decisive blows.

Otto Wettstein, the brilliant, keen, logical, writer, whose badge illusrates his splendid personality—for the blue sky of Freethought is ever in his ardent mind, and the night of superstition has forever passed—is a generous comrade, one to love and admire. Noble service he will do for the Union.

Mrs. Freeman is too well-known to need more words. Her fascinating oratory is the symbol of a warm heart and exalted mind.

The other officers are noble men and women, and represent a noble army of Freethinkers throughout the land.

Monday afternoon Anthony Barker and Harry Hoover guided a company of delegates through the vast, wonderful, weird, Plutonic iron machineries, where three thousand people work the massive ore out of crude darkness into shining implements of civilization. Standing before the hot, bursting, sheening floods I saw, amid those streams of fire, pictures of progress, happy homes, the romance of love, the glory of human intelligence, the magnificence of science. It was an inspiring scene, darkness and light clashing with each other in gigantic struggle, furious combat, and amid it all the deft hand of man creating delight, the land of felicity, the garden of the world. Thus Freethought goes on toiling with dark and terrible forces, but with breath of fire, and swift, compelling stroke it makes the rude, crude material glow to resplendent forms.

Monday evening was a festival occasion. The flags waved in multitudinous splendor and stars shone along the lustrous roof. The music was ravishing. The gay company went marching on amid purple lights and yellow lights, and crimson lights and red lights and blue lights—a glad, handsome company, eyes sparkling, feet thrilling with melody and ready for the "poetry of motion." It was a sweet, delightful, animating, scene. I was so tired out that I couldn't dance, but my heart beat with every strain of the glorious music. Good-bye, Pittsburgh, and if forever, then forever fare thee well.

I want to call attention to Truth, a paper published monthly by comrade Pierce. It is a plucky little paper. Orthodoxy is in the ascendant at Pittsburgh and fordids one to buy a cigar on Sunday, or a glass of soda water, or to get shaved, though the churches go right on shaving the people as usual, an orthodox privilege that no Sabbath law has ever yet interfered with. I hope that Truth will keep right on and *Pierce* the orthodox mail with shafts of editorial light.

New York and the Liberal Club.—There is no city like New York, so grand, so beautiful, shining, with its million lights, across the waters, a paradise to me more glorious than the New Jerusalem. What wealth of joy, of beauty, of art, of nature, of life, of passion, is in this tumultuous metropolis! From Jersey City side I looked upon its queenly magnificence with the heart of a lover. River and sea and island do homage to its tiara of a myriad stars. This is the epitome of the new world. Every industry, every art, every thought is here.

The Manhattan Liberal Club, we might say, is the epitome of New York. It is a representative institution. Here the bright intellects do congregate, and all the cranks. Every idea gets its chance. There is not a better educational arena in the world. Horace Greeley was once its president, Stephen Pearl Andrews was its many-sided genius, and T. B. Wakeman its Positivist and integral guide. The philosopher, the poet, the politician, and the priest have all said their say. Liberty has been the law to each. A deep, wide influence has gone forth from this intellectual centre.

I spoke on the "Reign of the People." Belva Lockwood was present and gave us a piece of her mind, and very bright and entertaining it was. She would probably make as good a president as any of the candidates. She is a good talker and can hold her own with any lawyer or politician in the land. Dr. Gunn, Mrs. Cynthia Leonard—candidate for mayor—Captain Clark, Dr. Weeks, and other old-time stars of the platform, were on hand, and "the man with the badge pin" would have found an excellent opportunity for reporting. I was glad to meet, on this familiar ground, our friends Mr. I. Rosenbourgh, W. C. Kidney, Mrs. Macdonald, Mr. and Mrs. Thomas, and E. W. Chamberlain. The thoughts of "auld lang syne" mingled with greetings and hopes. All inquired after "George," and sent benedictions to the Golden Gate.

I lectured before the Newark Liberal League on Sunday. W. P. Blythe, president, friends Gorman, Avery, and others, keep the citadel. This League has always done good work, and still keeps at it. Newark is overshadowed with orthodoxy. The Law and Order society are having a high time. You can't buy a decent meal on Sunday. A good lunch is a heresy. Solemnity and dyspepsia reign—the cardinal virtues of ecclesiastical morality. I hope better things of Newark hereafter. The League here has plenty of work on hand to preserve the American Sunday and liberty.

The Home of Ingersoll.—This is the Mecca of the world-wandering pilgrim, where the brightness of Freethought becomes a golden charm; where the poet's dream is a reality which the "star of Bethlehem" can never make. Here art and beauty reign, and simple humanity, and glorious nature. Here is the man who makes the Bible of to-day; the hope and aspiration of the progressive mind. Here is the genius of gracious hospitality to every honest thought, to every honest doubt, to labor, and to struggle. Here greatness is expressed with the simplicity of a child, and wisdom comes in the glow of genial wit. In the lowliest home there could be no more helpful sympathy, in the most royal there could be no more radiant delight. To be at this home is like being among groves and brooks and the mountains, and catching glimpses of the great sea. It is like being beneath the open sky, so broad and generous and healthful and happy is the spirit of its charming circle. To see Ingersoll is to have courage renewed, and hope made brighter, and toil nobler; this man who touches all life with the heart of a woman and the intellect of a god. Visiting this home, memory becomes a "Golden Treasury" for many a long voyage, and sunshine will ever linger amid the darkest storm.

Larchmont Manor.—This is the home of Dr. Foote, by the beautiful, the magnificent, Long Island sound. I think it about the most lovely place in the world. The view over the waters—ever changing with the coming and going tide—the far shimmering shores, and glittering isles that seem to float in liquid splendor along the blue and white and golden sky; the passing of the great steamers, the thousand ships, white-winged, basking in the sun or flying like the birds; the near shores elegant with all that

art and wealth can give; the groves, the uplands, the fields, the houses with every variety of architecture; the parks, the beautiful highways; these make infinite variety. There cannot on this planet be a more harmonious mingling of wildness, sublimity, grandeur, loveliness, elegance, and gaiety than at Larchmont. If anybody deserves the cream of life it is Dr. Foote. He has been a brave, hard worker for humanity, for truth, and freedom. Secretary Stevens and myself had a most pleasant visit with him Saturday night and Sunday morning. Sunday morning, in the misty weather, we rode over to Paine's monument at New Rochelle. Great and solemn memories of our world's hero swept over the kindling mind as we stood before the marble slab upon which are the immortal messages of liberty, of reason, and of progress.

I have to record, with gratification, that Dr. Foote has a horse, "Sam," named after myself. They say he is a reliable animal, and a good traveler. I hope I shall be worthy of my namesake. Time will tell. I am proud of the distinction. I love horses, and if I can do as good a work as this horse, "Sam," then I have not lived in vain. Of course I saw the editor of the Truth Seeker. We bunked together at Pittsburgh, came home together with Mrs. Colman and Mrs. Watts. The day was beautiful and the ride over the mighty mountains, in the gorgeous sunlight, was entrancing beyond description. In New York we found several occasions to dine together. Mr. and Mrs. Watts were with us. George Chainey occasionally floated in, with far-away look and vegetable diet. For a few brief days philosophy and poetry ruled the universe, and life was like the bead of sparkling wine.

The last evening of my stay, Wednesday, I called upon Mr. VanDeusen, the author of "The Future Republic of North America," in which are the seed thoughts of that brilliant novel, "Looking Backwards." This is a work for every one to read, who dreams of human happiness, who believes that things can be made better than they are. Mr. VanDeusen writes from a vivid experience. By hard work he has accumulated a great fortune. But nothing dims his enthusiasm or lessens his generous humanity. He does not believe in living for one's self, but for all the world. His home is simply beautiful, and there is always a cordial welcome for Freethought.

The "boys" at the Truth Seeker office do flourish, and inquire after the Pacific Coast editor. They send best wishes, and will give him a hearty welcome at the "old stand."

Among good friends who have made my brief journey in this metropolis a delight long to be remembered, are Mr. and Mrs C. P. Farrell, of the Ingersoll household; Newton Baker, the colonel's stenographer, every inch a man and Freethinker; Peter Eckler, publisher of Gibbon's "History of Christianity," and "Voltaire's Romances," a noble enthusiast; "Eudorus," one of the Dartmouth boys along with me, and now on Wall street with the "bulls" and "bears;" N. Powers, once a brilliant Unitarian minister but to-day a man of business, too Liberal for the church and too earnest to trust in prayer. In fact, time, with its many enjoyments, fled so fast that I came within an ace of missing the train, and didn't have time to say good-bye to Eugene, who undoubtedly sent a blessing after my flying steps as I leaped on board the rushing ferry boat, my face again to the Occident.

Reading the last FREETHOUGHT, I find that our friends of Anaheim, L. and K. Parker, have passed their golden wedding day. Happy and beautiful palace of love, where only music is heard, and the long years make a wreath of stainless glory! Fare ye well, friends! Press on to the diamond dew of illustrious age, and youth shall be yours again in dreams and hopes that cannot die.

Just as I reach Chicago I receive a letter from Miss Orlie Saunders informing me of the death of her grandfather, Calvin H. Saunders, Sept. 29, aged seventy-one years, at Portland, Or. Friend Saunders was one of the gentlest, sweetest of men, yet as staunch as the eternal hills. A brave Freethinker, he was, a kind husband, father, friend, a delightful companion a broad genial philosopher, always at work for humanity and progress. His age was fresh with hope, beautiful as morning. The spirit of youth was in his eye, his voice, his smile. Beautiful friend, vanished only in thine outward form, still real in thought's immortal realm, and deathless to affection's gaze! We cannot obliterate death, but we will make it sweet with flowers and noble memories. Dark and blind in nature's course, to our humanity it shall be an impulse to life and consecration. Amid our tears, our sorrows, the virtues of the beloved shall be more dear, and more exalted; a sublime influence in the eternal toil and struggle of the race.

Chicago, Oct. 19, 1888. SAMUEL P. PUTNAM.

ATHEISTS AS CITIZENS.

Sometime in 1886 one Nathaniel Jarvis, clerk of the naturalization bureau in New York, refused citizenship to a Bohemian named Robitscheck on the admission of the applicant that he was an Atheist. The case caused considerable discussion at the time, and Mr. Jarvis was forced to accept the declaration of the irreligious Bohemian. That Mr. Robitscheck, although an Atheist, is a worthy candidate for citizenship, is shown by his record, which has not been marred by any overt act against the people of the country and their dignity. On the other hand, the pious Mr. Jarvis who objected to an Atheist as a fellow-citizen, was, at or about the time of this writer's departure from New York, undergoing an investigation for irregularity in the financial management of his office.

The next case of the kind to come under public notice occurred in Philadelphia, where Judge Arnold, of the Court of Common Pleas, declined to naturalize a Hungarian who said he did not believe in a deity of any kind. In rendering its decision the court spoke learnedly and grammatically as follows:

"We don't want any more Infidels in this country. There is enough in it as it is."

How Judge Arnold ever attained the judicial bench is a marvel, and that he is retained there after this decision would be a scandal in any state that had not already disgraced itself by allowing religion to be taught in a college from which the will of its founder especially excluded all superstition.

But there are other judges as bigoted and idiotic as Arnold. According to the Troy, N. Y., Evening Standard, Judge Fursman, of that city, not long ago refused to naturalize a man because he differed with him in his religious views.

The remarks of Colonel Ingersoll upon the first of these three cases are applicable to them all. According to these decisions, says the colonel, "neither Humboldt nor Darwin could have become a citizen of the United States. Wagner, the greatest of musicians, not being able to take an oath, would have been left an alien. Under this ruling Haeckel, Spencer, and Tyndall would be denied citizenship—that is to say, the six greatest men produced by the human race in the nineteenth century were and are unfit to be citizens of the United States. Those who have placed the human race in debt cannot be citizens of this republic. On the other hand, the ignorant wife-beater, the criminal, the pauper raised in the workhouse, would be welcomed."

Among others who are welcomed and made the especial pets of our statesmen are the Roman Catholic emigrants, who, while exercising the rights of American citizens, still maintain unrenounced their allegiance to that pretender to temporal sovereignty, the pope of Rome. But the question that is bound to come more and more prominently before the American people is, whether the subjects of Rome, any more than the subjects of other powers and principalities, are to be admitted to American

citizenship, without forswearing allegiance to all foreign rulers, while men who recognize no higher power than their own consciences and the Constitution of the United States are rejected as unworthy to become citizens of this republic.

WOMAN'S DESIRE TO VOTE.

The Duke of Argyll is accredited with saying that "a woman has no right to appear upon a platform except when she is about to be hung—then it is unavoidable." There are a few women who have rebelled against this sentence, who think that the freedom of the scaffold and the equality of the gallows is not enough, and who demand "a swing at life as well as at death."

A correspondent of one of our city papers has gathered together the replies of about thirty prominent women to the question, "Would you vote if granted that privilege?" The first on the list is Grace Greenwood, who not long ago joined a symposium of writers reviewing the Ingersoll-Gladstone discussion. She is a Christian, but she says:

"Would I vote if I could? Yea, verily, at divers times and in divers places, to make up for my long political disability. I think that for the first presidential election after my tardy enfranchisement I would wield the franchise with the patriotic prodigality of a newly-landed Hibernian, casting my vote right and left from 'early morn to dewy eve.'"

This is not encouraging to those who think women would use the ballot judiciously; but it is better that one should abuse a right than that many should be denied its exercise. Mrs. Susan Wallace, wife of Gen. Lew Wallace, the author of "Ben Hur" and "Ben Harrison," writes frankly:

"If the right were mine I should hold it a duty and a pleasure to go to the polls and vote."

Mrs. Henry Ward Beecher is more evasive, and reduces the question to a hypothetical one as follows:

"If suffrage were given me, I certainly should not go to the polls without my husband's company. Had that right been given me before he was taken from me, it is not necessary for me to say what I should have done."

Marion Harland, the accomplished cook, replies snappishly:

"Under no circumstances would I exercise the right of suffrage were it possible for me to do so. No, no! I do not wish to vote, and I hope the day may be far distant when my sex is given the lawful right to do so."

Edith M. Thomas, the poet, does not know what she would do; and Lucy Larcom, another rhymer, says it would depend "upon what was to be voted for." Ella Wheeler Wilcox, the Poet of Passion, has no time to devote to politics, there is so much to do at home. Jennie June, the well-known newspaper correspondent, thinks that women should have an equal chance with men, but does not believe in all men or all women voting. Adeline D. T. Whitney, who produces that undesirable kind of literature, the religious novel, hopes she will never be called upon to vote. Woman's sphere, as she conceives it, is internal, not external, and she would not wish that order turned inside out. Dr. Mary Putnam Jacobi, a prominent woman suffragist of New York, would vote on all occasions when not distinctly opposed to all the candidates for election. Rose Terry Cooke is satisfied with the apostle Paul's definition of woman's sphere. Sarah Orne Jewett says:

"Since only the matter of a general representation, and not a certain degree of intelligence and knowledge of the care of property are considered in the matter of deciding upon public questions which concern women as well as men, I believe that common justice gives woman the right to vote."

Mary Mapes Dodge, editor of St. Nicholas, is not worrying about the matter, but if woman suffrage should come she would "recognize the obligations involved."

Elizabeth Stuart Phelps, the writer, replies reprovingly:

"Should I exercise the right of suffrage if I had it? I certainly should think I ought to do so."

Augusta Evans Wilson pushes the sceptre from her with no feeble hand, thus:

"Under no imaginable circumstances would I go to the polls or exercise the right of voting. American women enjoy without restraint every civil, social, ethical, and intellectual right compatible with feminine delicacy and refined Christian womanhood, and to invite them into the arena of politics would prove subversive of all domestic quietude, loosen the ties that link them to their true kingdom, the home hearth, and prove as disastrous to harmonious social order as did the 'Wooden Horse' to the households of Troy. 'Woman's right to vote' would involve the forfeiture of woman's privilege of commanding the reverence and deferential homage of mankind."

Mary L. Booth is for woman's rights because it would put woman on an equality with men in the labor market. Lucy Stone would "most certainly vote if she had the right to do so." Kate Sanborn speaks nobly:

"For the sake of other women who have wrongs to right, and to exert an influence in the direction of progress and reform, I should go to the polls and vote. Interested in all topics of the time—education, religion, politics, the liquor question, social purity (with one standard for both sexes)—I should gladly endure a little discomfort or criticism for the privilege of declaring my convictions by a vote."

Christine Terhune Herrick would vote from sense of duty, but not from choice. Frances E. Willard, the recently re-elected president of the W. C. T. U., confidentially answers, "Yes." Elizabeth P. Peabody believes in the right of woman suffrage, and exercises it in the Boston school elections. Louise Chandler Moulton does not desire to see women get outside their sphere, and would vote only from a sense of duty. Olive Thorne Miller would feel called upon to vote in order that the intelligence of the country might be represented. Elizabeth Akers hits the nail on the head with these spirited remarks:

"I do not admit that any man, or body of men, *can* 'extend to me the right' of self-government. That 'right,' like the right to breathe, is already as much woman's as man's; he simply denies her the chance to exercise it. Should opportunity arise, I should most certainly vote—not as a privilege graciously granted by my masters, but as a right and a duty."

Celia Thaxter would not vote. Julia C. R. Dorr will do so when the voice of the commonwealth calls her daughters to the polls. Emma D. E. N. Southworth says she "would *not* go to the polls and vote if suffrage were extended to women," which future poll clerks will be glad to learn. Mrs. Winfield S. Hancock is worthy of quotation entire:

"I have always been in favor of equalizing life's chances to a greater extent than now exists between man and woman, and if the use of the ballot can be made the instrument to bring about a more uniform scale of services and compensation, I, for one, say, let us have it."

Likewise Mary A. Livermore:

"Would I vote? Bless your heart! I do vote every year, as by the laws of Massachusetts I am allowed to vote for school committee. It is but a crumb from the loaf, the whole of which belongs to me. Nevertheless, I bravely deposit my beggarly and semi-pauperized vote, and then, like Oliver Twist, reach up my hand for 'more.'"

The majority of intelligent women are decidedly in favor of voting. Mrs. Elizabeth Akers's argument cannot be answered, *i.e.*, that men and women came upon earth at the same time and with equal rights, which they possess to-day, though men, through

brute force and religious and political superstition, deprive women of the opportunity to exercise their right. Women have the right to vote, and the fact that some of them refuse to exercise it, or even deny the possession of it, does not alter the situation in the least.

THE WORK THIS WINTER.

We have made arrangements for a series of lectures in this city during next January, filling all the Sundays of the month. S. P. Putnam will be the speaker.

In conjunction with the lectures the Paine celebration will be held on the 29th.

It is desired, also, during this time to organize a California State Secular Union, and we would like to hear from those who wish to co-operate in the movement. Preliminary work must be done. It would be well if all interested would communicate their sentiments to FREETHOUGHT, so that the sense of the Liberals of the state may find expression.

THE EXPENSE.

The hall rent for the meetings in January, including all the Sundays, and Monday and Tuesday, the 28th and 29th, will amount to $112. In default of assistance from other quarters, this expense will fall upon Putnam & Macdonald. No doubt there are others who would willingly share the burden. Let us, therefore, open a subscription list.

Pledges and contributions toward the Meeting Fund will be received at this office and duly acknowledged in FREETHOUGHT. It is not too early to begin at once.

THE MINISTERS AND THE TRAMPS.

The Congregational Club of ministers some time ago discussed a paper read by a member, entitled, "City Tramps, and How to Get Rid of Them." One clergyman, named Dinsmore, described a tramp as a man who prefers to beg his bread rather than to work and earn it. Tramps, he said, were a great nuisance, and he wished to propose a plan to drive them out of the city. He would have a building erected and supplied with facilities for feeding and lodging tramps, and also provided with cordwood, saws, sawbucks, and hatchets, so that the applicants might work up wood enough to pay for their keeping.

Another minister said the plan was neither feasible nor desirable, as men who wouldn't work should not be helped. The Rev. Mr. Wykoff recommended the chain-gang. The Rev. Mr. Benson said a law making begging a misdemeanor was the proper and most wholesome remedy. The Rev. Dr. Noble said the strong arm of the law must take the tramps in hand. The Rev. Dr. Beckwith said he had sometimes given bread to the beggar, but had discontinued the practice. Let them work or starve. Other clergymen gave their views of the question; but beyond doubt those of the Rev. Joseph Rowell were the most striking if not the most inhuman. This charitable person recommended that tramps be sent to the workhouse for six months. They should be herded and made to labor, and when they had been sent up the second time they should be deprived of the power of propagation, like oxen.

The utterances of the clergy show that because a man is a preacher he is not necessarily a humanitarian; and when these gentlemen are examined on their record for clothing the naked and feeding the hungry, they will make a poor showing. But the most interesting problem connected with their discussion of the tramp question is this: If the clergymen who recommend the jail, the workhouse, the chain-gang, and the surgeon's knife for the tramp had been in power in Palestine eighteen hundred years ago, what fate would most probably have ovetaken Jesus Christ and his disciples?

CALIFORNIA makes a good showing, comparatively, among the contributors to the funds of the American Secular Union. The Freethinkers of this state are upon the roll of honor with over $150—a sum exceeded only by the contributions from New York, Ohio, and Pennsylvania, either of which states has more than thrice her population. Oregon is not far behind, and with her $147 is fourth on the list. When we consider that the population of Oregon is not much above 200,000 this makes a remarkably good showing. If every state should do as well as these two the subscription would have been nearly $20,000.

The West will continue to lead the way in good works, and will wait patiently for the rest of the procession.

IT is quite evident that the revised version of the New Testament is not popular among the readers of FREETHOUGHT, as several have written us that 1 Corinthians, vii, 36, as quoted by M. E. C. Farwell in our issue of October 13, is not in the Bible. The verse as revised by the committee and published in the New Testament, revised edition, reads as follows: "But if any man thinketh he behaveth unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry." There is Christian morality for you!

AMONG THE WORKERS.

S. P. Putnam will lecture at the following places returning from the East:

M'nt'n Home...Idaho,	Nov.	2	Pasco.....W.T.	"	22–23
Boise City....."	"	3–4	Portland.....Or.,	"	25–26
Emmetts....."	"	5–6	Vancouver.....W.T.,	"	27–28
Pendleton.....Or.,	"	8–9	No. Yamhill.....Or.,	"	29–30
Walla Walla....W. T.,	"	10–11	Scappoose....."	Dec.	2
Spokane Falls....."	"	14–16	Snohomish.....W.T.,	"	10
Davenport.....W. T.,	Nov.	17–19	Stella..... "	"	15–16
Sprague....."	"	20–21	Silverton,.....Or.,	"	22–23

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

W. F. JAMIESON, who will shortly commence his lecture tour in the northwest, will receive subscriptions for FREETHOUGHT, the Truth Seeker, and New Thought. His address is Monte Vista, Colorado.

PROF. D. C. SEYMOUR, who has just forwarded the name of his twenty-fourth subscriber to this office, will shortly be in California, where he will continue on the trail. The rains have made the weather in the north too moist for lecturing purposes.

CHARLES WATTS intends making a lecture tour through Kansas, Colorado, and Utah next January and February. Friends on those routes desiring lectures at that time from Mr. Watts should write him at once, as he is now filling up his list of engagements. Address him direct, 282 Sumach street, Toronto, Ont., Canada.

COLONEL THISTLETON has left with us a few bound volumes of his "Jolly Giant," an illustrated weekly, published in San Francisco ten years ago. The volumes will be sent by mail to any address for $2 each.

MR. JOHN B. MCINTYRE, book-binder and candidate for recorder, is, we understand, a Presbyterian, but as the young ladies in his employ fold FREETHOUGHT and other religious papers with equal skill it is probable that he is free from sectarian prejudices.

HISTORY OF THE WEEK.

A dispatch from Heidelburg, Germany, says that J. C. Flood is getting better.——The women candidates for school-directors are making an active canvass.——During the past week Mr. Pixley has retired from the American Committee and joined it again. He is running for Congress.——The Hebrew Ladies' Sewing Society is working for the Dakota sufferers.——The paper mills of S. P. Taylor & Co. at Taylorville were gutted by fire last Sunday. Loss, $10,000. Messrs. Taylor manufacture the paper upon which these lines are printed.——There was a $1,500 fire in the residence of the Rev. J. E. Hopper at Sacramento on the 28th ult.——In consequence of his defeat by Professor McAuliffe, Professor Conley, the "Ithaca Giant," announces his intention of retiring from the pugilistic forum.——An association for the Propagation of Volapuk has been organized in San Francisco. Considerable interest is manifested in the movement.——Two of willing-to-be Mayor O'Donnell's constituents got into a row last Sunday over the proper tune for a campaign song, and were locked up by the police. Dr. O'Donnell bailed them out.——Captain William Blanding, the well-known Mexican war veteran, died at his home in this city at about 10 o'clock Saturday morning, aged 70.——The Examiner reports, with what truth it is unknown, that Col. R. G. Ingersoll, Gen. Martin T. McMahon, and Gen. Roger A. Pryor, council for Mrs. James G. Blaine, Jr., are about to begin a suit at the instance of their client against her husband's parents, James G. Blaine and Mrs. Blaine, for damages in the sum of $100,000, for alienating her husband's affections. Young Mrs. Blaine does not sue for divorce, as she is a rigid Catholic.——Two Salvation Army lassies were taken in custody the other day by the Society for Prevention of Cruelty to Children. They belonged to the Oakland army and came to San Francisco on an immoral spree.——An election held on the 27th ult. to straighten the northern boundary of the city of Oakland was carried for the measure by a majority of two votes.——A good many remanded Chinese have re-embarked for the Flowery Kingdom.

The mayor of Decatur, Ala., issues the following: "To the people of the country: We are supplying 600 destitute white people and a thousand colored, and we are now out of supplies. We appeal to the charitable people of the whole country for assistance next three weeks.——The official bulletin shows the new cases of small-pox at Jacksonville, Fla., to number 15, of which 6 are whites; deaths, 3; total cases to Oct. 28, 4,950; total deaths, 348.——The suffering of Dakota farmers from drouth is not so great as at first reported. The members of the Jewish settlement have been relieved by their fellow-countrymen and co-religionists.——It is said that the Navajo Indians on the reservation in New Mexico have laid in a supply of whisky and are assuming a threatening attitude toward adjacent settlers.——Members of a bagging trust in Tennessee have been indicted by the grand jury at Memphis. The indictments charge them with unlawfully agreeing and conspiring to buy all the bagging in the market and outputs of mills for several months, and advance prices to double what they were before.——Mrs. John A. Logan is to assume the editorship of a new monthly magazine to be issued in November.——There is a split in the Women's Christian Temperance Union caused by the late convention attaching itself to the Prohibition party.——A letter from British Minister West to a correspondent in Pomona, Cal., touching the attitude of the administration toward Great Britain is causing a great deal of discussion, and may lead to Mr. West's recall.——A dispatch from Boston, dated Oct. 27, says: An Episcopal clergyman of the Established church of England was to-day a prisoner before Commissioner Hallett, charged with selling liquor without a United States license. Three cases of lager beer and considerable hard liquor were found under his bed, and witnesses were on hand to swear that they bought and paid for liquid refreshments served from that room by a pretty barmaid. Rev. Henry Gilfillian has been in this country about six months, and has preached in East Boston nearly every Sunday. He has an unmistakable clerical air, and is quite a favorite with the ladies of his congregation, who are greatly taken with his heavy black mustache, handsome black eyes, and fresh, rosy cheeks.——Thirteen whaling vessels are frozen up in the Arctic sea with a poor prospect of getting out.——The Universalist church General Convention met in Chicago last week.——The total number of voters registered in New York city is 286,547.——Four years ago P. T. Barnum offered to sell all his property for 25 per cent of its value if Cleveland was elected. He did not sell out, but now renews his offer if the same political event is repeated.

The impression is that the London Times is making out a weak case against Parnell.——Riots in Ireland between Orangemen and Nationalists.——Three elegantly dressed foreign ladies drowned themselves the other day in the lake in which King Ludwig of Bavaria committed suicide.

THE AMERICAN SECULAR UNION.

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PRESIDENT WESTBROOK'S ACCEPTANCE.

PHILADELPHIA, Oct. 11, 1888.

TO THE MEMBERS OF THE AMERICAN SECULAR UNION, *Friends and Patriots:* When informed of my election to the presidency of your institution, I promptly telegraphed my answer as follows: "Regarding the American Secular Union as an organization for the protection and promotion of the principle implied in its name, and not for the advancement of any dogma or religious belief or disbelief, I cordially accept its presidency, unanimously tendered me, and publicly pledge myself to resist all encroachments of sacerdotalism, whether papal or puritan." It only remains for me now to thank the members of the Union for this token of their confidence, and to promise the utmost firmness and diligence in maintaining the Demands of Liberalism, which I prefer to call the demands of simple justice, and honest conformity to the Secular principle upon which our government was founded. Respectfully, your obedient servant,

RICHARD B. WESTBROOK.

To care of E. A. STEVENS, Sec. Am. Sec. Union.

A MINORITY REPORT.

From the Ironclad Age.

I am not aware of the fact that when a battle (either political or secular) has been fought and decided the vanquished are expected to get up a ratification meeting, throw up their hats, and shout, "Long live King Stork!" Whatever may have been the opinion of myself and friends regarding the management of the XIIth Annual Congress of the A. S. U., we, for the sake of peace, refrained from open revolt against the same, and quietly submitted to a verdict obtained by worse than "the usual political methods." My silence would have continued unbroken but for the fact that insult has been added to injury by a contemptible caricature, miscalled a report of the Secular Union Congress, which appeared in the so-called Truth Seeker. There are a number of passages in that report that I cannot permit to go unchallenged, lest silence be construed into consent.

Mr. Macdonald says: "The Pittsburghers thought that Chicago was trying to run the universe, helped along by New York and abetted by San Francisco." Yes, that is true. But he did not tell what made us think so. I will supply the deficiency. The "slates" for the IXth, Xth, and XIth Congresses were made up and railroaded through by Macdonald, Putnam, and Stevens. Last spring I wrote to Mr. Stevens with reference to holding the next Congress at Pittsburgh; he replied, "there is no need of haste," and before the ink was dry he issued a "call" to take the Congress to San Francisco, and sent it to the directors to be signed. Failing in this scheme, he exclaimed, "I don't care a d—n for Pittsburgh;" and later, when it was decided to hold the Congress at Pittsburgh, he said, "I do not propose to have any one go down there to sit on the fence or kick up a muss."

Now, what but a disposition to "run things" could have inspired such language? This view is confirmed by his declara-

tion, on the platform at Pittsburgh, "If I am elected I will run things." As to Putnam, I call the attention of the reader to an editorial in FREETHOUGHT of June 23. It says: "A majority vote is of very little avail with us." Just so; every Congress since Cassadaga has been conducted on that assumption. "The Congress cannot rule; it can simply express." Indeed! Most people labor under the impression that a congress is a legislative body. But it seems that its function is simply that of a ratification meeting, to express the sentiments of its masters. Later on, at the Congress, he played the anaconda thus: "The Secular Union is not a machine for authority. It cannot be run on the old ecclesiastical methods." And then he proceeds to swallow it whole. He concludes his address as follows: "The first business before the Congress is the appointment of a Committee on Credentials: I appoint E. A. Stevens, Wm. Redfield, and F. A. Pierce." It never entered the realm of his imagination to ask, "What is the pleasure of the Congress?" but it did occur to him to appoint as chairman of that committee a man who was seeking re-election; second, a zealous partisan of that same candidate, and third, a man supposed to be "fixed" in the interests of that candidate. That this committee was appointed for a purpose was soon made manifest by its action. A gentleman, without credentials, from the Indian Territory, and another from Michigan, were reported as entitled to vote, while another from Michigan received this, Mr. Stevens's ultimatum, "No, I'll be G—d d—d if I am going to have outsiders coming here to cut my throat." Comment is superfluous.

The Committee on Rules and Resolutions was appointed exclusively by Mr. Stevens's partisans, he being a member of the committee himself. The animus of this appointment was shown when the committee reported that "where a single delegate represents a Union, said delegate be permitted to cast the five votes of said Union;" and yet the editor of the Truth Seeker is not too modest to say, "A motion from the Pittsburghers to admit proxies was voted down.' The truth is that we claimed that if one delegate at large were admitted all others ought to be. We did not ask that annual members be permitted to vote, yet we thought it strange that the same parties who insisted on it at Chicago last year should violently oppose it at Pittsburgh this year.

The Committee on Nominations consisted of four of Mr. Stevens's friends and one of mine. The result is easily foreseen.

The presiding officer's violent partisan bias was conspicuous throughout the Congress by his utterly ignoring motions that did not suit him, and his springing eagerly forward to the verge of the rostrum and calling for "seconds" to motions that did suit him. He even went so far as to make a stump speech in favor of his favorite candidate for secretary as the ballot was about being taken for that office.

Again, our "Truthful Gene" says: "Most of the delegates had received at their homes letters asking them to vote for Mr. Hoover." Answer: Not a word of it true. "Mr. Stevens's advocate was a silent one—his record." A silent one, indeed! Those who heard Mr. Putnam's opening speech, Mrs. Freeman's report, and Mr. Stevens's own report will remember that the backbone of each was a fulsome laudation of Mr. Stevens and his wonderful achievements.

"Mr. Charles Watts gave Mr. Hoover an opportunity to gracefully withdraw by asking the candidates whether, in the event of their election, they would serve." True; but was Mr. Hoover under any moral obligation to avail himself of that magnanimous offer? How about Stevens? It will be recollected that just here Mr. Stevens vehemently demanded that a certain "resolution"—passed at Chicago, condemning Mr. Barker for nominating Mr. Hoover—be read, or he would not accept the office. The resolution was not read, but he accepted all the same.

As to my withdrawing from the contest, that opportunity was open to me from the very moment Mr. Putnam became aware of my candidacy; he at once demanded that I withdraw. And when I asked him if he and Stevens held a mortgage on the A. S. U., and if so why was it deemed necessary to hold an election every year, he replied that he had worked for the A. S. U. four years, and, "if I can't have my way now I'll be G—d d——d if I don't kill the d——d thing." And his rulings, speeches, and actions throughout the entire Congress were in p.rfect harmony with the above classic declaration. His insane desire to "rule or ruin" led him to commit acts that ought to make a Five Points ward bummer blush, and disgrace a decent Digger Indian. That he and Stevens succeeded in bamboozling and bulldozing as many delegates as they did is beyond the comprehension of people who do not understand "the ordinary political methods." But once having the reins, they were determined to drive the coach at their own sweet will; hence the delectable piece of white-washing diplomacy by the auditing committee! But the crowning infamy of the whole star chamber *regime* was the gag resolution. Here it is: "Resolved: That a committee on grievances be appointed by the directors. . . . That any person who shall publicly or privately make charges against the officers of this union without giving them an opportunity to refute them before the board of grievance, shall be denounced as a slanderer of the American Secular Union!" Shades of the Spanish Inquisition, retire into oblivion! Your occupation is gone. The American Secular Union has made your offices superfluous. A padlock is now upon the lips and pens of the opposition, and "peace reigns in Warsaw." How delightful! How truly Christian! "Now if any discontented chicken dares to peep we can try it by a committee of our own appointment!" Gentlemen, if it will not be deemed profane, I would like to inquire wherein the proposed plan differs from trying a man in hell, with the devil for judge advocate and the devil's imps for a jury! To the credit of the Congress be is said the above resolution found but six votes to support it.

Mr. Macdonald says: "It was evident that a good deal of backbiting and lying had been done." He omits to say by whom, but he evidently wishes his readers to infer that it was done by my friends. I think, to put it mildly, that is a mistake, and I will give my reasons. 1. To lie about either Putnam, Macdonald, or Stevens would be foolish because unnecessary. 2. The truth is bad enough, and if the half had been told the result might have been different. 3. If the editor of the truthful report of the Congress insist on a few lies, I do not know of any place he would be more likely to find them than in his own report.

I cannot convince myself that I need to offer any apology for permitting my friends to put forward my name for the secretaryship of the A. S. U. Twenty-five years ago I was laboring in the Freethought field while Mr. Putnam was preaching Unitarianism, and Stevens and Macdonald were "as though they had not been." I helped organize the "National Liberal League" and have stood by it ever since, without hope of reward. The Congress is over and I am a Liberal still, and shall work on as ever, hoping for the ultimate triumph of the right.

For the delegates who voted conscientiously for Mr. Stevens I entertain only feelings of respect and kindness. But for the men who "navigated" the XIIth Congress I feel the keenest indignation, and despise them with all the fervor of an honest heart; I would be a caitiff wretch to do otherwise. I may be content to be worried by a pack of bloodhounds, but do not fancy having vitrol thrown in my face. HARRY HOOVER.

Pittsburgh, Pa., Oct. 20, 1888.

HONOR DUE.

To the Editors of Freethought:

In correspondence with the Silverton Committee it was arranged that Friend Underwood should meet Braden in debate. I was perfectly willing to meet Braden, or any other Christian chosen by a Christian denomination to represent Christianity; but Braden's assaults upon Underwood, as correspondents have written me, have been scandalous.

I am heartily glad that so able a gentleman as Mr. Underwood is chosen to represent our Freethought cause.

In several of my letters the impression was conveyed that Mr. Underwood, until recently, refused to debate with Braden. This was a mistake. He has indicated his willingness for the past nine years to debate with him, provided Braden is put forward by some church in the community in which the debate is to take place, and that he be indorsed by said church as a moral man and worthy representative.

This has been my position exactly. I got my impression from the journals which represented that no gentleman would

debate with Braden. Mr. Underwood is a gentleman, and will debate with his weight in any kind of theological cats. The debate ought to be published, every word. W. F. JAMIESON.

Monte Vista, Colo.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From The North American Review.

II.

Spain has progressed in the arts and sciences, in all that tends to enrich and ennoble a nation, in the precise proportion that she has lost faith in the Catholic church. This may be said of every other nation in Christendom. Torquemada is dead; Castelar is alive. The dungeons of the Inquisition are empty, and a little light has penetrated the clouds and mists—not much, but a little. Spain is not yet clothed and in her right mind. A few years ago the cholera visited Madrid and other cities. Physicians were mobbed. Processions of saints carried the host through the streets for the purpose of staying the plague. The streets were not cleaned, the sewers were filled. Filth and faith, old partners, reigned supreme. The church, "eminent for its sanctity," stood in the light and cast its shadow on the ignorant and the prostrate. The church, in its "inexhaustible fruitfulness in all good things," allowed its children to perish through ignorance, and used the diseases it had produced as an instrumentality to further enslave its votaries and its victims. . . . . .

It is admitted that the Catholic church exists in many nations; that it is dominated, at least in a great degree, by the bishop of Rome—that it is international in that sense, and that in that sense it has what may be called a "supernational unity." The same, however, is true of the Masonic fraternity. It exists in many nations, but it is not a national body. It is in the same sense extranational, in the same sense international, and has in the same sense a supernational unity. So the same may be said of other societies. This, however, does not tend to prove that anything supernational is supernatural.

It is also admitted that in faith, worship, ceremonial, discipline and government, the Catholic church is substantially the same wherever it exists. This establishes the unity, but not the divinity, of the institution. . . . . .

The fact that the Catholic church is obedient to the pope, establishes, not the supernatural origin of the church, but the mental slavery of its members. It establishes the fact that it is a successful organization; that it is cunningly devised; that it destroys the mental independence, and that whoever absolutely submits to its authority loses the jewel of his soul.

The fact that Catholics are to a great extent obedient to the pope, establishes nothing except the thoroughness of the organization.

How was the Roman empire formed? By what means did that great power hold in bondage the known world? How is it that a despotism is established? How is it that the few enslave the many? How is it that the nobility live on the labor of peasants? The answer is in one word, Organization. The organized few triumph over the unorganized many. The few hold the sword and the purse. The unorganized are overcome in detail—terrorized, brutalized, robbed, conquered.

We must remember that when Christianity was established the world was ignorant, credulous, and cruel. The gospel with its idea of forgiveness—with its heaven and hell—was suited to the barbarians among whom it was preached. Let it be understood, once for all, that Christ had but little to do with Christianity. The people became convinced—being ignorant, stupid, and credulous—that the church held the keys of heaven and hell. The foundation of the most terrible mental tyranny that has existed among men was in this way laid. The Catholic church enslaved to the extent of its power. It resorted to every possible form of fraud; it perverted every good instinct of the human heart; it rewarded every vice; it resorted to every artifice that ingenuity could devise, to reach the highest round of power. It tortured the accused to make them confess; it tortured witnesses to compel the commission of perjury; it tortured children for the purpose of making them convict their parents; it compelled men to establish their own innocence; it imprisoned without limit; it had the malicious patience to wait; it left the accused without trial, and left them in dungeons until released by death. There is no crime that the Catholic church did not commit—no cruelty that it did not practice—no form of treachery that it did not reward, and no virtue that it did not persecute. It was the greatest and most powerful enemy of human rights. It did all that organization, cunning, piety, self-denial, heroism, treachery, zeal, and brute force could do to enslave the children of men. It was the enemy of intelligence, the assassin of liberty, and the destroyer of progress. It loaded the noble with chains and the infamous with honors. In one hand it carried the alms dish, in the other a dagger. It argued with the sword, persuaded with poison, and convinced with the fagot.

It is impossible to see how the divine origin of a church can be established by showing that hundreds of bishops have visited the pope.

Does the fact that millions of the faithful visited Mecca establish the truth of the Koran? Is it a scene for congratulation when the bishops of thirty nations kneel before a man? Is it not humiliating to know that man is willing to kneel at the feet of man? Could a noble man demand, or joyfully receive, the humiliation of his fellows?

As a rule, arrogance and humility go together. He who in power compels his fellow man to kneel, will himself kneel when weak. The tyrant is a cringer in power; a cringer is a tyrant out of power. Great men stand face to face. They meet on equal terms. The cardinal who kneels in the presence of the pope, wants the bishop to kneel in his presence; and the bishop who kneels demands that the priest shall kneel to him; and the priest who kneels demands that they in lower orders shall kneel; and all, from the pope to the lowest—that is to say, from pope to exorcist, from pope to the one in charge of the bones of saints—all demand that the people, the laymen, those upon whom they live, shall kneel to them.

The man of free and noble spirit will not kneel. Courage has no knees. Fear kneels, or falls upon its ashen face.

The cardinal insists that the pope is the vicar of Christ, and that all popes have been. What is a vicar of Jesus Christ? He is a substitute in office. He stands in the place, or occupies the position in relation to the church, in relation to the world, that Jesus Christ would occupy were he the pope at Rome. In other words, he takes Christ's place; so that, according to the doctrine of the Catholic church, Jesus Christ himself is present in the person of the pope.

We all know that a good man may employ a bad agent. A good king might leave his realm and put in his place a tyrant and a wretch. The good man, and the good king, cannot certainly know what manner of man the agent is—what kind of person the vicar is—consequently the bad may be chosen. But if the king appointed a bad vicar, knowing him to be bad, knowing that he would oppress the people, knowing that he would imprison and burn the noble and generous, what excuse can be imagined for such a king?

Now if the church is of divine origin, and if each pope is the vicar of Jesus Christ, he must have been chosen by Jesus Christ; and when he was chosen, Christ must have known exactly what his vicar would do. Can we believe that an infinitely wise and good being would choose immoral, dishonest, ignorant, malicious, heartless, fiendish, and inhuman vicars?

The cardinal admits that "the history of Christianity is the history of the church, and that the history of the church is the history of the pontiffs," and then he declares that "the greatest statesmen and rulers that the world has ever seen are the popes of Rome."

Let me call attention to a few passages in Draper's "History of the Intellectual Development of Europe."

Constantantine was one of the vicars of Christ. Afterward, Stephen IV. was chosen. The eyes of Constantine were then put out by Stephen, acting in Christ's place. The tongue of the bishop Theodorus was amputated by the man who had been substituted for God. This bishop was left in a dungeon to perish of thirst. Pope Leo III. was seized in the street and forced into a church, where the nephews of Pope Adrian attempted to put out his eyes and cut off his tongue. His successor, Stephen V., was driven ignominously from Rome. His successor, Paschal I., was accused of blinding and murdering two ecclesiastics in the Lateran Palace. John VIII., unable to resist the Mohammedans, was compelled to pay them tribute.

At this time, the bishop of Naples was in secret alliance with the

Mohammedans, and they divided with this Catholic bishop the plunder they collected from other Catholics. This bishop was excommunicated by the pope; afterwards he gave him absolution because he betrayed the chief Mohammedans, and assassinated others. There was an ecclesiastical conspiracy to murder the pope, and some of the treasures of the church were seized, and the gate of St. Pancrazia was opened with false keys to admit the Saracens. Formosus, who had been engaged in these transactions, who had been excommunicated as a conspirator for the murder of Pope John, was himself elected pope in 891. Boniface VI. was his successor. He had been deposed from the diaconate and from the priesthood for his immoral and lewd life. Stephen VII. was the next pope, and he had the dead body of Formosus taken from the grave, clothed in the papal habiliments, propped up in a chair and tried before a council. The corpse was found guilty, three fingers were cut off and the body cast into the Tiber. Afterward Stephen VII., this vicar of Christ, was thrown into prison and strangled.

From 896 to 900, five popes were consecrated. Leo V., in less than two months after he became pope, was cast into prison by Christopher, one of his chaplains. This Christopher usurped his place, and in a little while was expelled from Rome by Sergius III., who became pope in 905. This pope lived in criminal intercourse with the celebrated Theodora, who with her daughters Marozia and Theodora, both prostitutes, exercised an extraordinary control over him. The love of Theodora was also shared by John X. She gave him the archbishopric of Revenna, and made him pope in 915. The daughter of Theodora overthrew this pope. She surprised him in the Lateran Palace. His brother, Peter, was killed; the pope was thrown into prison, where he was afterward murdered. Afterward this Marozia, daughter of Theodora, made her own son pope, John XI. Many affirmed that Pope Sergius was his father, but his mother inclined to attribute him to her husband Alberic, whose brother Guido she afterward married. Another of her sons, Alberic, jealous of his brother John, the pope, cast him and their mother into prison. Alberic's son was then elected pope as John XII.

John was nineteen years old when he became the vicar of Christ. His reign was characterized by the most shocking immoralities, so that the Emperor Otho I. was compelled by the German clergy to interfere. He was tried. It appears that John had received bribes for the consecration of bishops; that he had ordained one who was only ten years old; that he was charged with incest, and with so many adulteries that the Lateran Palace had became a brothel. He put out the eyes of one ecclesiastic; he maimed another—both dying in consequence of their injuries. He was given to drunkenness and to gambling. He was deposed at last, and Leo VII. elected in his stead. Subsequently he got the upper hand. He seized his antagonists; he cut off the hand of one, the nose, the finger, and the tongue of others. His life was eventually brought to an end by the vengeance of a man whose wife he had seduced.

And yet, I admit that the most infamous popes, the most heartless and fiendish bishops, friars, and priests were models of mercy, charity, and justice when compared with the orthodox God—with the God they worshiped. These popes, these bishops, these priests could persecute only for a few years—they could burn only for a few moments—but their God threatened to imprison and burn forever; and their God is as much worse than they were, as hell is worse than the Inquisition.

Joon XIII. was strangled in prison. Boniface VII. imprisoned Benedict VII., and starved him to death. John XIV. was secretly put to death in the dungeons of the castle of St. Angelo. The corpse of Boniface was dragged by the populace through the streets.

It must be remembered that the popes were assassinated by Catholics—murdered by the faithful—that one vicar of Christ strangled another vicar of Christ, and that these men were "the greatest rulers and the greatest statesmen of the earth."

Pope John XVI. was seized, his eyes put out, his nose cut off, his tongue torn from his mouth, and he was sent through the streets mounted on an ass, with his face to the tail. Benedict IX., a boy of less than twelve years of age was raised to the apostolic throne. One of his successors, Victor III., declared that the life of Benedict was so shameful, so foul, so execrable, that he shuddered to describe it. He ruled like a captain of banditti. The people, unable to bear longer his adulteries, his homicides, and his abominations, rose against him, and in despair of maintaining his position, he put up the papacy to auction, and it was bought by a Presbyter named John, who became Gregory VI., in the year of grace 1045. Well may we ask, Were these the Vicegerents of God upon earth—these who had truly reached that goal beyond which the last efforts of human wickedness cannot pass?

It may be sufficient to say that there is no crime that man can commit that has not been committed by the vicars of Christ. They have inflicted every possible torture, violated every natural right. Greater monsters the human race has not produced.

An "inch of rain" means a gallon of water spread over a surface of two square feet, or a fall of about one hundred tons on an acre of ground.

Appreciative.

To the Editors of Freethought:

We have received three numbers of FREETHOUGHT, and it suits us exactly. Although we take, and read, many newspapers, FREETHOUGHT is our choice among them all. Inclosed find 10 cents for Voltairine de Cleyre's poem entitled "Nameless." ROBERT PEAKE.

Sultan City, Wash.

Mr. Munn's Letter Concluded.

To the Editors of Freethought:

According to Mr. Chapman's logic, under free trade he expects to purchase in Kansas articles made in London at the retail price in London, and as a matter of fact and justice the hat makers in London will purchase wheat raised in the United States at 50 cents per bushel; that is to say, 50 cents less than it can be raised for, unless the American farmer can live on faith. If the glorious time ever comes when the American republic shall be real and not ideal; when the American farmer, mechanic, and laborer are protected in their rights, wheat will never be less than one dollar per bushel. Any person who wants labor performed for less than its real value is a thief. Wheat will make as much life-giving force to-day as it ever it did, but Shylock demands two bushels to purchase one dollar in gold, and this gold standard in America is illegal and unconstitutional. It was forced upon the American people by free-trade England through corrupt legislation in Congress. Personally I am for protection for all persons who are Americans at heart. I want the American people protected from the gods of Asia and the lords of Europe. I demand that the American people shall be protected from the national and international Shylock, who has received his pound of flesh. I want the Freethought party protected from the Christian church, which robs and imprisons them upon a pretext in the name of God. I want American labor protected from the criminals and paupers of Europe, as well as the Coolies or Tartars of China. I want America protected for Americans, native or naturalized. I want every acre of land, gold, silver, coal mine, etc., protected from the clutch of the despots of free-trade Europe. Has free trade in England given the sons of toil and labor a home of their own? Has it banished poverty and crime? Has free trade made the people happy, prosperous, and filled their hearts with love and content? A thousand times, No! The people there are robbed in the name of God, the throne, and the church under the pretext of free trade. In America the people are robbed under the pretext of protection, law, and usury.

How about the ignorance? You (Dr. Chapman) say you are willing to stake ten to one that the Americans are more ignorant than Europeans, as miners, factory hands, agriculturists, foresters, etc. And then as though you felt ashamed after telling such a whopper, you continue, and give yourself away, as it seems to me you have a habit of doing. Here are your own exact words: "The foreigner is the best off under equal circumstances, as whatever the foreigner may lose in book learning he makes up in industry and economy." And now, dear doctor, I see it, and he that runs may see it, and read it too.

Firstly, in your first article, your wish was father to your thought. You attempted to make Ingersoll say that any nation that raises raw material is ignorant and poor, and you seem quite anxious to convince the readers of FREETHOUGHT that you wished to set him right, as you were sure it was a mistake. You even go so far as to say that Illinois produced Col. R. G. Ingersoll, to prove him wrong about ignorance and raw material. Now in your last you come out square, flat-footed, and state that Americans are more ignorant, less industrious, and not economists like the priest-ridden serfs, criminals, and paupers who are being sent by free traders from Europe, to break the back of labor in America. Every true American mechanic spurns the offer of $4 per week, which he knows will not keep him and his family in food and clothing, to say nothing about education for his children, which every American laborer knows is as necessary as food. With the alien, it is "half a loaf is better than none," the old cry of free trade countries. I could name a prominent agricultural wagon and implement manufacturer whose factory is full of this free-trade trash at $4 per week, while the boss struts around like a peacock, with his thumbs under his arms, proclaiming he is for protection for the American laborer, etc.; you bet he is. I have been in the brass foundries, rolling-mills, and glass works, and worked in many factories in the Old World. I opened the first coal mine with pick and

shovel, in 1856, in Western Nebraska—now Wyoming. I built the first house on Dear Creek, North Platte (log cabin), after the Sioux war of 1853-4-5, before Major Twiss, United States Indian agent, or any other person ever lived there except the man and his Indian wife with whom I lived, so I have had some experience killing snakes, making roads, bridges, etc., blazing the road west for tenderfoots to come and go. Your last paragraph needs no reply from me, as it does not contain a sentence of mine. It is another of your mistakes.

Hooper, Utah. EDWARD F. MUNN.

Professor Seymour On the Trail.

To the Editors of Freethought:

After leaving Monteseno, our next place of doing battle for the Lord was Cosmopolis, a pretty little lumber town on the Chehalis river. Here we went into "God's house," fixed up "to kill;" all ceiled with different colored cedars, and then nicely oiled, with very fine pictures of a religious nature. It seemed a little strange to "Mellican man" that the gods have to have so many fine buildings erected for them, as they do not particularly need them, while whole millions of necessity-cursed humanity are shivering through our long winters with no home or decent place to stay. Is there not a mistake somewhere? Would not our religion of humunity give every man, woman, and child a home and plenty, instead of giving so many millions to the gods, that are said to have builded themselves a "mansion in the skies?" I gave three lectures here to large audiences that seemed to like something new to agitate the gelatinous mass called the brain. At any rate, they paid for it well and urged me to come again. The town is a clearing in the dense timber, and the stumps, ten to twenty feet high and six to ten feet in diameter, nearly half cover the ground, so that you cannot drive a team through the streets, and every man's lot, 50x100, contains thirty or forty of these big stumps, and he has to expend a mint of money to get them out so he can build his house. Then the logs lying between the stumps are another "slight impediment." There is no road out of the town; it is impossible to make a road through the woods, hills, and rocks. Here at the hotel we met K. Nimms, a broad-shouldered, level-headed, but behind the age Freethinker, that needs but to be baptized by Col. Robert G. Ingersoll to be a full-fledged radical. I met also Mr. Adolph Olsen, a boy in years, but who already has put on the thinking cap of our earth-bound philosophy, in place of the old greasy skull-cap, made for those who live in fear of the devil and his angels. Aberdeen, the "big city of the harbor," has more wickedness to the square inch than any little place I ever sojourned in, one-half gambling halls, running day and night, Sundays and all, saloons, etc., everywhere. I found a splendid home here with those radicals, Sargent & Minard, at the Sargent's Exchange, a new three-story mansard-roof hotel of large size and fine finish. These gentlemen know how to keep a house for "ye traveling men," and the result is, the Exchange is full all the time. Here again, through the courtesy of the judge, who is the probate here and treasurer of the M. E. church, although really a Freethinker, we occupied the splendid M. E. church, where we had full houses every night. In fact, these good Christian friends are more than glad to have anything come in to help combat the terrible dissipation in the rum-holes. Although Abeerdeen has a hard name, our lectures here had the best order and decorum of any place we have visited on this harbor. These people appreciated fully the grand power of science and the good to be done by Freethought education. The town overflows daily with the tide-water from the sea, so they have built the buildings upon piles six to eight feet high, and the town is sidewalked all over in the same way. They are also filling up the streets with the sawdust from three big mills here. Everything is filled up, or will be, with sawdust. The tide has been four feet deep in the houses here. Thus you see, sometimes even the poorest have a sea bath room in every lower story. Ships and vessels of all kinds are constantly fitting out with lumber for San Francisco and the south. All business is represented here and times are good. We break camp reluctantly, and pass on to Hoquiam, the most beautiful place and location imaginable. Here we again had the good luck to find at the Grammage House a solid Liberal, who gave us a most hearty reception to his home and hotel. Here, for the first time, we were free from that Asiatic curse, a Chinese cook. I think we were born again, for I felt the love of—good things revived and glory all around. The cook is a big-hearted, generous-souled fellow, a Spiritualist, that looks out well for our mundane wants and believes in a good time now and here. I gave six lectures here in another fine church, and feel as though God had blessed my efforts heref or the the ungodly. As the Spiritualists would say, the magnetisms of that church, as well as the last four where I have lectured, have called me from my back-slidden (slid forward) condition, and I know now that my redeemer liveth (in myself).

Mr. J. A. Grammage and family, O. C. Grammage and family, Dr. Balch and wife, Mr. Emmerson, the manager of the mill company, and several others belonging to the noble order of Freethought, are leaders for the "coming republic of man," in place of the old worm-eaten "Kingdom of God." Here at our lectures we could hardly find room for the crowd, for nearly the whole town turned out. I think the doctrine of being born again through (in, or by) Christ received a back-set, for I did not "spare the rod" for the church's sake, but applied it hard and long. I am sure good will be the result; these churches all over the country will yet be free halls for lectures and discussions, dances, etc., and will be blessed with better morals, health, and good sense among the people. Dr. Balch has a beautiful home, also a very fine ranch near by, and a large practice in medicine. He has been here for over twenty years, and is one of the leading men of the country; also Mr. Carr, the church trustee, who generously told me they were glad to have me occupy their place of worship if any good could be done, and himself and family were there every night. Brother Carr has been here thirty years; has a large apple orchard loaded down with fruit; also a large dairy of blooded cows, and sells the "lacteal extract from the bovine" to these city folks, and thus keeps the pot boiling at home. Having now completed my two month's lecturing tour among the mountains and giant forests of Western Washington Territory, I said the last good-bye to the many friends I have made, and who will watch my future "trail" through FREETHOUGHT, for very many have joined our rapidly increasing family, and I am sure that all will not only read it themselves, but lend it to their neighbors, that they may be converted, too, to the truths of science, and forget all about thus saith the Lord. D. C. SEYMOUR.

THE NINE DEMANDS.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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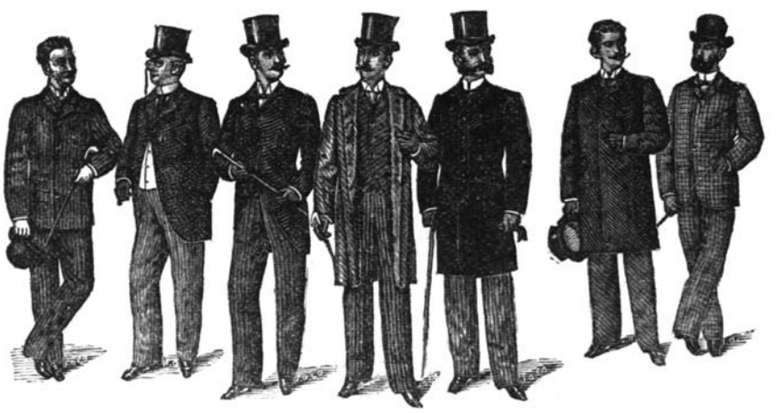

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FREETHOUGHT.

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SAN FRANCISCO, - - - NOVEMBER 10, 1888

FREETHOUGHT is not a partisan paper in a political sense, and therefore, touching the result of Tuesday's election, it begs leave to rejoice with them that do rejoice, and weep with them that weep.

LONDON has unveiled in Trafalgar Square a statue to Chinese Gordon, England's Christian Hero. With what pleasure some day, or most any day, San Francisco would pay similar post-mortem honors to her Christian Soldier, Gen. O. O. Howard.

WHEN the train containing the imperial family of Russia ran off the track last week a score of attendants were killed, but God saved the czar! His highness has publicly returned thanks for the divine protection; his subjects have not expressed themselves.

A LITTLE boy was asked by his mother the other day: "Rex, what makes you so naughty—don't you ask God every night to make you a good boy?" "Yes," replied the young hopeful, "I ask him right along, but he never seems to pay any attention to me." Little boy, you have made a confession that every Christian might make if he but possessed your juvenile frankness.

THE pope has given an audience to Archbishop Riordan, of San Francisco, and exhorts our fellow-citizen to stimulate American Catholics to an agitation for the restoration of his temporal power. This is getting a trifle monotonous. Americans have been willing to do something for home rule in Ireland, but they will be slow to exert themselves seriously for the establishment of Rome rule in Italy, which proved itself a dismal failure more than twenty years ago.

THE Rev. J. L. Stuart has been for twenty years a Christian missionary at Hang Chow, China. Fifteen other missionaries have been there an equal length of time, and out of the 700,000 inhabitants of the city, three hundred natives have become converts to Christianity. Mr. Stuart adds that "the people of Hang Chow are very peaceable. They have few police officers, and there are very few disturbances;" in view of which fact, perhaps the conversion of the orientals to western customs is as large as would be desirable.

THE president's Thanksgiving proclamation this year is unusually long and extraordinarily pious. The chief executive says that "constant thanksgiving and gratitude are due from the American people to Almighty God for his goodness and mercy which have followed them since he made them a nation and vouchsafed to them a free government"—which is simple and unadulterated slush. And the rest of the proclamation is worse. In one breath it commends thanks for bountiful harvests; in the next it urges charity toward the victims of short crops. The writer gets over the yellow fever epidemic by thanking providence for "setting bounds to the deadly march of pestilence." He calls attention, too, to the fact that our shortcomings have not been visited with swift punishment from heaven, which is quite apparent. No one ever was punished or rewarded by a dispensation from heaven, or ever will be. Every sensible person knows that the whole business is a humbug; that no deity interferes in the affairs of men for good or ill, and that so far as reason and experience can testify there is no deity in existence. Every sensible person knows that prayer is a waste of breath; that the rendering of thanks to the ghosts is equally idle, and that thanksgiving proclamations are the mere jargon of superstition. Sometime we hope to see a public sentiment that will sustain an honest executive in characterizing these incantations as the disgrace which they are to an enlightened age and a secular government.

NEWS AND NOTES.

I found it a somewhat roundabout journey to Westfield, Ill. Railroads, like man, are fearfully and wonderfully made, and, like God, their ways are past finding out. Inquiring for Westfield I was informed that it was about nine miles from Danville. Further inquiries developed the fact that it was about fifty miles from Danville. Seeking the confidence of the conductor, he told me that it was four miles from Danville. Somewhat bewildered, I resorted to the baggage man, and he affirmed that it was just fifty-eight miles from the aforesaid Danville. I arrived at the latter place about noon. Here I made another discovery. I landed at the Junction, and Danville was two miles off, and thither my baggage—Freethought literature, mainly—had been sent. I was obliged to secure the loquacious but expensive services of a drayman and proceed in search of my "dynamite," and after many winding ways I had it at last in my possession. When I went to purchase a ticket another dilemma confronted me. The train only went to Kansas, Ill., nine miles this side of Westfield. According to the railroad programme, I was to be stranded at Kansas until Monday morning, while Westfield was "so near and yet so far." I was due at Westfield for lectures Saturday evening and Sunday afternoon and evening. Fortunately there was telegraphic communication, and I sent message for a team to meet me at Kansas, from Westfield. I arrived at Kansas, after many turnings, at half past six. After waiting, like Micawber, several minutes for "something to turn up," a vivacious youth accosted

me and wanted to know if I was "Putnam." I had sufficient presence of mind to answer in the affirmative. He drove up with a buggy. How to put all my luggage on that rather slight conveyance puzzled the twain, but finally we decided to make a high seat of one of the "telescopes," pack the other for our feet to rest upon, while I held the remainder in my lap. Thus perched on high, we proceeded forth. Kansas was in the midst of a grand Democratic rally, and shoutings filled the air, and bonfires, and music. We passed safely through the hubbub into the quiet, wide-spreading country. My companion was of a curious turn of mind, and inquired in what kind of goods I was dealing. I softly answered that I expected to lecture at Westfield. "Oh," said he, "and what about?" "Freethought," I answered. "What is Freethought?" he innocently inquired. I informed him to the best of my ability. He seemed to acquiesce in my statements, but remarked that he belonged to the church. I noticed that he was of a pious frame of mind. He said there was to be a "candy-pull" that evening, and he was anxious to be on time. For this reason the horses made pretty good speed, and a few minutes before eight o'clock I landed at the Opera House. A good fire was blazing away and it was not long before I became warm enough to take the platform. A fair audience was present, considering that there is a United Presbyterian college in the place which flings its solemn shadow upon all. The preachers and professors had given warning to the faithful not to attend the "Infidel meeting." Nevertheless a few appeared. I lectured on Sunday afternoon and evening. At the evening lecture there was quite an increased attendance, and friends came from a distance, although it threatened rain, and did rain before the conclusion of the discourse. Westfield is a pioneer point indeed. The orthodox tents are all around, and but few hold the fort for Freethought, but these few are of the heroic sort and "bate no jot of heart or hope" in the midst of adverse circumstances.

Charles Biggs and his uncle, Adam Biggs, are the staunch supporters of our cause at Westfield, and they have the true grit. It was a pleasure to meet such honest, generous men who quietly maintain their convictions and are willing to give time and money to the cause. Fortunately Charles Biggs owns the Opera House, and this gives a vantage ground without which it would be impossible, perhaps, to have Freethought lectures under the shadow of the Presbyterian college. Adam Biggs has a good deal of the "old Adam" in him, and therefore believes in progress and liberty, for in this case the "old Adam" is more desirous of knowledge than the "new." It is the "old Adam" who ate the apple, left his childish life in Eden, and went forth to conquer and subdue the earth, make railroads, telegraphs, steamships, and various other heresies, while the "new" Adam has no such ambition, but with prayers and faith looks for a golden harp and wings. Mr. Adam Biggs has been over this world considerably, and by much experience has acquired the wisdom of this life. He was in the army of the republic, received wounds; was also in Mexico, in California, and about nine years ago came back to Westfield, the home of his infancy, and here he stands, with unostentatious courage, for Liberal ideas and work.

The father of Chas. Biggs was also a soldier of the republic, and the spirit of patriotism and genuine love of liberty are in his descendant. There is not a more devoted, brave, and uncompromising worker in our ranks than Chas. Biggs, and I was well rewarded for all my troubles and travels, in meeting the small but cheerful band of Liberals at Westfield. Westfield has about one thousand inhabitants, is situated in the midst of a beautiful farming country, and would have been much more prosperous without the influence of the Presbyterian college. Somehow or other these institutions of learning put a damper upon business enterprise. Theology makes no motive power for civilization.

I believe in intellectual progress at Westfield while such good allies are there. Slow and sure the day will come, and our flag will answer to a thousand other victorious banners.

I was obliged to rise at four o'clock Monday morning and set off in a pouring shower for Kansas, to catch the early morning train for Chicago. My vivacious driver of Saturday night was on hand. He had enjoyed his "candy-pull" and, on the whole, was a fortunate youth. The "candy-pull" was by the King's Daughters, a missionary association for the conversion of the heathen. I suppose the "candy-pull" was for the sake of inspiration in the good cause. Some of the college boys, not invited to the sweetmeats, behaved badly. My driver was suspected of complicity. But he proved an alibi. He was with the Freethought lecturer, and so the King's Daughters smiled upon him. He was happy and didn't mind the storm which raged until we reached the station.

It took me all day long to get to Chicago. I had a chance to see Stevens for an hour or two. He is hard at work. He finds many things to do. In Pennsylvania, for example, it is discovered that one can't even affirm and become a citizen without a belief in God. Here is a direct violation of the Constitution and of civil rights. This shows how deep-seated is ecclesiastical power, and the vast work which must be done.

Wednesday morning I strike Omaha, and thence, in the afternoon, speed on to Wahoo. This is a bright little thriving place of about fifteen hundred people. Three railroads run through it. The country round about is magnificent. It is the model country for the farmer. During the fall months the climate is the most lovely in the world, and the outlook over the broad and cultivated prairies is charming beyond description. Wahoo has thirteen churches—almost one church to every hundred people. Apparently it is a poor place for Freethought, but the audiences that attended my lectures were good, and without doubt there is a large Liberal element if it can only be developed. Earnest Freethinkers are here, men of prominence and power in the community, who will not flinch. A beginning has been made, and I believe the movement will go on. What is needed in Nebraska is a state organization, a combination of forces, and then advance will be certain. Almost every town in the state has a Liberal people, who would sustain and carry forward the cause of mental liberty. It is pure negligence that gives the church party so much pre-eminence.

G. I. Moyer is one of our frontiersmen at Wahoo. He will face any difficulties rather than lower the flag. I had arranged to be at Wahoo while going East, but the Opera House could not be procured. This time we had to move to the court-house one evening, and give a minstrel troupe a "one night stand." Besides, the Republicans were at various neighboring points, and on Friday evening two or three car loads went off with banners and music to Ashland. But the Opera House was well filled, nevertheless, and I feel quite encouraged with the reception given, and with such stalwart supporters as my friend Moyer, the thirteen churches will find their number is indeed an unlucky one, and the stars of Freethought shall shine over their highest steeple.

Dr. Bush is another tower of strength for our cause in this place. He has not a particle of fear of any consequences for outspoken thought. He is a graduate of Ann Arbor, both the

literary and medical departments, and has a high rank in his profession, to which he devotes himself with all the ardor of his nature. He recognizes the nobility of his chosen field; that his labor is for humanity's sake, in the glory of science, and not the barbarism of theology. He made a felicitous address of welcome at my opening lecture, which touched the keynote of reform and progress. Notwithstanding his radical and outspoken ideas, he is one of the most popular physicians in the community. He is a most skillful surgeon. I found that he also belonged to the same secret society in college that I did, so here was a fraternal bond of the "classic shades" and school-boy mystical rites, and I reckon that we shall have to be first cousins hereafter in the ranks of Freethought. Dr. Stone, his partner, is an old army comrade, and the grip of the soldier was the welcome of the Liberal.

John Bryan, of Ithaca, is one of the good captains of our host. He was on hand and brought his company with him. He always obeys the signal to rally.

D. W. Henderson is a genial comrade. He verges into the spiritual realm, but he has a heart for this world, and for justice and liberty now. On his broad acres he thinks independently, and in nature's bosom finds the inspiration for reform.

N. B. Berggren is a born Freethinker. He could not accept the dogmas of the church. The teachings of the priest were not according to humanity. Thus, for years, he has been in the grand army, marching on, and so we join hands beneath the banner of the free.

The churches of Wahoo put their foot in it lately, and now they wish they hadn't. They evoked the law to prevent a base-ball game on Sunday. The law of the state forbids hunting and sporting, etc. Of course the boys were indignant at this exercise of ecclesiastical tyranny, and don't propose, hereafter, to chip in quite so freely for the support of the churches. It is well-known that the good nature of Liberals makes them contribute quite generously to the finances of the clergymen, especially if he is a decent sort of fellow. But when the churches thus show the tyrant's force, this good nature is very apt to be diminished, and Liberals will not support an institution that proclaims itself the foe of personal liberty. Well, the sooner the priesthood make the issue plain and unmistakable, the better it will be for freedom.

Besides those already named, I have met many friends at Wahoo. I like the place, and hope again to labor in this land of promise, for like its golden harvest fields are the beautiful hopes that come to the heart of the toiler amid such splendid companions.

While waiting for the train at Danville I read Watts's reply to Lambert, which is as good a reply as can be made to that wordy disputant. In fact, the "father" is completely demolished so far as ideas are concerned. Like the cuttlefish he defends himself only by muddling the subject. It is as difficult to find an idea in his metaphysics as to find a needle in a hay-mow. Mr. Watts had a double duty to perform—to discover some ideas in Lambert, and then reply. By a skillful use of Hamilton's metaphysics he was enabled to do the former, and by the application of common sense the latter. But it is much easier to answer Lambert than to discover anything worth answering. A more unmitigated blackguard never defended the church. That, probably, is the secret of his popularity. To make blackguardism assume the form of an argument is the only resort of priestcraft. Watts has done a good work. He has annihilated Lambert. There is not enough of him left for a grave. Like a vanishing goblin, only a smell of brimstone remains. That any decent Christian should have patronized Lambert's book shows to what straits theology is driven. The lion's skin is a poor apology, but what an ass is behind it!

SAMUEL P. PUTNAM.

CHRISTIAN MORALITY AND THE EIGHTH DEMAND.

The Eighth Demand of Liberalism, until a short time ago, read as follows:

"We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty."

At the recent Congress of the American Secular Union, upon motion of Mr. Charles Watts, the words "as such" were inserted after the word *morality*. Thus amended, he who runs may read that Freethinkers do not wish morality enforced upon them in the name of Christianity; simple and lawful morality in itself being sufficient.

But it is worth while to inquire what constitutes Christian morality *per se*, and whence Christians derive their code of ethics. Beyond doubt the reply will be that the foundation of all morality is the Bible; and for the sake of ascertaining just what Christian morality is, and whether the Eighth Demand as it stood prior to the last Congress was too sweeping, let us throw the light of the scriptures upon the subject.

Morality, as we understand it, is the practice of truthfulness in speech and honesty in trade; respect for the rights of life and property; virtue; peacefulness; charitableness; intellectual hospitality; justice, kindness, temperance, providence, decency of word and act.

How does the Bible stand upon these questions? Mr. Remsburg, in a pamphlet entitled "Bible Morals," treats the subject quite exhaustively under the head of "twenty crimes and vices sanctioned by scripture." Let us look at them.

Untruthfulness and dissimulation were practiced by St. Paul. "Being crafty," he says, "I caught you with guile." Further (Rom. iii, 7), "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Jesus Christ was uncharitable and deceptive enough to speak in parables, that those without the kingdom of God might not understand, "lest at any time they should be converted and their sins should be forgiven them." It is perfectly just to protest against all laws enforcing that kind of morality.

Dishonesty in trade is enjoined by the Mosaic law: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien" (Deut. xiv, 21). Does this precept of Christian morality account for the diseased meat found by the health inspectors in Chinatown? It certainly justifies our Christian and Jewish butchers in disposing of their bad beef to the alien Mongolian.

How many of the Biblical heroes would escape the penalty imposed for defrauding and stealing in any law-abiding community? Certainly Moses, and David, and Joshua would have been in the penitentary. The Bible is so full of tales of murder and carnage committed under the order of the alleged author of that book that this paper could contain but a "partial list of the dead and wounded." The patriarchs and prophets were destitute of the slightest respect for virtue or for the marriage relation. David stole another man's wife, and Abraham and Isaac were willing to sell theirs to make themselves safe. This is Christian morality, and the Eighth Demand protested against its indiscriminate enforcement by law.

The Bible teaches persecution for opinion's sake: "If there come any unto you, and bring not this doctrine, receive him not into your house;" "If any man preach any other gospel unto you than that ye have received, let him be accursed;" "I would they were even cut off which trouble you;" "If thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, entice thee secretly, saying, Let us go and serve other gods, then thou shalt surely kill him; thine hand shall be first to put him to death." If the Bible is Christian, this is Christian morality, and its enforcement is most appropriately objected to by the Eighth Demand.

At the command of the Bible a man may give his wife a bill of divorce, if he does not like her, and send her out of his house (Deut. xxiv, 1). The Lord himself took men's wives out of their homes for neighbors to ravish in sight of their husbands. The thirty-sixth verse of the seventh chapter of First Corinthians (revised version) permits a father to marry his daughter. Christians must either repudiate the scriptures or admit that incest is sanctioned by inspiration. If they accept the latter alternative, they of course cannot indorse the Eighth Demand.

It would, indeed, be difficult to mention a crime or vice for which justification by example or precept is not to be found in the Bible, and yet Christians profess to get their morality from the Bible. It is to be said to the credit of the same Christians that they are as a general thing much better than their sacred book commands them to be, and far more civilized than its inspired author. Nevertheless, when dealing with Christianity we must deal with its doctrine and ethics rather than with its individual believers; and therefore, in view of the atrocious character of Christian morality as set forth in its code, it is proper that we continue to demand that all laws looking to the enforcement of Christian morality shall be abrogated. The amendment merely blunts the edge of criticism from those who do not understand the significance and gravamen of the original demand.

THE PROSPECT FOR A SUNDAY LAW.

In a late number of the Overland Monthly, a writer on Sunday laws says that back of all the fanaticism on the subject there is a large body of intelligent citizens who honestly believe that the state should take this matter in hand and by law make the California Sunday like that of New England. The writer, whose name is Clarke, objects that it is not a proper subject for state interference. He points out that among the citizens of a state there must be a wide divergence of opinion about Sunday laws, hence he would not recommend the interference of the state, but would "leave the whole thing to be regulated by the cities and towns according to the sentiment prevailing at that particular locality," *i.e.*, to local option.

Such an arrangement as Mr. Clarke proposes would beyond doubt be more effective than state interference, but he forgets that higher than the rights of states and municipalities is the right of the individual to choose for himself how the first or any other day of the week shall be spent. If the majority in a state may not enforce their views upon a dissenting community, no more may a community force its views upon a dissenting member.

The laws of California touching the free exercise and enjoyment of religious profession are at present most admirable. They subject the citizen to the same restraint upon Sunday as upon other days, and no more. And there would be the same objection to local option in the matter that there is to state interference. For instance, local option in San Francisco, provided it passed in favor of Sunday restriction of trade and travel, would affect the liberties of some 330,000 persons, while a state law in Oregon, Colorado, any one of several states, would touch the interests of a much smaller number. Local option in New York city would be equal to a state law in California in the number of people reached by its provisions. There is the further evil about local option, that it places one citizen in opposition to his neighbor, and brings the quarrel nearer home. As a general thing, too, whether it is right or not, people have more respect for a state law than for the petty ordinances of local politicians. A state prohibitory law, for example, does not cause so much ill-feeling as local option, which makes a man's foes, if not they of his own household, at least those of the household next door to him.

Of all the recommendations that have been made touching Sunday laws, we have never seen one that would bear the test of scrutiny. These laws have their root in the desire of religious people to enforce their belief upon others and to compel a recognition of Sunday as a Sabbath. That California will some day have such a law we see no reason to doubt. There is organization and agitation in favor of it, and there is none against it. Of course public sentiment opposes Sunday laws, as it does the appropriation of public funds for the support of religious institutions; but public sentiment is too intangible a force to long prevail against a combination of pious zeal and corrupt politics. The people who want a free Sunday may one day wake up to the fact that vigilance is the price of it, but will that awakening come before the enemies of a free Sunday have entrenched themselves behind a bulwark of statutes almost impossible to repeal? That is the question.

THE FIRST RESPONSE.

Last week it was proposed that Liberals interested in the series of Liberal meetings to be held in San Francisco during January next for the purpose of organizing a California State Secular Union should indicate the amounts they wish to subscribe toward the expenses of hall rent, etc., which will somewhat exceed $100. Room is still open for pledges. The meetings will be held on all the Sunday evenings of the month, and on the 28th and 29th. This attempt will be a test of what we are able to do in California in the way of a State Organization.

The following prompt response from our soldier-friend, John Robinett, has been received:

To the Editors of Freethought:

I observed in your last issue that Mr. Putnam's hall rent for January will amount to $112, and I also feel that he should not be left to shoulder the burden alone. I subscribe $1.00 and if there are not in the Golden State 111 others willing to do likewise, I will add to that amount.

It seems the Secular Union did not receive my humble pledge of $5.00 toward the Campaign Fund, as it was not in the list published in the Truth Seeker. To what address should the cash be sent? [E. A. Stevens, 241 Washington Boulevard, Chicago, Ill.—ED.] I am more than anxious to see the good work advance with giant strides. I hope more of the wealthy Freethinkers will contribute to the cause. A few are doing noble work.

If the proposed trial between Freethought and Christianity should come off, I will make a great effort to be one of the audience.

With best wishes, JOHN ROBINETT.

Nipomo, Cal., Nov. 3, 1888.

THE Rev. Dr. Briggs, of Santa Clara, hit off Dr. Dowie, the faith healer, in good shape at the Methodist ministers' meeting last Monday. He took issue with Dowie on the proposition that all sickness is from sin and the devil, as also on the statement that the scriptures offer divine healing for all bodily ailments in

answer to the prayer of faith. Dr. Dowie, he said, had a diseased scalp, as evidenced by his baldness. If caused by sin, why was not prayer successful as a hair restorer?

BROTHER CLOW, of Hillsboro, Or., suggests in his letter to FREETHOUGHT this week that the approaching Underwood-Braden debate at Silverton be reported and published, and calls for subscriptions for that purpose. The suggestion is worthy of consideration. It may be depended upon that what Mr. Underwood will say on the occasion will be worth recording, and it is none of our concern what the character of Braden's utterances may be. The only obstacle in the way is the expense. An evening's debate of two hours' duration would make forty or fifty pages of a book, and one dollar per page would be a low estimate of the cost of printing a small edition. The length of the debate would decide the total expense, provided that both disputants could be induced to furnish the full text of their argument in manuscript. If reported by a stenographer, the charges would nearly equal the cost of printing. Condensed abstracts of the principal points made by each speaker might be furnished, and a three-nights' debate crowded into a book of one hundred pages at an expense, say, of $150 for an edition of one thousand copies. Its publication should follow the debate as closely as possible.

Such are a few practical suggestions as to the financial aspect of the proposition. We believe the book would be a paying investment.

THE pamphlet entitled "One Hundred and Forty-four Self-Contradictions of the Bible" is about the best missionary document extant. Believers who have never been accustomed to reasoning upon a proposition are able to perceive that two opposite statements regarding any occurrence are contradictory, and that while neither of them is necessarily true, one of them must be false. The Bible is full of these contradictory passages, and, placed in juxtaposition, they make the book a witness against itself, and set the Christian to quarreling with his own authority. We mail the pamphlet to any address for fifteen cents.

OBSERVATIONS.

Last year I was member of the board of inspectors of election in the twenty-somethingth election district of the third assembly district of the city of New York. The chairman of the board had a tailor shop next door to the polling-place, and did not like to neglect his business, so it fell upon myself, in the cases of several scores of candidates for registration, to administer the oath or affirmation. My remarks on these occasions were substantially to this effect: "You do solemnly affirm that you will fully and truly answer all such questions as shall be put to you touching your name, place of birth, place of residence, and your right to register and vote under the laws of this state." Some of the applicants observed that this constituted an affirmation, not an oath, and demanded the substitution of "swear" for "affirm," and kissed the kook. The policeman in attendance, who was a Roman Catholic, insisted that the board should require the swearer to remove his hat during the votive ceremony, and that the affirmant should do the same and in addition elevate his right hand. I declined to enforce these formalities, and the officer went off to headquarters for instructions. As he did not renew the subject upon his return, I infer that the people at headquarters gave him no comfort, and he contented himself with uncovering his own head during the administration of the prescribed oath. Some discussion occurred, in which, as a minority of one, I maintained that the oath had no business in politics, it being a religious ceremony. The man who swears, as I understand it, calls in the deity to witness to the veracity of his deposition, while the one who affirms simply takes a legal obligation to tell the truth.

I am reminded of these things by a dispatch which appeared in last Saturday's Chronicle, whereby I learn that my distinguished brother, the editor of the Truth Seeker, has had a victorious tussle with a board of enlightened inspectors. It appears that upon presenting himself for registration, the chairman of the board handed him the Bible and commenced the usual recitation of an oath. The applicant ignored the sacred volume and stated, respectfully, that he preferred to affirm. Thereupon the official demanded that he should raise his right hand toward heaven, and thereupon, also, the editor again demurred. He was then asked, "Do you believe in a God?" The dispatch says that to this query the editor replied that the inspector had no right to ask such a question, but I suspect that his answer was more emphatic than this general statement of the case would imply. The board with unanimity declined to register the recusant journalist.

From the decision of the board the editor appealed to the Supreme Court, as represented by Judge Barrett, for a mandamus compelling the inspectors to register him, and in opposition those gentlemen sent in their affidavits stating that he had refused to swear or to affirm in the usual manner. The judge was a righteous one. He said that the chairman of the board had no business to ask a man to uplift his hand; a citizen had been denied his legal rights, and the board must reconvene and register the applicant. In his written opinion Judge Barrett said: "Inspectors have no right to require a man to affirm with uplifted hand, nor was it within their province to demand the religious test. Indeed, their interrogations about the relator's belief in the existence of the deity was an impertinence to which no citizen, in the absence of any suspicion of untruthfulness, should be subjected."

I consider this case one worthy to be recorded in leaded type to the credit of our contemporary. The relator, as Mr. Barrett designates the elder brother of this writer, is a public educator. The inspectors are not to blame for their course. They didn't know any better. The Secular affairs of the state, generally, are so permeated by theology that it is no wonder they thought that some higher power than the statutes should be invoked by the sign of an uplifted hand. They knew that every public officer, including themselves, takes an oath upon being installed. Even the president of the United States so far recognizes the sacred character of the Bible as to swear upon it on inauguration day. They regard an affirmation as a mere conformance to the letter of the law, not its spirit, and look with suspicion upon a person who declines to take an oath. I learned this from two years' service on an election board. Therefore, as previously stated, the editor of the Truth Seeker is a public educator. It is as senseless to ask a man or woman to uplift the right hand as it would be to insist that the right foot should be placed on an equal elevation with the shoulder during the recital of an affirmation.

I came back to the office last Saturday evening to act as a given point for a big political procession to pass in a certain time. All the processions pass this office. The streets were lined with thousands of spectators. It wasn't an O'Donnell parade, but, for all that, at the head of it there was Dr. O'Donnell, standing up in a carriage drawn by four horses, tipping his hat and bowing and receiving the plaudits as though the whole thing were in his honor. I understand that a certain element in a man's charac-

ter popularly termed "gall" is necessary to complete success in this world. If this alone is necessary, O'Donnell is all right, although he wasn't elected mayor.

A feature in the parade reminded me that some months ago, on the way to Lake Chabot, back of Oakland, we passed a fruit-canning establishment, in the fields surrounding which were swarms of Chinamen gathering berries and fruit. The feature of the parade which recalled this fact was a big wagon bearing upon its transparent covering the words, "Protection for American Industries forever!" The canning establishment and the wagon bear the name of the same firm.

The procession was a great success numerically and longitudinally. In the course of the evening a bottle of ink was upset upon our desk, some type in one of Secretary Stevens's articles got pied, and a page of Mr. Putnam's manuscript blew out of the window overlooking California street. For once the printer followed copy, and the lost manuscript was recovered. These trifling incidents varied the monotony of witnessing a procession composed largely of persons who had on the night previously paraded in honor of the party opposed to the one under whose auspices they were then shouting vociferously. I do not wish by these remarks to reflect upon the management of either demonstration. We are one united people.

The presidential election resulted exactly as I expected it would. Since the opening of the campaign I have been convinced that one of the candidates would be elected, and now I see no reason to doubt the correctness of that surmise. If I could have known exactly which one, and had made the knowledge public, the country might have been saved from the throes of political excitement which convulsed it last Tuesday.

HISTORY OF THE WEEK.

The country seems to have gone for Harrison and Morton.——The Free Public Library has opened in its new quarters at the new City Hall.——The Japanese residents of San Francisco celebrated last Sunday the 36th birthday of the emperor of Japan.——Nearly all the whalers reported frozen into the Arctic sea have reached this port. The danger was less than the accounts stated, and two of the captains who went buggy-riding last Sunday and sustained severe injuries in a smash-up say that the sea it safer for mariner than the shore.——The discovery of a new comet, a small one, is reported from the Lick Observatory.——The Skookumchuck river threatens property at Centralia, W. T.——Great preparations are being made for the Moody revival campaign, to commence January 6th. A Bible training class meets every Tuesday evening, conducted by several of the city pastors, training workers for efficient labor among the inquirers; and a large choir is being organized and drilled.

The president has appointed Nov. 29 as a day of thanksgiving and prayer.——About twenty men were killed by an explosion in a coal mine near Lock Haven, Pa., on the night of Nov. 3.——Canadians favor the abdication of Queen Victoria in favor of the Prince of Wales. They say her majesty is in her dotage and an encumbrance to the throne.——The New York Herald claims that Dr. McGlynn threw the vote of the Anti-Poverty Society in favor of General Harrison, expecting in return the mission to Italy. Dr. McGlynn desires to be in a position to rebuke his ecclesiastical superiors.——A Chicago girl named Mary Cunningham married four years ago at the age of 15 to escape a convent. She has never lived with her husband and is now suing for a divorce.——Mrs. Cynthia Leonard was candidate for mayor of New York, but the inspectors refused to register her as a voter.——The Anarchists of Chicago will commemorate on Nov. 11 the anniversary of the hanging of their comrades. They will not parade, but will hold a "festival of sorrow." Poems will be read, songs sung and a drama, "The Unjust Sentence," in which all principal actors in the Haymarket tragedy and its consequences will have parts, will be enacted.——The expert appointed by the court to examine the Keely motor to determine whether or not it is a fraud, has reported that the generator shown him by Keely was a stationary structure, dependent upon the manipulation of an operator, and could by no possibility be made self-operating.——Alice D. Stockton, the candidate of the Equal Rights party for governor of Massachusetts, is only 26 years old.

A coolness has arisen between the Vatican and Germany on account of the pope's refusal to comply with Count Herbert Bismarck's request that he should use his influence in behalf of government candidates for the Landtag.——Cardinal Newman, of London, who has been sick, is out of danger.——The London journal, Vanity Fair, says, speaking of the betrayal of Lord Sackville West: "It is a mistake to send a gentleman to represent England in Washington."——The German paper, the Tagblatt, defies the emperor thus: "We shall continue to render unto the emperor the things that are the emperor's, and unto the free constitution what belongs to it."——The Catholics of Australia and India have presented the pope with a million dollars.——A prominent bookseller of London, has been tried for publishing the works of M. Zola, which were held by the courts to be improper literature, and fined £100.——In an accident near St. Petersburgh, Russia, last week, to a train containing the imperial family and suite, twenty-one attendants were killed and thirty-seven seriously wounded. The czar was uninjured.

OCEAN LIFE.

A PARODY.

How nice to watch the dolphins play
  About the vessel's plunging prow;
  To see the whales come up and "blow,"
And watch the flying fish astray,
The trembling porpoises' array,
  As these sea-hogs roll in the flow—
  What comfort in the proofs they show
Of wisdom perfect, love *au fait!*

. . . . . .

Why is it, when we mortals wish
  To worship the all-ruling God,
  Who made the earth and "land of Nod"
From nothing; in a monstrous dish—
Why is it that the devil-fish
  Will eat the suckling cod?

—SI SLOKUM.

AMONG THE WORKERS.

S. P. Putnam will lecture at the following places returning from the East:

M'nt'n Home	Idaho,	Nov.	2	Pasco	W.T.	"	22–23
Boise City	"	"	3–4	Portland	Or.,	"	25–26
Emmetts	"	"	5–6	Vancouver	W.T.,	"	27–28
Pendleton	Or.,	"	8–9	No. Yamhill	Or.,	"	29–30
Walla Walla	W. T.,	"	10–11	Scappoose	"	Dec.	2
Spokane Falls	"	"	14–16	P'rt Townsend	W.T.,	"	4–6
Davenport	W. T.,	Nov.	17–19	Snohomish	"	"	10
Sprague	"	"	20–21	Stella	"	"	15–16
				Silverton,	Or.,	"	22–23

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

W. F. JAMIESON will commence his winter lecture campaign Nov. 15, speaking in Nebraska, Iowa, Missouri, and Kansas. He will receive subscriptions for FREETHOUGHT. Address him at Monte Vista, Col.

PROF. D. G. CROW will fill engagements to lecture at points between St. Louis, Mo., and Denver, Col. Terms on application. Secularism, Science, and Religion are general terms covering the subjects of his lectures. State time and give particulars. Address him at Hiawatha, Kan., until further notice.

CHARLES WATTS intends making a lecture tour through Kansas, Colorado, and Utah next January and February. Friends on those routes desiring lectures at that time from Mr. Watts should write him at once, as he is now filling up his list of engagements. Address him direct, 282 Sumach street, Toronto, Ont., Canada.

THE AMERICAN SECULAR UNION.

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O T Davies, Brighton.....	10	L and K Parker, Anaheim..	2
Ranford Worthing, San Diego	10	Bidwell & Son, San Diego..	3
W F Freeman, Stockton.....	10	John McGlashan, Ukiah	2
R F Grigsby, Calistoga.....	10	C Severance, Los Angeles ..	2
Philip Cowen, Petaluma....	5	L W Gallup, Westminster....	1
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Wm Redfield " ..	5	Wm Lindsy, Ottumwa.....	1
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NOTES FROM THE SECRETARY.

After the incidents and labors which the Pittsburgh Congress necessarily entailed, it was something of a relief to find myself journeying toward the city of "Brotherly Love," to pay my respects to President Westbrook, and to perfect our plans for the future. The doctor was not at home on my arrival at Philadelphia, so I passed on to New York, anxious to meet ex-Treasurer Eckhard, and very much regretted his being so suddenly called out of town after my arrival, so that my visit to the metropolis was of comparatively little avail, though full of pleasant memories.

Next morning I greeted the Truth Seeker people and occupied the sanctum with the jovial "Gene" for several hours, and tried to unravel the mysterious hieroglyphics on the various pieces of paper which comprised the much-to-be-corrected pledges or "Roll of Honor." If there are any further errors, please put them down to the umpire, or the first base.

Thursday evening our late president and Eugene Macdonald and the secretary were charmingly entertained by the lovely Lares and Penates, the only divinities of Colonel Ingersoll's household—his fascinating daughters, of whose grace, beauty, and accomplishments so much has been written, which falls so short of the reality, that it would be a hopeless task for me to attempt it. Both these young ladies showed an unusual degree of interest in FREETHOUGHT, which they apparently read with avidity,

But here comes the beaming countenance of the intellectual luminary of the nineteenth century—the central sun around whom all the greatest of our day can only hope to become feeble satellites; whose grouping of words with the force of logic forms a new era in English literature, and whose imitators will be legion for centuries; who takes the harp of humanity and plays a symphony which touches a tender chord throughout the civilized world, and, spell-bound, the world eagerly listens; whose logic, like diamond-pointed drills, is rending the "Rock of Ages." Before the thunderbolts of this modern Vulcan all orthodoxy trembles.

We are all warmly welcomed and soon enjoying the colonel's sparkling conversation on the candidates, Chicago, and the tariff, while he almost involuntarily perpetrates *bon mots* with the spon-

taneity with which corks fly from champagne bottles. We also had the pleasure of meeting Captain and Mrs. Baker, and Col. Tom Ochiltree, the brilliant Texan congressman.

Friday evening found us at the Manhattan Liberal Club, the Mecca of Liberalism in the East, which the "man with a badge-pin" has made famous by his reports, which were enjoyed by those a thousand miles away with possibly more relish than the participants. Here we met the Drs. Foote—ever to the fore in freedom; our scientific sage, T. B. Wakeman; that thorn in the side of St. Anthony, E. W. Chamberlain; the redoubtable Captain Clark, and Mr. Oppenheimer.

Mr. Putnam was the lecturer of the evening, receiving a hearty welcome from his old-time associates, and giving them a rousing discourse on the "Reign of the People." Cynthia Leonard, Dr. Gunn, T. B. Wakeman, Belva Lockwood—the presidential candidate—and yours truly, took part in the free-for-all discussion which followed, and, if not instructive, the remarks were so widely divergent that it was at least entertaining.

T. B. Wakeman called the club's attention to a practical case of persecution, where St. Anthony was trying to reign over the people, and Dr. Kinget, a member of the club, in particular, and called for some one, not a lawyer, to go Dr. Kinget's bail in the sum of $500. Mr. Thomas Monaghan—an enthusiastic Liberal of means—promptly volunteered, and the preliminaries were soon settled for the defense.

At the invitation of Dr. Foote, Saturday afternoon found Mr. Putnam and the writer whirling over the New Haven railway, through charming suburban towns, to Larchmont Manor, the doctor's summer Elysium. Larchmont Manor is seventeen miles from the city, situated on the mainland side of Long Island sound, and is the Eden of the Eastern capitol, owned by a wealthy corporation who exclude stores and allow nothing but handsome residences to be built. From the depot a street railway curves around its broad acres, giving an enchanting view of dell and dale, of sylvan English-like lawns, of wood and copse, of pleasant cottages whose architecture is, as usual, intermixed with the beautiful and the grotesque.

We alight to inspect a new mansion Dr. Foote is erecting which will cost many thousands, and pass on to his home, overlooking the sound. Sitting on his ample veranda we view the sun's declining rays reflected upon the waters, while the golden-tinged October foliage marks a strong contrast with the moss-covered fire-rocks at our feet which tell if the convulsive throbs through which our planet has passed. It is a scene that will live in our memory as long as life lasts.

R. B. WESTBROOK, LL.D.

Tall, well proportioned, of *distingue* appearance, gray locks covering like a plume a massive, well-poised head, affording ample proof why Dr. Westbrook left that "pent up" Presbyterian ministry; his blue-gray eyes are keen, kindly, and penetrating, and a clean-shaven face reveals a firm, though pleasant mouth, and a chin denoting energy and decision. In form and feature Dr. Westbrook betokens mental vigor, physical energy, and great nervous activity, and while his appearance is that of the student and scholar, he also possesses the carriage of a soldier.

R. B. Westbrook, D.D., LL.D., was born in Pike county, Pa., in 1820, and his family are noted as pioneers of freedom, his ancestors having fled from Holland in 1620 for the sake of religious liberty, and settled on the manor lands of the patroon Van Rensselaer.

R. B. Westbrook's early educational advantages were limited to the common district school and the old Delaware academy, and he was expected to make himself generally useful about the farm, the barn, and the wood-pile. He taught a common district school and "boarded around" before he was seventeen, and soon after taught in the Delaware and Milford academies. He turned his attention to theology and was admitted to the New Jersey Conference of the Methodist Episcopal church. In 1852, he withdrew from that denomination and joined the Presbyterian church, with the full consent and commendation of his former associates. While pastor of the Presbyterian church of Burlington, N. J., in 1853, Princeton College conferred upon him the degree of A.M. In 1854 R. B. Westbrook was appointed secretary of the American Sunday-school Union, a post he held for seven years.

When Dr. Westbrook retired from that important trust he entered the law department of the New York City University, and received in due course the degree of LL.B. Pressing ahead of his class he was, before graduation in 1863, admitted (after a rigid examination of several hours under the judges of the supreme court) to the New York bar, and in 1869 was admitted as attorney and counselor in the supreme court of the United States at Washington, D. C., although his practice was chiefly in the supreme court of New York.

In 1864 Dr. Westbrook was suspended by his presbytery for "abandoning the ministry and engaging in a secular profession," since which time he has maintained a position of ecclesiastical independence.

In 1870 Dr. Westbrook published a work on "Marriage and Divorce;" in 1882 another on "The Bible: Whence and What?" and four years ago, a third on "Man: Whence and Whither?" His books, published by Lippincott, have been very favorably noticed by the press generally and extensively circulated, and are able defenses of the essential principles of morality while dissenting from prevalent theological dogmas. The Wagner Free Institute of Science conferred on Dr. Westbrook the honorary degree of LL.D., and the noble founder, before his death, insisted upon his becoming its treasurer and trustee.

Dr. Westbrook is best known to the Liberals of America for his gallant fight, single-handed and alone, against the violation of the will of Stephen Girard by the trustees of the institution bearing his name, having given a series of lectures in the City Institute of Philadelphia on that topic, paying all the expenses, and, more recently, published a work entitled, "Girard's Will and Girard College Theology," which is the clearest exposition of the whole subject ever given.

That Dr. Westbrook steps out from a high social position, which his wealth and talents assure him, to attack this gigantic injustice is a source of annoyance and wonderment to his conservative associates, but is the grandest indication that he, in common with the Westbrook family, possesses a love of liberty and firmly resists all tyranny. With Dr. Westbrook this whole fight is purely a matter of conscience, he believing that the daily violation of the will of the founder of Girard College is not adapted to promote that for which this noble charity was founded —"the purest principles of morality."

Possessing executive experience, splendid ability, intellectual and physical vigor, Dr. R. B. Westbrook seems in every particular pre-eminently adapted to meet the requirements of the Congress, and, as our standard-bearer, make a splendid record this year for Secularization of the state. E. A. Stevens.

THE ENEMIES OF THE REPUBLIC.

With the permission of the editors I would like to express some free thoughts on our public unsectarian schools and the Roman Catholic church.

It is frequently said by some of our political aspirants, who are desirous of gaining political influence in order to secure some fat office, that the public school system is a settled institution, and that the American people will take care of our schools throughout the different states.

While I, as a citizen of this republic, have as much confidence as any one in the strong common sense and patriotism of the loyal masses of our people, I at the same time know that a certain political church is seeking to destroy not only our free public school system, but also all our free and liberal institutions throughout the American Union.

Priestcraft, whether it goes under the name of Protestantism or Catholicism, is about the same, and is antagonistic to all institutions that have not its sanction. While Protestantism is divided into a number of sects, with no general or supposed infallible head, it is powerless, to a great extent, of doing any great and terrible evil. But this is not the case with the papal hierarchy of Rome. This institution is a grand and perfect organization for evil. Catholics have an infallible head at the Vatican at Rome.

They are organized in companies, regiments, brigades, divisions, and grand army crops throughout the world. There is no military body in Europe or America so perfect in organization and discipline as the Roman Catholic church to-day. The Catholic openly proclaims "that the present pope of Rome is Christ's vicar-general, and is the true and only head of the Catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing, given to his holiness by the savior, Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore to the utmost of my power, I shall and will defend this doctrine, and all his holiness's rights and customs, against all usurpers of the heretical authority whatsoever" (Extract from Jesuits' Oath). He further swears to destroy all governments not in subjection and ruled over by the pope.

All past history teaches us that Catholicism is opposed to all free education and the enlightenment of the masses; that home rule in Ireland means Rome rule; that all papal Catholics as a class are both superstitious and ignorant, and incapable of making good citizens so long as they are under the rule of the pope and his priests. And no Roman Catholic, either native or foreign born, should ever be allowed to become a voter and a citizen until he first disavows allegiance to the pope of Rome, a foreign potentate, who has sworn to destroy all governments not subservient to and ruled over by him and his cohorts.

Statistics show that the Irish Catholics fill our almshouses, poorhouses, jails, and states prisons; that 66 per cent of our criminals are Irish Catholics; that the pope's Irish robbed and plundered New York under the boss rule of Tweed, and when the taxpayers complained Tweed used to say, "What are you (the people) going to do about it?" that the bulk of New York boodle aldermen, thieves, cut-throats, and evildoers of all kinds are Roman Catholics, and that the papal Irish are the only enemies we have in this country who desire to destroy our free public school system.

No one understands better than the Roman Catholics the importance of controlling the education of the young as a means of strengthening their church, whether by keeping those whose parents profess to be Catholics or by making converts. Hence their denunciation of the public schools as "Godless," and their claim for a part of the school funds for separate education. What they mean by "Godless schools," however, is not so much the schools in which no religion is taught, as those in which the Catholic religion is not taught.

An Eastern journal says: "Many liberal-minded Catholics send their children to the public schools because they are free, and education in them is more rapid, practical, and thorough than in Catholic schools, but they do so at the risk of incurring the displeasure of their priest. They are often severely lectured, both in the pulpit and privately, for venturing to send their children to the public schools, and in many instances parents have been compelled by their priests to withdraw children from these schools. It should be remembered, too, that the Catholic clergy act in all such important matters upon established principles and rules of the church, and under the direction of their superiors. If they appear to yield under the pressure of circumstances any of their claims it is only for a time, for although the church has the habit of modifying its course of policy to suit different conditions of society, it never abandons any of its dogmas or its claims to infallibility." J. G.

"THE REIGN OF THE PEOPLE."

From the Denver Republican.

The followers of Robert G. Ingersoll and others interested in the liberal discussion of religious topics gathered at the Tabor Opera-house last evening, to listen to the able apostle of Freethought, Mr. S. P. Putnam.

Mr. Putnam when introduced by the chairman, Mr. F. W. Hankey, announced as his subject "The Reign of the People." He commenced his lecture with a clear exposition of the belief of his sect in regard to the principles which should govern human action. Drawing a striking picture of what he considered the religious errors of the day, he contrasted the present lamentable state of affairs with the millennium-like condition that might be expected when the Ingersoll regime should be inaugurated. In incisive language he touched upon the social and other evils with which mankind is confronted, and handled them in a masterly fashion from the standpoint of morality and reason.

Mr. Putnam is a fluent speaker, and his interesting lecture was listened to by the fair-sized audience with apparent appreciation.

The Whichness of the Which.

To the Editors of Freethought:

In the Truth Seeker of Oct. 6, the ex-Rev. Reynolds has shown himself badly hurt, and all because of an innocent-looking article of mine, published in the same paper two weeks previously, entitled, "Why not Print Both Sides?" which Eugene did, and I hope always will. In my letter I labored to soothe the perturbed spirit of my ex-reverend brother for using maledictions and billingsgate. I hated to see him sink himself to a level with the generality of Christian controversialists. But I see it is "love's labor lost." He turns upon me, who sought to do him good, and calls me bad names, acts just like a would-be prominent and voluminously indorsed Christian—uses the same terms. In my article I thought I employed not one word which was not urbane. Several times I kindly call him "brother." He returns my fraternal greeting thus: "Jamieson debating with Braden has had its contaminating influence. The odor of the skunk has permeated him." Is this the refinement he has brought with him from Christianity into Liberalism? Had he forgotten, too, that he offered to "contaminate?" As Artemus Ward used to say, "It's amoozin." He charges me with having a "mean, mercenary spirit." Oh, well, this ex-reverend friend denounced coast Liberals as he has me, reported by FREETHOUGHT, page 263, bitterly complaining of "the annoyance of having to contend with the little miserable meanness of some illiberals." How naturally he murmurs the same strain when I gently reprove him, through the Truth Seeker, for his coarse, Christian expressions, which I do not think will shed lustre on the Freethought cause.

Why it is that, no matter how pleasantly I debate with preachers and ex-preachers, I manage to arouse their Christian wrath, I cannot understand. They write as if they could boil me, and I all the time wondering what I have done to stir such a storm! Old mariners tell me that petroleum oil is good to smooth the waters. So I send you this. It is dreadful to think that our brother will go through life feeling this way toward Pacifics and Coloradians. Of the Liberals of Los Angeles he said, "with very few exceptions they have lost all sense of common honesty; have no respect for their word, and regard no agreement made by them as binding unless exclusively to their interest." To one bent on making a "real sacrifice for the cause of truth," there was his chance. He arrives in Santa Ana and publishes to the world that among the Liberals there he discovers an "adipose excrescence," and "poor drones, and would-be Liberals who lack the courage of their convictions, and who injure any cause to which they attach themselves." Thus he roams and foams. Let no one imagine for a moment that the fault is with Brother Reynolds, although he is much in the same condition as the man who stood out against his eleven fellow-jurymen: He "never saw eleven such obstinate men in his life."

Freethinkers condemn the Christian for his coarse personalities. How about the Freethinker who employs as copiously as the Christian such terms as "mendacious fraud," "bombastic fraud," "mercenary and nefarious," "low bully," and so on? Can Freethinkers consistently commend the Freethinker and condemn the Christian for the self-same violation of the rules of courtesy and good breeding?

Brother Reynolds strongly intimates that I do not think he was "honest" in offering to debate with Braden. I have carefully re-read my article in the Truth Seeker, and admit it does look as if I did not have an exuberance of confidence. But that is easily explained. He says my "contact with Braden has so demoralized and corrupted" me! As I have not seen Braden in seven years, it will be readily understood that his influence is strong and lasting. What would have been the consequences if Reynolds and Braden had collided?

The tenor of my article, which has lashed Brother Reynolds into fury, is this: "How such expressions can help the cause of him who uses them, is hard to discern—I mean a good cause, full of humanitarianism and Liberalism. Their use by Christians may not hurt Christianity, but it

appears to me when employed by a reformer they injure manhood, true dignity, and self-respect." I said so then, and say so now. The brother then unwittingly proved that I am right by slinging a string of seven scurrilous parapraphs at me, but not a single attempt to answer "Why not print both sides?" He has brought the church style with him into Liberalism. FREETHOUGHT (June 2) said, "Business is business, and of course, being in the lecture business himself, he cannot be expected to take an interest in the success of any other lecturer or in a paper like FREETHOUGHT, which has a lecturer connected with it." I would rather be "mercenary" as he charges; but I can say this: I have always taken pleasure in extending to my brother and sister lecturers any help that would conduce to their success and for the benefit of our cause.

When he does one-tenth as much for the Freethought cause *in giving* as I have, I will value his attempts to lecture me, and when he recklessly declares that I would not "advocate or defend any cause only for the money," notwithstanding I refused $1,300 five years ago to advocate or defend a local political move, which the mass of the people in the county believed to be a good one, but which I could not indorse, it shows just how little he knows of the writer.

After twenty-nine years of lecture life, I feel fully justified in asking pay for lectures and debates. Show me the lecturer who does not require pay! I am generously compensated by Liberals for my lectures and debates, as a rule. They are common sense people who do not expect me to travel and lecture without paying me for my time. W. F. JAMIESON.

Monte Vista, Col.

Those Evil Advertisements.

To the Editors of Freethought:

I read in one of the issues of your paper that one of your subscribers wants his paper stopped because you had a certain advertisement. Now that you have taken it out I hope he will renew. I do not want to find fault with the way you run your paper, but I did not like to see the advertisement. I hope you will be able to run the paper without having to take more of its kind. I will say to those that do not like to see it, Do the same as I propose doing. I will agree to pay the sum of twenty-five cents per month for one year to help to pay for the space of the advertisement. Inclosed find postal note; one dollar on the balance of my year's subscription; fifty cents for "Ireland and the Pope," and one dollar towards the advertisement for four months. Yours truly,

Puyallup, Wash. A. N. MILLER.

Shall It Be Published?

To the Freethinkers of the Coast:

I am informed by R. D. Allen, secretary of the Silverton Secular Union, of Silverton, Or., that the organization has at last effected a settlement in regard to the Braden-Underwood debate, which will take place in November, commencing the 21st. I suggest that Freethinkers contribute enough to have the debate reported and published verbatim. The Silverton Secular Union has gone to considerable expense to arrange the debate and I think that we Liberals not connected with that organization should contribute enough to have the debate reported. I would like the debate published, for the following reasons, which I hope you will all agree, with me, are good:

1. If the debate is published in book form it will find its way into thousands of homes of Christians who cannot attend the debate, but who will read. Thus the facts of Liberalism, and at the same time the weakness of Christianity, will be made apparent to thoughtful Christians and benefit our cause.

2. It will be an able array of arguments to put in the hands of the rank and file of Freethought, as Mr. Underwood is an able debater and never states a position that he cannot prove by facts.

3. It will be a stumbling block in the way of Braden and his class in the future.

4. It will prevent the Christian misrepresentations and falsehoods which always follow a debate that is not reported. No matter how badly Braden may get scored or beaten, the country will be filled with misrepresentations. Words will be put into the mouth of Underwood that he never would say. Every pulpit in the country will resound with applause of Braden; how Braden said this and did that, and the mass of the people will be in actual ignorance of the true facts. Newspaper reports would be against us and we Liberals would be powerless to refute their statements.

By all means, let us have the debate reported. I will contribute $5 and will buy fifty copies of the published debate to distribute. Now, fellow-Freethinkers, let every one who would like to help the cause respond. Communicate with or send contributions to the editors of FREETHOUGHT, San Francisco, Cal.; to R. D. Allen, secretary Silverton Secular Union, Silverton, Or.; or to my address. Let us respond promptly.

Hillsboro, Or. W. C. CLOW.

CHARLES WATTS ON THE CHRISTIAN "CHAMPION."

Without exception he [Braden] is the meanest and most contemptible and uncultivated specimen of a human being we ever met upon a public platform. No Liberal debater need heed the charge of "controversial cowardice" while he is ready to meet any, or all, opponents save one, and that one, let it be remembered, is acknowledged by Christians to be a "moral scavenger." We know that there are many honest, honorable, truthful, and decent men on the Christian side, and these we are always ready to meet in debate. Clark Braden is not one of them, and personally we refuse to again being a party to one of the greatest frauds that were ever associated with public platform controversy. —Secular Thought.

UNDER date of November 2, Mr. F. S. Matteson, of Aumsville, Or., writes: "The Underwood-Braden debate, at Silverton, is likely to default through failure of the Christian Committee to come to terms. In the mean time the "champion" is knocking around the country, speaking in little hamlets and country schoolhouses, on Prohibition and free trade; and abusing Infidels generally. Anything for a square meal and a bed. When he has "exhausted his resources" around here, his next lay may be to 'champion,' 'the set of propositions that a defender of Christianity offers to support,' in San Francisco. Being 'the greatest living defender' of Christianity, it would appear to be only according to the eternal fitness of things that he should be employed."

"LEWIS THE LIGHT," the lunatic who imagines he has a mission to save the world, has sued Talmage's deacons for ejecting him from the Brooklyn Tabernrcle, placing the damages at $10,000. That is not the method pursued by Lewis the Light's great Galilean prototype. He would have cleaned out the house with a rawhide.

A Marked Improvement Suggested.

"I will now proceed to dilate upon this text," said the minister as he polished his glasses with a most harassing air of deliberation.

"I wish he'd remodel his remark," said Jim Saywell, to his wife.

"In what way?"

"Make it die early instead of di-late."—Merchant Traveler.

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Second Reporter—"That's queer. I can never get a decent report into the paper, never any room; have to boil everything down to the smallest possible space. What line of work are you in?" "I'm the base-ball man. What's your department?" "I'm on the religious racket."—Philadelphia Record.

A CLERGYMAN having forgotten his notes one Sunday, apologized to his congregation, saying that he would have to depend upon the Lord that morning for what he might say, but in the afternoon he would come better prepared

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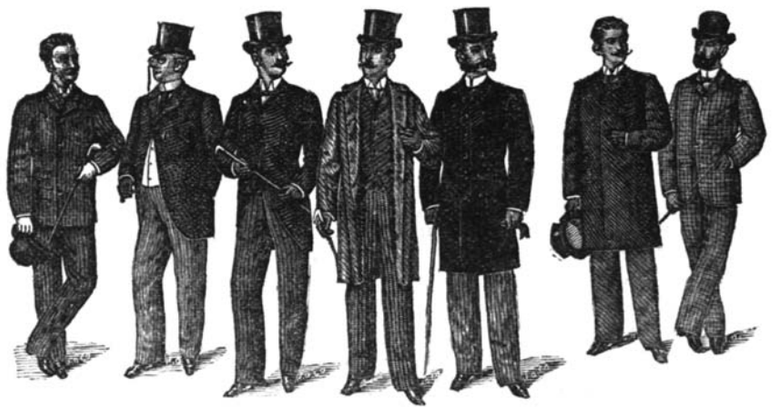

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SAN FRANCISCO, - - - NOVEMBER 17, 1888

THERE is much to be said in favor of the Home Journal's opinion on the school controversy, to wit, "A Catholic has no more business to be placed upon the school board than the sworn foe to a prisoner has to be empaneled upon the jury which is to try him."

THE pope announces that he is satisfied with the result of the recent election held in the United States, and the San Francisco Chronicle is frank enough to say that "had the election gone the other way the Vatican would have expressed exactly the same sentiment, merely substituting Cleveland's name for Harrison's." Just so; a candidate whom the pope and his church did not approve of would not have been elected.

A READER has called our attention to the coroner's report for the city and county of San Francisco for 1886–7. The document states that out of 72 persons who committed suicide during the time covered by the report, 62 were Christians, 8 pagans, 1 Jew, and 1 Infidel. To show how forbearing we can be, we will refrain from calling attention to the Christian's claim that only Infidels commit self-destruction. The figures speak for themselves.

GOVERNOR WATERMAN'S Thanksgiving proclamation calls upon the people of California to "humbly testify their appreciation of the untold blessings which the Almighty has vouchsafed them during the preceding year." Perhaps it is unnecessary for people to be told of the blessings they have received before they can intelligently "testify" their appreciation of them, but what is the matter with the past year? Has it not brought as many blessings as the "preceding?"

THE Christian Leader expresses the conviction that "we have much less to fear from the Catholics as the enemies of the public schools than from the blatherskite assailants of the Catholics." If the Leader were not a Protestant journal we should infer that this remark had reference to the Methodist ministers, whom the Catholic Monitor denounces with weekly regularity as blatherskites. But of course we know better. None but Freethinkers are blatherskites from a Protestant point of view, and Atheists alone are "blatant."

THE literary editor of the San Francisco Star, in laying out a "course of reading," mentions "Religion—*i.e.*, God, his dealings with man, man's relations and duties to him." A man once thrust his finger into a bucket of water, withdrew it, and then endeavored to define his duties and relations toward the hole. After a vast amount of cogitation he discovered that the hole existed only in his imagination. Many persons who have agitated the gray matter of their brain over their relations and duties toward a supposed God, have at length made a similar discovery as to the object of their study.

J. D. SHAW, editor of the Independent Pulpit, has recently returned to his home in Waco, Texas, after a ten days' lecture trip through that state. Speaking of the reception he met with, Mr. Shaw says: "The Christians behaved themselves well as a rule. We heard of some sneaking opposition; but they had precaution enough to let us alone, taking but little interest in our salvation. The conviction is, somehow, growing upon us, that they would much rather see us damned than saved anyhow. There are many honorable exceptions to this rule, we know, and we take some pleasure in conceding the fact. At Goldthwaite we found one of these, a lawyer. He sought us at our hotel and, with the fear of God before his eyes, endeavored to dissuade us from so 'wicked' a course as that of opposing the Christian religion. He labored under the temporary embarrassment of being most gloriously drunk, but for which he might have done the Lord better service than he did."

NEWS AND NOTES.

If anywhere there are golden days it is in Colorado. It is like dreamland, so wonderfully lovely is the bright, picturesque world which we behold. The mountains ray with dazzling hue, and glittering summits melt like waves along the glowing horizon. The broad plains seem like a palace floor, measureless and jeweled, where harvest pennons hang in lustrous folds. The beautiful city of Denver shines like a queen amid this autumn scene. Six thousand feet above the level of the sea, she overlooks a mighty land. Towering above are the everlasting hills, every rugged peak softened into sapphire glory as from the sunny sky a sea of splendor falls in entrancing radiance. Such a day, perfect and exhilarating, was Sunday, October 28, when every breath of the delicious atmosphere was like a drink of wine from the cup of the gods. It seemed to penetrate every fibre of one's being like flowing music. Friend Webber and myself, over the shining streets, more brilliant than streets of gold, adorned with elegant dwellings, lawns, and gardens, enjoyed as luxurious a journey as could be had anywhere on the face of the globe. Denver, amidst the blue hills and snowy summits, and sweeping her sceptre over the limitless plains, waves our flag upon its battlement, and our comrades here, catching inspiration, I believe, from the crystalline skies where nature's fairest face is beaming, do lift our flag

over the orthodox steeples, and the stars are above the cross. The audience at the Opera House was ardent and sympathetic, and its greeting was like the voice of ringing hope upon the pathway of toil.

Fred'k W. Hankey introduced me with a brief and eloquent address. He is a prominent attorney of Denver, and brings to legal acumen the graces of literature. He has written a critique of the Ingersoll-Gladstone controversy which is quite admirable in thought and language. I think he gives Christianity too much the benefit of the doubt. He admits, however, that the popular religion has no particle of standing room in the court of reason. When Christians admit the same there will be an end of all controversy.

The attitude of Mr. Hankey it that of many cultivated minds of to-day, namely, that Christianity is so entirely remanded from reason to faith that it is a waste of time to controvert its claims. Having no evidence, it cannot be destroyed by a denial of evidence. This attitude would be wise and just if Christianity were a gentle belief indulged in simply for one's own happiness, but being a cruel and intolerant belief, impatient of opposition, the battle against it must go on, for the battle is not simply for truth, but for liberty. The fundamental question is one of rights and not belief.

Our Denver friends, of course, don't always have the golden sunshine, and the way of Freethought is not without its ruggedness and difficulty. Many do not see the vast importance of the issue. They do not realize that it is justice against injustice, freedom against slavery. The earnest enthusiast, therefore, does not find the multitude by his side. However, the combat must go on, be there few or be there many in the ranks.

I was pleased to make acquaintance with Frank Stuart, editor of the Arbitrator, a Liberal reform journal, which is doing splendid work and should have the support of Freethinkers, for it opens its columns boldly to the discussion of the church in politics and history. Mr. Shed's opponent has evidently had enough of the facts and figures, and his gun's are silenced. Mr. Shed's "Roman Rule and Ruin" will appear in the columns of FREETHOUGHT. This dark and terrific side of religion and the church must not be overlooked. The amazing assumption of Cardinal Manning, and the blind belief of millions in the holiness of Rome, can only be met by the blazonry of its cruelties, crimes, impurities, and filth. The truth must be told even if it is not pleasant reading.

Mr. Stuart is the author of a pamphlet entitled, "Natural Rights, Natural Liberty, and Natural Law," and it is among the best expositions of these subjects I have seen. It declares the foundation principles of the Nine Demands, for if man has no natural rights then there are no demands. There is only a question of privilege. Mr. Stuart goes to the bottom of the matter, and his essay is a valuable contribution to Freethought literature.

I have had a bright and cheering time at Denver, even if the "majority vote" is on the other side. Brave hearts and burning convictions are with us, and these will make the golden to-morrow.

A long pull over the mountains, and a ride of thirty hours, brings me to Ogden. On the way I meet Comrade Ackley, of the U. P. R. R., overflowing with Freethought and free trade. He keeps things lively, and my journey did not seem so long as it would without his genial companionship. At Echo I had just time for a handshake with Fred Hirst and C. B. Reynolds. Reynolds has been doing some hard work in Utah, and is now striking Eastward. At Ogden, John A. Jost, poet and philospher, halts not in good service. Ogden has about as many ups and downs for Freethought as any place along my route. I was disappointed in regard to hall, and there was no lecture on Tuesday evening. On Wednesday it began to rain, and by evening it was pouring down a steady stream. There was not a large number out, but a better audience I could not find. It was generous and appreciative, and I "bate no jot of heart or hope" for Ogden. Some day our banners will greet the sun of triumph. There is a kind of a contest between Ogden and Salt Lake City, as to which will yet be the metropolis of Utah. Ogden is advancing rapidly, and as a railroad and manufacturing point has few equals, and Salt Lake City will have a rival worthy of its prowess, and it cannot afford to loiter by the way.

The morning after the lecture was all that heart could wish in the way of splendor. The train sped alongside the bright waters and the purple hills. The sky, decorated with innumerable fleecy clouds, glistening over and among the distant peaks, made gorgeous pictures in the boundless dome. On we went, climbing the vast table-lands, rushing around the gleaming curves into the wide Cache Valley, upon whose bosom a dozen villages can be seen at a glance where the saints do dwell; but, alas! the sinners, also, are coming in and Zion is troubled. Not the earth itself, however, which here gives forth its wealth of fruit. On we speed, where the hills of Idaho press their foreheads against the sky. The sunset views are varied and wonderful in ever-changing radiance. The snow-capped hills appear like silver castles, and beyond, the masses of gold shape themselves to majestic halls and pillars. The stars begin to twinkle in the luminous dark, and one by one shine over the splendid ruins of the day that, like a shattered goblet, spills its effluence upon the barren peaks. We seem to be plunging into the great palace of the night, as the rattling train presses forward. The American Falls flash their white foam in music before our sleepy eyes. Long ere the sun is up I arrive at Mountain Home and close my eyes in peaceful slumber. Mountain Home is a little bit of a hamlet, but it has mighty prospects. Like Sheol, all it needs is water to make it a handsome and growing place. Already they make brick here and substantial buildings are being constructed. It is quite a shipping point for cattle and sheep. Alturas county, which is about as big as three New England states, will sometime be divided, and then Mountain Home will pull for the county seat, and I guess it will get there. The boom will come with the voice of many waters. I spoke in Odd Fellow's hall, and it was full. Freethought evidently prevails in the community, but the churches are beginning to push. The Episcopalians, this time, are ahead of the Methodists and build the first house of worship in the place.

Dr. Jennie Bearby was our pioneer at this point. Women are just as good workers for Freethought as they ever were for the churches, and I hope for the time when they shall have all the opportunities of a man. Then the world will march on. Our friend is not afraid to make her opinions known, and to stand at the front.

Two stalwart representatives came from the family of James Stout, who has a ranch about twenty-two miles from Mountain Home, a lovely place, where hot springs bubble that can boil a hog's bristles off in fifteen minutes. Mr. Stout, who is a stout Infidel, has evoked a paradise out of the bosom of the sands. I hope to go there sometime and behold what can be done without prayers or faith.

Mr. and Mrs. T. R. Stevenson are present all the way from

Glen's Ferry, and good allies they are indeed. There is no such word as fail when we strike hands with such generous comrades. I have a cordial invitation to their ranch, some "summer's day" when my pilgrim feet can rest, where the horses and cattle roam over the sun-lighted plains. I look forward to this as a royal holiday.

Mountain Home, with its lofty outlook, miles and miles of sage-brush stretching away to vast and glorious heights, gives happy signals. Freethought is here, exhilarating as the shining air itself. Westward I go before daylight, but the brilliant dawn, making every mountain like a bonfire, beacons the way to nobler toil.

SAMUEL P. PUTNAM.

Nampa, Nov. 3, 1888.

THIS PAPER FOR 1889.

The fiat has gone forth that after January 1, 1889, FREETHOUGHT must be made one-third larger than at present and contain sixteen pages. There has been but one serious complaint from our readers, which is that the paper is not large enough. It is admitted that what is published hits off the subjects treated of in a manner which leaves nothing to be desired except more of the same. The communications have been excellent; many have received the indorsement of republication in other Liberal journals, and the same kind consideration has been accorded the editorials quite frequently. Mr. Putnam's "News and Notes" are universally commended, while even the feebler efforts of his colleague have not been discouraged by a total lack of appreciation. Many contributions worthy of print, however, have failed to see the light because the space was wanting which the enlargement will supply.

It is perhaps unnecessary to say that FREETHOUGHT has not as yet attained what could properly be termed a phenomenal circulation, but it probably has more readers than any other Liberal paper ever reached in less than a year. As has before been stated, San Francisco has seen the failure of so many reformatory journals within the past few years that the confidence in our success, at the start, was not great. The most that could be promised us was a respectable funeral. Nevertheless several cautious subscribers who last January gave the paper a six months' lease of life have since granted us a year's reprieve; and the prospect is brighter now that it was at that time.

FREETHOUGHT will therefore be enlarged. The readers demand it; the encouragement we have thus far received warrants it, and the acquaintance we have formed with the Freethinkers of this coast gives us the greatest confidence in their good-will and continued support. The Liberals of the East, too, have been an ever-present help, and nearly a third of FREETHOUGHT's readers dwell upon the farther side of the Rocky Mountains. These we shall have always with us.

Along with its increase in size FREETHOUGHT hopes to realize a corresponding increase of circulation. We do not need to read our patrons a homily on the duty of Liberals. They know their duty as well as we could tell it to them, but if we can now and then sound a note that shall awaken them to its performance we shall only have discharged our own.

In soliciting subscriptions friends may call attention to the enlarged size of this paper for the future. The subscription price will remain the same as at present.

UNDER the title of "Roman Rule and Ruin" we begin this week a series of articles, by Z. Shed, on the iniquitous history of the Catholic church. When the series is completed the readers of FREETHOUGHT will have had the best and most concise history of the Roman hierarchy ever gotten together.

LECTURES AND ORGANIZATION.

Irving Hall on Post street, San Francisco, has been engaged for the meetings in January next. The Sunday evenings of the month will be devoted to lectures by Mr. S. P. Putnam. January 28 is scheduled for business connected with a California State Organization, and the 29th for the Paine celebration.

The question of making these meetings free to the public is under consideration. The chief obstacle, as usual, is the expense. The rent of the hall amounts to $112.50, and something will necessarily have to be paid out for advertising and other incidentals. It is confidently believed that enough Liberals of this city and the state are interested in these meetings to voluntarily contribute the major part of the necessary outlay. Mr. John Robinett set the ball in motion last week; Mr. Derming, of this city, has paid in his donation, and Mr. McGlashan, of Ukiah, writes that he is much pleased to see that the meetings are to be held, and that he will help to meet the expenses. That others will do the same there is not the slightest reason to doubt. We would be pleased if those who desire to contribute would advise us within the next few weeks, so that arrangements can be made for issuing tickets and circulars for distribution.

Those who come together on this occasion will take the matter of organization in hand. Meanwhile, suggestions are in order. Mr. Thomas Lee, of Grass Valley, writes:

"I will suggest that the Freethinkers on this coast organize a Union, members to pay one dollar a year, or more if they like, for the purpose of keeping lecturers continuously in the field. My dollar is ready at any time."

There are plenty of other dollars ready to be put into a movement that promises success and effective work. Such a movement, we believe, will be inaugurated at the coming meetings, whence it will go on, conquering and to conquer.

INFIDELS AND LIBERALS.

Something of a discussion is going on in the Freethought papers over the difference between the classes of persons distinguished as "Infidels" and "Liberals." Mr. Shaw, of the Independent Pulpit, holds that an Infidel is not necessarily a Liberal. An Infidel, he says, may be anything, good or bad. He may belong to the church, as many do, or preach the gospel if it pays. On the other hand a Liberal, while he is also an Infidel, is more. "He is honest, conscientious, humane, and benevolent. He loves others than himself and seeks their good as well as his own. He is an Infidel who never deceives you by joining the church or pandering to the church. He is never a poltroon, a sneak, a flunkey, nor a hypocrite. He looks all the world straight in the face, and speaks his real opinions. He has the courage of his convictions, and he will stand by them at any sacrifice of power, place, or plunder. He is kind, at least when not hounded to vexation; generous, tolerant, and respectful, at least to such as deserve respect. He loves justice and mercy, is never cruel, but hews to the line. He judges others as he wishes to be judged."

The difference between bare Infidelity and Liberalism is thus defined: "Infidelity stands for nothing but an intellectual conviction, but Liberalism stands for an intellectual conviction warmed into a living, sacrificing goodness and devotion to other lives."

The Secular Thought, of Toronto, Ont., publishes Mr. Shaw's

views with evident approval, and Mr. Charles Watts, in his address at the convention of the Canadian Secular Union, referring to those mentioned by Mr. Shaw as mere Infidels, said:

"At present we are suffering from having in our ranks men who are with us, but not for us. They are the paupers of Freethought, constantly taking from us without giving us anything in return. Be it remembered, such persons are not Secularists at all, their conduct is the very opposite to what our principles inculcate. They are "hangers on" in the Freethought camp, mere speculative adventurers, like Micawber, always waiting for something to turn up to their own advantage. Secularism is frequently blamed for the misdeeds of these parasites. Our duty in future must be, as much as possible, to guard our movement against their evil associations. There is in our midst a class of Freethinkers who may be termed the rest-and-be-thankful section. Having escaped from theological bondage themselves, they manifest too little concern for those who are still under the influence of creeds and dogmas."

Everyone who has had any acquaintance with these rest-and-be-thankful people knows that their indifference is the most exasperating obstacle the Liberal movement has to encounter. They do nothing for the cause but injure it. Mr. Shaw states that the mission of his journal is not so much to make Infidels out of Christians as to make Liberals out of Infidels. He will find that the former is much easier to do. The Christian, if he be honest and sincere, may sometimes be enlightened and brought out into the light; and when he has espoused the new cause his first inquiry generally is, "How can I help the movement?" The indifferent Infidel, on the contrary, is proud to boast that he has been an Infidel all his life and that it has not cost him a cent.

The latter variety of Freethinker has, so far, found but one champion among Infidel editors. Dr. Monroe, of the Ironclad Age, "defends" him as follows:

"Ex-Rev. Shaw has no faith in Infidels. Liberals he can tolerate because they are still Christians, and therefore good, but he draws the line on Infidels, who are apt to be bad, and even when at their best are never pure enough for the society of the pious ex-pulpiteers whose opposition to the church can too frequently be traced to matters personal to themselves. Many ex-reverend gentlemen are doing good work in Infidel harness, and the Rev. Shaw is amongst the number, but he oughtn't to despise Infidels who didn't come from, or were not driven from the ranks of clerical hypocrites and false pretenders."

This is a mere personal fling at Mr. Shaw, and is misleading because it misses its mark. Mr. Shaw was honored as a preacher, and he is honored none the less as a Freethinker from that fact. We know of no ex-preacher in the Freethought ranks who left the pulpit for any other reason than that he could no longer honestly preach the doctrines of the church.

On the question raised by Mr. Shaw it is difficult to speak definitely and with perfect fairness. A great many men who ask for no other term than "Infidel" to describe their religious state are noble and courageous workers. They may not be sufficiently clear in their minds about the definition of "Agnostic" or "Secularist" to accept either of those titles. Because they disbelieve in the Bible the church has called them Infidels, and they accept the issue. There are those, again, who choose to be called Liberals or Freethinkers. We prefer the last, without disclaiming either of the others. It is not a name but a condition that confronts us.

We believe in intellectual just as much as physical activity. The man who neither works or thinks does not live at all—he merely exists. The man who does but one only half lives. He who does both lives a whole life. Colonel Ingersoll remarks that man has advanced materially just to the extent that he has mingled his thought with his labor. It may be added that the world has advanced intellectually just to the extent that the thinker has given his thought the wings of speech and sent it out among his fellow-men.

The mere Infidel who contents himself with doubting and disbelieving accomplishes only the negative good of omitting to join the church. It is the intelligent working Liberal who sows, and his labor is none the less cheerfully done because he knows that others share the harvest.

A NEW ORGANIZATION BY ALL MEANS.

To every person who indorses the Nine Demands of Liberalism we would say: Let us take the Union at its word, and for the next year do all *we* can "to gather into harmonious relations the Liberals of every shade" into the Union. And if at the end of the year we find it an impossibility to unite the Secularists of this country in this organization, then let a general convention be called *of all classes of Liberals* and a new society organized. But before we do that let us make an honest effort to permanently build up the *present* organization. . . . Is it possible for the Liberals of the country to forget past differences and all unite and give them [the board of directors] the support that they must have to succeed? That question must be solved during the present year. We shall do all in our power to decide it in favor of a general union of *every class of Liberals* with the *present* organization, realizing how difficult it is to establish a new one.—H. L. GREEN, in the Freethinkers' Magazine.

We see no reason why the Secularists, if there be such, who cannot now conscientiously join the American Secular Union should waste a year in deliberating whether they shall violate their consciences, and affiliate with the present organization, or form a new one. The Secular Union is now what it has been for the past four years, plus its new members and new strength acquired through the energy and executive ability of its officers, and minus the element which now graciously proposes to give it a new trial and to organize separately if it is found wanting. The next year cannot change the character of the present organization. It will, as previously, do its best to further the ends for which it was founded. Any person who indorses the Nine Demands and still opposes the Union must oppose it for personal reasons, because the Nine Demands are its sole platform; there are no other planks. The past differences are chiefly present differences of a wholly personal character. There is no division of sentiment among Secularists as to the justice of the Nine Demands, and none as to the best method of enforcing them, except among those who oppose organization altogether, and these certainly would not favor a new society. There have been, and are, a few dissatisfied persons who objected to the methods of the officers, and who withdrew, but their withdrawal did not by any means constitute a "difference among Liberals,' as they might all be counted on the fingers of two hands. They were like the dissenting juror, and, leaving them out, the Liberals of the country are solid for the American Secular Union. If they were to form a new organization and bend their energies to supporting it, allowing the old society to pursue its course unhindered by their criticisms, a doubly good result would follow. Such an organization, it is true, would contain in itself the seeds of disintegration, as the Liberal League did at first, but it is better that those seeds should exist in a new body having no special province except to contain them, than that they should be resown in the old one, where their presence has already been productive of inharmony.

These dissatisfied Liberals are capable of good work for Free-

thought, and hence we favor their organization for active service. There is always mischief for idle hands to do.

GENEROUS WORDS.

Mr. John E. Remsburg has published a Card with regard to the use of his name at the recent congress as candidate for president of the American Secular Union. Mr. Remsburg says:

"Had I been called to the presidency, I should reluctantly yet submissively have obeyed the mandate, and to the best of my ability performed its duties. But I know Dr. Westbrook, and I have tried to know myself, and with no simulated modesty I frankly confess that the one selected is by nature and education the better equipped for the position. Had I attended the congress, I should, not as a mere act of courtesy to Dr. Westbrook but as a conscientious performance of my duty, have voted with those who voted against me."

Concerning the past and present officers of the Union Mr. Remsburg adds:

"I, for one, feel indebted to the retiring president, Samuel P. Putnam, for his labors in behalf of Freethought, and especially for his three years of toil in connection with the American Secular Union. Our literature has been enriched by his pen, and the cause of mental liberty has been promoted by his services in the field. I believe that a more devoted, unselfish, self-sacrificing Secularist than E. A. Stevens does not live. For the Liberal cause he has unflinchingly endured privation and obloquy. Sustain him as he deserves, and the affairs of the office will not suffer in his hands. In Dr. Westbrook, E. A. Stevens, Otto Wettstein, Dr. Foote, and Mrs. Freeman, the Union has a splendid corps of officers. Let us stand by them. If they make mistakes, let us exercise a little charity. Let us realize the impossibility of securing other than fallible men and women for these positions. Let us try to realize also that we, who serve in the ranks, are not infallible. Our officials may err, and while we may pass an honest verdict upon their acts, this verdict may not always be a just one. Let us put away all petty differences and jealousies. Let us cease pointing out the specks of rust upon the armor of our comrades and present a united front to the common enemy."

These are generous words, and just. Mr. Remsburg knows, as we all know, that it was not himself but his ticket that was rejected at the congress. The Secular Union would be proud of him as its president. What the congress rejected was a scheme to remove without cause a tried and efficient secretary, and it did this irrespective of the merits of the opposing candidate. It was not so much a question of men as of justice. That Mr. Remsburg recognizes this fact is apparent, and we are of the opinion that Mr. Hoover sees it, too, by this time.

Mrs. Slenker has forwarded a number of copies of her Freethought novel, "The Infidel School-teacher," to this office. The book is indorsed by the eminent writer, "Antichrist," as follows:

"'Mary Jones, or the Infidel School-teacher,' is a delightful story of the conversion of a man to Infidelity by an Atheistic woman. As in the case of our first parents, so in this case the woman gave the man the fruit of the tree of knowledge and he did eat thereof, whereby he fell—that is to say, he fell into the arms of the Atheistic woman, and they twain became one flesh. The story purports to be a novel, but has none of the stilted hifalutin style of novels in general, and reads as if it might be a plain narration of a fact."

We will send this story to any address at 20 cents per copy.

A correspondent of the Truth Seeker starts with $100 a fund "for testing the question as to whether the provisions of the will of the late Stephen Girard are or are not being carried out." The fund should be added to until the requisite amount is raised, although it is most unjust that the expense of testing the question should fall upon Freethinkers. The state of Pennsylvania, as James Parton says, is behind the management of the institution, and the state should conduct the investigation. If it be found, as charged, that the will is violated, the state should begin proceedings against the trustees, laying the costs of court upon the defendants if they are found recreant to their trust. It is not customary for private citizens to pay the expense of prosecuting cases of this kind. Indictment should follow the complaint. The insult to Freethinkers is already sufficient without adding injury to it. Nevertheless, it is probable that Freethinkers will have to contribute the cost of the legal proceedings if any are instituted, which certainly ought to be done.

The Spiritualists of California have a promising colonization scheme on hand. Mr. H. L. Williams owns about twenty acres of land on the coast near Santa Barbara, and on this he has it in mind to build up a colony, to be called the city of Summerland. The tract is to be divided into about three thousand lots 25x60 feet in size, at $25 each. With lots in the Summerland at this figure it is probable that prices in the New Jerusalem will go down.

Every issue of the Investigator received increases our admiration for Mr. L. K. Washburn, the orator of Paine Hall. Week after week he is writing and delivering addresses upon questions of the hour, and they are all marked by originality and ability. And still we gaze, and still our wonder grows.

OBSERVATIONS.

Our literature has been enriched by the remark of the Rev. Dr. Barrows, of this city, that "what we need is an average moral standard which all men will live up to." Mr. Ambrose Bierce, of the Examiner, rightly points out that this is a mathematical impossibility, as if all men lived up to any standard, some would live above it, and it would not be the average standard, but the lowest. Dr. Barrows's solecism was once paralleled by a correspondent of the Christian Advocate, who said, speaking of a pastor, that "he never fell below his average, and often rose above it."

It is apparent that the Sunday laws of New York will have to be so revised as to reach offenses like that committed by Rudolph Van Clief, of Port Richmond, L. I. Mr. Clief made a bet on the recent election, in the event of losing which he agreed to paint the big liberty pole in that town. He lost, and last Sunday, provided with a paint pot and brush, he shinned up the pole and began to redeem his pledge. A policeman commanded him to come down. Van Clief joked with the officer, and told him if he wanted him he would have to do some climbing, but finally slid down the pole, not, however, before upsetting the paint pot over the gorgeous uniform of the policeman. The latter collared Van Clief as soon as he touched the ground and took him before a justice of the peace, charged with violating the Sunday law. He was released on bail. The Sunday law needs to be so amended as to decide whether painting a liberty pole or a policeman constitutes an interference with "the repose and religious liberty of the community."

I received the other day a letter from Mr. Charles Watts. It was mainly a business communication, but at its close the writer observed: "'Progress of Madness'—have you ever heard of it?" The question takes me back to a Paine celebration in New York, at which Mr. Watts recited a poem with the above title. It delineated the progress of insanity, induced by the surroundings, upon a sane person confined in a madhouse. Mr. Watts rendered it with great effect, and in reporting the occasion for the Truth Seeker I said that the audience were visibly relieved when the spell of the orator was broken by the closing of the recitation. I meant this remark as a compliment to Mr. Watts's elocutionary powers, but he never could see it in that light, and always maintained that I reported the audience as fatigued by his perform-

ance. Hence his present query, and his frequent assurance, "I am not mad, I am not mad!" Those who imagine that I misstated the effect of the recitation should induce Mr. Watts to repeat it when they have an opportunity to do so.

The believers in Spiritualism scout the idea that the confession of the Fox sisters should have the effect of lessening their faith. And they are right. Faith requires no facts to feed upon. The further it can get from facts the better it flourishes. If Spiritualism would succeed as a religion it must do away with tests. It must cease its attempts to prove a future life by scientific demonstration. It must place its miracles back two thousand years in the past, and credit them with accrued interest compounded annually since that time. Its witnesses must be dead ones, who left no authentic depositions. If they demonstrate a future life the people will lose interest in it. When Leverrier predicted the appearance of the planet Neptune, the world was excited over the prediction. After the planet appeared the excitement ceased and has never been revived. Heaven and a future life must depend on no such unstable foundation as a mere fact. The fabric of a dream is alone sufficient, as witness the dream of Joseph touching the miraculous conception of his son, upon which rests the whole superstructure of the Christian church. When the Spiritualists thought they had demonstrated a future life they should have claimed the discovery as a contribution to scientific knowledge instead of submitting it as an item of religious intelligence, and building upon it a code of ethics and a creed. By making Spiritualism a religion its advocates placed themselves in antagonism to Christianity, whereas, if they had not done this, Christians might have accepted the mediums as their best witnesses, and the world would have been favored with endless discourses on the harmony between religion and science. "The Bible Sustained by Spiritualism," not "Spiritualism Sustained by the Bible," would be the plea. The new discovery would have the support of all the religious and secular press, and mediums, instead of having to scratch for a living, would be the high priests and veiled prophetesses in the loftiest tabernacles of the world.

I trust that Spiritualists now realize the gravity of their error.

HISTORY OF THE WEEK.

None of the six lady candidates for school directors in San Francisco were elected.——Colonel Bee, the Chinese consul, reports that since September over 2,400 Chinamen have left this country for home, never to return. Only 413 have arrived here during that time, so that, at this rate, it is a question of only a few years when the Mongolian will become scarce in the land. Already the question of a substitute for Chinese labor is agitating the vineyardists and other employers of coolies. The importation of negros from the South is seriously talked of.——C. C. O'Donnell, who ran for mayor of San Francisco and failed to be elected, does no take his defeat calmly. In a speech last Sunday he is reported to have said: "No honest man could have voted against me. It was only the ex-convicts, opium-eaters, and theives. It is my prayer, so help me God, that whoever voted against me may be paralyzed, and his soul go down to the infernal regions, where he belongs." O'Donnell will call for a recounting of the ballots.——A Republican blowing a horn and riding in a wheelbarrow decorated with flags and propelled by a perspiring Democrat has been a familiar spectacle in this city during the past week. Those who will bet on elections must pay the penalty. ——The deaths in this city numbered 145 last week. An unusual number died of pneumonia. There are a few cases of smallpox in the city and county hospital.——The McCue carriage factory and the furniture establishment of Fink & Schindler, located on Market street, between Ninth and Tenth, were totally destroyed by fire about midnight last Saturday night, entailing a loss of over $100,000. Messrs. Fink & Schindler estimate their loss at $55,000.——Judge Sawyer has decided that the Chinese born in this country are citizens.

The president is said to be preparing his annual message to Congress. It will be devoted mainly so the question of tariff reform.——Several thousand sympathizers with the Anarchists hanged a year ago, commemorated in Chicago, last Sunday, the first anniversary of their execution. There was no disturbance, although the police prohibited a parade. There were also celebrations in New York, and Pittsburgh, Pa.——An explosion in a coal mine at Pittsburgh, Kan., last week, buried nearly one hundred miners alive. The bodies are being slowly recovered. ——Mollie Fancher, the fasting girl of Brooklyn, N. Y., is slowly dying. It is asserted that during the past twenty years she has not taken nourishment sufficient to keep a healthy child alive for a week.——An Italian was lynched at Cortez, Nev., last week for the unprovoked shooting of a miner.——The heaviest snowstorm that has occurred at any season of the year since 1878, visited Kansas Nov. 9. Railroad travel was crippled, and telegraph and telephone wires prostrated. Portions of Missouri also suffered severely.——Ex-Senator Barnum, chairman of the National Democratic Committee, is prostrated from overwork, and likely to die.——Dr. Hostetter, the patent medicine man, died in New York Nov. 7.

Dispatch from Rome: "November 11.—The Vatican authorities express satisfaction with the election of Harrison, at whose hands the Catholic interests of America are not expected to suffer."——A powerful American syndicate is about to be formed for the purpose of building railroads in Siberia. Besides a large subsidy, the government will give 4,000,000 rubles yearly for the transportation of mails and convicts.——Another woman murder is reported in London, and no clue to the assassin.——A new steel sloop is building at Queenstown, Ireland, designed to cross the Atlantic and compete for the America cup.——The Parnell-Times case, on trial in London, drags slowly, and bids fair to last for many months.——The parish priest at Lampa, Chile, S. A., has "boycotted" the only school in the place by threatening parents with excommunication if they send their children to it. The Intendente of Santiago and the Minister of Public Instruction have been appealed to in the matter.

A FREETHINKER'S MONUMENT.

A monument just erected by our friend Mr. John McGlashan, of Ukiah, is likely to draw comment from the religious people of that town, inasmuch as, instead of the usual tombstone legends, it bears sentiments to which every Freethinker can subscribe. The work is thus described by the Ukiah City Press:

The monument is 9 feet 6 inches above the base—which is almost buried by the mound—and is made of a material known as American white bronze, said to be more durable than stone or granite; and certainly more handsome. The base is 28 inches square, and the column gradually diminishes to 10x10 at the top. There are four movable tablets 11x15 inches, bearing the inscriptions. Besides the words:

MY WIFE,
ELIZABETH. McGLASHAN,

Died Nov. 8, 1887, aged 68 years,

McGLASHAN,

The following sentiments are expressed:

"Truth is a blessing to which all men have an equal right by the laws of nature."

"Reason was given man to be exercised, not to be stifled."

"Reason must be our guide and judge in everything."

"Credulity is not a virtue."

"Investigation is not a crime."

"Whoever is afraid of submitting any question to the test of free discussion is more in love with his own opinion than with truth."

A HOME VERDICT.

From Pittsburgh Truth.

We do not hesitate to say that the Congress was a grand success, and we believe that the Union is now in a fair way to become what its founders intended it should be, a powerful organization to accomplish "the total separation of church and state; to the end that equal rights in religion, genuine morality in politics, and freedom, virtue, and brotherhood in all human life, be established, protected, and perpetuated." And from now on we feel certain that the affairs of the American Secular Union will be conducted in a judicious and business-like way, that it will be free of internal strife, that the programme of the Congress will be carried out to the letter, and that all lecturers who are willing to work for the upbuilding of the Union will receive fair and impartial treatment at the hands of its officers.

THE AMERICAN SECULAR UNION.

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Charles Watts,	A. B. Bradford,	Leonard Geiger,
Lucy N. Colman,	Juliet H. Severance,	Mrs. M. J. Olds,
Photius Fisk,	J. H. Burnham,	Mattie P. Krekel,
Wm. Redfield,	J. A. Smith,	M. M. Secor,
H. P. Mason,	W. L. Willis,	N. D. Goodell,
Thos. J. Truss.	W. W. Forward,	H. L. Boyer,
G.A.F.de Lespinasse,	Roman Staley,	Daniel A. Aerl.

NOTES FROM THE SECRETARY.

For several years a cheer ul-looking, matronly English lady, accompanied by a handsome daughter in her teens, whose features bore the indelible stamp of refinement and intellectuality, were faithful attendants at our meetings. It was some time ere I learned that the young lady was training as a kindergarten teacher; that finally she had mastered Froebel, obtained her graduation certificate, and rendered the usual six months' service as a teacher gratuitously, but when she expected to procure a paid school, found that she was deficient in the all-important prerequisite—she had no church or ministerial indorsement, so that her expense, time, and studies were all of no avail. This is a swindle on the part of the Chicago Free Kindergarten Association, as well as an outrage. As Miss Laura Lee is one of our most enthusiastic young Freethinkers, she will stand by the Secular Union, school or no school, and at present is the efficient recording secretary of our Young People's Society.

However, my particular reason for bringing this sparkling but modest young lady into prominence at this time is the distinction she has just obtained, reflecting credit on her research as well as honor on the society.

A short time ago the Chicago Mail offered several cash prizes to those who would answer the most of one hundred and twenty questions, ranged in series of twenty each, of the most complicated character. They were "posers," I assure you. Miss Laura Lee undertook the task, determined to win for the honor of the Secular cause, and our Young People's Society in particular.

From these one hundred and twenty questions on grammar, history, and literature, with your permission, I will select a few specimens, as they may be of interest to others:

What is meant by saying of a person he was "oyster shelled?"

Who was the first person that openly in any public meeting held in Massachusetts, declared for a total independence of the thirteen American colonies?

Of what battle may it be said that it checked the advance of the Protestant reformation, and why?

Why are American ministers to foreign countries, and foreign ministers to the United States, not called embassadors?

Quote three or more anachronisms of Shakespere.

By whom was the game of dominoes invented, and why was it so called?

Two of the greatest men died the same day—who were they? Give date of their death?

Who suggested E Pluribus Unum, the motto of the grand seal of the United States? and from what Latin author did he borrow it?

Who was Aldiborontiphoscophornio? and who wrote about him?

According to parliamentary law, is "a motion to lay on the table" or "a motion to take from the table" in order? If not, why not?

Who said "Cervantes smiled Spain's chivalry away?"

What much-read novel of a celebrated English novelist concludes with the words, "The worst use you can put a man is to hang him?" Are the words original with the novelist? If not, from whom are they plagiarized?

Why was Mme. Maintenon called "La Belle Indienne?"

These questions may not appear very difficult of solution, but the trouble is that the popular impression as to the correct answers is so much at variance with the facts that when you imagine you have the answer, you are as far away as ever.

Out of the one hundred and twenty questions Miss Laura Lee answered correctly one hundred and twelve, securing the third prize, while Miss Lane, who took first prize, was only credited with one hundred and fourteen, and Mr. Ferry captured second with one hundred and thirteen. In reality, Miss Lane did not answer any of them, as her father—a literary man—found the answers and credited them to his daughter, while Miss Lee had to attend to her duties, and received little or no assistance. Under the circumstances she ought to have secured the second, if not the first prize. However, as the Mail only debarred its employees from competing, any person was eligible, young or old. Miss Lee appears as the personification of the Latin motto (*Per augusta ad augusta*), "Through trials to triumph," and we take this occasion to congratulate her on her excellent record. This being the third or fourth public prize won by young lady members of the Secular Mutual Improvement Society since its organization last May, we hope that its example may be a stimulus to our young Freethought friends everywhere to organize and prove to the world that the claim of Secularist for sterling mental capacity is not a sham.

E. A. STEVENS.

ROMAN RULE AND RUIN.—FACTS, NOT FICTIONS.

"He that recalls the attention of mankind to any part of learning which has been left behind it may be truly said to advance the literature of his own age."—*Dr. Johnson.*

The past history of the Roman Catholic church reeks with the foul miasma of brutal intolerance and revolting crime.

No cruelty has been too heinous to receive her sanction. No virtue has escaped her withering anathema.

She reached the acme of despotic domination and brutal tyranny, during the Crusades, by wading through the blood of two millions of human beings and polluting the pure air of heaven with the putrid corpses of more than three millions of her own debased adherents. When once this foul vampire had gained the ascendancy over reason she made the air hideous with the shrieks of the victims of her malignant hate, and for centuries, known as the Dark Ages, the heavens were fairly blackened with the smoke of burning human flesh. Then in her wild delirium and hate of mental liberty, she used the thumbscrew, rack, and torture to rivet the manacles of mental serfdom upon groveling ignorance, and through the most sordid frauds and scoundrelly devices known in criminal practices she robbed and plundered her votaries without let or hindrance.

Centuries ago, when this church wielded its despotic and undisputed power, criminals could go to one in authority and buy a permit, or indulgence, to perpetrate the most revolting crime, and then go unpunished after its commission. This money, gotten from the people by these criminal false pretenses, went into the pockets of the infallible popes of this church and other holy vicars of Jesus Christ, to be spent in the most lascivious debauchery.

Motley says, "The enormous impudence of this traffic almost exceeds belief. Through the Netherlands the price current (of these indulgences) was published in every town and village.

"God's pardon for crimes *already committed or about to be committed* was advertised according to a graduated tariff." Poisoning was absolved for eleven ducats. (See Motley's Dutch Republic, vol. 1, p. 73.) The historian, Motley, further says: "The traffic in bulls of absolution became horrible. Christians throughout Europe were offered, by papal authority, guarantees of forgiveness for every imaginable sin, even for the rape of God's mother, if that were possible, together with a life eternal in paradise, all upon the payment of the price affixed to each crime," and that while "criminals bought paradise for money, monks spent the money thus paid, in gaming houses, taverns, and brothels." (Motley, vol. 1, p. 71.)

The Christian historian, Mosheim, tells us that "superstition and ignorance were substituted in the place of religion;" that abbots and monks carried about the country the carcasses and relics of the saints, selling the privilege of touching them for sums of money; that the bishops sold indulgences to get moneys for their personal pleasures (Mosheim's Ecclesiastical History, vol. 2, p. 286); that the impiety and licentiousness of the clergy arose to enormous heights; that discord, conspiracies, and treason were supreme; that the bishops were voluptuous, indolent, and sunk in licentiousness; that the ignorance of the sacred order

was so deplorable that few could read or write (Ibid, p. 17), and that acts of councils, records, epistles, and whole books, were forged by these zealous fanatics, in order to more easily rob and plunder the credulous, on whom they imposed their glaring and fraudulent absurdities.

D'Aubigne says, "The gross and immoral conduct of the traffickers in indulgences was much talked of;" they paid their fare, their hotel bills, and for jobs of work, by giving a letter of indulgence for four, five, or any number of souls, as the occasion might require; and "in this way the diplomas of salvation were current in inns and market places like bank bills or paper money." (D'Aubigne's Hist. Reformation, p. 75.)

As early as 1261 the council of Mainz "denounced the pestilent sellers of indulgences, whose knavish tricks excite the hatred of all men, who spend their filthy gains in vile debauchery." (Lea's History of the Inquisition of the Middle Ages, vol. 1, p. 46.)

"Monks traveled through the different provinces and not only sold, with the most frontless impudence, their fictitious relics, but also deceived the eyes of the multitude with ludicrous combats with evil spirits." (Mosheim's Ecclesiastical Hist., vol. 1, p. 283.)

A book called "The Tax of the Sacred Roman Chancery" contains the exact prices to be paid for indulgences, some of which are here submitted:

"Robbing a church cost the sum of $2; perjury, forgery, and lying, $2; robbery, $3; burning a house, $2.75; procuring abortion, $1.50; killing a layman, $1; striking a priest, $2.75; priest to keep a concubine, $2.25; ravishing a virgin, $2; all incests, rapes, adultery, and fornication committed by a priest with his relatives, nuns, married women, virgins, concubines, with the joint pardon of all his w——s at the same time, $10." See Harvie's Church History, vol. 3, p. 147; Smith's Errors of the Church of Rome; Mosheim's Ecclesiastical History, vol. 1, p. 594; Havin's Key to Popery, p. 263–4.

"The vices of the clergy were now carried to enormous lengths. . . . Writers are unanimous in their accounts of the luxury, arrogance, avarice, and voluptuousness of the sacerdotal orders." (Mosheim's Ecclesiastical History, vol. 1, p. 351.)

"Not content with their sermons from the pulpit, they offered indulgences in the streets and markets, in taverns and private houses. Tetzel, a Dominican friar, executed his trust with the most shameless contempt of all decency. There was no sin, however monstrous, which an indulgence could not remit; and even if any one, which is doubtless impossible, had offered violence to the virgin Mary, mother of God, cried Tetzel, let him pay, only let him pay well, and all will be forgiven him." . . .

"Erasmus declared that the monks spoke of indulgences in a manner that idiots could not endure. . . . . They were sold in gross to the best bidder, and were by them dispersed among retail pedlars of pardons, who resorted to public houses, exhibited their wares, picked the pockets of the credulous, and spent the money at the gaming table, and in more scandalous objects which need not be mentioned." (Steinmetz's Hist. Jesuits, vol. 1, p. 47.)

"The gradual improvement of arts, manufactures, and commerce destroyed throughout Europe the whole temporal power of the clergy." (Dr. Adam Smith's Wealth of Nations, p. 361.)

"In the average of instances, . . according to the natural order, the most civilized countries should all be Protestant, and the most uncivilized ones Catholic." (Buckle's History of Civilization, vol. 1, p. 190.)

"In all Catholic countries, where ecclesiastic influences have been permitted to develop unmolested, the monastic organizations have proved a deadly canker, corroding the prosperity of the nation." (Lecky's Hist. European Morals, 2, 10.)

The same writer (p. 159–162), says, "Love feasts became scenes of drunkenness and riot. . . . The commemoration of the martyrs soon degenerated into scenes of scandalous dissipation, . . . gross breaches of chastity were frequent. . . The clergy kept mistresses in their houses, . . . virgins and monks lived together with a curious audacity of hypocrisy."

Plat de Vit, p. 186, says of Pope Boniface VIII.: "He entered the papacy like a wolf, ruled like a lion, and died like a dog."

The system of Copernicus was not only discouraged but forbidden to be taught, on the ground that it was contrary to the scriptures. (Hist. Spanish Literature, by Ticknor, vol. 3, p. 241.)

"Pope Urban VI. glutted his revenge against the cardinals who opposed his election, by having them tied up in sacks and drowned in the sea of Genoa." (Ibid, p. 206.)

In 1188 Cardinal Henry deplores the depravity of the clergy, "their gluttony, their luxury, their gambling and quarrels."

St. Bernard, 19–20, says, "When fornication, adultery, incest, palled upon the exhausted senses a zest was sought in deeper depths of degradation."

Grossette, bishop of Lincoln in 1250, sums up the cardinals as follows: "The clergy are a source of pollution to the whole earth; they are anti-Christ, and devils, making the house of prayer a den of robbers."

Peter of Pichendorf says that "the Catholic priests are fornicators and usurers, and drunkards, and dicers, and forgers," and boldly says, "What then?"

"The stupid monks," says Erasmus, "come to the altar reeking from their filthy pleasures. Confession, with them, is a cloak to steal the people's money, to rob girls of their virtue, and commit other crimes too horrible to mention." (Froude, p. 75.)

(To be Continued.)

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

III.

No one will deny that "the pope speaks to many people in many nations; that he treats with empires and governments," and that "neither from Canterbury nor from Constantinople such a voice goes forth."

How does the pope speak? What does he say?

He speaks against the liberty of man—against the progress of the human race. He speaks to calumniate thinkers, and to warn the faithful against the discoveries of science. He speaks for the destruction of civilization.

Who listens? Do astronomers, geologists, and scientists put the hand to the ear fearing that an accent may be lost? Does France listen? Does Italy hear? Is not the church weakest at its centre? Do those who have raised Italy from the dead, and placed her again among the great nations, pay attention? Does Great Britain care for this voice—this moan, this groan—of the Middle Ages? Do the words of Leo XIII. impress the intelligence of the great republic? Can anything be more absurd than for the vicar of Christ to attack a demonstration of science with a passage of scripture, or a quotation from one of the "Fathers?"

Compare the popes with the kings and queens of England. Infinite wisdom had but little to do with the selection of these monarchs, and yet they were far better than any equal number of consecutive popes. This is faint praise, even for kings and queens, but it shows that chance succeeded in getting better rulers for England than "Infinite Wisdom" did for the church of Rome. Compare the popes with the presidents of the republic elected by the people. If Adams had murdered Washington, and Jefferson had imprisoned Adams, and if Madison had cut out Jefferson's tongue, and Monroe had assassinated Madison, and John Quincy Adams had poisoned Monroe, and General Jackson had hung Adams and his Cabinet, we might say that presidents had been as virtuous as popes. But if this had happened, the verdict of the world would be that the people are not capable of selecting their presidents.

But this voice from Rome is growing feebler day by day; so feeble that the cardinal admits that the vicar of God, and the supernatural church, "are being tormented by Falck laws, by Mancini laws, and by Crispi laws." In other words, this representative of God, this substitute of Christ, this church of divine origin, this supernatural institution—pervaded by the Holy Ghost—are being "tormented" by three politicians. Is it possible that this patriotic trinity is more powerful than the other?

It is claimed that if the Catholic church "be only a human system, built up by the intellect, will, and energy of men, the adversaries must prove it—that the burden is upon them."

As a general thing, institutions are natural. If this church is supernatural, it is the one exception. The affirmative is with those who claim that it is of divine origin. So far as we know, all governments and all creeds are the work of man. No one believes that Rome was a supernatural production, and yet its be-

ginnings were as small as those of the Catholic church. Commencing in weakness, Rome grew, and fought, and conquered, until it was believed that the sky bent above a subjugated world. And yet all was natural. For every effect there was an efficient cause.

The Catholic asserts that all other religions have been produced by man—that Brahminism and Buddhism, the religion of Isis and Osiris, the marvelous mythologies of Greece and Rome, were the work of the human mind. From these religions Catholicism has borrowed. Long before Catholicism was born, it was believed that women had borne children whose fathers were gods. The Trinity was promulgated in Egypt centuries before the birth of Moses. Celibacy was taught by the ancient Nazarenes and Essenes, by the priests of Egypt and India, by mendicant monks, and by the piously insane of many countries long before the apostles lived. The Chinese tell us that "when there were but one man and one woman upon the earth, the woman refused to sacrifice her virginity even to people the globe; and the gods, honoring her purity, granted that she should conceive beneath the gaze of her lover's eyes, and a virgin mother became the parent of humanity."

The founders of many religions have insisted that it was the duty of man to renounce the pleasures of sense, and millions before our era took the vows of chastity, poverty, and obedience, and most cheerfully lived upon the labor of others.

The sacraments of baptism and confirmation are far older than the church of Rome. The Eucharist is pagan. Long before popes began to murder each other, Pagans ate cakes—the flesh of Ceres, and drank wine—the blood of Bacchus. Holy water flowed in the Ganges and Nile, priests interceded for the people, and anointed the dying.

It will not do to say that every successful religion that has taught unnatural doctrines, unnatural practices, must of necessity have been of divine origin. In most religions there has been a strange mingling of the good and bad, of the merciful and cruel, of the loving and malicious. Buddhism taught the universal brotherhood of man, insisted upon the development of the mind, and this religion was propagated, not by the sword, but by preaching, by persuasion, and by kindness—yet in many things it was contrary to the human will, contrary to the human passions, and contrary to good sense. Buddhism succeeded. Can we, for this reason, say that it is a supernatural religion? Is the unnatural the supernatural?

It is insisted that, while other churches have changed, the Catholic church alone has remained the same, and that this fa demonstrates its divine origin.

Has the creed of Buddhism changed in three thousand years? Is intellectual stagnation a demonstration of divine origin? When anything refuses to grow, are we certain that the seed was planted by God? If the Catholic church is the same to-day that it has been for many centuries, this proves that there has been no intellectual development. If men do not differ upon religious subjects, it is because they do not think.

Differentiation is the law of growth, of progress. Every church must gain or lose; it cannot remain the same; it must decay or grow. The fact that the Catholic church has not grown—that it has been petrified from the first—does not establish divine origin; it simply establishes the fact that it retards the progress of man. Everything in nature changes—every atom is in motion—every star moves. Nations, institutions, and individuals have youth, manhood, old age, death. This is and will be true of the Catholic church. It was once weak—it grew stronger—it reached its climax of power—it began to decay—it never can rise again. It is confronted by the dawn of science. In the presence of the nineteenth century it cowers.

It is not true that "all natural causes run to disintegration."

Natural causes run to integration as well as to disintegration. All growth is integration, and all growth is natural. All decay is disintegration, and all decay is natural. Nature builds and nature destroys. When the acorn grows—when the sunlight and rain fall upon it and the oak rises—so far as the oak is concerned, "all natural causes" do not "run to disintegration." But there comes a time when the oak has reached its limit, and then the forces of nature run toward disintegration, and finally the old oak falls. But if the cardinal is right—if "all natural causes run to disintegration," then every success must have been of divine origin, and nothing is natural but destruction. This is Catholic science: "All natural causes run to disintegration." What do the causes find to disintegrate? Nothing that is natural. The fact that the thing is not disintegrated shows that it was and is of supernatural origin. According to the cardinal, the only business of nature is to disintegrate the supernatural. To prevent this, the supernatural needs the protection of the Infmite. According to this doctrine, if anything lives and grows, it does so in spite of nature. Growth, then, is not in accordance with, but in opposition to nature. Every plant is supernatural—it defeats the disintegrating influences of rain and light. The generalization of the cardinal is half the truth. It would be equally true to say: All natural causes run to integration. But the whole truth is that growth and decay are equal.

The cardinal asserts that "Christendom was created by the world-wide church as we see it before our eyes at this day. Philosophers and statesmen believe it to be the work of their own hands; they did not make it, but they have for three hundred years been unmaking it by reformations and revolutions."

The meaning of this is that Christendom was far better three hundred years ago than now; that during these three centuries Christendom has been going towards barbarism. It means that the supernatural church of God has been a failure for three hundred years; that it has been unable to withstand the attacks of philosophers and statesmen, and that it has been helpless in the midst of "reformations and revolutions."

(*To be Continued.*)

Death of Mrs. Reinstadler, of Oakland.

Mr. F. Reinstadler, a radical and respected Freethinker and subscriber of FREETHOUGHT, has just suffered a severe loss in the death of his noble wife, who died on the morning of October the 19th, after a short illness, her disease being pneumonia. The funeral took place on Sunday, October 21, and in accordance with the wishes of the deceased was conducted on strictly rational principles. It was attended by Freethinkers and Christians; among the latter some of the foremost citizens of Oakland, including the mayor of the city, and even a minister of the gospel, also a number of his Masonic brethren, showing thereby the high respect in which Brother Reinstadler and his wife were held, notwithstanding their outspoken views. The attendance of his brother Masons especially showed a laudable toleration as well as sympathy to him who, although standing in the higher light of the religion of reason, is yet claimed by Christians, Masons, and Freethinkers.

The following address was made by Mr. H. L. Haelke, a life-long friend and Freethinker:

> "In nurse's lap, a naked new-born child,
> Weeping thou sat'st while all around thee smiled;
> So live that, sinking to thy last long sleep,
> Calm may'st thou smile while all around thee weep."

These words, coming to us from the orient, from Persian literature, are especially applicable to the life and death of the one who has passed from our midst.

KIND AND SORROWING FRIENDS: On occasions like this, in the presence of the dead, a feeling of oppression seems to weigh down the spirits and hearts of all present. If vent can be given through those fountains of grief, the tears of sorrow, a relief is obtained, but to some this slight surcease of sorrow is denied, and then it would seem that any expression of the overflowing heart in words would give relief to an overburdened soul. Impelled by this motive, I wish to say a few words in memory of our dear departed friend.

Who, but the surviving husband alone, could be able to give us a true insight into the actual inner life, those mental forces and ever striving, tireless energies of our departed friend. But this cannot be expected; his heart is too full to find language at such a moment as this. I have by information through him and an acquaintanceship of twenty-five years become convinced that the life and character of our departed friend has been no ordinary one. Mrs. Agnes Reinstadler was born in Canada, and would, had she lived until the 22d of this month, have completed the 66th year of her life. Thrown upon her own resources in early childhood, a native spirit of self-reliance and independence was strongly developed. Later in life, after coming to this, our loved state of California, she met and was united in wedlock to her husband, our Brother Reinstadler; and no truer marriage ever was formed, for when I have said they belonged to each other I have said all that can be said. We therefore feel with him to some extent that overwhelming prostration which has overtaken him. A loss although inevitable, yet none the less severe;

certainly, a void like this can never be filled, and the consolation we can offer is but very meager indeed. She bore with heroic patience the agonies of her short illness. That this illness was of no longer duration may be of some consolation; that the surviving partner will have more strength of spirit to bear the bereavement with fortitude than she might have had, may be considered another consolation; and lastly let us hope that time will kindly ameliorate the gravity of this sudden blow, and not aggravate an affliction which by the inexorable laws of nature has been precipitated upon him—laws immutable, which are but very imperfectly understood as yet.

If you ask me about the religious sentiments of our departed friend, I answer you: Her faith was of the broad kind, that charity and good will to all mankind not confined to any sect or nationality, but diffused and scattered among many churches and nationalities in the civilized world, and which very aptly might be termed the invisible church. Her desire ever was to do good; hers was indeed the religion of humanity, the religion of reason, by the light of which alone she was guided through life. She believed, in consonance with the views held by her husband, that "the time to be happy is now; the place to be happy is here, and the way to be happy is to make others so." Yes, she was eminently a woman of common sense, and as such did not need the incentive and promises of a glorious paradise hereafter as a reward for good deeds done, but she strove to fulfill these duties for the sake of the good results which ever follow as a rich reward already in this life, thus trying to make an Eden of the home built up by husband and wife. All who knew her will agree with me that no man ever was blessed with a truer helpmate than Brother Reinstadler.

If in the practice of the virtues of industry and assiduity she had overestimated her physical strength and fallen in full harness in the exercise of her household duties, we can but deplore the unforeseen sad results, whilst we admire the courage and energy of one who now lies before us, sunk in a sleep which knows no waking. O my friends, it cannot be too often repeated that the greatest heroes and heroines of this world are those who in the conscientious performance of fire-side duties, sometimes in self-sacrifice for loved ones, seek and find their greatest interest and pleasure. These seeming trifles, how important they become when collected on the string of life.

And now, dear friend, we are about to carry you away from this spot, which has been a home and a heaven to you, the scene of many a happy moment; one of these bright moments was thy silver wedding six years ago. Friends, those of you here who were present on that happy occasion will recall with pleasure and gratitude the festivities of that joyful day. Keep it in remembrance as long as you live.

Yes, my friends, kind and inexorable nature has claimed those elements in dissolution which once, attracted and united, formed this being into the individuality which has now been annihilated forevermore. Ever-creating, ever-destroying nature, we, thy children, submit and confidently put our trust in thee, our mother, knowing that all will be well. Farewell, farewell!

AT THE GRAVE.

The following quotations were read by A. H. Schou:

"From the blank chaos of the past we spring into being like bubbles on the ocean or flowers on the plain. The spark of our material life burns flickeringly on until extinguished by the touch of death, and it becomes us, as rational beings, to submit without a murmur to that which we know to be inevitable. Death is both natural and inevitable. Birth and death are in fact mere processes of all animate nature. Both are but the fulfilment of nature's law, and whether in life or in death, we are still in the arms of nature, still subject to that mysterious and incomprehensible power from which we derived our being.

"Every cradle asks, Whence? Every coffin asks, Whither? The poor barbarian weeping over his dead can answer this question as satisfactorily as the learned priest of the most authentic creed; and the tearful ignorance of the one is as consoling as the learned but unmeaning words of the other. We cannot tell, we do not know, which is a greater blessing, life or death. Neither can we tell which is the more fortunate, the infant dying in its mother's arms, ere its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch. In this peaceful, silent city of the dead we have laid to rest the mortal remains of our departed sister. Peace be to her ashes, and respect to her memory. Let us forget her shortcomings, remembering that it is human to err. Let us cherish the memory of her virtues; her kind words and loving deeds, for humanity's sake. Amen!"

Professor Seymour On the Trail.

To the Editors of Freethought:

After a two days' voyage on the old ocean and Columbia river, which was wearisome in the extreme, I arrived at this city. While out on the ocean, tossed by the ever restless waves, I saw a whale floating leisurely along under the sunny sky. This incident set me thinking, and my mind went backward in the ages of Bible times, when Jonah's companions threw the poor fellow overboard, when he had done nothing at all, and a good and kindly whale (probably a female, for females are generally more kind and tender than others) that happened that way and took the man in out of the wet. I feel that every Infidel ought to believe this story of the Bible, at least out of respect for the whale that showed so much goodness of heart (stomach). Here at East Portland I attended, last Sunday, the Spiritualists' meeting, where we had a rousing time. An ex-reverend from your city, once a Baptist preacher, opened the meeting—divine service he called it—with an orthodox prayer, and talked about the goodness of God, and read scripture to prove that spirits could hold, and always had held, chats with mortals here below. Thus he tried to baptize us all anew with the love of "Gaud" and the angel world, but the majority of those present objected to being christened in the orthodox style, so called out your correspondent, who is known here as not being in love with that superfluity of nonsense and priestcraft called Jehovah, to answer the reverend gentleman. The fur flew for a few minutes and there was a big excitement. I asked him for any evidence that a prayer ever had been answered by his godship, and for any evidence of a personal god, creator, lawgiver, etc. I showed that time and space, matter and motion, law and procedure, were everywhere, always were, and in the nature of things always will be; that prayer to an earless, brainless, heartless god could never be heard or answered. If God had a head, brain, ears, eyes, parts, etc., then he, she, or it, must be a god of condition, and if of condition, then it certainly could not be infinite. To be infinite, God must be conditionless—then in no condition to answer the puny petitions of mortals; that, in fact, to be teasing God for favors is the act of an imbecile, of a cringing slave; that it is unmanly, enslaving, degrading, and unworthy of a civilized, scientific age; that if we wish to get out of our troubles we must work our way out, paddle our own canoe, be our own redeemer; that if all the vitality that had been expended in prayer to the gods had been used in manly, intelligent work, every poor person on the planet might have a home and plenty all around; that hell here and hereafter would be blotted out from the minds of earth's ignorant children, and peace and plenty prevail; that our world was prayer-cursed, priest-ridden, and God-damned, and we needed more Freethought and a higher education than Christianity, with its Bibles and conditionary God, could possibly give. The ex-reverend was wrathy, and said I was too personal; but I intend to send in a shot whenever I can. Yours, D. C. SEYMOUR.

Portland, Or., Nov. 8.

AMONG THE WORKERS.

S. P. Putnam will lecture at the following places returning from the East:

Davenport	W. T., Nov.	17–19	Scappoose	Or., Dec.	2
Sprague	" "	20–21	P'rt Townsend	W.T., "	4–6
Pasco	W.T. "	22–23	Snohomish	" "	8–10
Portland	Or., Nov.	25–26	Stella	" "	15–16
Vancouver	W.T., "	27–28	Silverton,	Or., "	22–23
No. Yamhill	Or., "	29–30			

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

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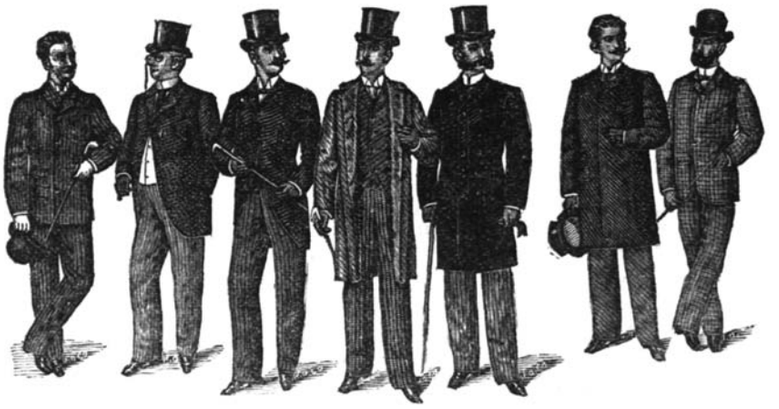

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SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - NOVEMBER 24, 1888

A MAN named Alfred J. Church offers the latest case of well-developed religious insanity. He went howling through the Baldwin House the other day proclaiming himself a messenger of God. The insane asylum received him.

CRISPUS ATTUCKS is to have a monument erected to his memory in Boston, as the first martyr in the war of the American Revolution. He was killed in 1770 by British soldiers. But his real name, as ascertained by the late Caleb Cushing, was Crisp Squattucks and he was a Natick Indian, therefore a true native American.

ABOUT $110,000 has just been invested by the Catholics of San Francisco in a new convent on Ellis street, designed for the incarceration of the more wealthy young women of the cathedral parish. It is said that church property in this state is assessed for taxes, and that the taxes are paid. Is it a fact? Who knows?

THE "Nun of Kenmare," appointed by the pope as mother superior of the Sisters of Peace, whoever those females may be, has resigned her position. The event is not of a startling nature, but her casual admission, made in the resignation which she forwards to the pope, that "working girls have been the great support of the Catholic church," reveals a disgraceful fact. Think of thousands of fat priests living chiefly upon the contributions of working girls! An able-bodied man who subsists on the earnings of a woman is not usually regarded with respect. Why should a priest form an exception?

JUDGE BENNETT, at Janesville, Wis., rendered his decision last Monday in the celebrated case of Weiss et al. vs. the School Board of district eight, Edgerton. The suit was brought to restrain the teachers from reading the Bible in the public schools. It was held by the plaintiffs, who are wealthy Catholics, that King James's version was not recognized by their church as correct, and that reading the Bible under any circumstances, unless explained by an authorized teacher of the church, was not only unhelpful but injurious. Judge Bennett held that the reading of the Bible without comment was not sectarian instruction. This decision is of slight importance to Secularists, as it merely sets forth that Protestant superstition is no more objectionable than Catholic. The demand of Secularism is that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited. A decision on this question would touch bed-rock.

OUR Methodist brethren at their Monday meeting discussed the prospects of a society called the Young People's Methodist Alliance. Mr. Geo. Cole, corresponding secretary of the organization, stated that all who joined the alliance pledged themselves not to go to theatres, parties, balls, and like places, but to "rely only on religious services for amusement." It would be difficult to conceive of a more hilarious existence than these young people will lead if they keep their pledge. Methodist services, varied with an occasional funeral, cannot be excelled as sources of innocent diversion.

THE announcement that the Rev. E. Walpole Warren, the imported pastor of Trinity church, New York, has sworn off, will stimulate the cause of temperance. Mr. Warren preached last Sunday, a sermon on abstinence, at the close of which he said: "I am now going to make a resolution out of charity to those who are sufferers from the craving for drink. I am not going to give up drinking in moderation forever, but I have resolved to not touch a drop of anything intoxicating for a month, just to show myself that I can do it." There is no particular reason to doubt the sincerity of the Rev. Mr. Warren's reformation, but it would be well for members of his congregation to keep an eye on the side-doors of the hostelries in the immediate vicinity of the parsonage.

NEWS AND NOTES.

Boise City, like all other parts of the vast republic, was in a bubble of excitement on the eve of election. Local matters were of the utmost importance. There were hurryings to and fro, conferences at the street corners, impromptu speeches, and the final struggle for victory. There was not much use for a Freethought lecture in the midst of such a hurly-burly. However, fair audiences were present, and the work was encouraged with plenty of good companionship. Uncle Miller was busy gathering apples, and the ruddy and golden fruit was beautiful indeed. Idaho can't be beaten for apples. The mellow sunshine makes delightful flavor.

At the home of Mr. and Mrs. Gould is the bracing air of intellectual growth. Here is rest from toil, and animation for progress. These friends are deeply interested in all reforms, and live for humanity. Winged thought brings the riches that make labor royal. So the days were happy in this somewhat difficult outpost.

Comrade J. A. Davis was on the Democratic ticket for legislature, and, at last accounts, was going in by a big majority. He has made a brilliant campaign. He is not simply for party, but for the government of the people.

Friend Boynton, of the signal service, is about to make his stake at Seattle. Wherever he goes, there will be a staunch supporter of Freethought. Fortune could not do better than smile upon him in the golden West.

James Harrel never fails to be in the front ranks, and gives the ardor of youth to the action of the man.

H. L. Buell, C. R. Purdam, G. G. Folsom, E. C. Blanchard, A. D. Clark, friend Kelly, and others, in the advance corps, help the Secular pilgrim to "blaze" the wilderness.

Early on Monday morning, with "a southerly wind and a cloudy sky," James Wardwell is at the door, ready for a trip across the plains to Emmetts, where I am to spend election day, far from the noise of strife, with no railroads or telegrams to disturb my radical peace of mind with reports of victory and defeat. One might think that the bare plains of Idaho could afford no luxurious prospects, and yet in all the world I do not think there is a more lovely drive than from Boise City to Emmetts. Of course, there are wide wastes, and sand banks, and sage brush, without end, but the sunlight is marvelous in beauty, the skies are brilliant as those of Italy. The immense desert is dotted here and there with green fields and gardens, and cabins, and occasionally appears a stately dwelling and patches of grove glittering with the fires of autumn. The vast horizon is fringed with innumerable hills of every fantastic shape, hundreds of miles away, shining with lustrous azure or snowy crowns. There is something, always, in these wild, desolate, beautiful prospects to feed the eye and enchant the mind. If one could catch these delicious colors falling from the sky with ever-changing softness, intense glory mingling with desolation in magnificent contrast, the painting would be superb. When, over some sandy bluff where not a flower grows, a sudden illumination strikes the eye from the far surrounding sky—a lovely picture in a framework of the uninhabitable wilderness—the richness, splendor, and ineffable sublimity of the scene is unsurpassed. And when this sinks from view, and only rolling sands appear, like a motionless sea of barren waves, the spirit chimes in with Shelley's muse and sings with strange enjoyment:

"I love all waste
And solitary places, where we taste
The pleasure of believing what we see
Is boundless as we wish our souls to be."

Especially fine is the view, when from the vast encircling mounds we look upon Emmetts, in the valley of the Payette, fringed with green and golden trees, while Squaw Creek Butte towers over it like a mighty pyramid, and the hills of Oregon—the Cascade range—glitter in the splendid west. Emmetts is in the bed of what was once an immense lake. The mounds, once its curving shores, stretch away far as the eye can see. Where the waters once washed in wild eddies, grotesque shapes remain to attest the mutations of this world in dusty hieroglyphics. One might call this the enchanted valley, as he beholds it in the bosom of these sublime and mystic forms.

Always a royal welcome at Wardwell's. The generosity of pioneer life is here, the heart of oak, the open frankness of nature. Wardwell has been up in the mountains for two months driving a "bull team," as he calls it. Over a million logs are now ready for the river when the rains make it roar through the ravines. An exciting battle the rivermen have of it when they drive these masses of timber to the mill, for they sometimes roll and tumble fearfully in the sweeping currents.

I gave two lectures at Emmetts, and the hall was full both evenings to listen to radical politics, concerning which party politics have very little to do at present. So I was content to stay away from the "madding crowd," reading Scott's "Lady of the Lake," while the bright day rolled along, and ten million voters wrestled from sea to sea. After the second lecture, on the evening of election day, there was a dance and sociable in honor of whoever might win the victory. A kind of Arcadian life it was, while "revolutions sweep o'er earth." There was no fateful click of telegraph wires to disturb the melodious measures.

To visit Emmetts is a pleasure. Good friends are here, happy days, retreat from care, the atmosphere of liberty, the broad life, genial comradeship, truth, and nature. I go back to the big, bustling, railroad world with good cheer, from this lively outpost.

My friend Ezra Bradford is the philosopher of the plains. He studies nature with his own eyes, and sees her footsteps in the mighty ages. The rock-ribbed earth reveals its wondrous story. He gave me the petrified knuckle joint of a mammoth who lived two hundred thousand years ago; an old knife, of the stone age, the instrument of the cave-men, who also lived with the mammoth, and who might have cleaned off that knuckle bone with this same flinty knife; also the petrified mountain mahogany and woodbine. If I should go where that woodbine twineth green, I should have to traverse many a corridor of time. These seem to be relics of the "eternity of the past." They shall be put into the storehouse of FREETHOUGHT.

A sweeter day never shone, as down the banks of the brawling Payette the stage rolled swift and gay. There was scarcely a cloud in the sky, and all the landscape was bathed in crystal radiance. At evening I reached Payette, found out who was elected, and went to sleep. Onward, the next day, I journeyed to Pendleton, Or., which I reached Thursday evening. The hubbub was not over. Election news was hot yet, and the Democratic flag was floating. I did not have a large audience either evening. I lectured twice. Pendleton is a difficult place. There is much indifference. It is all business. The churches don't flourish much, neither does reform. But I don't regret the campaign here. I believe in the future. There are sturdy friends at Pendleton, true as steel. To meet them is to remember them for hope and progress always. My friend, H. Flickinger, has taken the Investigator for years, and he keeps Freethought books on the go, and as long as he lives the flag will not go down. He is enlisted, heart and brain, for the war. J. B. Eddy, of the Tribune, is equally earnest, devoted, and generous; not afraid to be an independent man in the editorial chair; the slave of no party, but a true American.

Mr. and Mrs. Hauser and family are also for Freethought whether it is in the minority or not. The father and mother are veterans in the cause and there was good cheer in their greeting.

So all goes well whatever fortune betides. We are not on flowery paths. We have to climb, but the morning comes, and

"This old world is growing brighter."

Pendleton, Nov. 10, '88. SAMUEL P. PUTNAM.

THE STATE CONVENTION.

A Call for the meeting to organize a California State Secular Union has been printed in blank form for signing. We shall send out the blanks to Liberals of different parts of the state, and those who do not receive one and who desire to affix their signature to such a document, may obtain copies by addressing this office. There should be at least five hundred signatures to this call, to be published about January 1. Responses from California Liberals with reference to the coming Convention and the January lectures indicate a general interest and are most encouraging.

CATHOLIC INHUMANITY.

A story told in the Sacramento Bee of a late date gives the reader some idea of how much humanity is to be expected from the seared and atrophied specimens of the female sex who manage Catholic schools and convents. In the early part of November Miss Nellie Simons died in San Francisco. She was the daughter of Mary McCarty, a notorious woman of Sacramento, who has been and still is one of the most disreputable of her class, but the time was when she must have been possessed of some noble instincts. At any rate, years ago, when the young lady who has recently died was a mere child, the mother took her to San Francisco and placed her in a convent to be educated. Instructions were given that no efforts were to be spared in giving the girl a first-class education. The mother then departed, and doubtless never again darkened the doors of the convent. The quarterly payments for little Nellie's tuition and maintenance came with unfailing regularity, however, and she grew up to be a refined, educated, and accomplished young woman, a great favorite, it is said, with all who knew her. Of her parentage she knew that her father's name was Simons, but she did not then know of the later career of the mother—who had been Simons's lawful wife—and those young ladies attending the convent who did know of it had too much respect for the girl to acquaint her with the real facts.

Finally, however, says the Bee, the facts of the mother's career became known to one of the aristocratic patrons of the school. This noble Christian woman told other equally as good Christian women, and they held up their hands in holy horror to contemplate that their daughters had been defiled by contact with the young and innocent girl. They visited the faculty of the school and informed them that their tender offspring would at once be withdrawn unless the objectionable person were compelled to leave. The threatened withdrawal of patronage had more influence with the sisters than the dictates of right, Nellie was expelled, and the cloud of shame burst over the head of the innocent and well-liked girl. Overwhelmed with grief, she left the school which had afforded her shelter and protection during much of her lifetime. Her mother secured her a home in a cottage in the outskirts of San Francisco. Here she has lived ever since, but she never recovered from the cruel shock. She pined away until death came as a relief.

The people who did not deem this girl fit to associate with them in this world thought her good enough for the society of angels in the next, and readily granted her the funeral rites of the church whose members had driven her to death. The church resembles the species of wild beasts that bury their prey.

THE TELEPHONE AND THE CONFESSIONAL.

The holy office of Rome is to be called upon, says Labouchere, of the London Truth, to decide whether confession and penance can be transmitted over a wire through the instrumentality of the telephone. A learned Jesuit of Paris says it can, while other ecclesiastics hold that it cannot. The contention among the latter is that the confessional is a tribunal, and that a proximity of at farthest twenty paces between penitent and priest is necessary for the validity of the absolution. There is reason to believe, according to the general notion as to what passes between the priest and the penitent, especially if the penitent be a female, that the substitution of the telephone would rob the holy fathers of many perquisites which now make a life of alleged celibacy endurable. At the same time nothing could be more conducive to morality among priests than the intervention of a considerable distance between the confessor and the sinner. The one great obstacle to the use of the telephone in this country would be the laws administered by Mr. Anthony Comstock in New York and Mr. C. R. Bennett in San Francisco. We have seen a book entitled "Extracts from Den's Theology," wherein are defined the various sins distinguished as venial, mortal, or otherwise. The book is designed for the guidance of the priest at confessional, and sets forth what matters may be discussed between himself and the penitent. It has not as yet been prohibited, but if its contents were submitted to a telephone that instrument would cry aloud for Comstock. There are men under arrest in Kansas for publishing matter pure as the mountain air compared with this book. Substantially the same offenses are mentioned in both, the only difference as to the publishers being that the priests pardon the offenses while the Kansas men condemn them. So it is not a question whether a confession made through the medium of a telephone is valid, but whether it is permissible under the law regulating the character of the matter transmitted over the wires.

RENEWALS.

CERESCO, Mich., Nov. 12, 1888.

To the Editors of Freethought: I suppose my year's subscription to FREETHOUGHT must be up. Inclosed please find $2.60—$2 for renewal and 60 cents for books. It is a good plan to print a label on the wrapper, as the Truth Seeker does, showing when the year is up.

Yours in humanity, THOS. KNIGHT.

Friend Knight's subscription does not expire until next March, and his renewal is commendably prompt. We have not, as yet, put our list in a printed form, having adopted the method of inclosing in the paper a printed slip hinting that the subscriber's time is out. Some of our patrons will receive the intimation this week, and it is expected that they will communicate with us upon the subject.

We present another letter which, like friend Knight's, touches a responsive chord:

NEVINVILLE, IA., Nov. 10, 1888.

To the Editors of Freethought, FRIENDS: If you are going to enlarge FREETHOUGHT to a sixteen-page paper you will need a little encouragement of a substantial kind from your subscribers; so just mark me paid ahead $3 worth, for which find cash inclosed. Yours. F. I. GREEN.

It is customary for subscribers to pay a year in advance, but Brother Green has done several months better. We have a subscriber in Inyo county whose subscription does not expire until the middle of 1890. We cannot reasonably expect that the custom of paying so far in advance will become general, and shall be quite satisfied if between now and the first of February readers whose subscriptions expire within that time will renew for twelve months. Those who come early will avoid the rush.

To see one minister seize another by the arm, while the latter is occupying the pulpit saving souls, and demand an apology for slanderous utterances; and then, in addition, to see a deacon arise and yank the first minister out of the pulpit, must be a spectacle calculated to make the angels grieve. It was witnessed by the attendants at the New Preston, Conn., Congregational church a few days ago, when the Rev. Henry Upson assailed the regular pastor in the manner above described, and was suppressed as aforesaid.

THE late aspirant to the secretaryship of the American Secular Union is strangling himself with rope furnished him by the Iron-clad Age.

An Eastern paper, speaking of "The Coming 'Man of Sin,'" by "Historicus," remarks that in their febriculose condition, just at election time, half the people will think it a covert attack on Blaine, while the rest will regard it as underhanded abuse of Cleveland.

Just before Anschlag, the murderous fiend, took the poison that killed him, some sentimental women visited his cell and sang "Nearer, My God, to Thee." If this song expresses the facts of the case, the Ruler of the Universe is to be felicitated upon the acquisition of a new neighbor.

The debate at Silverton between B. F. Underwood and the Christian "champion" should have begun last Wednesday, the 21st inst. Mr. J. D. Kauffman, of Boulder Creek, intimates that he would like a copy of the discussion, if published.

The Insane Asylum at Stockton has just opened to Mary Burke, of this city, "a religious fanatic." When will superstition cease to claim its demented victims?

OBSERVATIONS.

There is much to be said against a hireling press that subsists by pandering to a diseased public sentiment; still it is often necessary to patronize it in order to get the news of the day. I picked up the Evening Post last Monday, and the first thing my eye fell on was an item saying that George Macdonald, a Scotchman, tumbled overboard in the bay the night before, while drunk, and was drowned. I adroitly concealed the paper, so that my friends who were present would not be agitated by the intelligence of my sudden demise. I knew the news must ultimately reach them, but I wanted to relate it in my own chaste language. I might admit that I was drowned: it is better to go that way than to be hanged; but I deny that I was under the influence of liquor at the time.

A visitor to this office from a section of the state devoted to sheep culture, whom I questioned as to his views of the election, replied that he did not think the prosperity of California at present depended so much upon the triumph of either party as upon a little rain in the contiguous future. He condemned the protracted dry spell, and, in the language of the statute, did unlawfully, wickedly, profanely, premeditatedly, and spitefully utter with loud voice, in the presence of divers of the citizens of the commonwealth, publish and proclaim, concerning the weather, certain wicked, profane, and blasphemous words, to the discredit and contempt of the same. What surprised me was the result. Within forty-eight hours it began to rain freely, and has not yet cleared off. I take a devout pleasure in recording this instance of the efficacy of swear.

I have been much disturbed lately by conflicting complaints that have reached me. Growls are generally homogeneous; that is to say, of one kind; and if not of one kind, they at least do not contradict one another. If the criticism all comes through the same quill, so to say, I can tell right away what to do. For instance, when a number of subscribers arose as a single individual and said that the assertion of our advertising columns that "Wieland's beer is the best: call for it" had not sufficient foundation in scientific verity to be put in a paper like Freethought, I knew as well as if I had been an intuitive Andrew Jackson Davis seer that the statement would have to be withdrawn. It was the same with Jonas and dem Wahlfisch; they had to go with their distinguished prototypes who voyaged between Joppa and Tarshish.

The complaints I now have to speak of are different, to wit: No. 1. Professor Seymour has just come from the north, and he reports that the people in that direction are protesting because the editors yield up so much space to correspondents and write so briefly themselves. That is quite flattering, and I can see the way to supply the wants of our Oregon and Washington Territory friends; but meanwhile (No. 2.) the appended letter from a gentleman in Missouri must not be ignored:

Putman McDonel Dear Ser? I seen a copy off your paper Fretout I woudl like to be your aggent hear if you could make it about as big-gergin you would get more subs if you would redose the price if I except the agency for it here I would advise you to leave out the editoril part and fill up the first part of your paper with some comen sense riting Every week put in something to suit us catolics I can get you lot of subs hear I am a Catolic but read Prodester papers

I shall not pay any attention to this letter until I find out how the Missouri Catholics are taking hold of the paper. I must decide one way or the other, and have concluded to make the trial, and see if my pen cannot be induced to give down a little more copiously than it has done of late.

When the article by Brother Vladimir, bishop of Alaska and the Aleutian Islands, was published in Freethought the author bought up all the spare copies of the edition in which his communication appeared. I judge that intelligence of his advent in the fields of English literature found its way to Russia, as a card addressed as follows has just been received:

In San Francisco, Cal., U. S., 504 Kearny st.
In Editing of journal
„Freethought."

The card is postmarked "12 Okt 1888," and reads:

I beg you very humble to send to me the price for year of „Freethought," and if it is possible to send one Number your Journal for to get acquainted with it; and is it possible to acquire a copy your very worthy Journal at past years? Your very humbly Servant,
Address: Russia, Kief, Kreshtshatic, 56. J. Milevsky.

A copy of Freethought has been forwarded to Mr. Milevsky for to get acquainted with it.

The completion of an article that I was engaged in preparing last Sunday on "The Fallacy of the Theory of Supernatural Interference with the Regular Order of Nature Because of the Sabbath" has been deferred to some more auspicious time. I had just written the heading, when my ear was struck by a sound that might have been made by a trainload of steamboilers coming up Kearny street over cobble-stones. The telegraph pole across the way waved like a cattail in a breeze, and the building suddenly appeared to move about six inches toward the south, stopping with a bump that nearly slid me out of my chair. I ceased writing, and the disturbance at once subsided. The papers on Monday reported a severe shock of earthquake at 2:30 on the previous day, moving in a semicircular direction from north to south. Professor Soule, of the Berkeley University, thinks that "the late heavy rains, diminishing the barometric pressure, and the critical condition of some of our underlying strata which have broken and slid down, account for the tremblors." That is the scientific explanation, while mine is the theological one. Readers may judge for themselves which is the more reasonable.

One day not long ago a young man stole into the quarters of this journal while I was reading the proofs, and waited patiently until I had got through and was preparing to go home. Then he inquired if I was Mr. Putnam, and when I told him that I was not, he said it didn't make any special difference; he merely wished to inquire if I had paid much attention to Swedenborg and his writings. I said I had not devoted a very large portion of my time to the study of that particular crank; whereupon he rejoined that until I had read Swedenborg I could have no adequate perception of the intense beauties of the scriptures. I argued with the young man that probably I could understand the significance of what I read in English as well as Mr. Swedenborg, and told him that if anyone desired more meaning than the scriptures expressed as at present translated and interpreted he must be a most unreasonable person. Well, he said, it was necessary that our eyes should be spiritually opened before we could recognize spiritual truths; that what we read in the Bible is not what the divine author of that work really intended his scribes to say, but merely the outward shell under which the interior

truth is concealed. He further made it clear that Christ would never come again in person, and I agreed with him; but he held that Christ had manifested and revealed himself spiritually through Emanuel Swedenborg, and Mr. S. had thus been enabled to get a new and revised meaning out of the Bible. My suggestion that it would be more accurate to say that Emanuel had socked some new significance *into* the Bible, to draw on as necessity might demand, was not entertained. The young man disclaimed a sufficient flow of language to explain the Bible fully as interpreted by Swedenborg, and therefore desired the privilege of sending me a tract, which he firmly believed would open up my blinded sight to the light as he saw it. I gave him permission to send the tract, whereupon he departed on his way with the light and buoyant skip which characterizes a person who desires to conceal a perturbed state of mind. He sent the tract, and before I had found opportunity to read it he came again, left a small book, borrowed Paine's "Age of Reason," gave me his name and address, and said he would become a subscriber. I heard no more from him for a few days, and was trusting that the "Age of Reason" might do its perfect work, even though I should never see it again, when the sequel occurred which is my reason for mentioning the incident. The first part of the week a young woman with snapping eyes and a determined expression on her face popped in, deposited Paine's great work on the table with unnecessary force, and said that she would take the book left by the young man. I gave it to her at once. She instructed me to send no more copies of that paper, darted an indignant glance about the room, and was gone, leaving me once more in outer darkness.

From perusing the tract and the book I had become considerably interested in Swedenborgianism. I read with approval the unanswerable criticisms which the Swedenborgians make upon current theology, but I have never yet found the supporter of any creed who could not offer much stronger arguments against all other sects than he was able to bring to the defense of his own, and I am afraid the Swedenborgian is no exception to the general rule. G. E. M.

LITERARY NOTES.

ARE any of our readers acquainted with a work entitled "Gawk Jim," with a sub-title of "Common Sense and Theology?" Mr. Anton J. Kraft, of Grantfork, Ill., would like to procure a copy of the work.

THE first step in avoiding mistakes is to find out how we fall into them. Valuable aid in this direction will be furnished in Prof. Joseph Jastrow's paper on "The Psychology of Deception," which will open the December "Popular Science Monthly." As illustrations of his subject the author cites the tricks practiced by conjurers, and the delusions which from time to time gain a hold on the public mind.

IN the Chicago Open Court of November 15 Prof. E. D. Cope, of Philadelphia, as per announcement, discusses "The Marriage Problem." It seems that somebody has propounded the question, "Is Marriage a Failure?" Writers have taken up the conundrum and are answering it affirmatively and negatively in about equal numbers. Professor Cope treats the subject from a practical and scientific point of view.

THE National Liberator, a new journal published by the National Constitutional Liberty League, is devoted to the advocacy of more liberal laws touching the practice of medicine. It appears that the orthodox medical colleges have formed a trust controlling the output of doctors, and proscribing all heresy in matters of physic. Against this the National Liberator protests. J. Winfield Scott editor, Hotel Glendon, Boston, Mass.

L. K. WASHBURN'S Paine Hall lecture, "The Catholic Menace to Our Government," is issued in neat tract form by the Investigator. While we cannot go so far as to agree with the lecturer that the state should inform the priest "that he must not teach one syllable against the institutions of this nation on pain of being banished from the land," we are ready to say with him that the action of Judas Iscariot is "snowy white beside that of every Catholic priest who raises his arm to strike down our public schools." The price of the tract is 5 cents.

A GOOD book to set people to thinking deeply on philosophical problems is F. Max Muller's "Science of Thought." The work comprises three lectures delivered in 1887 at the Royal Institution, London, and first published in the Chicago Open Court. The most striking of the lectures is the second, on the "Identity of Language and Thought." The writer holds, in accordance with many philosophers, and at variance with an equal number, that thought and language are one, and that we have no such faculty as reason, what passes under that name being the simple operation of adding and subtracting. That there can be no language without thought seems apparent enough, but the proposition that there is no such thing as disembodied thought will be more slowly accepted by those who have occasionally to search the Thesaurus for words wherewith to clothe their ideas. The book is elegantly printed and bound; price 75 cents.

Now that the election is over we deem it safe to announce that E. H. Heywood, of Princeton, Mass., has issued the twentieth thousand of his pamphlet entitled "Free Trade." Mr. Heywood goes behind the returns to draw from Mr. Blaine's "Twenty Years of Congress" the statement that in 1856, after ten years of low tariff, the country was so prosperous and the principles involved in the tariff of 1846 had been so entirely vindicated and approved, that a protective tariff was not suggested or even hinted at by any of the three parties which presented presidential candidates. This is a seeming contradiction of Mr. Blaine's present views upon the tariff problem, but in reality it only shows how true patriots can throw aside the past and adopt any attitude which the country calls upon them to assume in the exigencies of a national campaign. The price of Mr. Heywood's pamphlet should be 20 cents.

HISTORY OF THE WEEK.

San Francisco was shaken by an earthquake last Sunday—the heaviest since 1871——The Chinese society, Kong Chow, celebrates nowadays the 2,000th anniversary of the death of the fire-god, Lung Han. It is a sort of Chinese Fourth of July occasion, and is observed with fireworks.——Copious rains have visited nearly all parts of the state.——Mrs. Margaret E. Parker, of the Young Women's Christian Association, has just imported a batch of "needy gentlewomen" from England, who expect to enter service in this state as "ladies' help." The general belief is that they will have to come down to Chinamen's work as servants, and the new importations express indignation over the prospect before them.——An Oakland man who lost his election bet roasted peanuts all day last Sunday on the public streets. He attracted great attention, and as no change was returned, his sales realized nearly $1,200, which will be divided among the charitable institutions of the city.——Anschlag, the Garden Grove murderer, cheated the gallows by committing suicide with poison furnished him by a fellow convict.——Railroad official report a large and increasing immigration to this state from the East.——The president having refused to pardon ex-Judge Terry for contempt of court, the case will be carried before the United States supreme bench.——The Presbyterians of San Francisco are holding a series of protracted meetings for the benefit of foreign missions. The Salvation Army is also about to inaugurate a boom.

The Knights of Labor held a convention in Indianapolis last week. The secretary reported that the membership of the order had fallen off 300,000 during the past year, and that the finances were not in a satisfactory condition.——The Rev. W. F. Laidley, a Methodist minister, was indicted for the seduction of Alice Alderman, at Boone, Iowa. At the trial the girl testified that her unlawful relations with Laidley began in 1884, when she was fifteen years old, and continued until September, 1887. At the trial the other day the clergyman took advantage of the statute of limitations, and the case was dismissed. Several other charges of lewdness against the Rev. Mr. Laidley were likewise dismissed without trial.——The board of trustees of Columbia College, New York, have decided to establish an annex for women.——Rear-Admiral Baldwin, of the U. S. Navy, died at New York on the 18th.——Official election returns from most of the Republican states increase the vote for Harrison.——The Woman's Industrial League of New York has adopted a protest

addressed to the convention at Indianapolis protesting against the admission of Chinese to the Knights of Labor. The appeal in conclusion says: "We demand less selfishness from organized labor in the future and that it shall show more liberality to the interest of our wage-working women. New York furnishes 20,000 abandoned women annually. These recruits come largely from underpaid and starved women. If you are sincere as a body, protect your own household from these immoral, leprous Chinamen, who are taking the bread out of the mouths of our wage-women and driving them to immorality and starvation."——A suit is on trial in New York to determine whether John McGuire has the right of sepulture in a Catholic cemetery in which he owned a lot. The church claims that as McGuire was a follower of Dr. McGlynn, who was excommunicated, he had forfeited his right to be buried in consecrated ground.——Jefferson Davis's health is very feeble. The old man resides at Beauvoir, Miss.

The Socialists held a monster meeting in Victoria Park, London, last Sunday. Mrs. Parsons made a speech.——Lord Randolph Churchill, in a recent speech, denounced the Sackville West letter as a stupid blunder, and upheld the dismissal of the minister. Lord Salisbury takes an opposite stand.——American bishops have petitioned the Congregation de Propaganda Fide against the predominant influence exercised by German Catholics in America. They urge upon the Vatican that it is advisable not to permit the formation of separate German parishes or the nomination of German dignitaries.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

IV.

What was the condition of the world three hundred years ago, the period, according to the cardinal, in which the church reached the height of its influence, and since which it has been unable to withstand the rising tide of reformation and the whirlwind of revolution.

In that blessed time, Philip II. was king of Spain—he with the cramped head and the monstrous jaw. Heretics were hunted like wild and poisonous beasts; the Inquisition was firmly established, and priests were busy with rack and fire. With a zeal born of the hatred of man and the love of God, the church, with every instrument of torture, touched every nerve in the human body.

In those happy days, the duke of Alva was devastating the homes of Holland; heretics were buried alive—their tongues were torn from their mouths, their lids from their eyes; the Armada was on the sea for the destruction of the heretics of England, and the Moriscoes—a million and a half of industrious people—were being driven by sword and flame from their homes. The Jews had been expelled from Spain. This Catholic country had succeeded in driving intelligence and industry from its territory; and this had been done with a cruelty, with a ferocity, unequalled in the annals of crime. Nothing was left but ignorance, bigotry, intolerance, credulity, the Inquisition, the seven sacraments, and the seven deadly sins. And yet a cardinal of the nineteenth century, living in the land of Shakespere, regrets the change that has been wrought by the intellectual efforts, by the discoveries, by the inventions and heroism of three hundred years.

Three hundred years ago, Charles IX., in France, son of Catherine de Medici, in the year of grace 1572—after nearly sixteen centuries of Catholic Christianity—after hundreds of vicars of Christ had sat in St. Peter's chair—after the natural passions of man had been "softened" by the creed of Rome—came the Massacre of St. Bartholomew, the result of a conspiracy between the vicar of Christ, Philip II., Charles IX., and his fiendish mother. Let the cardinal read the account of this massacre once more, and after reading it, imagine that he sees the gashed and mutilated bodies of thousands of men and women, and then let him say that he regrets the revolutions and reformations of three hundred years.

About three hundred years ago Clement VIII., vicar of Christ, acting in God's place, substitute of the Infinite, persecuted Giordano Bruno even unto death. This great, this sublime man, was tried for heresy. He had ventured to assert the rotary motion of the earth; he had hazarded the conjecture that there were in the fields of infinite space worlds larger and more glorious than ours. For these low and groveling thoughts, for this contradiction of the word and vicar of God, this man was imprisoned for many years. But his noble spirit was not broken, and finally, in the year 1600, by the orders of the infamous vicar, he was chained to the stake. Priests believing in the doctrine of universal forgiveness—priests who when smitten upon one cheek turned the other—carried with a kind of ferocious joy fagots to the feet of this incomparable man. These disciples of "Our Lord" were made joyous as the flames, like serpents, climbed around the body of Bruno. In a few moments the brave thinker was dead, and the priests who had burned him fell upon their knees and asked the infinite God to continue the blessed work forever in hell.

There are two things that cannot exist in the same universe—an infinite God, and a martyr.

Does the cardinal regret that kings and emperors are not now engaged in the extermination of Protestants? Does he regret that dungeons of the Inquisition are no longer crowded with the best and bravest? Does he long for the fires of the auto-da-fe?

In coming to a conclusion as to the origin of the Catholic church—in determining the truth of the claim of infallibility—we are not restricted to the physical achievements of that church, or to the history of its propagation, or to the rapidity of its growth.

This church has a creed; and if this church is of divine origin—if its head is the vicar of Christ, and, as such, infallible in matters of faith and morals, this creed must be true. Let us start with the supposition that God exists, and that he is infinitely wise, powerful, and good—and this is only a supposition. Now, if the creed is foolish, absurd, and cruel, it cannot be of divine origin. We find in this creed the following:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith."

Is it not necessary, before all things, that he be good, honest, merciful, charitable, and just? Creed is more important than conduct. The most important of all things is that he hold the Catholic faith. There were thousands of years during which it was not necessary to hold that faith, because that faith did not exist; and yet during that time the virtues were just as important as now, just as important as ever they can be. Millions of the noblest of the human race never heard of this creed. Millions of the bravest and the best have heard of it, examined, and rejected it. Millions of the most infamous have believed it, and because of their belief, or notwithstanding their belief, have murdered millions of their fellows. We know that men can be, have been, and are just as wicked with it as without it. We know that it is not necessary to believe it to be good, loving, tender, noble, and self-denying. We admit that millions who have believed it have also been self-denying and heroic, and that millions, by such belief, were not prevented from torturing and destroying the helpless.

Now if all who believed it were good, and all who rejected it were bad, then there might be some propriety in saying that "whoever will be saved, before all things it is necessary that he hold the Catholic faith." But as the experience of mankind is otherwise, the declaration becomes absurd, ignorant, and cruel.

There is still another clause:

"Which faith, except every one do keep entire and inviolate, without doubt, he shall everlastingly perish."

We now have both sides of this wonderful truth: The believer will be saved, the unbeliever will be lost. We know that faith is not the child or servant of the will. We know that belief is a conclusion based upon what the mind supposes to be true. We know that it is not an act of the will. Nothing can be more absurd than to save a man because he is not intelligent enough to accept the truth, and nothing can be more infamous than to damn a man because he is intelligent enough to reject the false. It resolves itself into a question of intelligence. If the creed is true, then man rejects it because he lacks intelligence. Is this a crime for which man should everlastingly perish? If the creed is false, then a man accepts it because he lacks intelligence. In both cases the crime is exactly the same. If a man is to be damned for rejecting the truth, certainly he should not be saved for accepting the false. This one clause demonstrates that a being of infinite wisdom and goodness did not write it. It also

demonstrates that it was the work of men who had neither wisdom nor a sense of justice.

What is this Catholic faith that must be held? It is this:

"That we worship one God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance."

Why should an infinite being demand worship? Why should one God wish to be worshiped as three? Why should three Gods wish to be worshiped as one? Why should we pray to one God and think of three, or pray to three Gods and think of one? Can this increase the happiness of the one, or of the three? Is it possible to think of one as three, or of three as one? If you think of three as one, can you think of one as none, or of none as one? When you think of three as one, what do you do with the other two? You must not "confound the persons"—they must be kept separate. When you think of one as three, how do you get the other two? You must not "divide the substance." Is it possible to write greater contradictions than these?

This creed demonstrates the human origin of the Catholic church. Nothing could be more unjust than to punish man for unbelief—for the expression of honest thought—for having been guided by his reason—for having acted in accordance with his best judgment.

(To be Continued.)

THE COMING "MAN OF SIN."

The Rev. M. Baxter, an English Advent preacher, has been warning the people of this country that before the end of the year 1900 all of us will be either in heaven or hell. This awfully delightful prediction is printed in a two-cent pamphlet issued from the office of the Christian Herald, Bible House, New York, entitled "The Great Crisis." The pamphlet is without date, but in a note the author says it was written and in print in 1866. Our copy was obtained early in 1887, when Mr. Baxter was preaching Second Adventism and distributing gratuitously his two-cent prophetic revelation.

The coming "Man of Sin," says Mr. Baxter, seems to be Prince Jerome Bonaparte, who was born in 1823. He is "a man 'of fierce countenance, understanding dark sentences,' *i. e.*, of defiant aspect and great sagacity, and also a 'vile person,' notoriously ridiculed and vilified, and a Voltarian Infidel and democrat, all of which the Antichrist is predicted to be." And his name, as spelt in the Greek and Hebrew letters, foots up "the number of the beast," 666. See:

Greek letters	P.	I	e	r	o	m	e	N	a	p	l	e	o	n	
	80,	10,	5,	100,	70,	40,	5,	50,	1,	80,	70,	5,	70,	50=666.	
Heb. let.	Pe,	Gimel,	Resh,	Aleph,	Mem,	Beth,	Aleph,	Nun,	Pe,	Resh,	Teth.				
	80,	3,	200,	1,	40,	2,	1,	50,	80,	200,	9=666.				

"This latter-day Democratic Cæsar," says Mr. Baxter, "is to sit in the rebuilt temple of Jerusalem and to be worshiped as a god and to be destroyed by the brightness of Christ's personal coming."

Mr. Baxter does not explain why he contracts Paul to P. nor why he ends the name Jerome with an *e* in Greek, which would make the pronunciation Jerom*ee*. And it seems queer to the ordinary reader that in Hebrew the name should be spelled P-Grom Bonprt. But the absence of vowels in the Hebrew alphabet necessitates the imperfect spelling, and the insertion of the inarticulate letter Aleph twice (which is oftener sounded broad A than long O) helps to make the count come out right. And the omission of the final *e* in Jerome would have made the total number too small by five in Greek, while the addition of *aul* to the initial P would have made the count 431 too many. In expounding prophecies you must always fit the fulfilment to the prediction, even if you have to pervert both.

Mr. Baxter is cocksure that Antichrist will be a Napoleon, because the latter name is derived from the Greek word Apollyon (Rev. ix, 11: aorist *Apoleon*), and the letters of the word *Napoleonti* foot up 666.

Early last year Mr. Baxter was expecting the crisis to begin before the close of 1887, and that "the beast," Jerome Bonaparte, would reveal his antichristian characteristics. But European events are not even yet shaping themselves to the accommodation of the Adventist. We therefore suggest to Mr Baxter in view of the probability that Antichrist may not be a Napoleon, that some other Frenchman may answer as well for the coming "Man of Sin." We have a sort of suspicion that the coming man is Boulanger, and we have been figuring on the letters of his name with the following result: Boulanger in Greek foots up 661, which is only five short of 666. Now we would like to know Boulanger's Christian name, just to see if its initial or initials won't count exactly five.

We don't know on what authority Mr. Baxter gives to Jerome Bonaparte the name Paul. Is that really his first name, or did Mr. Baxter give it to him so as to fulfil prophecy? Anyhow, we will now guess that Boulanger's first name begins with E. That counts five in Greek, which added to 661 makes 666, "the number of the beast!"

We are far from being confident in regard to the discovery of "the beast," because so many students of divinity have tried and failed. In the second Toldoth Jeshu, a Hebrew document brought to light in 1705, there is a full account of the life and death of Jesus, the son of Miriam (Mary) by Joseph Pandira. An uncle of Jesus, named Simon Ben Kalphus (answering to Simon Kepha of the first Toldoth Jeshu), having procured the incommunicable name (Shem Hamphoras), wrought signs and wonders just as Jesus had done. Having by this means become the leader of a sect, Simon Kepha, alias Peter, sat on a tower and wrote commandments. The narrative then proceeds:

> And Simon composed for the deception of the people of Ai lying books, and they called them 'Avonkelajon' (Evangelism) . . . . He also wrote books in the names of the disciples of Jesus, and especially in that of Johannes (John), and said that Jesus had given them these. But with special purpose he composed the book of Johannes (the Apocalypse), for the men of Ai thought it contained mysteries, whereas it contained pure invention. For instance, he wrote in the book of Johannes that Johannes saw a beast with seven heads and seven (ten) horns and seven crowns, and the name of the beast was blasphemy, and the number of the beast was 666. Now the seven heads mean the seven letters which compose the words 'Jeshu of Nazareth.' And in like manner the number 666 is that which is the sum of the letters composing his name.

The Rev. S. Baring-Gould, who translates and publishes the above, has not given us the seven Hebrew letters answering to "Jesus of Nazereth," but they are evidently the following:

Yod,	Shin,	Vau,	Nun,	Yod,	Tsaddi,	Resh.
10,	300,	6,	50,	10,	90,	200—666.

The equivalent of these seven letters in English is Ishu Natzr—sh and tz each being but one letter in Hebrew—shin and tsaddi—and the Hebrew quiescent letter yod varying in sound according to circumstances.

The authenticity or great antiquity of this document we will not pretend to vouch for, but it is perhaps as plausible as any other attempt to solve the mystery of the "Man of Sin," and it purports to have been written by Rabbi Jochanan, son of Saccai, in Jerusalem, soon after the events therein narrated as occurring in the reign of Herod the Great, some time before the beginning of the Christian era, that is to say, prior to the alleged birth of the gospel Jesus.

HISTORICUS.

A CONVERTER CONVERTED.

One of the stories about Colonel Ingersoll is that a Christan woman went to his house to convert him. The colonel smiled with the most deferential politeness as he said: "Will you walk in, madam? There is no need of making too solemn a business of it. I thank you for your kind intentions at any rate." The lady, who, apparently, expected to be knocked down and dragged out for her temerity, looked very much relieved at the kindness of her reception. A moment after the dinner bell rang. "Come," said the colonel, "walk out and dine with the family, and we can talk over this conversion business as we eat."

Soup was served. As it came on the table, and before it was ladled out, the lady lifted her hand. "Stop!" said she. "What is it?" said the colonel. "Do you not think we ought to thank the good Lord for this bountiful dinner before we begin eating?" "I will only make one suggestion first. Your Lord is just, is he not? Now, perhaps within a block of me, at this present time, there is some faithful, devout Christian who is starving. Perhaps, if perfect justice were done, our dinner would be on his table. Do you not think the less we say about the matter the better?"

It was in this way that the talk ran on. The lady came every day to visit the colonel and his family. She appeared to be fascinated with the loving trust, content, and happiness of this compact household. Finally she said to the colonel: "I apologize. I do not care what you believe. You are leading more of a Christian life than I ever hope to accomplish."—Golden Gate.

ROMAN RULE AND RUIN.—FACTS, NOT FICTIONS.

"Monks prostituted their knowledge of writing to the purpose of forging charters in their own favor." (Hallam, 263.)

Guizot, speaking of the influence of the church upon the state, says, "I do not think, upon the whole, her influence has been beneficial." (Guizot's History of Civilization, p. 115.)

"Many of the peculiar and prominent characteristics of the faith and discipline of those ages appear to have been either introduced or sedulously promoted for the purposes of sordid fraud, above all the doctrine of purgatory and masses for the dead." (Hallam's Middle Ages, p. 252.)

The pious Council of Rouen, in 1231, "required the counsel who practiced in that religious tribunal to swear that they would not steal the papers." .... "The judges are described as extortioners who rendered their occupation more base than that of a pimp with his bawds." (See Lea's Hist. Inquisition, 1, 2.)

It was a rule universally adopted at this time by the church that "it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted." (Mosheim's Ecclesiastical History, 1, 293.)

"During the pontificate of Sextus IV. regulations, enforced under penalty of excommunication, were enacted prohibiting the printing of any work excepting such as was previously licensed by an officer appointed for that purpose." (Roscoe II.)

"In many places people were pleased to see their priest keeping a mistress in the hope that it might secure their wives from seduction." (D'Aubigne's Hist. Reformation, p. 10.)

It seems from the above that Jehovah selected rather a scurvy crew as "the keepers of learning" for those days. How does it strike you?

"Wherever they wandered, the Jesuits were drawn or naturally fell into every scheme that disturbed, agitated, and harassed humanity. In the year they joined the pope's army in France they enlisted themselves in the expedition of the Spaniard warring with the Moors of Granada. Ferdinand, the Catholic, had burned four hundred Jews together and driven the greater part of the Moors into exile." (Quesnel's History Spain, p. 122.)

"The savages were better men, infinitely more moral, before they became Christians.... They were cursed with the name of Christian which they thought they honored by the foulest infamy that clings to the name of man." (Steinmetz's History of the Jesuits, p. 373.)

"Pope Alexander VI. has been universally denounced by Protestants and Catholics as a monster of debauchery and cruelty." (History Christian Church, p. 428.)

"Roderigo Borgia, who was a cardinal and an archbishop, and who bought the pontifical chair with 'four mules loaded with gold,' 'lived with a lady of Rome, continued the same intercourse with her daughter, Rosa Vanoza, and had five children by her.' 'All the ecclesiastics,' says a historian, 'had misstresses, and all the convents of the capital were houses of bad fame.'" (D' Aubigne's History of the Reformation, p. 11.)

"Clement V. declared the whole Venetian population infamous, their goods in every part of the world subject to confiscation, and every Venetian subject to be reduced to slavery. A bull, in the same terms, was published by Gregory XI., in 1376, against the Florentines." (Hallam's Middle Ages, p. 317.)

The same writer, p. 277, says that "all writers concur in stigmatizing the dissoluteness and neglect of decency that prevailed among the clergy."

The Christian monks destroyed the Serapian Library of Alexandria, and murdered the people who defended the valuable collection of books.

"The church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind.' (Lecky's Rationalism, p. 46.)

Motley tells us that "the Spanish Inquisition established by Pope Alexander the Sixth and Ferdinand, the Catholic, was devised for Jews and Moors, whom the Christianity of that age did not regard as human beings. That in eighteen years of Torquemada's administration 10,220 individuals were burned alive, and 97,321 punished with infamy, confiscation of property, or perpetual imprisonment; that the total number of families destroyed by this one friar alone amounted to 114,401; that it taught the savages of India and America to shudder at the name of Christianity; it was a bench of monks without appeal, having its familiars in every house, diving into the secrets of every fireside, judging and executing its horrible decrees without responsibility. It arrested on suspicion, tortured till confession, and then punished by fire."

"Two witnesses to separate facts consigned the victim to a dungeon. Here he was sparingly supplied with food, forbidden to speak, or even to sing, and then left till famine and misery should break his spirit. The torture took place at midnight in a gloomy dungeon; the victim, whether man, matron, or tender virgin, was stripped naked and stretched upon the wooden bench; water, weights, fires, pulleys, screws, all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, and the body racked exquisitely without giving up its ghost, were now put into operation. The executioner practiced successively all the forms of torture which the devilish ingenuity of the monks had invented. Bertrand le Blass, of Tournay, was dragged on a hurdle with his mouth closed with an iron gag, to the market place. Here his right hand and foot were burned and twisted off between two red-hot irons; his tongue was then torn out by the roots; he was then swung by an iron chain over a slow fire until he was entirely roasted." This was for snatching a holy wafer from a priest. (Motley's Dutch Republic, vol. 1, chap. 3, p. 320 to 337.)

"The Book of Sentences of Toulouse," pages 1308–1323, gives the names and residences of 636 persons sentenced by the Inquisition in that time. "It became a terror to every man. The whole population was at the mercy of the Holy office." "Inquisitors employed spies, messengers, and bravos, who went armed, making the social scourge complete." "In 1310, at Toulouse, eighteen person were burned alive." "In April, 1312, the dead bodies of six persons were dug up and burned, and five burned alive." (See Lea's History of the Inquisition, vol. 1, pp. 377 to 398.) This is a late and very exhaustive investigation of this subject. It consists of three volumes of 600 pages each, is fortified by more than a thousand authorities, many of whom were Catholics and officers of that brutal tribunal. For sale by Harper Brothers, New York.

Appleton's Encyclopedia says: "The Inquisition was a tribunal established in Roman Catholic countries to try persons accused of heresy; that it first appeared under Theodosius; that at the beginning of the thirteenth century Innocent III. sent Cestercian monks to the south of France to force a war with the Albigenses; that Pope Pius IV. made an attempt to establish it after the Reformation; that in Spain it was introduced soon after its establishment in France; that it can be traced back by authentic records to 1232." He quotes Lorents (who was a Catholic) and whose truthfulness is questioned by Catholics only, as stating that 31,912 persons were burned alive, 17,659 were burned in effigy, and 291,456 were punished by religious penalties. (See also Lea's History of the Inquisition, W. H. Rule's History of the Inquisition, Lunbarch's History of the Inquisition.)

"Upon the 16th of February, 1568, a sentence of the holy office condemned all the inhabitants of the Netherlands to death as heretics. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition and ordered it to be carried into instant execution without regard to age, sex, or condition. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines." (Motley's Dutch Republic, vol. 2, p. 158.)

The university at Athens, and the academies of Berytus and Thessalonica were suppressed by the Christian, Justinian. Justinian and several of his successors issued edicts for the suppression of mathematicians. For centuries it was a crime punishable with

death for one to have in his possession any book not authorized by the church. Countless thousands of valuable books were consigned to the flames, by order of this power, in order to make room for the sniveling rot which the corrupt priesthood of that time was foisting upon humanity as divine truth.

"A cloud of ignorance," says Hallam, "overspread the whole face of the church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness." In 992 scarcely a person could be found in Rome who knew the first elements of letters. Not one priest in a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another.

In the French provinces of Languedoc alone, the man-hunters of the Holy Inquisition spilled more human blood than ever reddened the sand of the Roman arena. This was done in obedience to that "blind faith which is the sole saving merit of mental prostitution."

In one century after the Inquisition had been established, the number of convents had more than doubled. In 1450 the Franciscans had sixteen thousand two hundred convents, and the "observants" had thirty-four thousand monasteries of their own. In many parts of Spain there were six friars and two priests for every dozen workingmen.

In Germany the Inquisitor Hogstraten attempted the destruction of the entire literature, except the old Bible.

"Pope Pius praised and rewarded Alva for his atrocities. Alva had cut down the Protestant leaders Egmont and Horn. The prisons were filled with nobles and the rich. The 'Council of Blood' had the scaffold for its cross of salvation, and the decrees of the Inquisition for its gospel. Men were roasted alive, and women were delivered over to the soldiers' brutality. Alva boasted that he had consigned to death eighteen thousand Flemings." (History of the Jesuits by Steinmetz, pp. 453–454.)

In 1546 the Venetian embassador at the court of the Emperor Charles V. stated in an official report to his own government, on his return home, "that in Holland and in Friesland more than thirty thousand persons have suffered death at the hands of justice for Anabaptist errors." (Correspondence Charles V. and his Embassadors: London, 1850; vol. 8, p. 471.)

"In the year 1209 a massacre almost without parallel was perpetrated in France in one of God's holy sanctuaries, the church of Mary Magdalene, to which the victims had fled for safety. From tottering infancy to tottering old age not one was spared. A vile lot of Christian zealots turned loose upon the defenseless inhabitants and murdered twenty thousand people. (See Lea's History Middle Ages, vol. 1, p. 154.)

"In Andalusia alone, during a single year, the Inquisition put to death 2,000 Jews, besides 17,000 who underwent some form of punishment less severe than the stake." (Ticknor's History Span. Lit., vol. 1, p. 448.)

In 1562, the Bishop of Chalons having failed to convert a congregation of Huguenots at Vista, "Cardinal de Guise summoned two companies of soldiers and sounded a charge. The conventicle was furiously entered; all who did not escape by the windows were slaughtered, whilst the priests busied themselves with pointing out the wretches who were trying to escape over the roofs of the houses. On a subsequent occasion three hundred wretches were shut up in a church and starved for three days. Then they were tied together in couples and led off to slaughter. Children were sold for a crown. During the slaughter of their mothers babes were born, to be thrown into the river by the murderous fiends. Babes at the breast were pricked to death with pogniards; some were impaled, others were roasted alive, and some were sawed asunder; women were hanged at the windows and door posts; girls were ravished, and still more hideous and brutal crimes were committed." (See Steinmetz's History Jesuits, p. 40; also D'Aubigne's History.)

(To be Continued.)

CULTIVATE the eye. Learn how to see all that is interesting, instructive, and beautiful. The world widens for all who see the most of its varied parts. Train the eye to observe and appreciate. Train the feelings to love and sympathize, and then earth will be filled with joy and happiness.—ELMINA.

A Freethinker Artist.

To the Editors of Freethought:

With your kind permission I want to say a few words for F. E. Sturgis, artist, of Danville, Ind., and his beautiful works. He is a thorough, conscientious artist, indeed. I have received two portraits from him, the work of his genius—one a life size full figure in French Pastel colors, of our little boy we lost about two years ago; the other a crayon portrait of the better portion of the Wettstein family. Both are beautiful works of art, remarkably true to life, and will remain precious heirlooms for generations to come. I can safely indorse his works and the man, and am sure our Liberal friends will not regret having sent him a trial order. I have been a dealer in fine art goods, in connection with my jewelry establishment, for thirty years, and am considered an authority on pictures at home.

Rochelle, Ill. OTTO WETTSTEIN.

For the Meetings.

To the Editors of Freethought:

I take pleasure in sending you $1 toward the January meetings, and I would enjoy being with you all personally, but will have the whole thing in my mind if not present.

October 22 I received a telegram to attend the funeral services of Mrs. D. Edson Smith, of Santa Ana. They were conducted in a new and very impressive manner. Both Mr. and Mrs. Smith were sincere Spiritualists, and, by her own request, Mr. Smith made a few appropriate remarks and read several selections in proof of their ideas, then called on any one to speak in regard to the departed. Several responded, testifying to her exemplary life, etc. Mr. Smith's father, a Baptist preacher, and his mother, also, remained silent, although the neighbors sang, "Nearer, My God, to Thee."

When will humanity outgrow the God idea? Even a silver dollar has "In God we trust," but, nevertheless, it don't contain one hundred cents' worth of silver. When at the Sweetwater dam in San Diego county, I met a real live Methodist. He said that he had been a gambler, and an awful sinner, but that "God in his mercy had snatched him as a brand from the burning" and saved him. I looked up with surprise, and said, "Indeed, you had to be saved? You couldn't help yourself?" I asked him if he believed that God made us, and gave us all our faculties." He replied, "Yes." "Well, then," said I, "he made me very skeptical. I am one who believes that men make gods after their own image. I have outgrown all such ideas about salvation, and accept R. G. Ingersoll's motto, 'The time to be happy is here and now.'" At that he raved, and consigned me to hell, etc. I said, "If his God had made me so that I could not believe, of course I could not help it any more than he could help being saved." KATE PARKER.

Anaheim, Cal.

Further Reform.

To the Editors of Freethought:

Please allow me to offer a thought upon a subject not much treated upon in Infidel publications, but which appears to me to be deserving of attention. I write this just before the presidential election, with the knowledge that it cannot appear until after the election, that it may appear, as I can assure the reader it is, free from political party bias.

Secularists claim to be seeking after truth, nothing else. Let us not stultify ourselves. We advocate freedom in all things; the absolute right of the individual to do as he or she pleases, so long as the rights of others are not trespassed upon; free thought, free speech, free press, free ballot, mental liberty, personal liberty, civil liberty, the advancement of knowledge, civilization, and everything that favors the well-being of the human race. Sufficiently comprehensive, surely.

Why not, then, include free trade? Not only for ourselves as a nation, but including all the nations of the earth. Many arguments can be adduced in favor of this proposition. I shall content myself with a few. It is a grand idea, not original with myself (I wish it were).

Free trade, absolute unrestricted commercial intercourse among all nations, would be the greatest factor of this or any other age in building up a high civilization; to discourage wars; to promote arbitration of national differences; to diffuse knowledge, and promote "peace on earth and good will to men."

"Protection," so-called, is narrow and selfish. It is born of that disposition which is in some people to "hog" one another. It is puerile and short-sighted. It is "clannish," and "feudal," and taxes the many to bene-

fit the few. What well-informed person would advocate interstate "protection" among the sovereignties of these United States? The very owls would laugh at him.

Then why not unrestricted commerce among all other sovereignties? Suppose they don't all speak the same language and have the same manners and customs. All the more reason for free intercourse. America has set many examples of freedom and advancement to the old world people, and it appears eminently proper that she should do so some more. This condition once in operation, coming generations will read with wonder of the short-sighted selfishness of their "protectionist" forefathers, and smile at their boasting of their "advancement," their "civilization," their "enlightenment," their "liberty." It appears to me fitting that Secularists, Agnostics, and all other "Infidels," should lead in this as well as other reforms, always occupying a plane above partisanship of any kind. F. S. MATTESON.

Aumsville, Or.

The Right Ring.

To the Editors of Freethought:

All hail the Liberal meetings to be held in Irving Hall through the month of January next; to wind up with celebrating the anniversary of Thomas Paine's birth, and the organizing of a California Secular Union. Judging from the attendance on January 29 of this year at the same hall, the people are ready to organize; and time it is. They have only been waiting for a leader. Samuel P. Putnam is the man who can marshal the people, and lead them on to success.

The California Secular Union will be inaugurated in time of peace, but many a battle, of words at least, will be fought ere liberty and justice crown this nation. For past and present lukewarmness double vigilance and effort will be necessary.

It was my privilege to be present, in Philapelphia, at the inauguration of the Liberal League in 1876, and a delegate to subsequent meetings before its name was changed to the American Secular Union. I am only too glad to once more put on the harness and co-operate in speeding on the good work, with such men as Putnam & Macdonald, with their Freethought paper, and other grand men and women of this Pacific Coast.

I liked your admission, under "News and Notes," of Dr. Jennie Bearby being your pioneer at Mountain Home, Mr. Putnam, and that women were just as good workers for Freethought as they ever were for the churches; also your hope for the time when they shall have all the opportunities of a man, and your testimony that then the world would march on.

Brother Putnam, have no fears as to means to pay expenses of the meetings if you will but live up to the above sentiments and choose capable women as well as men to co-operate with you in building up a California Secular Union.

I would say to Mr. Shaw, of the Independent Pulpit, that my experience proves that there is little in a name, whether "Infidel," "Liberal," or "Freethinker." The last two "may be anything, good or bad, may belong to the church or preach the gospel if it pays," just as well as an "Infidel." If a person has inherited principle, honor, or integrity, he will live it. His faith or profession of goodness avails but little, while antenatal conditions avail much; yes, I wish people knew how much! I know Messrs. Seaver & Mendum, of the Boston Investigator, and others who are known as "Infidels." I only wish all my associates were as good as they. There are no "poltroons, sneaks, flunkeys, or hypocrites," among them. SCOTT BRIGGS.

San Francisco, Cal.

THE Pittsburgh Truth says: "'The Sabbath Imposture,' a pamphlet by Harry Hoover, president of the Pittsburgh Secular Society, has been received from Putnam & Macdonald, 504 Kearny street, San Francisco. This pamhlet contains many of the most valuable and stubborn facts upon the Sunday question that have ever been collected. It should be distributed by the thousands in every place where Sabbatarians are making a hell for the inhabitants. We need about fifty thousand copies for Pittsburgh. Ten cents per copy; six copies for 50 cents; fifteen for $1.

RHUBARB BITTERS impart a delicious flavor to all drinks, cure dyspepsia, promote digestion, and regulate the bowels. Try them. A. G. Wood, 323 Eddy st., S. F.

AMONG THE WORKERS.

S. P. Putnam will lecture at the following places returning from the East:

Sprague	W. T.,	Nov. 20–21	Scappoose	Or.,	Dec. 2
Pasco	W. T.	" 22–23	P'rt Townsend	W.T.,	" 4–6
Portland	Or.,	Nov. 25–26	Snohomish	"	" 8–10
Vancouver	W.T.,	" 27–28	Stella	"	" 15–16
No. Yamhill	Or.,	" 29–30	Silverton,	Or.,	" 22–23

It is desirable to announce the remainder of the appointments at the earliest possible moment. Will friends who wish lectures write at once to S. P. Putnam, as above. Mr. Putnam will be in San Francisco during the month of January.

W. F. JAMIESON will commence his winter lecture campaign Nov. 15, speaking in Nebraska, Iowa, Missouri, and Kansas. He will receive subscriptions for FREETHOUGHT. Address him at Monte Vista, Col.

PROF. D. G. CROW will fill engagements to lecture at points between St. Louis, Mo., and Denver, Col. Terms on application. Secularism, Science, and Religion are general terms covering the subjects of his lectures. State time and give particulars. Address him at Sabetha, Kan., until further notice. Professor Crow will carry the light of FREETHOUGHT and other Liberal luminaries to those who desire to find the truth, and will receive subscriptions.

PROF. D. C. SEYMOUR, who is now in California, is prepared to lecture on the following subjects:

1. Prehistoric Man.
2. Man, Mentally and Physically: How to Develop Scientifically.
3. Origin of the God Idea; also Prayer and Religion.
4. Origin of all Things—the Law of Development.
5. The Law of Influences: or, How we Help One Another.
6. The Birth, Growth, Decay, and Death of Worlds, Suns, etc.
7. Right Generation Alone, not Regeneration, can Bless Humanity.
8. The Right Relation of the Sexes; or, The Science of Stirpiculture.
9. The Future of this Planet, Redeemed by Science.
10. All the Evidences Claimed for Immortality Examined.
11. The Effects of Alcohol, Tobacco, Bad Foods, and Poor Ventilation.

These lectures are illustrated with large colored drawings, skeletons, lithographs, colored stereopticon views, etc. Liberals desiring the services of Professor Seymour may address him in care of this office. He makes no charge for lectures. The friends are only asked to provide a hall, church, or school-house, and the audience will remunerate the speaker.

The Demands of Liberalism.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that the simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Wanted,

By an Infidel, a situation to do the heavy work in a wholesale store, warehouse, or mill. No objection to country. Is a total abstainer, and does not use tobacco. Can give good references. Address, INFIDEL, this office.

FREETHOUGHT BOOKS

PUTNAM'S WORKS.

Prometheus: A Poem. Price, $1. "It is crammed with life, thought and profound emotion, poured forth, it seems to me, with extraordinary richness and beauty."—*Dr. Henry W. Bellows.*

Gottlieb: His Life; or, Love Triumphant. A Romance of Earth, Heaven and Hell. Price, 25 cents. "To describe all the beauties of this simple, yet touchingly told little tale, would be a work of which I confess myself utterly incapable. To realize what it is, you must read the book itself. I have never read anything so exquisitely beautiful and good in all my life before."—*Elmina Drake Slenker.*

Why Don't He Lend a Hand? And other Agnostic Poems. Price, 10 cents. "Mr. Putnam is a vigorous poet. His poetry rings like a bell, and stirs the reader like a trumpet."—*Bulgarius.*

Adami and Heva. Price, 10 cents. "A magnificent Agnostic poem, descriptive of the ever novel and ever mysterious legend of Adam and Eve in the Garden of Eden. The story is told with a wealth of imagination, a beauty of diction, and purity of thought which rank Mr. Putnam as a genuine poet."—*The Universe, San Francisco.*

The Problem of the Universe, and Its Scientific Solution. Price, 20 cents. "As a philosophical writer Mr. Putnam is always a success, and we delight to read him. His easy style and poetic expression make his productions very attractive."—*Dr. Foote's Health Monthly.*

Ingersoll and Jesus. A Poem. Price, 10 cents. "Written in a rather familiar style, but the sentiment is quite good, liberal, and sensible, and witty without being coarse. On the whole, it is a very clever dream, and very pleasantly related. It is well worth reading."—*Boston Investigator.*

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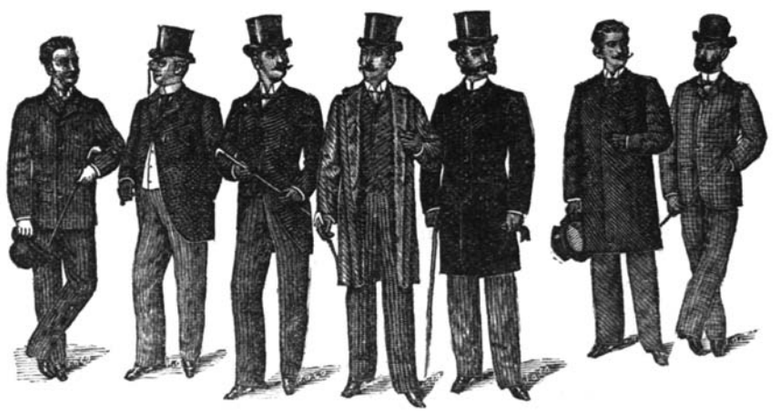

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

PUBLISHED WEEKLY AT TWO DOLLARS PER YEAR.

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SAN FRANCISCO, - - - DECEMBER 1, 1888

WHO hath seen the righteous man forsaken? The Rev. Mr. Perry, revivalist and philanthropist, is in the almshouse at Brooklyn, N. Y.

TWELVE years ago James Lick bequeathed nearly half a million dollars for the establishment of a manual training school for boys in San Francisco. The benefit of the gift has not as yet reached the youth of the city.

"FREETHOUGHT," says Moses Hull, "is a good paper, second only to New Thought." This is generous, but it isn't journalism. The true editor is like the man who reported the race between the old America and the British yachts. "Your majesty," said he, "there is no second."

IN the latest issue of Foundation Principles—the last as well as the latest—Lois Waisbrooker, the editor, bids her readers adieu. Circumstances, she says, make it impossible for her to go on. Our experience has taught us that circumstances are the greatest obstacles that publishers of reform papers have to encounter. We move that they be either abolished or brought under better control.

THE colonists of Topolobampo issue their paper, the Credit Foncier, semi-monthly. It is published at Topolobampo with a neatness of make-up quite creditable to Printer Slocum. Mr. Slocum's contributions to the columns of the paper since he has been in Mexico, give the outside world a clearer idea of the advantages and difficulties of primitive life than anything previously printed.

OUR remarks about the city of Summerland, the Paradise which our friends the Spiritualists design inaugurating near Santa Barbara, are said by the Golden Gate to be "preposterously wild." The correction is as follows: "The Ortega rancho, owned by Mr. Williams, upon which Summerland is located, contains 1,050 acres, and the site of Summerland 160 acres. Instead of 3,000 lots, the actual number is 2,557." To err is human, but we have not referred to Summerland as a "track." The credit for that typographical inaccuracy belongs to the Golden Gate. About one-third of the lots in the proposed colony are sold, and the enterprise has all the appearances of a financial success.

JUDGE RUTLEDGE, of Santa Rosa, has learned what it costs to render a decision against the Catholic church. He was judge in the celebrated Ross case. Mrs. Elizabeth Ross having been induced by a priest named Conway to bequeath her property to him as trustee for a Catholic institution, her son sued the church for the property, alleging undue influence, and won the suit through the decision of Judge Rutledge. The judge was candidate for re-election, and on the Sunday before election circulars condemning his course in the Ross case were distributed to members of the Catholic church, as a result of which he was defeated and a man of inferior abilities elected to his place.

IT is not heresy, we trust, to urge that the United States government should issue paper money to replace the silver dollar nuisance. At least, the postmaster at every money-order office should be provided with paper dollars to deliver in exchange for silver or gold, without charge. The government officials know that paper notes are needed for the purpose of remittance through the mails, as is evidenced by the issuing of postal notes. The defects of the postal note, however, are that it is not legal tender, that it is purchasable only at a premium, while it is redeemable at par. For transmission through the mails it is no safer than paper money, as anybody may collect it, and the cost of registering must be added to the premium. Paper dollars, or even the good old-fashioned "scrip," would be a boon to publishers and purchasers alike, and there is no possible objection to it.

NEWS AND NOTES.

Early in the morning the freight train drags its slow length out of Pendleton. On this I pursue my journey to Walla Walla, where I arrive at 11 A.M., Saturday, November 10. Sol Center, who makes the work go forward whatever may happen, gives greeting. A Liberal club is already formed at Walla Walla, and is strong in numbers and influence. Dr. A. W. Calder, the president, is a man of marked ability. He is not afraid to stand by the colors, although some Christians think they are doing the Lord a service by refusing his professional aid. But these things do not disturb the philosophical doctor. He understands his business, and he has a keen insight into the principles of Freethought and its constructive aims. He would build up a broad and comprehensive institution that shall represent the best knowledge of the race.

Sol Center, with his boundless energy and genial service, makes the heart of the lecturer glad, for the omens of success are in such gallant comradeship. W. S. Gilliam, who for nearly half a century has borne the brunt of battle with superstition, was in our ranks, and age does not dim his enthusiasm. In this world, still, he finds the paradise of humanity. M. Martin strikes the iron while it is hot, and makes the sparks fly and the anvil chorus ring for progress. Mr. and Mrs. Alvin Olsen give gracious hospitality to the Secular Pilgrim. Mr. Olsen touches with gentle

satire and lively rhythm the old theologies, and extracts from these ancient formulas entertainment for to-day. His literary contributions to the club are excellent. Dr. Harvey Day, from "Old Virginia," has been a soldier on these plains and mountains from "before the war," and has seen from the beginning the wonderful advance of Western civilization. In the breadth and power of science he has stood for reform, and he is radical still, although fortune smiles upon him. Wealth does not persuade him to submit to the powers that be. He has a beautiful library which he purposes to donate to Liberalism. His heart is generous, and he has the means to gratify his earnest desire for the world's improvement. It was a great pleasure to meet with Mr. and Mrs. A. Rosenow, and Mrs. Dusenbury, who are devoted Freethinkers. Mr. Rosenow is from Germany, and its finest spirit of culture and progress enriches his radical thought. In many respects Germany is a fountain of noble inspirations, and contributes to America a vast and magnificent impulse. The voice of Schiller gives some of the sublimest bugle notes of Liberty. It is music that thrills and enobles.

My friend Z. K. Straight keeps right straight along the heterodox pathway and the world knows just where to find him. Mr. and Mrs. S. Twist are of those in the frontier ranks who

"dare to be
In the right with two or three."

Miss Elsie Wardwell, all the way from Idaho, is attending St. Paul's School, but, amidst its orthodox halls, does not forget the free spirit of the plains. I took dinner, on Sunday, with Mr. and Mrs. Sayne, who, I believe, have somewhat of the Baptist fervor in their blood, but Freethought found a hearty welcome at their board. So I guess that immersion did not cover the whole head and heart. Something was left for all the world, and the "wonders yet to be."

Martin Lyman, Chas. Romer, John Pieper, Pierson Bros., Frank Ricardo, of the Statesman; Harry Carnes, Stine Bros., and others, make Walla Walla a bright encampment along the Western verge, where the dawning days make harvest fields of hope. Walla Walla, one of the oldest towns of the Coast, has never deigned to court the uncertain favors of a boom. It has grown steadily. It is in the midst of one of the finest agricultural countries in the world. The climate is excellent. The prospects along the plain to the distant mountains are lovely. One feels that there is room enough for life, and thought, and growth, where such vast and splendid views meet the wandering eye. New railroads are coming into Walla Walla, and elegant blocks are being built. Many of the residences to-day, in the midst of lawn, and trees, and flowers still blooming, have a stately and ancient aspect like the country mansions of New England, and the animation of a new civilization is mingled with the sober delights of an olden time. Walla Walla cannot help being an important point. Business constantly increases. It is drifting, by the law of attraction, into the heart of the railroad system, and, with its natural resources and fine situation, will be a choice locality for traffic and communication.

Friend Niles was not at home this time, but I had the good fortune to run across him at Pendleton, and with his number one team, had a pull across the country through one of the best wheat sections on the continent, whence Eastern Oregon will draw much of its future wealth. These lands produce from thirty to fifty bushels per acre. One of our horses was young, and endeavored, with iconoclastic hoof, to go across lots via a wire fence. Like many a wiser head, after several ineffectual kicks, he forbore. It is sometimes better to go around, even if the journey is longer. Horses, as well as men, learn wisdom upon the highway of life.

A fair audience was present on Saturday evening and twice as many on Sunday evening. On Sunday afternoon we had a sociable and business meeting at the rooms of the club, Grand Army hall. With the many splendid elements among the Freethinkers of this place I look forward to important results. I believe that much will be done, even in this "city of churches." There are more churches to the square inch in Walla Walla, with one or two exceptions, than any point I have visited, but I believe that I had a larger audience at the opera house than the attendance at all the Protestant churches would make. The opera house was full. Empty benches prevail at the sanctuary.

Walla Walla is somewhat out of the way at present, while waiting for destiny to unravel the situation. A telegram sent on Saturday night to Pomeroy received no answer until Monday morn. Letters which should have been in the office on Saturday never put in an appearance. From lack of communication I was obliged to give up my appointment at Pomeroy. I was told I could leave Walla Walla at three o'clock on Monday afternoon. I was promptly at the station, but it turned out that I was to go on a "mixed train," and a "mixed train"—one passenger coach and a dozen freight cars—is more uncertain than an April shower, and comes and goes without the slightest regard to the time-table. Neither ticket agent, conductor, nor brakeman knows anything at all about it. It is liable to be "side-tracked" at any moment, and its advent from that position is as undiscoverable as the end of the world according to the book of Daniel. But it may come at any time, like a thief in the night. So one is constrained to be on the lookout. He can't go back to town, and wait in comfortable quarters with friends. The train may slide forth without warning. I had to stay on the car from three o'clock until nine o'clock before it moved forward. I was too late for the northern train and was obliged to lay over twenty-four hours at Wallula, where not an item of news could be procured the live-long day. However, I happened to strike a travel-bound Freethinker like myself, Ed. Linn, of Marshall, W. T., brother to our friend B. F. Linn, of Oregon City, and so we passed the time much more pleasantly than I anticipated. I took the train, that went as far as Pasco Junction, in the afternoon and spent an hour with friend O'Keefe. The Christians have been on the war path in this place, and the election was not all that could be desired, on account of the "religious racket." Starting from Pasco on the evening train, whom should I meet, journeying to the far East, but friend Sliker and his wife, from the valley of the Clackamas where the limpid waters flow, and bringing good news from Eagle Creek where McElsander and Wilbern keep the flag flying. This was fortunate. They had their camping outfit with them, and while the train went speeding on Sliker made a good cup of tea, which helped to keep me awake until the midnight hour; for my destination was not reached until that time. Another pleasant surprise was in store. Mrs. Mount, of Silverton, Oregon, was journeying to visit her daughter, and greeted me on this same train, and I heard post direct from our wideawake friends of the Freethought Hall where the battle rages with unwonted animation. So I was well repaid for the vexations of delay, and good fortune made the bad to be forgotten. One hour after midnight Spokane Falls gleamed in view, and comrade Richard Sharpless and his brother Jack were the first to meet me as I struck the platform. So I was all right and found a haven

at the house of Richard, and not until ten o'clock of the next day did I greet the sun from my couch. I was well rested by that time, and prepared for work in this bright and lively city. Rains and mist have prevailed for some time, but now the days are simply resplendent—cloudless skies, and brilliant sunshine, and bracing air—and the nights are equally glorious, for the moon is shining fair. The sound of the hammer is heard mingling with the noise of the river and the hum of machinery. Spokane is going forward yet, and promises to be the queen city of these northern plains. It is beautifully situated. The pine groves are round it. The plains and gentle hills stretch away and the snowy mountains glitter in the sun.

On the first night of my lectures there was a grand parade. The Republicans were jubilant, and they made the red lights flicker and the flags wave. I could not see the use of all this emblazonry of victory. The field having been won it is time for business, and not for play. A party triumph represents but very little of the mighty life of this world.

I had a fair audience on the first evening, but the waves of the election still prevented a full gathering of friends. They could not all settle down to radical affairs. There was a goodly company from Davenport, forty miles off—Mr. and Mrs. Selde, and others. Mr. and Mrs. W. P. Johnson were present, from Kidd, twenty miles away, and the little Freethought baby was with them, the sunshine of the future on its happy face. Comrade Galvani introduces me at the meeting. He is a soldier who dares all for Liberty. The powers that be have tried to put the padlock on his lips, but it can't be done. He has no favors to ask of wealth or power. The hall was full on the second evening, and good notices were given in the daily papers. The tide rolls on.

Thursday I take dinner with Mr. and Mrs. John Gimble. These are splendid specimens of Western pluck. They came to Spokane Falls with just fifty dollars ahead. They started housekeeping in one room with a dry-goods box for a cupboard, two chairs, a table, a bed, and stove. They wouldn't go into debt. Gimble did anything he could lay his hands to, but work did not always come. But there was no such thing as fail. Of course success came. Mr. Gimble is now known as one of the most thorough business men in the place. He has a neat and happy home. He is coming to the top by self-reliance; not by faith or prayers or luck, but real grit. Of course the woman's work in this case is just as noble as the man's, and equally makes the victory.

It is pleasant to be in these western homes made by energy and perseverance. The atmosphere of liberty beautifies the roughest surroundings. The children are bright—life is genuine. The shadow of orthodoxy disappears. Such is the home of Mr. and Mrs. Sharpless. They have made it themselves. It is the blossom of toil. It is radiant with progressive humanity. Labor makes ideas—and ideas make the joy and splendor of life. Happy work for man and woman is the paradise of the future. The truest dignity is honest service. The royal degree is the stamp of labor. The church is on the side of wealth. It is for the rich man and not the poor man. The upholstered pew is the rented pew. It is only for those who can pay a fashionable price. The free pew is bare of all adornment. It is a wooden bench. This is the churches' reward for labor—a back seat. The glory of Freethought is work, achievement, and universal brotherhood. It does not believe in poverty—but in the blessing of free and honorable struggle—a beautiful home and wealth for all.

SAMUEL P. PUTNAM.

Spokane Falls, Nov. 17, 1888.

THE STATE CONVENTION.

Interest in the coming January meetings does not cease to grow. A printed Call for the Convention is in circulation, and should receive at least five hundred signatures before January 1.

Meetings, as previously stated, will be held on the Sunday evenings of the month, Mr. S. P. Putnam being the speaker. The Convention meets Sunday morning, January 27. As all these meetings are to be free to the public, it is probable that many will wish to contribute toward the expense of the hall rent, which amounts to something over $100 for the whole series, including the days set apart for the Convention and the Paine celebration. Such contributions or pledges may be forwarded to this office, and will be acknowledged in FREETHOUGHT.

Sign the Call, copies of which will at once be forwarded upon application to all desiring to affix their signatures or to procure the signatures of others in their vicinity.

RELIGIOUS BOOKS.

The reply of the Weekly Star to our paragraph touching man's duties toward some supposed God, is exactly what we expected it to be if any appeared. That is to say, it is fair, courteous, and logical. Of course we could not anticipate its substance.

The Star corrects FREETHOUGHT on but one point. It says there cannot be a hole in an imagination. Concerning that question there need be no contention. We knew in New York a gentlemen of the name of Brewster, he of the hollow globe theory. Mr. Brewster imagined that at the north pole of the globe there was an aperture in the crust of the earth through which entrance might be had to the interior of the planet. Now, that hole was either in the crust of the earth or in the imagination of Mr. Brewster. Which?

The Star's classification of literature is not objected to. Unfortunately there is a vast quantity of theological books, and they must have a place assigned them in the library; but concerning their authors we might borrow an idea from Buchner and remark that the less they understand a thing the more words they make over it. They seek to explain the mystery of the world as though they were God's spies, and they become, through their speculations, "like owls that only see their dreams in the darkness, but become blind in the light of experience, and are least able to perceive that which is clearest." Their works are a deluge of words poured out over a desert of ideas. Most of the intellectual products of these writers are aptly described by the Arabic proverb applied to the metaphysicians by Schopenhauer: "I hear the mill clattering loudly enough, but I do not see the meal."

Current superstition gives to religious literature a fictitious prominence and a greater degree of importance than it deserves. Volumes are written in defense of one view of "God, his dealings with man, man's relations and duties to him;" other volumes are written to prove the first ones wrong and to defend some other view of the same matter, and still other volumes to show that the previous writers are both mistaken; the third writer leaving the matter exactly where the first one took it up. The scientist, the historian, if he be intelligent and honest, may add to the general spread of information; but no matter how honest or intelligent the theologian may be, he cannot contribute one single fact to the sum total of human knowledge. He merely corrects the mistakes of his brother theologians and substitutes his own guesses in the place of them.

It is an error to suppose that man's first concern is to discover

his duties toward God, or to learn what others conceive those duties to be. Most of the troubles of this world arise from its imagined relation to some other world, a study of those relations, and a consequent neglect of our duties toward the people around us. Men who have thought that they knew the will of God have been afflicted with the belief that their duty called them to enforce that will among their fellow-men. Everybody knows the result.

We are indebted to the Star for affording us an opportunity to make these remarks.

THE DOCTRINE OF FORCE.

If the views of Roman Catholic citizens of America are identical with those of the pope, and it is presumable that they are, then Anarchy is not the form of attack upon our institutions that is most to be feared. In his encyclical letter Leo XIII. refers to the separation of church and state as a "fatal theory," and anathematizes "that liberty in individuals which is so opposed to the virtue of religion, namely, the liberty of worship, which rests on the principle that every man is free to profess, as he chooses, any religion or none."

Just this liberty to profess any religion or none is the liberty on which the United States government is founded. By what means can a Roman Catholic, owning allegiance to the pope, excuse his hypocrisy in swearing to support that government? The truth is that he knows and the pope knows that his oath is a perjury. If it were sincere he would be excommunicated and anathematized.

His holiness grows worse as he proceeds: "Justice and reason forbid the state to be godless, or to adopt a line of action which would lead to godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them, promiscuously, equal rights and privileges." And he has the further effrontery to propose that "the state must profess some one religion, and the Catholic being that which alone is true, should be professed, preserved, and protected by the state, and false doctrines should be diligently repressed *by public authority*."

Here we have the Inquisition over again, and what the Inquisition was may be learned from the reply of Colonel Ingersoll to Cardinal Manning, and from the articles by Mr. Shed on "Roman Rule and Ruin" now running through the columns of FREETHOUGHT.

"I anathematize," continues the pope, "all who maintain the liberty of the press and all advocates of the liberty of speech, which is the liberty of perdition. The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest of all others most to be dreaded in the state. I anathematize those who assert the liberty of conscience and of religious worship, *and all such as maintain that the church may not employ force.*" Force! The Anarchists who threaten force are under police surveillance. The Catholics who advocate the use of force against free institutions fill public offices and control the police.

We know from these recent utterances from the Vatican what to expect under Roman rule. And when we consider the growing power of the Catholic church, that rule appears to be much nearer us in the future than in the past. The metropolis of the country, New York city, has a Catholic in every office from mayor down. The election in Chicago was what Secretary Stevens calls a "Romish Carnival." San Francisco has Jesuits and papists everywhere. In other centers of population it is the same. It only remains for the pope to make the issue, and this country is his. As the editor of the Truth Seeker inquires, what are the non-Catholic citizens going to do about it?

THE SOUL.

Friend Kaufman, of Boulder Creek, desires that those who make use of the word "soul" should prove their title to such an organ or expunge it from their vocabulary.

We are not conscious of having used the word frequently, but if it were to be employed it would be as signifying the "activity of the brain." The oldest sense of the word is "life," and as such it is unobjectionable. The question of the immortality of the soul is one quite distinct from that of its possession by animate beings. Mr. George Chainey, the Gnostic, locates it among the ganglia, or nerve centers, in the upper part of the abdominal cavity. Materialistic scientists affirm that its dwelling-place is the brain, which without doubt is the correct view. A writer of a pamphlet entitled "What and Where is the Soul?" quotes something like one hundred different "authorities" on the subject, who give its residence at nearly every point in the human body between the cranium and the lower end of the backbone. We quote a few as curiosities:

Plato: The soul is located in the brain.
Aristotle: The soul is located in the heart.
Heraclitus: The soul is located in the blood.
Epicurus: The soul is located in the chest.
Sommering: The soul is located in the ventricles.
Kant: The soul is located in the water contained in the ventricles.
Ennemoser: The whole body is the seat of the soul.
Fischer: The soul is located in the nervous system.
Descartes: The soul is located in the pineal gland.
Mayer: The soul is located in the *medula oblongata*.
Camper: The soul is located in the *pineal gland*, *nates*, and *testes*.
Dohoney: Scientifically speaking, man is a threefold being: body, soul, and spirit. The home of the spirit is the *cerebrum*, while the seat of the soul is the *cerebellum*.
La Pieronie: The dwelling-place of the soul is in the callous body.
Buchner: Some authors imagine that the soul, under certain circumstances, leaves the brain for a short time and occupies another part of the nervous system. The solar plexus, a concatenation of sympathetic nerves, situated in the abdomen, was especially pointed out as the favored spot.

If we accept the word soul in its original significance, that of "life," its use as a synonym of life cannot be reasonably condemned; as the "immortal part of man," however, it is meaningless. The soul—that is to say, life—results from the development of activity in the brain, and ceases to exist with the death of that organ. Any other view takes us among those mysterious things hidden behind the phenomenal world, of which the senses can know nothing.

E. C. WALKER reads a correspondent of Lucifer a useful lesson like this: "Any writer, especially any Freethought writer, must feel that his position is weak indeed when he is obliged to call his gentlemanly opponents 'whelps,' 'pups,' and 'curs;' to say that they 'bark;' to designate their arguments as 'anonymous barks,' 'interrogative barks,' 'ignorant barking,' 'shallow barks,' etc., etc. The truest respect that can be shown a controversialist who thus lowers his dignity is a refusal to read his articles or cross pens with him. A writer who cannot discuss an economic question without attacking his opponent with such personalities should find himself boycotted by both publishers and readers. Rather than impress such uncalled for epithets upon clean paper types had better be melted and cast into desk weights." Admonition of this sort cannot be too often repeated. Sometimes a man gets so cocksure that he is right that he becomes impatient of

those who differ with him and adopts vituperation in place of argument; but if he exhausts his vocabulary of epithets and quotations at the opening of a wordy battle he will have nothing to fall back upon in the exigencies of the deepening conflict.

ONE of the evils of political partisanship is its propensity for using a man's religious belief or unbelief as an argument against his soundness on economic questions. Mr. D. A. Blodgett, of Grand Rapids, Mich., gave $25,000, it is reported, to help along a candidate whose election he favored. Thereupon the opposing party issued a circular setting forth that this millionaire pine baron donates hundreds of dollars every year to have the Bible fought, scoffs at Christ, and opposes the redemption of man. On the other hand, the leading men of the community circulated a protest in which they said of Mr. Blodgett: "He has made large money donations for benevolent and charitable purposes whenever asked, and many times without waiting to be asked, and has aided worthy poor persons in large numbers. He has the respect and good will of all who know him in our city, and he has no better friends than the thousands of men who have been given employment by him." Mr. Blodgett's candidate was elected, so that the attack upon him recoiled on the heads of its originators; but the meanness of malice defeated is just as conspicuous and reprehensible as when it succeeds.

WE are sure that every reader will rejoice with us to hear that so sturdy a Freethinker and so upright a citizen as Mr. W. S. Rodgers, of Boulder Creek, was successful in his campaign noted some time ago in FREETHOUGHT. Mr. Rodgers was candidate for member of the board of supervisors in Santa Cruz county, and came out of the contest with a majority of 56 votes in a total vote of about 700. Eastern readers may perhaps need to be reminded that the California supervisor's duties are substantially those of an alderman. Out of the 287 votes cast in Mr. Rodgers's own precinct he received 205, showing that he enjoys a popularity at home quite superior to partisan politics. When it is considered that he was pitted against an old officeholder who had never been defeated at the polls, and who was on the ticket which has heretofore invariably won, and also that Mr. Rodgers is the first supervisor that his party has ever elected, his success is gratifying testimony to the esteem in which he is held by the citizens of his county.

JOHN F. BECK, one of the most active Liberals of West Union, O., is dead. He was drowned on the 5th of November, while on his way to the Beasley's Fork school-house to address a political meeting. The night was dark and his horse left the road, precipitating Mr. Beck and his cousin, Mr. Coleman Seaman, who was riding with him, into a deep hole of water. When discovered the following morning both were dead. Mr. Beck was still a young man, being considerably under forty years of age.

AN advertisment of the Canadian Freethought paper, Secular Thought, will be found elsewhere. Mr. Watts's journal has received so many encomiums from distinguished persons that the field of testimonials appears to have been reaped for its benefit. Let the reader peruse these commendations, and then send for a sample and see how well the paper fulfils them.

THE Spokane Falls, W. T., newspaper, the Weekly Welcome, deserves much credit for its able and impartial report of Mr. S. P. Putnam's lecture in that place, especially as the editor is reported to be a member of the Young Men's Christian Association. We are indebted to W. H. Galvani for a copy of the report.

FOUR more issues will complete the first volume of FREETHOUGHT—fifty-two numbers—and close the year. Friends who have kept the paper on file with a view to preserving it may get missing numbers at five cents each by sending to this office for them. The complete volume will also be bound handsomely to sell at $2.50.

HISTORY OF THE WEEK.

About a dozen Mormon converts from New South Wales reached this port on the 25th bound for Salt Lake City.——The Salvation Army has been holding an international pow-wow during the past week.——The report that the government of China has ordered all its subjects in America to return to their native land, is not generally credited.——Judge Allyn of the United States District Court at Vancouver, W. T., rendered a decision Nov. 23, in the famous "Mission Case," in which the Catholic Bishop of Nesqually laid claim to a portion of the United States military reservation at Vancouver, under an act of Congress of 1848. The court held the claim to be untenable and dismissed the bill.——Henry George is lecturing in England. ——Judge Hornblower, of San Francisco, sentenced Hans H. Huhr, a 'longshoreman, to ninety days' imprisonment in the House of Correction the other day for beating his wife. The injured woman, with her face a mass of bruises and cuts, was present to plead with the judge to allow her husband to depart. She said that if he was punished she and her two little ones would starve. Judge Hornblower remarked that this case only offered another reason why the whipping-post for wife-beaters should be established.——A fire at Nipomo last week destroyed the larger portion of the town. The building owned by the Fry Bros., containing the post-office, public hall, and general merchandise store, was entirely consumed at a loss of $10,000. The total damage foots up $19,000.

A man has just walked on the Hudson river from Albany to New York. He wore water shoes five feet long.——Miller, commissioner of internal revenue, reports that the aggregate of taxes collected from tobacco during the past year was $30,662,-431.——There was a violent storm in the East last Sunday. It centered in Massachusetts, prevailing as far north as Maine and westward to New York. In Brooklyn electric wires were wrecked. Simultaneously a severe storm is reported from the British coast.——P. T. Barnum has retired from the show business with a snug fortune of $10,000,000.——The Anarchists of Chicago have formed an Anarchist Sunday-school, and last Sunday 120 children took lessons.——Mr. Blaine may become the editor of the American Magazine, published in New York. He denies that he has any intention of entering Mr. Harrison's cabinet.——Forty-one men started on a six-days walking match in New York last Sunday night.——J. V. Williamson, a Philadelphia philanthropist, has bequeathed $2,000,000 for a boys' training school in that city.——The Rev. C. M. Verdell was arrested by mistake at Monroe, La., on suspicion of being a train robber. ——W. J. O'Connor, of Toronto, Ont., made himself champion oarsman of America by defeating John Teemer in a three-mile race on the Potomac last Saturday.——The Republicans will spend $75,000 celebrating the inauguration of Harrison.——The Rev. D. S. Perry, once famous as a "boy preacher," is now in the Brooklyn, N. Y., almhouse.——Powderly is again elected general master workman of the Knights of Labor.——The net revenues of the government for the fiscal year which ended June 30, 1888, were $379,266,074, and the net expenditure $267,924,-801, the surplus receipts available for the reduction of the public debt being $111,341,273, an increase of $7,870,176 over the year before. As compared with 1887, the revenues were $7,862,797 greater and the expenditures $7,378 less. The treasury balance increased during the year from $69,224,379 to $129,804,242, and the total assets, including certificates of deposit in cash, from $622,304,284, to $764,729,535.——Lord Sackville West, late minister to this country from England, evacuated Washington Nov. 24.——The acolytes in the church of the Ascension (Episcopal), Chicago, went on a strike last week, demanding that the head acolyte be deposed.——The woman suffrage convention closed a four-days' session at Cincinnati, O., Nov. 22.——Three

white and one negro convict were whipped at Newcastle, Delaware, Nov. 24, for larceny and burglary. They got from five to twenty lashes each, lightly laid on.——Gen. John M. Palmer, the defeated candidate for governor of Illinois, has resigned from the Grand Army of the Republic. He charges that the organization is used for political purposes.

The pope has instructed Cardinal Gibbons to congratulate Mr. Harrison on his election.——"Patriotic" meetings in Dublin, Ireland, last week, provoked a riot as usual.——John Bright, the English statesman, is near death.——Signor Ingma, a Roman advocate who died recently, left 1,000,000 francs to the pope. ——A Melbourne, Australia, city official is a defaulter to the amount of above $100,000.

OBSERVATIONS.

A man who has evidently seen more prosperity than he is enjoying nowadays has twice called upon me at 504 Kearny street with products of his pen which he desired to dispose of for a price. The first time he came he brought a story of personal experience entitled "Embraced by a King." He wanted a dollar for it. I shook my head. He added a poem to it and said, "Now give me a dollar for the two." "No." "Half a dollar?" "*No.*" "Two bits to buy a meal of victuals with." I handed him that sum, and took the manuscript. The poem was of the Sunday-school variety, but "Embraced by a King" proved to be possessed of considerable merit. The next time he came I gave him back his poetry and recommended him to try some other paper. I didn't care to purchase contributions—had a deep drawer full of good ones—but somehow before he went away he had got another two-bit piece out of me for a "meal of victuals," and left the following verses. The reader must judge whether I got cheated or not:

SAINT PETER AND THE POPE.

The golden gate's ajar, and there
No gold awaits the wicked prayer
Of those who spent Time's sacred air
In gambling with the highest player
That they might win.

Saint Peter handed up his key,
Lang syne to stern old Destiny—
With this injunction, that there be
Nor pope nor other scarlet she,
Allowed within.

But somehow Bobbie Burns and Jack,
One Barleycorn, with pint of sack,
Got old St. Peter on his back,
Then crow'd as Peter's cock, alack!
Did at his sin.

The pope he heard it far in Rome,
Which made his angry heart to foam;
Then turn'd him to the awful tome,
That "Index" 'neath St. Peter's dome,
And look'd within.

He saw (some spirit vision came)
A saint and sinner ganging hame
Tigither with a lovely dame—
The lassie seemed a wee bit lame—
As might have been.

The pope with his long, crooked stick,
And flashier eye than lightning quick,
Ask'd the young gal what kind of trick
Had made her comrades so sin-sick,
Then ask'd her in.

The Vatican, my dear, says he,
Is only the fit place for thee;
Let saint and sinner parted be,
Come enter and abide with me—
The church's bride.

The limping damsel went with him,
To light his household's holy dim,
With dusky face and smile as grim,
Looking the while so awful trim,
She did abide.

Some time had pass'd—one day says she,
You are not good enough for me,
And worse than Bobbie on the spree;
I do not like your mystery,
Nor such queer Christianity;
So to Saint Peter back I'll go,
And wash with kiss his holy toe;
But yours—oh, no!

The editor of the Princeton Word writes in this uproariously funny way:

Nov. 16, Y. L. 16.

GENTS: In your issue of Nov. 10, on page 546, you say, "The presidential election resulted exactly as *I* expected it would." On page 541 you say FREETHOUGHT "is not a partisan paper" and hence feels free "to rejoice with them that do rejoice and weep with them that weep." Is then your paper edited by a neuter pronoun? If not, who is the "I" speaking above, S. P. P. or Geo. E. M.? Are the two one and that one "it"? Truly your perplexed reader, E. H. HEYWOOD.

I decline to reveal any of the journalistic secrets connected with this paper. Mr. Heywood, being an editor, and having been graduated at Brown's University, and having been in jail, ought to be able to settle for himself the grammatical difficulties whereby he says he is perplexed. But what hope can there be of successfully explaining the mysteries of grammar to a resident of Massachusetts who still persists in using the barbarism "Gents?" *Gent.* may pass muster as an abbreviation for gentleman, but the plural of gentleman is not formed by the addition of the letters *s*. Is it possible that the wild and woolly West must rise up to instruct the cultivated East, even that portion which dwells in the shadow of Princeton College and beneath the wing of Dr. McCosh? Let us hesitate and reflect.

THANKSGIVING DAY.

We are called on by the president, likewise the governor,
To suspend our ordinary work and render prayer and praise
To the giver of all blessings men have supplicated for,
And to sing a loud Thankgiving song before the throne of grace.

We're reminded that the harvests show a gratifying gain,
That our toil has been rewarded in the shops and marts of trade,
That throughout the country's borders only peace and order reign,
And in all that adds to greatness much advancement has been made.

We are told that praise and gratitude are due for favors sent,
That the mercy of Jehovah makes him bless instead of curse,
And though we have been afflicted with a fever pestilent
We should thank the generous giver that it wasn't any worse.

For the goodness and the mercy, so the president has said,
Of Almighty God attends us—but we're bound to doubt it some—
And afflictions are but warnings kindly dropped from overhead
To forsake the ways of wickedness and flee the wrath to come.

Now, we are a grateful people, and we can appreciate
Any decent kind of treatment, and there's no one who can say
We've accepted any favor which we don't reciprocate,
Or have owed a single dollar we were disinclined to pay.

We've sustained, it is admitted here, a fair degree of health,
But better men are often sick, as all are grieved to learn;
And while some are on the highway to achieve ill-gotten wealth
The most of us have not a cent we didn't work and earn.

Anywhere we look about us, inequalities abound,
There is suffering, here is pleasure—there a palace, here a den;
Some can sleep on downy feathers, others bunk upon the ground,
While a squalid lower thousand die to keep the upper ten.

So with these considerations we decline to celebrate
The existence of the evils that surround us everywhere.
Half is light and half is darkness; we accept the will of fate,
And to God we'll just be generous and call the matter square.

But the custom of observing days with fasting or with feasts
Is a superstitious relic, when the same is rightly viewed,
It will have to follow churches, with their ministers and priests,
To the cold and saline regions of innocuous desuetude.

Mr. M. E. C. Farwell, of Vineland, N. J., has perpetrated an able joke on the readers of FREETHOUGHT. He quoted a passage of scripture (1 Cor. vii, 36), from the revised version of the New Testament, wherein permission is given a father to marry his daughter if otherwise she seems fated to die unwed. The passage does not read that way in the old version, and its barbarity is such that it set the readers to hunting it up. Something like a dozen indignant letters have come in, protesting against so palpable an injustice to the Bible. Even the astute biblicist, Prof. W. F. Jamieson, was caught. He was reading the issue of FREETHOUGHT of October 13, when his eye fell upon these words:

"But if any man thinketh that he behaveth unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not, let them marry." He paused, considered, said to his major moiety, "Wife, here is something wrong;" got down the family Bible, found the passage, and having confirmed his view, wrote at once an epistle of considerable length touching the possibility of Jesuits in the guise of Freethinkers gaining the columns of Liberal papers under false pretenses, and doing more harm than good. He added something designed for the instruction of Liberal editors in such cases, and closed by expressing his belief that the communication containing the spurious quotation was a sort of Murchison letter. Since Mr. Jamieson has become enlightened on the subject, he acknowledges the corn gracefully, but maintains, as touching the revision, that the last estate of the book is worse than the first.

For my own part, I am much gratified by the protests. They show that Freethinkers oppose all misrepresentations of the Bible, and are satisfied to try the case upon its real merits. Are the Christians equally fair? I guess not. G. E. M.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

V.

Another claim is made to the effect "that the Catholic church has filled the world with the true knowledge of the one true God, and that it has destroyed all idols by light instead of by fire."

The Catholic church described the true God as a being who would inflict eternal pain on his weak and erring children; described him as a fickle, quick-tempered, unreasonable deity, whom honesty enraged, and whom flattery governed; one who loved to see fear upon its knees, ignorance with closed eyes and open mouth; one who delighted in useless self-denial, who loved to hear the sighs and sobs of suffering nuns, as they lay prostrate on dungeon floors; one who was delighted when the husband deserted his family and lived alone in some cave in the far wilderness, tormented by dreams and driven to insanity by prayer and penance, by fasting and faith.

According to the Catholic church, the true God enjoyed the agonies of heretics. He loved the smell of their burning flesh; he applauded with wide palms when philosophers were flayed alive, and to him the auto-da-fe was a divine comedy. The shrieks of wives, the cries of babes when fathers were being burned, gave contrast, heightened the effect, and filled his cup with joy. This true God did not know the shape of the earth he had made, and had forgotten the orbits of the stars. "The stream of light which descended from the beginning" was propagated by fagot to fagot, until Christendom was filled with the devouring fires of faith.

It may also be said that the Catholic church filled the world with the true knowledge of the one true devil. It filled the air with malicious phantoms, crowded innocent sleep with leering fiends, and gave the world to the domination of witches and wizards, spirits and spooks, goblins and ghosts, and butchered and burned thousands for the commission of impossible crimes.

It is contended that: "In this true knowledge of the Divine Nature was revealed to men their own relation to a Creator as sons to a Father."

This tender relation was revealed by the Catholics to the Pagans, the Arians, the Cathari, the Waldenses, the Albigenses, the heretics, the Jews, the Moriscoes, the Protestants—to the natives of the West Indies, of Mexico, of Peru—to philosophers, patriots, and thinkers. All these victims were taught to regard the true God as a loving father, and this lesson was taught with every instrument of torture—with brandings and burnings, with flaying and flames. The world was filled with cruelty and credulity, ignorance and intolerance, and the soil in which all these horrors grew was the true knowledge of the one true God, and the true knowledge of the one true devil. And yet, we are compelled to say, that the one true devil described by the Catholic church was not as malevolent as the one true God.

Is it true that the Catholic church overthrew idolatry? What is idolatry? What shall we say of the worship of popes—of the doctrine of the real presence, of divine honors paid to saints, of sacred vestments, of holy water, of consecrated cups and plates, of images and relics, of amulets and charms?

The Catholic church filled the world with the spirit of idolatry. It abandoned the idea of continuity in nature, it denied the integrity of cause and effect. The government of the world was the composite result of the caprice of God, the malice of Satan, the prayers of the faithful—softened, it may be, by the charity of chance. Yet the cardinal asserts, without the preface of a smile, that "demonology was overthrown by the church, with the assistance of forces that were above nature;" and in the same breath gives birth to this enlightened statement: "Beelzebub is not divided against himself." Is a belief in Beelzebub a belief in demonology? Has the cardinal forgotten the Council of Nice, held in the year of grace 787, that declared the worship of images to be lawful? Did that infallible council, under the guidance of the Holy Ghost, destroy idolatry?

The cardinal takes the ground that marriage is a sacrament, and therefore indissoluble, and he also insists that celibacy is far better than marriage—holier than a sacrament—that marriage is not the highest state, but that "the state of virginity unto death is the highest condition of man and woman."

The highest ideal of a family is where all are equal—where love has superseded authority—where each seeks the good of all, and where none obey—where no religion can sunder hearts, and with which no church can interfere.

The real mariage is based on mutual affection—the ceremony is but the outward evidence of the inward flame. To this contract there are but two parties. The church is an impudent intruder. Marriage is made public to the end that the real contract may be known, so that the world can see that the parties have been actuated by the highest and holiest motives that find expression in the acts of human beings. The man and woman are not joined together by God, or by the church, or by the state. The church and state may prescribe certain ceremonies, certain formalities—but all these are only evidence of the existence of a sacred fact in the hearts of the wedded. The indissolubility of marriage is a dogma that has filled the lives of millions with agony and tears. It has given a perpetual excuse for vice and immorality. Fear has borne children begotten by brutality. Countless women have endured the insults, indignities, and cruelties of fiendish husbands, because they thought that it was the will of God. The contract of marriage is the most important that human beings can make; but no contract can be so important as to release one of the parties from the obligation of performance; and no contract, whether made between man and woman, or between them and God, after a failure of consideration caused by the wilful act of the man or woman, can hold and bind the innocent and honest.

Do the believers in indissoluble marriage treat their wives better than others? A little while ago a woman said to a man who had raised his hand to strike her: "Do not touch me; you have no right to beat me; I am not your wife."

About a year ago a husband, whom God in his infinite wisdom had joined to a loving and patient woman in the indissoluble sacrament of marriage, becoming enraged, seized the helpless wife and tore out one of her eyes. She forgave him. A few weeks ago he deliberately repeated this frightful crime, leaving his victim totally blind. Would it not have been better if man, before the poor woman was blinded, had put asunder whom God had joined together? Thousands of husbands, who insist that marriage is indissoluble, are the beaters of wives.

The law of the church has created neither the purity nor the peace of domestic life. Back of all churches is human affection. Back of all theologies is the love of the human heart. Back of all your priests and creeds is the adoration of the one woman by the one man, and of the one man by the one woman. Back of your faith is the fireside—back of your folly is the family; and back of all your holy mistakes and your sacred absurdities is the love of husband and wife, of parent and child.

It is not true that neither the Greek nor the Roman world had any true conception of a home. The splendid story of Ulysses and Penelope, the parting of Hector and Andromache, demonstrate that a true conception of home existed among the Greeks. Before the establishment of Christianity, the Roman matron com-

manded the admiration of the then known world. She was free and noble. The church degraded woman—made her the property of the husband, and trampled her beneath its brutal feet. The "fathers" denounced woman as a perpetual temptation, as the cause of all evil. The church worshiped a God who had upheld polygamy, and had pronounced his curse on woman, and had declared that she should be the serf of the husband. This church followed the teachings of St. Paul. It taught the uncleanness of marriage, and insisted that all children were conceived in sin. This church pretended to have been founded by one who offered a reward in this world, and eternal joy in the next, to husbands who would forsake their wives and children and follow him. Did this tend to the elevation of woman? Did this detestable doctrine "create the purity and peace of domestic life?" Is it true that a monk is purer than a good and noble father?—that a nun is holier than a loving mother?

Is there anything deeper and stronger than a mother's love? Is there anything purer, holier, than a mother holding her dimpled babe against her billowed breast?

The good man is useful, the best man is the most useful. Those who fill the nights with barren prayers and holy hunger, torture themselves for their own good and not for the benefit of others. They are earning eternal glory for themselves—they do not fast for their fellow men—their selfishness is only equaled by their foolishness. Compare the monk in his selfish cell, counting beads and saying prayers for the purpose of saving his barren soul, with a husband and father sitting by his fireside with wife and children. Compare the nun with the mother and her babe.

Celibacy is the essence of vulgarity. It tries to put a stain upon motherhood, upon marriage, upon love—that is to say, upon all that is holiest in the human heart. Take love from the world, and there is nothing left worth living for. The church has treated this great, this sublime, this unspeakable holy passion, as though it polluted the heart. They have placed the love of God above the love of woman, above the love of man. Human love it generous and noble. The love of God is selfish, because man does not love God for God's sake but for his own.

(To be Continued.)

ROMAN RULE AND RUIN.—FACTS, NOT FICTIONS.

III.

"In the Netherlands, where victims had been sentenced to death by this hellish tribunal, the tongue of each victim was screwed into an iron ring and then seared with a red-hot iron. The swelling which this caused effectually precluded all possibility of speech." (Motley's Dutch Republic, vol. 2, p. 159.)

"At Flanders victims were skinned alive and swarms of bees turned loose upon their bleeding flesh to torture them to a death of exquisite agony." (See Motley, vol. 1, p. 68.)

"The church of Rome has shed more innocent blood than any other institution that has ever existed among mankind." (Lecky's Rationalism in Europe, vol. 2, p. 40.)

"The church of Rome proclaimed in every way that was in her power the reality and continued existence of the crime of witchcraft. Seven thousand victims are said to have been burned at Treves, six hundred by a single bishop of Ramsburg, and eight hundred in a single year in the bishopric of Wurtzburg. Remy, a judge of Nancy, boasted that he had put to death eight hundred witches in sixteen years. The executions that took place in Paris in a few months were, in the emphatic words of an old writer, 'almost infinite.' The same scenes were enacted in the wild valleys of Switzerland and of Savoy. In Geneva, which was then ruled by a bishop, five hundred alleged witches were executed in three months; forty-eight were burned at Constance or Ravensburg, and eighty in the little town of Valery in Savoy. In 1670 seventy persons were condemned in Sweden, and a large portion of them were burned. In 1484 Pope Innocent VIII. issued a bull which gave fearful impetus to the persecution. He it was who commissioned Sprenger, who it is said condemned hundreds to death." (Lecky's Rationalism, vol. 1, pp. 29–32.)

"About one million of the most industrious inhabitants of Spain were hunted out like wild beasts because the sincerity of their religious opinions was doubtful. Men were butchered, women ravished, and children thrown into the sea. In one expedition 140,000 were carried into Africa; upwards of 100,000 suffered death in the most frightful manner." (Buckle's History of Civilization, vol. 2, pp. 50–54.)

"At the beginning of the seventeenth century Madrid had 400,000 population; at the beginning of eighteenth century, less than 200,000. In the sixteenth century Seville had 16,000 looms, which gave employment to 30,000 people. By the reign of Philip V. the 16,000 looms had dwindled down to less than three hundred, and the city contained only one-fourth of its former number of inhabitants." (Ibid, pp. 55–56.)

"All over Spain the same destitution prevailed. That once rich and prosperous country was covered with a rabble of monks and clergy, whose insatiate rapacity absorbed the little wealth yet to be found." (Ibid, p. 57.)

The Christian laws of Spain were introduced into Granada. Appleton tells us that at that time the city of Granada had a population of 500,000 inhabitants. The Inquisition of Ferdinand the Catholic soon followed. "Catholic persecutions, with constantly increasing crimes, were inflicted upon these innocent people for a hundred years, ending in 1609, like the persecution of the Jews, by the extermination or the expulsion of the whole race." (Spanish Literature by Ticknor, vol. 1, p. 449.)

Speaking of the Catholic crusades, which cost more than five millions of human lives, Mosheim, that eminent historian, says: "Murders, rapes, and robberies of the most infernal nature were everywhere committed by these holy soldiers of God and of Christ." (Mosheim's Ecclesiastical History, vol. 1, p. 130.)

For years fires for the burning of witches blazed continuously throughout Europe. Owing to the persistent efforts of the Romish church to blot out these foul stains by destroying such books and records as relate to her past iniquities, but meagre proofs exist to-day where she has had any chance as the "keeper of learning." Yet very reliable, in fact unimpeachable, testimony is yet to be found in the pages of Motley, Buckle, Lecky, Rule, Ticknor, Lea, Llorente, and others, showing that the church of Rome has caused the death of over fourteen millions of human victims. The crusades cost more than 5,000,000 lives. There fell in Ireland by the hands of Catholic persecution more than 200,000; at St. Bartholomew, 75,000 were butchered; in the Netherlands 3,000,000 were executed. In England, Scotland, France, Mexico, Germany, and Sweden the soil has been fairly drenched with the blood of the victims of this pious scourge—all done in the name of a Christian God. This load of church confiscation was heaped upon the followers of that faith in Mexico until the government, in self-protection, confiscated three hundred millions of dollars, which equalled one-half the landed value of the state, that dollar by dollar had been wrung from toil, crime, poverty, and superstition. (See Appleton.)

"Drunken with the blood of the saints and martyrs of Jesus, popery reigned in this age over some of the fairest regions of the globe.... Its footprints trailed everywhere with blood."....

"They had murdered or banished millions of their best subjects. First, the Jews, the artificers, and merchants, by whose means chiefly the prosperity and intelligence of their country was maintained. Then the Moors, whose fathers made the land of the southern half of Spain a garden, where now ruined palaces and castles and a few highly cultivated spots indicate the forsaken homes and the abandoned labors of an extinct people." (History Inquisition, by Rule, vol. 1, p. 236.)

"When Moorish Spain had its schools of poetry and philosophy in every town, Christian Spain was cursed with a mental famine. For a century and a half the Spanish Unitarians were burned to death at the rate of two hundred a year. Between the outbreak of the first crusade and the final expulsion of the Andalusian Moors, more than fourteen million human lives were sacrificed.

"Go back to Moorish Spain, whose beauty rivalled the god-gardens of Italy; whose colleges and academies studded the sixteen provinces of the Caliph. Two centuries after she had fallen under the withering wing of Romish protection, the sun of reason had set in the sea of insanity; schools were turned into seed-plots of superstition and jails converted into graves of liberty, literature was a farrago of silly fables, and science a sham." (Felix Oswald.) *(To be Continued.)*

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A REGULAR ROMISH CARNIVAL.

For that is what the election in Cook county proved to be—an election having far more significance to those interested in the secularization of the state than who should be the next national political pap dispenser.

The county commissioners—Republicans and Democrats—known as the "Reform" board, which succeeded the boodle stealers, and which had assisted in adding to the Canadian colony of official delinquents, and which had sent most of its dishonest predecessors to Joliet penitentiary, had as a whole done its duty thoroughly, as stood for honesty, economy, and justice. At the head of the most important committee, that of finance, was William Williams, than whom there could be no public servant with more sterling fidelity to public trust, whose word is as good as his bond, a veteran of the war, and who stands an unflinching soldier of the Secular cause. Unjust claims had little chance for adoption while Williams was around, and it was through his gallant opposition to the fraudulent claim of the Catholics for nearly twenty thousand dollars that the American Secular Union was enabled to score a splendid victory—the greatest it has yet achieved—a sweeping supreme court decision sustaining our Third Demand. Although the supreme court merely affirmed the state constitution, that instrument has heretofore been a mere bagatelle, for the lower courts were either under control or completely at the service of the papal power. As FREETHOUGHT has already enlightened its readers as to the Chicago Industrial School for girls, and the means that corporation employed to rob the county, it is not necessary to reiterate them now.

So far as known, the record of the "Reform" board was creditable. They had honestly done their duty, but a majority had dared oppose the still most potent Romish power, and, in consequence, have met their political punishment.

The Democrats were prevailed on to make up a ticket on which they indorsed such of the "Reform" board as had impeded its reform in the matter above referred to, who, like faithful citizens, as Catholics always are, were willing to violate the law and connive at robbing this community for the honor and glory of the church.

From the majority of the candidates nominated it could readily be seen that the issue was clearly defined—Catholic control of the county board. Of the ten Democratic commissioners to be voted for in the city, six were Romanists and one doubtful, and out of the five voted for by the outlying towns three were Catholics. A notorious groggery keeper, "Mike" Hays, was Mr. Williams's opponent. Many of our friends did all in their power to avert the threatened calamity, Mr. A. D. O'Neil placing a carriage at the disposal of the secretary, and himself driving me wherever we thought a poster could be used for justice and fair play. But the priestly bulldozers—the representatives of the ecclesiastical monarch—had sent forth their political mandate, and all our feeble efforts were in vain, as the friends of freedom were badly defeated. Now for Romish raids on the county treasury in spite of supreme court decisions. Last year the secretary could secure the aid of the county machinery to defeat sectarian fraud, without a dollar being spent by the American Secular Union; now the tables are turned and it will require expensive litigation to enforce the law.

"CATHOLIC MENACE TO OUR GOVERNMENT."

In this connection, let me commend to your readers the forcible and brilliant lecture by L. K. Washburn, with the above caption, published in pamhhlet form by the Investigator. That masterly and magnificent protest alone, if largely circulated, would open the eyes of our citizens and thwart the schemes of this blighting curse. If any one can read this eloquent and logical plea without a tinge of shame and a determination to henceforth wage relentless war upon Romish domination, they deserve our scorn and contempt, and, if sufficiently numerous, will soon wear the chains of superstition which their ignorance or indifference has allowed to be forged. These brave, burning words are the reveille of the advance army of freedom—the trumpet-blast on the dawn of the battle for liberty. Buy it, read it, circulate it.

DR. WESTBROOK.

The president of the American Secular Union has already opened the campaign by a rousing lecture before the First Society of Spiritualists of Philadelphia, on "Have we a Christian or a Secular Government?" His discourse was highly appreciated, largely attended by prominent merchants of that city, interest in the organization aroused, and contributions promised. Dr. Westbrook is determined to make good his remark to the writer, "The Union shall not be sorry for the selection."

E. A. STEVENS.

THE LOGICAL ASPECT OF IT.

From the San Francisco Weekly Star.

Our wide-awake friend FREETHOUGHT last week criticised the first of the eight departments into which the present writer, a week before, laid off all that can be read. His statement is as follows:

> The literary editor of the San Francisco Star, in laying out a course of reading, mentions "Religion—*i.e.*, God, his dealings with man, man's relations and duties to him." A man once thrust his finger into a bucket of water, withdrew it, and then endeavored to define his duties and relations toward the hole. After a vast amount of cogitation he discovered that the hole existed only in his imagination. Many persons who have agitated the gray matter of their brain over their relations and duties towards a supposed God, have at length made a similar discovery as to the object of their study.

First, brother, there can't be a hole in an imagination. But: the question is not whether there is any God, but whether there are any books about him. FREETHOUGHT apparently wishes to convey the idea that this department is superfluous, because there isn't any God, and of course, therefore, there are no dealings of his with man, and relations or duties of man toward him.

In reply: 1. This observation is not so much a direct criticism as a contrasting statement of the critic's own belief—which is, of course, his right. 2. If FREETHOUGHT supposes (we don't, on the whole, think it does though) that because this department was

started, the Star or its conductors can, for that reason, be supposed to entertain any beliefs or disbeliefs whatever, it is in error. But it would have been a mistake, in discussing the whole of literature, to omit one of the largest departments of it, and whose subject, as FREETHOUGHT will agree with us in admitting, has interested and occupied a very great share of the thoughts of mankind. It is not the business of the guide to readers to say whether there is any God or not; but as long as there are books about him that people want to read it is his business to explain (more or less) about the books, God or no God. In like manner, metaphysics must be allowed for; but a very strong argument may be made against as well as for the usefulness of metaphysics. So about spiritism; and so about astrology. That is to say: He who sets forth a course of reading is bound to explain about literature as he finds it. He has no business to undertake proselyting. This explanation is made because there was a chance for it, and in order to state the principle of absolute impartiality that should govern literary advice. Perhaps it may be safe to venture a suggestion about the logical aspect of the question raised by the observations of FREETHOUGHT. It is, that as a matter of pure logic, it is harder to prove a negative than an affirmative; and that in mere reasoning it may, therefore, be more difficult (it is not positively asserted that it is) to form an argument in opposition to the belief in a God, than in favor of it. This suggestion is intended to be quite independent of any doctrine of Revelation. It is an attempt at free thought.

In Search of a Soul.

To the Editors of Freethought:

You will find inclosed $2.20 for books and pamphlets. If the Braden-Underwood discussion takes place, I will send you one dollar for its publication.

Now in this letter I would like to demand an explanation why the word "soul" is used so much in Freethought literature. For my part, I think that every Freethinker ought to abandon such a meaningless, superstitious word as "soul." Many a man have I consulted about it, and know as much now as before, so I come to the conclusion that it must be a Bible word, and, like nearly all the words in the Bible, it means everything, or nothing. I remember when I was a boy in the East our pro-slavery Christians used to say that the negro had no soul. The best understanding I could get out of their simple assertions is this, that the negro had nothing inside of him that would live after the negro was dead, which I believe to be a fact, and I think for making that assertion those Christian friends ought to have at least a head mark. Now if those who believe the negro to be without a soul would only examine themselves and see if they are the possessors of such a wonderful thing as a soul, of which the negro is so unfortunate as to be destitute, and then describe its structure, and locate its dwelling-place in the human body, for such a discovery they would deserve the thanks of every man, woman, and child. If any one will give a definition of the word "soul" in FREETHOUGHT, the same will have my thanks and best wishes. If this cannot be done I hope it will be abandoned ere long. To me it is a worse stumbling block than a liquor advertisement.

Boulder Creek, Cal. J. D. KAUFMAN.

Kansas Notes.

To the Editors of Freethought:

Conditions being favorable I gave my lecture at Hamlin on Saturday evening to about seventy attentive listeners—subject, "Secularism: its Aims and Advantages." The Christian minister and many of his flock were in attendance. An opportunity for a reply was given, but owing to a want of time I was allowed to escape unpunished. The minister, Mr. O. H. Derry, is a fine man, and deserves a better life than he is apt to find as pastor of a country church.

R. P. Smith is a curiosity. He has unfortunately lost one eye, and is much worn generally. He is a Second Adventist, hence has little faith in anything else. G. S. Sandusky, a general merchant, T. J. Mathews, a grain dealer, and Mr. Hinton, a farmer, are the progressive board of directors who gave me the use of the school-room. They believe in listening to all sides and making it convenient for others to do so.

The Sweeney House is kept in good running order by a staunch Secularist. E. B. Warner, an old Pacific Coaster, is also a Secularist, but the trouble is these people take no Liberal papers, hence cannot realize their own condition. I have little hope of redeeming this place from the idolaters, yet there is excellent material for a great work. Not a paper taken at the place, nor a pronounced Secularist within two miles of the town, it presents anything but a hopeful field, yet I think I planted some seeds which will grow in the future, possibly to beautify some other soil or give fruit when it can be better appreciated. D. G. CROW.

Hiawatha, Kan , Nov. 19.

LILIAN'S STORY.

After a long silence Lilian favors us with another of her interesting naratives. Some doubts as to the personality of this juvenile novelist having been expressed, it may be proper to say that she is not a myth, but a bright little lady whom every young reader of FREETHOUGHT would be glad to know. She comes rightly by her powers as a writer, since upon the paternal side her grandfather was no less a personage than Stephen Pearl Andrews, the Pantarch, the Universologist, and the Sage; while on the other side the late T. C. Leland, one of the brightest stars that ever shone in the galaxy of FREETHOUGHT, occupied a similar relationship toward her. Add to these facts the further one that the writer of the foregoing is her uncle, and her literary precocity is explained.

HOW BABY MAISY CAUGHT THE TURKEY.

A THANKSGIVING STORY BY A. LILIAN ANDREWS, AGED 11.

"Oh! I forgot to tell Frank to get a turkey," said Mrs. Joy. "Why, where is our big turkey?" said Milde. "He ran away last night."

The Joys lived in a big farmhouse in the Sierra Nevada Mountains, and Mr. Joy pastured his sheep on the Coast Range. Frank Joy had gone to the nearest city, which was thirty miles away, to get the raisins and other things for Thanksgiving. "There is to be no turkey, Maisy," said Milde. "Es 'ere is," said Maisy, "'tause me 'ill tatch the bid dobbler zat ran away." "No, you can't catch him; he will catch you." "No he 'ont; me tatch 'im." "Well, you will have to catch him to-day." "I 'ill tatch him to-day; me wants to do and play in 'e snow, Milde." Milde put on Maisy's coat and cap and leggings and mittens, and let her run out to play. As soon as Maisy got out she ran into the woods to look for the turkey.

CHAPTER II.

After Frank had done all his shopping he started for home. He went along all right till he came to the middle of the woods that Maisy had gone into that morning, when he heard some one say, "'Ou bad turkey, teep till!" and then, to his surprise, he saw Maisy walking along behind him. Maisy looked at him and said, "Tate me home." So she got in the wagon and rode home.

CHAPTER III.

"I 'id tatch 'im! I 'id tatch 'im, an' 'e 'idn't tatch me, and we 'ill have turkey." Maisy dragged the turkey into the kitchen. "How did you do it?" "Oh, I dust see 'im in 'e woods, an' I ran and picked 'im up. 'E 'idn't 'un 'tos 'is leg os b'oke. 'Oo took 'im, mamma." So Mrs. Joy cooked the turkey.

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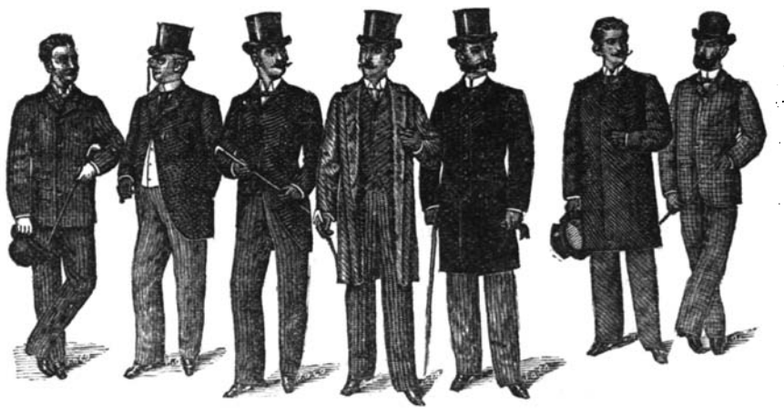

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FREETHOUGHT.

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SAN FRANCISCO, - - - DECEMBER 8, 1888

"FATHER" LAMBERT, the priest of Waterloo, N. Y., whose "Notes on Ingersoll" made him somewhat notorious, is accused of heresy by his bishop, and both have gone to Rome to lay their case before the pope.

HUNTINGTON, Ind., has two well-developed cases of religious insanity—two brothers of the name of Dill who have been preaching in school-houses, and holding "holiness" meetings. When their insanity assumed a violent form they were put in jail.

MR. FRED EVANS, the independent slate-writing medium, is mystifying the Australians with his chirographic dexterity. We learn with grief that Mr. Evans has been so unfortunate as to meet with injuries while riding horseback, which laid him up for a week.

THE movement to raise one thousand dollars for the purpose of testing the question whether the will of Stephen Girard is or is not being carried out, bids fair to succeed. Joseph Sedgebeer, of Painesville, O., L. L. White, of Castroville, Texas, and N. F. Griswold, of Chicago, have subscribed one hundred dollars each.

NOT a week passes but some San Francisco clergyman is advertised to deliver a lecture "to young men only." Wouldn't it be a good plan to once in a while call attention to the way the aged sinner goes laden with grief and heavy woes? He has his weaknesses. Why shouldn't he get an occasional dig from the pulpit pounder?

ARCHBISHOP RIORDAN has issued a circular letter against mixed marriages, which was read in the Catholic churches of San Francisco last Sunday. It sets forth that for a Catholic to marry a Protestant, the ceremony being performed by a Protestant minister, makes the intercourse a "horrible concubinage" and subjects the contracting parties to excommunication. Marriages performed by justices of the peace, according to Riordan, come under the head of mortal sins: that is to say, law-abiding citizens will be damned. The church is getting a trifle arrogant. Since the state has the matter of marriage under its control, how would it do to prescribe a secular ceremony, and oblige priests to use it and no other?

IT is expected that Colonel Ingersoll will be heard often on the platform this winter. He is announced to lecture in Toronto, Ont., before long. There are a good many thousand people in California who would like to hear this eloquent orator. Our climate also offers inducements of which Eastern weather is quite barren.

THE lots in Summerland are going off with a well accented boom. Something like a thousand have been disposed of, and the price has gone up to $30 per lot. On the principle that a bird in the hand is worth two in the bush, a small building spot in the Santa Barbara Summerland is more desirable than a much larger one in the uncertain Beyond.

THE Greek Catholics have won a victory in Alaska. They objected to Protestant religious services in the public schools of Sitka, and the school board passed a resolution excluding religion altogether. The jealousies between Catholics and Protestants, with the result of secularizing the school, illustrates the adage that when rogues fall out honest men get their dues.

NEWS AND NOTES.

The hall was full the last night at Spokane, and a preliminary organization effected, with nearly fifty names. The lectures bring people together and make acquaintances. In a place like Spokane Falls, advancing so rapidly, it is difficult for Freethinkers to know one another, and it is surprising, sometimes, to discover the strength of the radical element.

I believe there can and will be a flourishing Secular society in this place. Mr. and Mrs. John Sharpless, Mr. and Mrs. Richard Sharpless, Mr. and Mrs. Gimble, Mr. and Mrs. Moe, Mr. and Mrs. Johnson, W. H. Galvani, Mr. and Mrs. A. L. Davidson, and others, are generous and enthusiastic in the cause and will make a splendid influence for Freethought. The flag is flung to the breeze and it will wave in sunshine and storm. My friend A. L. Davidson was one of the excellent workers, with friend Beal, at Portland, and they can greet each other in the pages of FREETHOUGHT for pioneer service still. Davidson is foreman of the big planing-mill, and is sometimes kept at his post until the midnight hour, with the rush of business; but he has time still for the world of ideas—of intellectual progress and liberty—and it is a pleasure to meet with one so fully alive to the grand questions and hopes of the day.

I took supper and lunch with friends at the hospitable board of A. N. Sires and wife, and labor was delightfully mingled with social joy. Mr. Sires, in his youth, was on the briny deep pursuing an adventurous career, from San Francisco to Alaska, after the whales of the sea, but he never yet found the whale that

swallowed Jonah. The fresh breezes of out-door life, however, don't allow him to take any stock in the prison house of orthodoxy.

I met friend Dettmer, formerly of Dillon, Montana, concerning which are bright recollections of campaign work. He is on the roll-call of Freethought.

Friend Gough was over from Waverly. I was sorry to receive word that Mr. and Mrs. Wm. Graham could not come. The fact is, Graham was kicked by a horse. "Whom the Lord loveth he chasteneth," writes William. No doubt Christians will rejoice that the Lord has such an affection for the mighty Infidel as to try to shut his mouth with the hoof of a horse. However, the Lord's love was too far off, by the space of an inch, and the Infidel can still talk.

The Nicolaides Bros. walked about eight miles the first night to attend the lecture, and were promptly on hand at the close. They are staunch believers in Freethought, and will stand by until the last gun is fired.

Many others I met, new and old friends, in this bustling frontier camp already brilliant with wealth and enterprise—I cannot mention them all—whose hearts are true and brave; but the welcome and good cheer make undying hope for the future. Like the golden wealth of the hills, and the breezes of the plains, and the white waves of the sweeping river, shall be the inspirations and powers here for freedom and for truth. Spokane Falls is a happy, a superb picture in my memory.

Early on Saturday morning, a lovely, a sparkling day, cold and clear, friend Selde with Anderson and Kennedy, good companions, took me on my forty-mile trip to Davenport. As we left the city we plunged into a deep canon where the river rolls, and then up on to the opposite side, among the pine trees. Reaching the rocky and frost-glistening top, I look back, and on the broad, level, shining plain lies Spokane, beautiful for situation; the river winding about with the wild majesty of the falls; green belts of pine timber flinging back the lustrous rays; the tablelands glittering to the lofty mountains whose snows are like jewels in the glowing azure, and in whose heart is the gold and silver wand that holds the empire of the future. That varied prospect gleams in light and splendor on the tapestries of the brain. Along the broadening prospects we pass in the gorgeous sunlight. The keen wind softens beneath the ardent beams, and at high noon we ride comfortably along, and if our feet get cold we stick them out and warm them in the sun. Towards evening, however, the wind has an icy breath, and we hail the roaring fire with great satisfaction at the end of our forty-mile trip. Towards three o'clock we draw up at the house of Mr. Ed. Ramm, who owns over five thousand acres of this fertile country, through which two railroads are now progressing. A station is to be built on one of Mr. Ramm's sections, and where now only rocks and bunch-grass can be seen, a lively Western city will make the air hum with many voices. Mr. Ramm is a thorough Liberal, and Freethought finds happy welcome on his broad domain. Mrs. Ramm, the daughter of Peter Selde, is born with the sparkling blood of Freedom in her veins, and the little children, healthful and bright, greet the sun with joyous melody of childhood, and have no discord of orthodoxy in the spirit of their dreams.

Saturday night I lecture in the opera hall, Davenport—a cosy little village, snugly fenced in by broad hills, and which, now that the railroad comes by its door, looks forth to ampler fields. The house was full. Six ministers were present. It was a delightful occasion. I enjoyed it. They never cracked a smile, but took notes as if it were a race of life and death. I expect they have enough material for a twelve months' preaching. However, one of the preachers declared that my discourse was "terribly thin," and that if he couldn't "knock the water out of me he would lay down and die." I lectured Sunday afternoon and evening. I gave all the preachers a chance to answer. The challenge was not accepted until Sunday evening. The Rev. Mr. Gibson essayed to answer my lectures—mainly upon the Sabbath question. He good-naturedly called me "brother." I asked him if he would call me "brother" on the other side of Jordan. He said he would be glad to, only a "great gulf" would be between us and he couldn't. He said he preferred to be "created a little lower than the angels" than to come from the monkey. I told him it wasn't a question of preference, but of fact. We might like to be born rich. That doesn't prove that we are rich. If the evidence shows that we came from the monkey, we must stand it, as we must any other demonstrated truth. To my mind it seemed better to be descended from a monkey who did not commit the "original sin" and damn us with "total depravity" than to be descended from Adam, who cursed all his posterity by eating the apple contrary to orders, and then was so mean as to fling the whole blame upon the woman. Almost any monkey ancestor was preferable to such a sneak as Adam, who, after all, was made out of "the dust of the earth," the very same material that composes the monkey. The preacher gave himself dead away on the Sabbath question. He showed conclusively, according to St. Paul, that the law of the Sabbath was entirely abrogated; and the only Bible command that he could give for the "Christian Sabbath" was that St. Paul ordered collections to be taken up on the first day of the week. How that can prove the sacredness of the day is what "no fellow can find out," not even a preacher, whatever the size of his gall.

After Mr. Gibson sat down there were loud calls for Rev. Mr. Pershall, who arose and went at it in good, straightforward Methodist style. I don't know what the Christians expected, but if they expected an orthodox argument they "caught a Tartar," for the "parson" gave us a jolly Infidel discourse. He made some splendid hits, and brought down the house every time. He said he didn't want to get people out of hell, but hell out of the people. He declared against the doctrine of substitution, and in various ways gave orthodoxy a blow between the eyes. It turned out that the "preacher" had lost his Methodist theology and was now a Swedenborgian. My discourse was on the "Glory of Infidelity," and, as from the standpoint of popular belief he was as much of an Infidel as myself, he joined hands with me and gave cold comfort to the ordinary Christian. The Infidels enjoyed his speech amazingly.

I invited the other clergymen to come on, and gave them until Monday night to prepare for the battle.

I am now, Monday morn, at the ranch of my namesake, John Putnam, who, with the name, also has the same spirit of Infidelity. He came, originally, from old Massachusetts, and I suppose that we are far-away cousins. His father and five brothers settled in Cass county, Mich. From thence Mr. Putnam came to the far West, crossing the plains in 1851. He has roamed extensively over the Northwest, and has seen much of its rough life and varied fortunes. He knows a good horse when he sees it, and fine stock. When he came here, eight years ago, there was no other settler within thirty miles, and for six months Mrs. Putnam did not see the face of another woman. Now, the railroad is running alongside his land. Davenport, Sprague, Cheney, and Spokane Falls have all grown up since he came here. He has

five running springs on his claim, and the soil is rich. Mrs. Putnam does not call herself an Infidel, but she is by no means an orthodox. She is of Universalist parentage, and the picture of the sturdy heretic, the Rev. John Murray, is on her walls. In his day he was a terrible Infidel indeed.

This is an almost new country, and the uncultivated plains roll away on every side. But the old is rapidly passing away and the new is coming. In a few years smiling farms, busy villages, harvest fields, orchards, full barns, will make all the face of the land like a picture, where the music of machinery and the whistle of the engine are the signals of ever-changing advance.

Monday evening the hall was crowded and there was a fair sprinkling of Christians and clergymen also. Those who declared they wouldn't come to hear an Infidel lecture were on hand. I gave "Freethought and Progress," and at the close invited the clergymen forward. This time Rev. McArthur answered the call and proceeded to say that he had attended a theological seminary where there were 40,000 volumes in the library, and it was to be presumed, therefore, that he knew something. In addition to this he had also ridden for five years over the bunch-grass. An experience like this, of course, was beneficial to his theological stamina, as it was to the ancient Nebuchadnezzar. I think that if, after a seminary training, most ministers would "go to grass" they certainly would be much more useful. The audience, after this prelude of autobiography, anxiously waited for the presentation of some argument. But McArthur declared that he had not a single shot in his locker, but that on the following Sunday evening when the Infidel was a hundred miles off he would lay him out flat. In the mean time he said that if the Infidels were on their death bed, without doubt, they would then send for him and ask for the consolations of the gospel. He warned them to flee from the wrath to come. He meant to be pathetic, but the audience applauded his most weeping utterances and sepulchral notes. He then proceeded to get mad, which he did in true Christian fashion, and denunciation took the place of entreaty, and finally his remarks became so insulting that even the Christians were ashamed of his tirade of abuse. He couldn't help referring to the monkey question and insinuating that the Infidels were still of that order, since they would not accept the teachings of the Bible, which he declared were pure and noble from beginning to end. This was all he could say. The Christians were more thoroughly demoralized Monday evening than before. The defender of the faith could do nothing except fling mud. Granted the courtesy of the floor, he violated all rules of propriety by personal attacks, and injured his case beyond remedy. There was evidently some sort of conspiracy to make a row, but it did not succeed. The current went peacefully on and the Liberals carried the day by a large majority. The meetings closed successfully. All are looking forward to liberal gains in the future. The Christian host has been routed. An unexpected advance sentiment has been declared. After the orthodox had retired, who were too strait "to trip the light fantastic toe," there was a sociable time and dance, and music winged the happy hours until midnight. On these broad plains, where the heart of civilization begins to beat, thought is free and noble, and the harvest of humanity shall mingle its glory with the harvests of the earth. Nowhere have I found more loyal companions, more beautiful hope, amidst toil and struggle.

H. L. Wilson is one of our best workers. To him the word Liberal is a word of hope and progress. Quiet as the hills, and staunch as they, he has the heart of gold. R. W. Johnson, Peter N. Wies, S. Nielsen, C. L. Simmons, J. H. Nichols, C. C. May, Ostroski, Bressleur & Co., Dr. Whitney, Chas. Grutt, W. O. Freese, P. Jensen, John Horwege, P. Petersen, John Much, Bergand Born, Thos. O'Connor, C. B. White, P. Selde, Jr., and others, make up a gallant company for this frontier-land, and the post will never be deserted.

Tuesday morning, bright and early, friend Selde is ready to take me on my far winding journey to Sprague. I bid farewell to Mr. and Mrs. Ramm, my hospitable hosts, who leave nothing undone for the comfort of the Pilgrim; to the bright little children, the big dog, the noble hounds, and off we go while the clouds threaten. We stop a few moments at Selde's ranch, and say good-bye to his cheerful family, who make the fireside happy with noble toil. The dwellings are miles apart over the somewhat rough and barren country through which we travel, but the broad views are interspersed with arable lands that show signs of richness. The rocks shoot up like pinnacles, in many places, and evidently there was a flood here one day, but I saw no signs of Noah's ark. Round a sharp crag we plunge into Sprague, where the railroad shops make music. The first to greet us was comrade Cooper who had made ready the way for our lectures, the first Freethought lectures ever given at Sprague. The community, at present, appears to be largely orthodox. Freethought is but little known and expressed. Mr. Cooper, however, is not afraid to stand by his colors, like an honest man. He is county treasurer, and has just been elected auditor by a splendid majority, although his political party is in the minority. They have a good fashion in these western states of "scratching" the tickets, and so men of both parties are elected. Republicans and Christians voted for Cooper, although he is a Democrat and a Liberal. This shows that fair and square dealing is recognized. Along with Mr. Cooper are D. K. Macdonald and P. K. Spencer, also outspoken Liberals, but elected to offices of trust by the suffrages of those opposite in politics and religion. While making no quarrel on religious grounds, they frankly stand for the truth as they understand it, and respect and confidence are accorded them. This is a sign of the times that points to fraternity built not "on creeds, but honest deeds."

I enjoyed the delightful hospitality of Mr. and Mrs. Cooper. Mrs. Cooper was brought up in the Catholic church, but now "the dim religious light" is permeated with the sunlight of freedom, and the grand ideas of the future melt the shadows of the past. Mr. Geo. Evart, an American cousin of the English premier, Gladstone, whose name is William Ewart, is a veteran of our cause, from the Maumee country, near Toledo, and was living there when I was Unitarian preacher at Toledo, and I guess we must have struck hands before. At any rate, we were old friends at once. J. S. Herman, of Fairview, P. H. Dencer, Mr. Stafford, Sergeant Oakley, Mr. Sawyer—mine host of the Pacific Hotel—and others, are of the few known to be Liberals. Sprague is a sprightly town. The railroad shops make it a lively place, and there is a vast stock country about it, and it is a shipping point of wool and cattle. Within a radius of ten miles are two hundred thousand sheep. In spite of the unpromising nature of the soil in its vicinity, Sprague seems destined to be a growing mart. From the court-house, built on a lofty bluff, a beautiful scene is presented of the bustling city, the wide plains and curving mounds sweeping to the horizon. There is a sense of liberty here, although the cross of the Catholic church is right before one's face.

I didn't have large audiences, must confess, and I felt somewhat discouraged at the outlook, but the genial friends I met

here won't allow me to give up. I know there is a large Liberal element in the neighborhood, and it can be reached. So I shall come here again. There is a good "lead" and the gold will be found. I came across comrade Finch, of Baker City, who is trying to establish a creamery at Sprague, and, seeing that butter is brought from Iowa and Nebraska, and is worth 60 cents a pound, and twelve hundred cows are within a radius of ten miles, it looks as if a creamery was just the thing for this and other points in the territory.

I here bid good-bye to Peter Selde, who took splendid care of me all the way from Spokane Falls to Davenport, and from Davenport to Sprague, so that I was enabled to meet every fortune with a cheerful mind. It is friends like these that give the light of hope, who greet the storm and sunshine with free and equal mind.

At Pasco I am met by W. B. Grey and Frank Schunemann, and the school-house is filled to overflowing Thursday evening. There has been a somewhat bitter fight in the community and the orthodox have exercised the spirit of intolerance, but the better portion of Christians are beginning to realize that this will not do for the nineteenth century. A clergyman was on hand to meet me in battle array—the same who had already had a tussle with Mr. Reynolds. At the close of my lecture I asked him to come to the platform. But he was not ready for a reply, but proceeded to attack Mr. Reynolds. He was promptly called to order by the chairman, Mr. O'Keefe. That was not the question before the house.

The clergyman then remarked that he did not want to be a "side-show" to an Infidel meeting. What beautiful Christian meekness that displayed! He was then offered an opportunity for debate, and accepted. A committee was immediately appointed to arrange for four or six meetings, where the Christian and Infidel might have the tug of war without any "side-show." The Infidel will certainly be on hand, and if the Christian does not back down Pasco will see lively times. I have accepted the challenge to debate with this clergyman the latter part of December, and with all my heart I hope there will be no faintheartedness in the orthodox ranks. They talk big now—but they can only escape the issue by a cowardly surrender.

Pasco is advancing. A new station has been built, and it is quite a busy railroad point. An artesian well is towering amidst the sage-brush, and I have no doubt it will be the touch-stone to waving harvests. The Snake river and the Columbia join their waters here—the finest navigable streams in the world. Pasco has improved much since my visit last year, and the music of progress ceases not.

With such good companions as Grey, Schunemann, Straub, O'Keefe, and others there was not a dull hour in Pasco. Friend Grey is a jolly host—a comrade of the grand army—with a heart as big as an ox. He has a ranch about ten miles from Pasco, and one of the finest libraries in the territories, of Freethought literature. Everybody respects his courage, his generosity, and his manliness of thought,

My stay at Pasco with these splendid friends was fresh breath of inspiration from the boundless fields of nature. This is no "pent up Utica," but the wilderness gives promise of Freedom's glory.

I was glad to meet friend Perry, of Tacoma, an ardent Freethinker, and hope sometime to visit his camping-ground, where, I understand, there are many Liberals. SAMUEL P. PUTNAM.

Pasco, W. T., Nov. 23, 1888.

THE JANUARY MEETINGS.

Expressions of interest in the meetings to be held in January are reaching us from all parts of the state. "You may depend upon me to be there and to help out on the expenses," is the cheering form usually adopted. The following contributions and pledges have been made:

Robert Gunther	$3	K. Parker	$1
Ed. Wegner	3	John Robinett	1
Philip Cowen	1	J. Robertson	1
H. Replogle	1	A friend	1
A. Derming	1	Samos Parsons	1

These are exclusive of numerous promises to "help" as necessity may require.

The call for a state organization has already received the signature of every Liberal to whom it has been presented. Doubtless by January 1 it will have been signed by five hundred representative Freethinkers of the state, and the most promising Freethought movement the coast has ever seen will be inaugurated with all the conditions favorable for its success.

The lectures by Mr. Putnam occupy the Sunday evenings of the month of January next. The convention will meet Sunday morning, January 27, and the Paine celebration comes on the 29th. All these meetings must be open to the public. The friends, of course, will want to pay the hall rent, and opportunity is offered them all to do so by adding their names to the foregoing list of contributors to the fund.

OUR GERMAN COADJUTORS.

It is unkown to many Secularists, and has not become known to us until within the past few weeks, that there exists in this country a large organized body of German Freethinkers, called the *Turnerbund*, in whose Declaration of Principles the Nine Demands of Liberalism are embodied, in practically the same form adopted by the National Liberal League and the American Secular Union. A subscriber, Mr. W. Schroeder, has just left at the FREETHOUGHT office a pamphlet comprising the "Platform and Statutes of the North American Gymnastic Union (Tunerbund)." In this pamphlet the members of the organization set forth that they are banded together to co-operate in the rearing of a people strong in both body and mind; that they recognize in the spread of culture and the fostering of moral principles the only means of effecting a thorough reform in social, religious, and political life. They therefore oppose most decidedly every attempt to interfere with the liberty of conscience, and all legislation hostile to the perfection and development of free institutions. Economically, the Turnerbund maintains that the people cannot delegate to any legislative body the right to either propose or enact laws. The people, they hold, must reserve to themselves the right to suggest all statutory enactments, and must have an opportunity to pass upon them before they can become operative. For the purposes of legislation, therefore, the people need but a single body, whose members shall be responsible to the people and always subject to recall. The right of states to pass laws which conflict with the spirit of the Constitution of the United States shall be abrogated.

This organization proposes, as a relief from public distress and for the amelioration of the condition of the working class, shortening of the hours of labor so as to make eight hours a day's work; "prohibition of the employment of children under fourteen years of age in industrial occupations; protection against adulteration of foods; that public lands must remain the property of the people, transferable only to genuine cultivators; compul-

sory education free to everybody; prevention of sectarian influences in schools and institutions of learning; a progressive income tax, with the exemption of the minimum amount of property necessary for the support of a family; transfer of all public means of communication (including the railroads and telegraphs) to the state," and other reforms in this general line.

Above all, the Turnerbund favors education, both physical and mental. It proposes the introduction of gymnastics in public schools, and recommends to its members the study of social and economic reforms. As to religion the society holds that this must of necessity be outside the reach of all compulsory influence, and all laws and provisions restricting the liberty of conscience are, therefore, hostile to the Constitution and to freedom. These encroachments are thus specified:

"Sunday laws;

"The exemption of church property from taxation;

"The appointment of chaplains for Congress, for legislatures, for the army and navy, for prisons, and for other institutions supported by public taxation;

"The appointing of religious holidays or fast days by the president or by the governors of states;

"The requirement of an oath upon the Bible or in other religious form;

"The support of religious tendencies or institutions by state funds or public acts; and

"The stamping or printing of religious mottoes upon coins or public documents."

The Turnerbund is at present non-political, and members are permitted to form their own political affiliations until such time as a political party shall arise embodying the foregoing Declaration of Principles in its platform.

It will thus be seen that the Turnerbund is in full sympathy with the American Secular Union, and, so far as the Turnerbund's strictly Secular principles are concerned, the Secular Union is in full sympathy with that organization.

SOMETHING HANDSOME.

There have been some days in the history of FREETHOUGHT that brought little else but discouragement. Friday, November 30, was not one of them. On the morning of that day the somewhat taciturn carrier who brings mail to this office opened the door about a foot and shied a single letter at the head of the junior editor. The latter looked at it ruefully. It might be an application for a sample copy, a change of address, or even an order to discontinue. When the letter was opened, however, a check was disclosed, and this is what the sender wrote:

DENVER, COL., Nov. 25, 1888.

MESSRS. PUTNAM & MACDONALD, *Gentlemen:* Please find inclosed draft for fifty dollars as a donation to your paper. Recognizing the Liberal press as the greatest educator of the present age I feel like sustaining it and helping to carry on the business. For an enterprise of that kind must be uphill work for a time. The money is to be used in any way you may wish. Hoping you will meet with success, I remain yours,

AUSTIN W. SMITH.

Generosity of this sort puts us under obligations quite beyond expression by words. It gives FREETHOUGHT a strong lift; it puts obstacles out of the way, and prepares us to meet with confidence any future difficulties that are likely to present themselves. Mr. Smith has our thanks and deep gratitude for his generous help.

SECRETARY STEVENS of the American Secular Union has issued a Constitution and set of By-laws for the use of Local Secular Unions, to be obtained by addressing E. A. Stevens, 241 Washington Boulevard, Chicago, Ill.

THANKSGIVING LITERATURE.

Occasionally the arid desert of orthodox Thanksgiving day literature is broken by an oasis of good sense. The Bandon, Or., Recorder, for instance, furnishes this bright spot:

"The day of Thanksgiving as a national institution is a humbug of itself and a diaphanous fraud when proclamation enjoining its observance emanates from the president of the United States and is echoed by the governors of our commonweath. These executive pronunciamentos come in prosperity and privation, inflation and depression, and with unvarying monotony they admonish us to unite in praise of the power which has bestowed upon us the blessings of health and plenty. But are there no sick? no poor? To whom, and for what should they be thankful? If these all be of philosophic mind they may gather some little consolation from the reflection that they might be worse; but they are not moved to an expression of 'heartfelt thanks.' The farmer whose wheat is selling for one doliar a bushel is grateful, perhaps; but it is a grim sort of gratitude, after all. He knows the rise in value of his breadstuffs—the source of *his* 'plenty'—is consequent upon a partial failure of crops in France and Russia, and it strikes him as anomalous that the whole people of a great and enlightened nation should be directed by its chief magistrate to render thanks to him who had, in his infinite goodness, visited drouths, grasshoppers, and cinch-bugs upon the European tiller of the soil."

Again, the editor of the Sunday Gazetteer from Denison, Texas, looks over the field and starts out to tell us why we should be thankful. His remarks form the grimmest kind of grim satire on the custom of rendering thanks when the occasion does not demand them. In the first place the editor says we should be thankful that the ordeal of a national election has been passed without bloodshed. Of course, he adds, there was no danger of bloodshed, and the election went the wrong way to suit him, but he mentions the political ordeal out of respect to the antiquity of the custom. Then he urges that citizens of Texas should be thankful for a bountiful harvest, though strict regard for the truth would suggest a slight modification of the description. Hay was very short in Texas on account of dry weather in the early part of the season, and corn was a robust failure from the same cause. Cotton might have exceeded half a crop but for the rains in August and September. The same is true of wheat and oats, but the editor learns that the polar regions fared no better than Texas, so he does not kick so hard as he otherwise would. He would be happy to praise God for the wisdom wherewith the latter has endowed the present legislators of the Lone Star State, except that the wisdom is not apparent. Speaking of uninterrupted commercial prosperity reminds him that shortness of crops has caused an immense shrinkage of business. There is only about half as much doing now as a year ago, and he wasn't very thankful then. It is so dull, in fact, that business men are inviting the assistance of the sheriff to help them dispose of their goods. The editor concludes that he can be thankful that he is alive, though there is a chance to hedge on that statement when the cost of living is taken into account. His health isn't good; the price of medicine has advanced; the coal man is uncompromising, and the butcher will not relent. The Gazetteer man therefore has to admit that his Thanksgiving editorial is a failure, and lays it aside until some time when he is less afflicted with cold feet than at present. With all its sarcasm the Gazetteer comes very near the truth. People who, in the presence of evils which they were powerless to avert, can offer thanks to God for the blessings which he took no part in furnishing them, are as blind to the irony of the case as the hospital nurse who reminded a dying man that he would undoubtedly go to hell, and then admonished him to be thankful that a place had been provided for him.

A WRITER in Public Opinion announces, we fear without due authority, that the theological seminaries propose hereafter to employ in each college a Professor of Heresy to act as a sort of Devil's Advocate. He shall be, says the writer (who cannot be other than our friend H. L. Knight), "a most sturdy scoffer, learned, calm, logical, and skilled in all the diablerie of skeptical lore, the best to be had for a good salary. It shall be his duty to meet the learned professors in the presence of the students. He shall produce all the thunderbolts of heresy in their most condensed form. And the professors shall answer him, and the students shall answer him; and no man shall hereafter be dubbed D.D. who cannot smite the Black Professor hip and thigh and drive him from the field." The inducement is held out that some of the students may convert the Black Professor and thus not only gain laurels for themselves but reinforce the cause of religion with a potent advocate. A Chair of Heresy in theological seminaries would be a most valuable acquisition, and who could fill it with more ability than Mr. Knight himself?

THE daily papers of December 1 contained this dispatch from Petaluma: "W. H. Pepper has offered to give to the public schools a lot, provided a suitable building is erected thereon for a kindergarten." The despatch does not tell the whole story. The offer of Mr. Pepper, who is a well-known and active Liberal, is to give the state a large tract of land for the purpose of educating boys in mechanical and agricultural pursuits. This offer has been open for some time, but the state does not show any great activity in accepting it. Perhaps the provision that no religious instruction of any kind shall be imparted to the boys has something to do with dimming the popular enthusiam that would be felt if the donation had been made to found a religious institution.

OWING to the advanced age and infirmities of Leo XIII., the question who shall be his successor is agitating the cardinals. It is pretty generally conceded that the next pope must not be an Italian, and America being the stronghold of the church the next vicar of Christ is likely to be drawn from this side of the Atlantic. Cardinal Taschereau, of Quebec, is mentioned. Cardinal Gibbons, of Baltimore, is not eligible because he represents a republic. The latter fact is significant as showing the enduring enmity between the Catholic church and republican institutions.

OREGON Liberals who desire to affix their signatures to the petition for the taxation of church property in that state should be up and at it, as the time for presenting the petition is near at hand. The blanks are in circulation in various parts of the state, and more may be obtained by addressing R. D. Allen, secretary S. S. U., Silverton, Or., and when signed the petitions should be returned to the same address. Mr. Allen will see that they are properly laid before the legislature of Oregon.

FROM a communication written by D. Edson Smith in the Santa Ana Standard it is learned that a Dr. Kennard, of New York, has been lecturing in defense of the Bible at Santa Ana; also that Prof. J. S. Loveland has replied to him. Professor Loveland would like to debate with any one the proposition that the Bible is not divinely inspired, and that Christianity is opposed to the progress of man in civilization and enlightenment. He offers to take the affirmative.

THE report of the Underwood-Braden debate appearing in this issue of FREETHOUGHT was prepared by the committee of the Silverton Secular Union, and forwarded for publication.

ATTENTION is called to the advertisement of Brother Wettstein, who in another column, by alliteration's artful aid, sets forth what watchful watch-buyers will want. We have no hesitation in saying that Otto can be depended upon to furnish exactly what he advertises. A watch which the writer purchased from him two or three years ago still continues to mark the lapse of time with relentless precision.

IT is said that there are two hundred Catholic schools in California. There is also a seminary known as St. Ignatius, where teachers and priests are "educated."

HISTORY OF THE WEEK.

Several Chinese were killed in a battle between two high-binder societies at Portland, Or., Sunday.——The total vote of Oregon this year was 61,918. In 1884 the aggregate of the vote for Blaine and Cleveland was 51,544; so that Oregon appears to have gained over 10,000 votes in the last four years, which means an addition to her population of nearly, if not quite, 50,000. ——Something in the sermon at the First Congregational church of Oakland so overcame Dr. R. E. Cole, president of the board of directors, that he fainted and had to be carried home. The minister denies all knowledge that his sermon was loaded.—— An Examiner reporter dressed in the clothes of a pauper made the rounds of the fashionable churches of San Francisco recently in order to ascertain if the poor were welcome. He discovered that they were not by a large majority.——A meritorious feature connected with the hanging of John Harry Meyer at Placerville last week was his refusal to accept the services of a priest. Meyer remarked that he deserved to go to hell and did not want to see justice thwarted. His death set a better example than his life.——Hall McAllister, who was distinguished as the leading attorney of California, died Dec. 1, at San Rafael. He was 62 years old.——There will be a total eclipse of the sun Jan. 1, visible in various parts of California, and Eastern astronomers are coming hither to observe it.——There is to be a general recount of the ballots cast in the late election in San Francisco. There is a prevailing suspicion of crookedness.——The late rains have put California lands in excellent condition for plowing, and crops are expected to be in by the first of the new year.——The Pundita Ramabai has left San Francisco for Yokohama.

Secretary Endicott reports that the total expenditures of the war department during the year ending June 30, 1888, were $41,650,107.——The gross revenue of the post-office for the past fiscal year was $52,695,176; expenditure, $56,885,403; deficit, $4,150,229.——The second session of the Fiftieth Congress convened on Monday at Washington.——Col. Thomas H. Grasty, editor of the Arkansaw Traveler, has experienced religion, and will devote the remainder of his life to the ministry. ——The following is the debt statement issued by the treasurer of the United States: Interest bearing debt principal, $947,068,202; interest bearing debt interest, $9,896,258; debt on which interest has ceased since maturity (principal and interest), $2,313,031; debt bearing no interest, $731,697,758; total debt principal, $1,680,917,706; interest, $10,057,544; total, $1,690,975,250; total debt, less available cash items, $1,200,721,463; net cash in the treasury, $52,234,610; debt less cash in the treasury on December 1, $1,148,489,853; debt less cash in the treasury November 1, $1,137,290,036; increase in the debt during the month, $11,199,817; decrease since June 30, 1888, $17,094,803; total cash in the treasury, as shown by the treasurer's general account, $612,784,621.——Hroneck, the Chicago Anarchist, is sentenced to twelve years imprisonment.——Littlewood won the six-days walking match at New York, making 622 miles and beating the world's record.——The congressional committee on immigration may come to San Francisco to gather information. ——Rev. Charles Dudley took charge of the Emanuel church at New Amsterdam, N. Y., stating that he was a single man and had recently come from Melbourne, Australia. It now appears that Dudley, throughout the greater part of the ten years during which he claimed to have been in Australia, was a Methodist preacher in Nebraska, where he went by the name of C. Edward

Dudleigh, and where he married, at Wood River, an estimable young lady. He has abandoned her and her child, and she is now teaching school. Various other facts have also come to light concerning the clergyman's past life and his very questionable career in Utah and California.——The wife of Gen. W. T. Sherman died at New York Nov. 28. She was a fanatical Catholic.——Charges of fraud and other irregularity have been preferred against the receiver of the Mormon church property and his attorneys.

There was a big Boulanger demonstration in Paris last Sunday. The predicted riot failed to occur. France is not Ireland.——Poles and Jews to the number of 350,000 are to be banished from Warsaw in case of war.——After a week of improvement, John Bright, the English statesman, is again in a critical condition.——The Irish clergy of Rome are to give a "handsome reception" to Chas. A. Dana, of the New York Sun. Dana merits it. For the past half dozen years he has prostituted the columns of his paper to the service of Irish demagogues and Catholic priests.——Kaiser William of Germany is afflicted with a tumor in his ear, which causes some alarm among his subjects. ——Henry George has been feted by his London admirers.——Lord Salisbury's unexpected advocacy of woman suffrage renders the measure likely to pass the English legislature early this season, only bigoted Tories opposing it.——Mrs. Parsons, of Chicago, with her dynamite methods, is reported to have been found too strong a dose for London Socialists. She sailed for New York on the 1st inst.——The pope proposes to establish diplomatic relations with Russia.——The London school elections resulted in a net gain of three seats to the advocates of non-sectarian education.——The Italian senate has rejected by a small majority the bill for the extension of suffrage to women.——The church of the First Congregational Society at Northampton, Mass., was ruined by fire last week. The building was new and cost $65,000.

UNDERWOOD VERSUS BRADEN.

An intellectual controversy between gentlemen will result in giving the world the best thought of both. Two well-bred dogs will play together for hours without quarreling, but a respectable canine always excites the envy and jealousy of curs.

If by any accident or design a gentleman and a blackguard are pitted against each other in debate, the former may pass the ordeal and the audience have the benefit of his knowledge and the example of his conduct, but the other will so mar it all that the opinion that debates are not profitable will be strengthened. A man like B. F. Underwood debating with a man like the Rev. Clark Braden is like Minerva hobnobbing with a carrion-fed buzzard: it is unnatural and degrading to wisdom, and does the guttersnipe no good.

"These few remarks," you must know, are based on a personal knowledge of the much-heralded "eight days' debate" between Underwood and Braden in Silverton, Or. The village of Silverton is situated in the Willamette valley, fifty miles south of Portland. Its population does not exceed 700, and yet it contains one of the most vigorous Liberal organizations in the country. They own a hall and number somewhere about 140 members. Their prosperity so excited the envy of the Christian, that is, the Campbellite, element of the community that this reverend Clark Braden was imported, at a salary, to not only break up the Silverton Secular Union, but to follow Liberal lecturers up and down the coast, and "drive Infidelity into the Pacific." One of his first exploits was to open meetings in Silverton, wherein he denounced the Freethinkers as a lot of incipient thieves and murderers who would make life and property unsafe if allowed to exist. He announced, among other things, that he had driven Underwood from the lecture field. The Liberals corresponded with Mr. Underwood, and were instructed to challenge Braden for a debate. This was done, and after weeks of artful dodging, in efforts to elude them, the Silverton Liberals corraled Braden, arranged the propositions and dates, and the meeting has taken place; the Secular Union of Silverton still lives, stronger than ever, and Freethought has achieved another signal victory.

The readers of a Liberal paper need not be told that Mr. Underwood acquitted himself well. Those who know him need no assurance that he would be a gentleman under all circumstances. He is, doubtless, the best equipped rationalist, with the courage of his convictions, in North America. His manners, in debate and under the meanest possible insults offered by his opponent, have been, in this meeting, of the highest type. Always calm, dignified, courteous, he has in no instance returned railing for railing, or for a moment descended to the level of his opponent. His presentation of matter, both in affirming his own propositions and in examining the arguments of Braden, has been clear, logical, and strong. He never wanders from his subject, and the audience always knows what he is talking about. Never "rising" to the frenzy of "impassioned" oratory, he nevertheless, by stimulation, produces an equal effect upon thoughtful minds. His discourse is as full of meat as his adversary's is of wind.

His opponent, Braden, is a peculiar individual, and somewhat difficult to catch with the chirograph. He is an intellectual chameleon, and he seems to possess as little conscience as that reptile. He gets on all sides of a subject, denying one day what he affirmed the day before, denouncing evolution one hour and advocating it the next, just as by squirming or doubling on his track he thinks he can best evade pursuit. For instance, when Mr. Underwood showed that the ark would not contain more than a fractional part of the animals, to say nothing of the "fodder" necessary to keep them alive during the wet spell, Braden attempted to prove that the ark was large enough by asserting that there were only a few species on earth then, and that they have differentiated since. Of course such a statement convinced the intelligent people in the audience that the man was either an ignoramus or a charlatan, or both. The fact is that he was not ignorant of what he was doing, but he was aware that the Christian portion of the audience knew nothing about evolution, and would believe whatever he might tell them. In a few words Mr. Underwood exposed the sophistry by stating that while the ark went to sea only about three thousand years ago, the present status of species is substantially what it was hundreds of thousands of years ago.

Mr. Braden, as a rough, a cowboy, a gambler, or a "holy terror," would be no enigma. But as he is none of these, in fact, but a minister of the gospel, there is an apparent discrepancy between his manners and methods and his profession that keeps one all at sea while listening to and trying to understand him. He has many of the symptoms of a low character, while assuming all the virtues of a saint. One minute he is talking about the "brazen infamy" of saying that the Bible contains bad teachings and records of cruelties and crimes committed under the alleged command of God, and the next he is resorting to bald-headed lying and misrepresentation of men and things in order to evade, to squirm out of, to wriggle around, a point made by his opponent, that could be expected only in a man utterly devoid of a sense of honesty and right. He is evidently in the wrong business.... If he had gone into law instead of gospel he would have succeeded as a third-rate pettifogger, but as a minister of any gospel that has any influence in the present age among free and enlightened people he is a failure. Hence, seeing that the modern spirit of Freethought has lifted the world out of the condition of theological serfdom, he frets and fumes about Infidelity, and it would not be surprising if he should become insane upon the subject. Even now one cannot avoid feeling at times that Braden foolishly imagines himself the son of Mary, and that Jesus is an upstart who will have to leave the throne and give him a chance as soon as he gets through "skinning Infidels" in Oregon and California.

The "champion" got terribly vexed at Mr. Underwood for charging that the Bible sanctioned polygamy. It didn't, and he knew. Solomon, in his opinion, was all right until he went to hear "Bob" Ingersoll lecture on the "Mistakes of Moses," and then he went over to free love, "'n' me 'n' God give him up to the Infidels." He proved that there was no polygamy in the Bible by the statement that he had "been married twice, both wives are dead, and I'm no polygamist, sir, and I defy you to prove the contrary." Five times in two days he repeated that argument, always being particular to add that "both wives are dead." The statement was so palpable an announcement that he was in the market again that it invariably caused a titter, and

it looked as if the audience thought that if Braden had been a polygamist his wives might have lived longer.

As the debate wore on, the "champion's" followers got nervous and irritable. Underwood was quietly rubbing their hair the wrong way, and while they couldn't spit fire at him, they made it hot for those around them. Braden, instead of burying the Secular Union, as he advertised in Silverton he would do, found it at the end of the battle so lively a corpse that he was glad to get away from it. His employers could not obtain a dollar for him from any church save his own, and instead of going out a conqueror with a load of spoils, he departed poorer than he came, with none so poor as to do him reverence.

THE AMERICAN SECULAR UNION.

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SACERDOTAL ENCROACHMENT.

A short time ago a preacher in Selma, Cal., delivered a sermon on temperance, Prohibition, etc., in which he said: "We have laws to punish the man who steals our property; but we have no law to prevent people from working on Sunday. It is right that the thief be punished; but I have more sympathy for that man than I have for him that works on Sunday."

Recent utterances of the clergy of Chicago are in the same line. At a meeting of the Sabbath Association of Illinois the Rev. C. S. Mandeville, in his opening address, likened the God-made Sabbath and the man-made Sabbath to constitutional and statutory law. The latter merely confirms the former. The decalogue in which the command to observe the Sabbath is given is God's constitutional law. The speaker's conclusions were that if the law of the Sabbath is a divine law universal mankind has an inalienable right to its enjoyment; that the law is indefinite as to time and is as obligatory on the present as past ages, and that the holy Sabbath should be protected by the civil law of the land.

The Rev. Dr. Evarts said that Sabbath observance is the question of questions, and the coming conflict is between the Sabbath and open Atheism. The rebellion of the masses in the cities against the Sabbath is as much open rebellion against the law of the land as the rebellion of the South.

The Rev. Wilbur F. Crafts made a long address in which he advocated, not local option or state interference, but a United States law making a crime of all kinds of Sunday labor or recreation. He would especially stop the running of mail and passenger trains on Sunday and close the post-office. One passage of the address was as follows: "'But,' you say, 'what if a father, hastening to the bedside of his dying son, should be stopped twenty-four hours on Sunday and so should be too late?' I answer that it is better that a son should die, now and then, without the comfort of his father's presence, which could not save his life, than that hundreds of railroad men should die every year, in more senses than one, through the exhaustion and demoralization of their Sunday toil."

These utterances are not arguments in favor of a day of rest merely. They are special pleading for the sanctity of the Sabbath. The clergy do not demand a law enforcing Sunday as a holiday, but the Sabbath as a holy day—the Lord's day, as they are pleased to term it. They deny religious liberty. They claim that the law of God, as they interpret it, is superior to the law of man as interpreted by the founders of this republic. It is not their design, as Sabbath advocates, to proselytize; with them the question is settled, and they seek to enforce their opinions upon others regardless of belief. They do not, in their present character, ask a man's belief upon the subject of Sunday observance; they demand that he shall keep the Sabbath whether he believes in it or not. If the clergy were merely to exhort their fellow believers to keep Sunday as holy, no Secularist could object; it would be but the exercise of their religious liberty. When they seek the aid of the law to compel all to observe it alike, it is infringing upon the religious liberties of others. It is, as President Westbrook calls it, "an encroachment of sacerdotalism." Against this particular kind of encroachment the Seventh Demand of Secularism was formulated, namely, "that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed." And while Secularists are demanding the repeal of all present Sabbath laws, it behooves them to look to it, still more earnestly, that the present volume of Sabbath statutes be not added to instead of diminished. The outlook is for more instead of less religious legislation.

In view of these facts, can any one fail to see the imperative demand for such an organization as the American Secular Union, and the necessity for its generous support?

THE OLD AND THE NEW.

Perhaps I am too impatient for the building of our grand temple of progress—the organization of Secularism; but the farther I go into this noble work, the more I see the necessity for it.

The old is fast passing away and the new is taking its place. Construction must follow destruction, as a necessity, if true progress is expected. What would the destruction in the South have accomplished if construction had not followed? We see the language, thought, and motives of a people changed in the short space of a quarter of a century from a slow-going, primitive ignorant race to a progressive, ideal people, breathing the spirit of American industry.

I find in the West that the battle against the creeds has been fought and won. The enemy have surrendered and are only waiting for an opportunity to take the train of Secular thought to the golden city which science is building. There may be yet a few slight skirmishes, but this will serve rather to spice the zeal of the cause than to retard our progress. It seems to me as if half the gain is lost by not having a permanent organization at every point where a lecture is a success. I know our brave iconoclasts, those who went to the front and fought the fierce but victorious battles, could not do this. Their time is too valuable, their services too much needed on the border to stop and attend to this. Besides, it is not always that the best trained soldier is the best statesman; neither is it true that the best image breaker is the best organizer. They have prepared the way for those who follow to do an effectual and a lasting work. My dear brothers and sisters in this grandest of causes, let us see if a mild but courageous effort will not strengthen some of the many faint hearts we find hoping and waiting for a more convenient time.

To make a Secular society attractive and cohesive good music must be called into use. To this end I use the Franklin Square Song Collection, No's. 1 and 2, Harper Brothers, New York. Of the two hundred songs and hymns in each, fifty per cent of the songs may be consistently utilized by our Unions.

I find it a good plan to actually take hold and show a willing and anxious people, as well as to tell them, how to organize and carry on a Secular Union. So ill-defined are the aims and uses of our Secular work that many good people, having given it little thought, do not understand what is required. I find also that a stranger, and one making it his business, can do more in a community than a resident. By a judicious manner of soliciting he may collect funds and aid a society so that it may afterward aid him, often drawing funds, by means of attractive entertainments, from church people.

"Keep working, 'tis better
Than sitting aside,
And dreaming and sighing
And waiting the tide;
In life's earnest battle

They only prevail
Who daily march onward,
And never say fail."

D. G. CROW.

THE BIBLE.—WHAT IS IT?

No universal truth contradicts any other universal truth. A statement found in the Bible, claimed to be inspired and therefore universally true, ought not to conflict with any other statement in the same book. Nevertheless, in hundreds, not to say thousands, of passages the Bible is contradictory. Read:

I have seen God face to face.... No man hath seen God at any time. .... I saw the Lord sitting upon a throne.... Whom no man hath seen, nor can see.

With God all things are possible.... And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

I am the Lord, I change not. I will not go back, neither will I repent. .... And God repented of the evil that he said he would do unto them, and he did it not

There is no respect of persons with God.... Jacob have I loved, and Esau have I hated.... Is not my way equal?.... For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath.

I am a jealous God, visiting the iniquity of the fathers upon the children.... The son shall not bear the iniquity of the father.

God is not a man that he should lie.... The Lord hath put a lying spirit into the mouths of all these thy prophets..... It is impossible for God to lie.... If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.

Take no thought for the morrow.... But if any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel.

All they that take the sword shall perish with the sword.... He that hath no sword, let him sell his garment and buy one.

Provide neither gold nor silver nor scrip for your journey, neither shoes nor yet staves.... Take nothing save a staff only; no scrip, no bread, no money, but be shod with sandals.

Be not afraid of them that kill the body.... And after these things Jesus would not walk in Jewry, because the Jews sought to kill him.

Remember the Sabbath day to keep it holy.... The new moons and Sabbaths I cannot away with; it is iniquity.

All the women children keep alive for yourselves.... Thou shalt not commit adultery..... Then said the Lord unto me, Go yet, love a woman, an adulteress.... Whoremongers and adulterers God will judge.

If a man hate not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.... Honor thy father and mother; husbands love your wives. Whosoever hateth his brother is a murderer.

I counsel thee to keep the king's commandment..... But the midwives feared God, and did not as the king commanded.... Let every soul be subject to the higher powers.... Shadrach, Meshach, and Abednego, answered and said, Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up. .... For rulers are not a terror to good works, but to evil.... And the rulers were gathered together against the Lord and against his Christ. .... The powers that be are ordained of God.... Both Herod and Pontius Pilate.... For they are God's ministers.... And Herod set him at naught and mocked him; and Philate gave sentence; and the rulers also derided him.

And it was the third hour, and they crucified him.... It was about the sixth hour, and he saith, Shall I crucify your king?

The first day of the week cometh Mary Magdalene unto the sepulchre. .... The first day of the week came Mary Magdalene and the other Mary....Mary Magdalene and Mary, the mother of James, and Salome brought sweet spices.... It was Mary Magdalene and Mary, the mother of James, and other women that were with them.

And the men which journeyed with him [Paul] stood speechless, hearing a voice, but seeing no man.... And when we were all fallen to the earth, I heard a voice. And they that were with me heard not the voice.

Therefore Michal, the daughter of Saul, had no child unto the day of her death.... The five sons of Michal, the daughter of Saul.

And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel.... And Satan provoked David to number Israel.

And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done.... David did that which was right in the eyes of the Lord all the days of his life, save only in the matter of Uriah the Hittite.

Abraham had two sons ... By faith Abraham offered up Isaac, his only begotten son.... Then again Abraham took a wife, and her name was Keturah....Keturah, Abraham's concubine.

I bear witness of myself yet my record is true.... If I bear witness of myself my witness is not true.

By the deeds of the law shall no flesh be justified.... The doers of the law shall be justified.... A man is not justified by the works of the law.... Ye see, then how that by works a man is justified.

The trumpet shall sound and the dead shall be raised.... He that goeth down to the grave shall come up no more.... I saw the dead, small and great, stand before God ... The dead know not anything, neither have they any more a reward.... For if the dead rise not, then is not Christ raised.... They are dead, they shall not live; they are deceased, they shall not rise.

My yoke is easy and my burden is light.... All that will live godly in Jesus Christ shall suffer persecution.... There shall no evil happen to the just.... Ye shall be hated of all men for my name's sake.

Blessed is the man that feareth the Lord. Wealth and riches shall be in his house.... Blessed be ye poor.... In the house of the righteous is much treasure.... Lay not up for yourselves treasures upon earth. .... I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread ... And the beggar died, and was carried by angels into Abraham's bosom.

Wisdom's ways are ways of pleasantness, and all her paths are peace. .... In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

It shall not be well with the wicked, neither shall he prolong his days. .... Wherefore do the wicked live, become old, yea, are mighty in power?

Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him.... Though thou shouldst bray a fool in a mortar, yet would not his foolishness depart from him.

The rich man's wealth is his strong tower.... Woe unto you that are rich.... The destruction of the poor is his poverty.... Blessed be ye poor.... Give me neither poverty nor riches, lest I deny thee, or lest I be poor and steal.

A pamphlet entitled "One Hundred and Forty-four Self-contradictions of the Bible" has been compiled, giving chapter and verse for all these and many more quotations. It contains 72 pages, selling for fifteen cents, and will be sent from FREETHOUGHT office to any address on receipt of that sum.

He Did Not Know the Lord's Prayer.

To the Editors of Freethought:

In the Jamieson-Braden debate at Paola, Kansas, a serio-comic scene, which will never be forgotten by those who witnessed it, occurred the fourth night of the debate. Elder Braden, in his characteristic style, had asserted, night after night, that Christians had everywhere, and in all ages, been the patrons of learning, science, art, civilization. When Jamieson showed by standard historical data that each and every statement was the exact opposite of the truth, it made no difference to the "champion" nor his Christian backers. The elder imagined that by tedious repetition he established his assertions. Jamieson thought he would be fully justified in performing a flank movement on his adversary, and at the same time give the audience an object lesson. It came about in this wise:

ELDER BRADEN: "Infidels are ignorant of history, ignorant of science, ignorant of art, ignorant of the Bible. Did you ever hear an Infidel quote scripture? I have heard them try, but never knew one that could quote the Bible correctly. He may be able to give the substance of the text he tries to quote, but he cannot quote it word for word, just as it is."

JAMIESON: "My opponent has asserted that Infidels are ignorant—Christians the only sensible people on the globe. He says we are so ignorant that we cannot even quote the Bible without blundering. Mr. Chairman, I never knew a class of people so pains-taking, studious, and accurate as the Freethinkers in all their quotations of history, Christian doctrine, and the Bible. Misquotations of the Bible by Christians are so common that they are scarcely noticed, while if an Infidel is caught tripping in repeating Bible texts the welkin rings with Christians crowing over Infidel ignorance. We are treated to this sort of music in this debate, and yet I have not misquoted in a single instance. Perhaps my friend here knows a great deal more about the Bible than we do, but I doubt it. [A quick, disgusted look by Elder Braden.] Yes, elder, I doubt it. I do not bet, but I have a silver half dollar in my pocket, curiously enough, which I will give to the poorest widow in Paola if you will stand before this audience and quote correctly a small portion of your Bible, and I will give you the time from my half hour to perform the feat. This is fair. I do not want to be hard on you; will give you an easy lesson. For an example, that portion of your Bible with which you profess to be most familiar, the Lord's prayer. Surely, one who has had so much to say about our Infidel ignorance, can repeat that prayer, and thus show us a sample of your own intimate acquaintance with the scriptures. No, elder you dare not ("dare not," you know, are favorite words of yours) arise, and in the presence of this vast audience repeat the Lord's prayer. Is it possible that you do not know it? Oh, of course I believe you can give us the substance of it, but you cannot repeat it here, and now, 'just as it is, word for word.' If you think you can you are welcome to my time." [At this point Elder Braden arose amid applause, crossing his arms on his breast *a la* Napoleon Bonaparte.]

JAMIESON: "All right! Here, Mr. Chairman, is the Bible [handing the chairman, Attorney George Kingsley, a churchman, a Bible] and there in the sixth chapter of Matthew is the Lord's prayer. Will you kindly look it over while the elder repeats it?"

CHAIRMAN KINGSLEY (Looking over the page): "Where is it?" (Great laughter and cheers at Kingsley's confusion.)

JAMIESON: "The audience will please make due allowance for our chairman. He is not supposed to be as familiar with this book as with Blackstone. [Renewed laughter.] There it is, Mr. Chairman [pointing to the ninth verse]; all ready."

ELDER BRADEN: "'Our Father *who* art in heaven,'"——

JAMIESON: "Wrong, elder!" (Uproarious laughter, lasting several seconds, and renewed again and again. During the tumult several ministers who sat near each other were heard to exclaim, "Oh, this is too bad, too bad to make light of so sacred a subject! Oh, why did he try to say it?")

ELDER BRADEN (beseechingly): "How is it, then?"

JAMIESON (blandly): "'Our Father *which* art in heaven.' '*Which*,' not '*who*.'

ELDER BRADEN; "That is a grammatical error, and I have a right to correct a grammatical error."

JAMIESON: "What! in a book where no error is found! In God's word, which is perfect! Correct an infallible guide!"

ELDER BRADEN: "I will go on with it."

JAMIESON: "You are welcome to; but I am sorry to say the widow has lost her half dollar. And you will fail again."

ELDER BRADEN: "'Our Father *which* [viciously] art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done *on* earth'"—

JAMIESON: "Wrong again, elder."

ELDER BRADEN: "Is not that right?"

JAMIESON: "No; '*in* earth.'"

ELDER BRADEN: "'As it is in heaven. Give us this day our daily bread. And forgive us our *trespasses* as we forgive our *trespassers*'"—

JAMIESON: "Wrong once more, elder. The Bible says, if I remember right, and I think I do, 'forgive us our *debts* as we forgive our *debtors*.' That is harder to do, you see."

CHAIRMAN KINGSLEY: "Mr. Jamieson is right. '*Debts*,' elder."

ELDER BRADEN: "'And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.' There! The Bible says, 'Answer a fool according to his folly,' and I have done it."

JAMIESON: "Only you did not succeed in answering. I hope we will hear no more about Infidel ignorance in this debate. We are now ready to proceed with the argument."

NOTE. A commercial traveler, with Christian proclivities, went over to Ottawa and reported that a Christian in Paola was demolishing an Infidel in debate. Mr. Bartlett said, "I don't believe it! Can't believe what Christians say even when they tell the truth. Let us hire a livery, get up a load and drive over" (twenty-eight miles). Those Liberals were present that night, and can attest. Mr. Bartlett remarked after the debate, "What did I tell you! Can't believe Christians!"

The foregoing is substantially correct, as I very distinctly remember, having frequently talked it over with others, and ever with much merriment. J. T. HAUGHEY.

Eureka.

To the Editors of Freethought:

Inclosed you will find $5. Please apply $2 to my subscription to FREETHOUGHT for next year, and the remaining $3 I will donate to help defray the expenses of your January meetings. I hope the Liberals of this coast, and especially those of San Francisco, since the meeting is to be held in their midst, will wake up from their slumber and make the meetings a success.

Could you not occasionally insert an article in regard to the mismanagement of Girard College? Now, with Judge Westbrook at the head of the American Secular Union, some effort ought to be made to bring those religious hell-hounds to justice. I, for one, am willing to contribute my share towards defraying the expenses.

With feelings of pleasure I have found among your contributors the name of my old friend H. L. Knight. He is a man with many good ideas. Yours fraternally, ROBERT GUNTHER.

Eureka, Cal.

From Supervisor Rodgers of Santa Cruz.

To the Editors of Freethought:

During the election campaign I was away from home a good deal and so busy with politics and other things that I got considerably behind with my Freethought reading. But for the past week or two I have been trying to catch up, and I must say that I am much gratified at the brightening outlook all along the line of battle. I am especially pleased over the bright prospect for "our paper." That FREETHOUGHT is to contiuue on and be enlarged, with the beginning of the new year, is gratifying indeed. Hope you may yet reap at least a share of the deserved reward for the good start you are giving the work on this coast. I shall gladly continue to do all I can to help you on to success.

Now that Brother Putnam is again on this coast I am already looking forward with pleasant anticipations to the time when we can again have him here at Boulder Creek to give us another course of lectures.

I am also glad that you have started a movement towards organizing our scattered California forces, in January next. I sincerely hope it may prove a grand success. I hope, also, that I may be able to be with you for two or three days about the time of the Paine celebration.

I am also much gratified to note that you have eliminated the liquor dealers' advertisements from the columns of FREETHOUGHT. When they first appeared I regretted to see them because I was afraid it would hurt its circulation, but did not find any fault because I knew you would need the ready cash they would bring you in. Hoping to soon be able to send you a remittance, and with best wishes, I remain yours sincerely and fraternally, W. S. RODGERS.

Boulder Creek, Cal.

For the Meetings.

To the Editors of Freethought:

I am well pleased with your paper; it is large enough for me. Your condensed "History of the Week," to one who has not much time for reading, with "New and Notes" added, is value for my money. You will please put me down for one dollar toward the hall expenses in January, which I will hand you the first time I am in the city.

Haywards, Cal. JOHN ROBERTSON.

The Sinews.

To the Editors of Freethought:

Inclosed find five dollars—two dollars for FREETHOUGHT and three dollars for the meetings. Hoping both may be successful,

Sonoma, Cal. Yours truly, ED. WEGNER.

To the Editors of Freethought:

I hereby authorize you to set my name and the name of my son, Wm. Parsons, both of San Jose, Cal., among those who favor state organization. And to help defray expenses I promise, for myself, to hand in one dollar in February, when I call at your office to renew my subscription.

San Jose, Cal. SAMOS PARSONS.

AMONG THE WORKERS.

S. P. Putnam will lecture at the following places returning from the East:

Scappoose	Or., Dec.	2	Stella	Or., Dec.	15–16
P'rt Townsend	W.T., "	4–6	No. Yamhill	"	" 18–19
Snohomish	" "	8–10	Silverton,	Or.,	" 22–23

CHARLES WATTS intends making a lecture tour through Kansas, Colorado, and Utah next January and February. Friends on those routes desiring lectures at that time from Mr. Watts should write him at once, as he is now filling up his list of engagements. Address him direct, 282 Sumach street, Toronto, Ont., Canada.

PROF. D. C. SEYMOUR, is now in California, and is prepared to lecture. His lectures are illustrated with large colored drawings, skeletons, lithographs, colored stereopticon views, etc. Liberals desiring the services of Professor Seymour may address him in care of this office. He makes no charge for lectures. The friends are only asked to provide a hall, church, or school-house, and the audience will remunerate the speaker.

PROF. D. G. CROW will fill engagements to lecture at points between St. Louis, Mo., and Denver, Col. Terms on application. Secularism, Science, and Religion are general terms covering the subjects of his lectures. State time and give particulars. Address him at Sabetha, Kan., until further notice. Professor Crow will carry the light of FREETHOUGHT and other Liberal luminaries to those who desire to find the truth, and will receive subscriptions.

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(Send line of finest type you can read 14 in. from eyes, and I can fit you.)		Silver Thimbles	.35
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6 Rogers Bros' best triple-plated Knives	1.75	6 Guitar Strings	.75
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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - DECEMBER 15, 1888

THE Evening Post drives the nail in with one blow, thus: "The people do not go to church because they do not believe in religion, and that is all there is of it."

THE Investigator says that Mrs. Annie Besant, the distinguished Liberal lecturer and writer, has been elected to the London School Board, receiving the highest number of votes cast for any candidate.

A HUNDRED different reasons for the falling off in church attendance are given by as many different people, but they are nearly unanimous on the main point, namely, that church attendance *is* falling off.

THE owner of the Santa Barbara Summerland tract is putting on the cinch. Lots now cost $35. Those who are raised out of this Summerland may still console themselves with their prospects in the Ineffable Yet to Be.

THE fund to fight the Girard will case is approaching $1,000, and President Westbrook is preparing his brief. It will be triumph enough for one man's life if he succeeds in banishing the ghosts from the halls of Girard College.

IT is related that when God observed the wickedness which his children had got into through the interference of Satan, it repented him that he had made man. There is something rather strange in the fact that the creation of the devil never struck Jehovah as a mistake.

THE pastor of Christ church, Oswego, N. Y., has disappeared, and it is pretty well settled that he has committed suicide. The Rev. Mr. Talmage does not seem to enjoy the co-operation of his brother clergymen in his attempt to demonstrate that only Infidels are ever guilty of self-destruction.

A SNEAK-THIEF broke into the house of a New York priest and stole a church indicator, a device used to tally the congregation at church and to show whether the door-tender and the ushers are honest. When the thief found out what the instrument was he expressed himself as "broke up." He said: "If the honesty of church people is doubted, so that they must have an indicator to find out what the collections should amount to, what can you expect from the likes of me? I give up. I am guilty."

OUR president elect, Mr. Harrison, has so much regard for Sunday that he will not open letters on that day. Such piety as his is not the sign of intellectual greatness, but then it doesn't need a great man for president. An annual message that means nothing, a Thanksgiving proclamation that means less, a veto or two, and an occasional message of congratulation to the pope, are inside the scope of almost anybody's abilities, and they come cheap at $50,000 per annum!

THE Bostonese have just erected a monument to Crispus Attucks, or Crisp Squattucks, the first victim of the Revolution. Now the Native Sons of the Golden West have made a statue of James W. Marshall, the alleged discoverer of gold in California. Iconoclasts say that Attucks or Squattucks was a Natick Indian, and old Californians declare that Marshall didn't discover the gold any more than several other persons; but the enemy of patriotism who shall rise up and claim that he was a Piute brave will be unpopular, to say the least.

NEWS AND NOTES.

The rainy season is setting in, and the landscapes of Oregon present a somewhat melancholy picture. The mists and the mud are everywhere. Now and then, however, the golden sunshine weaves a kaleidoscope of beauty amidst the clouds and mountains and rivers, and the dark background is relieved with wondrous animation.

Portland is about one of the most difficult places on the continent for the Liberal worker. There is no homogeneity of the elements. Things take a different shape every time I visit it, "now dark, now bright." It is one of those places where circumstances alter cases immensely. It is like the weather, and to predict rain or shine is impossible. Several comrades were absent, and as in unity there is strength, much was not accomplished which might have been. However, advance has been made. Friend Whitfield, friend Staley, friend Lewis, C. W. Saunders, Mrs. Carrie Haight, and others of the old guard, were on the ground. The attendance at the three lectures was fair, although the sunshine gave us little encouragement. Old friends from unexpected quarters met me, and fate, on the whole, was kind. The clouds were rifted with many a sparkle of hope. Dr. W. J. Taylor, whom I met at Port Angeles, a confrere of Secretary Stevens in days gone by, and Mrs. Taylor, both of the heart and hope of Freethought, were present, and they did much to aid the work. The doctor is the "jolly doctor" that gave Professor Seymour such solid comfort on his trail, and I don't wonder that he found him an agreeable companion. The doctor would drive away the "blues" if any one could, with his constant good will and happy nature, and Mrs. Taylor is of the same quality. I was

fortunate in their co-operation. I had also the pleasure of meeting C. A. Reed, who had charge of Central Hall in which I spoke. Mr. Reed, I believe, is a Christian Spiritualist. I did not know but I might find in him a stiff Presbyterian in the halo of Spiritualism, but he is a genial philosopher. He takes the Bible, I reckon, in a kind of Swedenborgian way, and don't accept anything unless, somehow or other, he can make it "pan out" the metal of humanity. He proposes to take in everything, both new and old, and belief in God is not a dogma to him but a fountain of exalted feeling. I don't think he takes any stock in the dry bones of theology, but wants to get at what is living. He and Professor Seymour have had an interesting "set to" in FREETHOUGHT, and I hope the sparks will continue to fly. When one grants the reality of a spiritual world, much can be said on both sides of the God question. It is a battle in the skies, and, whatever the outcome, the swords of the combatants make a brilliant display.

Sunday afternoon, by the kind invitation of Dr. Taylor and other Spiritualist friends, I attended a medium's circle at Grand Army Hall. Of course I saw nothing but what, to me, was perfectly natural and could be explained by the laws of the human mind. Several articles of daily use—pocketbook, knife, ring, etc.—were placed on a table in the centre of the hall, and the medium, taking one of these in her hand, read character, history, and destiny—sometimes quite accurately and sometimes not. This does not betoken spiritual presence, only magnetic information and the Yankee gift of "guessing." However, the Spiritualists are bright and entertaining friends, and the flowers of humanity bloom, whatever may be the price of lots in Summerland.

On Sunday evening the gentle lady singer who kindly consented to brighten the waiting moments with music announced "Nearer, My God, to Thee," and requested the "congregation" to "join in." On hearing this I was wafted back to primeval times, and wondered how any mortal mind could sing that song to-day, it was such an absolute surrender of individuality. However, the rhythm of the music floated the dogma far out of the way. I wonder if the deft musician knew what was coming after that orthodox hymn? It made me realize the immense chasm between modern thought and ancient feeling. "Nearer, My God, to Thee" is not the song of science to-day, for it is equivalent to saying "nearer to Ignorance, nearer to thee."

The work and the days have been profitable at Portland, although I have missed seeing so many friends—C. Beal, A. F. Neunert, O. Jeldness, and others, who were imperatively called away by business. There is still the same cordial greeting at the home of the Saunders' where I have had so much rest from toil. One gentle presence is gone—and deeply do we miss his smile and cheer—Grandfather Saunders, who was truly Nature's nobleman. There was never a more devoted friend, a more ardent lover of humanity. He was sunlight itself, in his unselfish spirit. His wife, Mrs. F. A. Saunders, and son, Mr. C. W. Saunders, and Miss Orlie, the daughter, still make beautiful the memory of his life, and the hearthstone is bright with Freethought. So life and death, joy and sorrow, make the warp and woof of existence. No day without its shadow, no shadow without its stars of light.

I see by FREETHOUGHT, in a letter from Mrs. Kate Parker, that the home of my friend D. Edson Smith has been touched by the mystic wing of death. I remember the gentle home amid the fruit trees and sunshine of California, and the hospitality of the dear friend who has gone. I would place the flower of memory on the grave whose gloom is lost in the glory of virtue unforgotten. To cherish the dead is the heart of noble living.

Tuesday afternoon the clouds in the western sky were golden, and flooded the snowy heights with splendor, the bosom of the river, wood and field, city and arching bridge; and on the boat Lurline, in the softly vanishing afternoon and radiant twilight, I journey to Vancouver. A lovely voyage, this; Mts. Hood and Adams, from cloudy regions, flashing their majestic faces like serene and mighty gods. The broad stream is like a mirror, rippled only by the advancing boat. The rugged shores gleam with lights. At early evening I arrive at Vancouver, one of the oldest towns on the Columbia, quiet, almost, as a New England village, but destined to be a thriving mart when "war's magnificently stern array" is succeeded by the music of industry. It is a a good place to locate, for those who would build for a prosperous future. The fort is here, and the guns go off morning and evening, but these are not the signals of progress. When the military post is removed the chances for business are better. The natural transportation facilities of Vancouver are equally as good as those of Portland, and in the growth of the country they will be made available. There are excellent farming lands about Vancouver, and it is one of the finest fruit-producing sections on the coast.

There are plenty of Liberals at Vancouver, but some are indifferent. A few, however, are earnest, and they make a host in themselves. There is not much danger of a retreat so long as this vanguard pushes through storm and sun. Mr. and Mrs. Chas. W. Cushing and Eugene Berth were the first to greet me. Cushing has his workshop located in a Methodist church, and if all churches could be thus appropriated I don't think much harm would be done. The world would put on a brighter look. In friend Cushing's home I find the cordial western life whose roots were once in far New England. The Yankee enterprise is here. Mrs. Cushing has lived upon a ranch where the wild beasts do roam, and has vindicated a woman's right to a part of Uncle Sam's broad domain. Cushing is a busy man, as the following notice on his shop-door indicates: "Hours for business—Beggars, 7 to 9; Bank agents, 9 to 12; Church subscriptions, 12 to 3; Politicians, 3 to 7; Office hours in the night time." Now that election is over the politicians may draw off, but I don't believe there will be much let up on the church subscriptions. But I rather guess friend Cushing won't build many churches. He can make better use of them for a paint shop. The difference is that preachers paint airy nothings, while our friend decorates the solid material.

There was a good number present Tuesday evening, among them a clergyman taking notes rapidly. They say he is pretty liberal and grants that Infidels are good men. I think that minister is on the road to heaven, whether he ever has a harp or not, or wings.

Wednesday I spent at the barracks with comrade Berth, to whom Freethought is an enthusiasm indeed, and who is a cheery companion, with his bright outlook. Soldier life was once more a reality. Many Liberals are in this post, and Liberal books are scattered about. The fort is beautifully situated. The morning of our visit was lovely with sunshine, and the prospects on every side were enchanting. Mt. Hood touched the skies with glowing forehead. The Columbia rolled like a jeweled stream, the islands shone with green and brown foliage; beyond, the hills were warm in the glistening rays; the flag floated and rippled in the breezy lustre. The big bear seemed to enjoy the generous autumn. The 'coon began to frolic when the noonday sun threw

off the chill. Toward evening the band, which is one of the finest in the service, gave a concert, though the winds began to bluster and the softness of the morning surged to a stormy close. The martial music, sweeping over the wide expanse and mingling with the winds, stirred every pulse of the being. The old days came back, of marching men, and banners in the air, and the strife that shook a continent, and the victory that made a new world of hope and progress. I enjoyed this brief, bright glimpse of the military field and the gallant company ready for the strains of peace or the thunders of battle.

Sergeant Meyers, Eugene Berth, M. Healy, R. F. Abbott, Frank Thomas, Wm. Straub, C. A. Hole, H. Swan, and others, are our comrades of the army who will keep the flag above the cross. Our friends, D. A. Cushing and E. J. Cushing, father and son, the first to give welcome in the summer days, have the same warm heart in winter weather.

S. D. Bryan greeted me, from his ranch ten miles away. He has exchanged the soldier's life for the occupation of father Adam, and cultivates the ground. He has just set out five hundred fruit trees, so he can eat the apple to his heart's content and enjoy the Eden which he has made himself. The silver wings of Cupid are floating in the air. I have an invitation to visit that ranch, and shall do so in the golden days to come. Bryan is an unswerving Freethinker, and his home will always be where truth and liberty reign.

F. W. Bier introduced me at the meetings. He is recently from the East, and has obeyed Horace Greeley's injunction to "go West." He can't get much nearer to the setting sun, and if he remains at Vancouver he will be one of our strongest allies there. He has been trained in the school of Freethought.

Scott Sweatland, H. Leaser, M. Quinn, J. O. Smith, R. Burley, S. Preston, J. Perkins, L. T. Franklin, Wm. Wollenweber, J. Crawford, G. Harvey, G. Bohmer, are also of this frontier troop, and the camp-fires burn bright and the bugle call is sounding.

There was an increased attendance at the second lecture, and there is heart and hope for the future. A Secular Union is established here with good membership, and the earnestness and generosity of friends are a guarantee of success.

Mrs. Chas. Cushing encouraged my pilgrim way with music, the spirit of the light guitar. It was excellent, and I shall ask for more when again I touch these sunny shores, for music

> "doth take us far away
> Into the regions dim of rapture."

There must be dreams and melodies amidst the fields of thought and toil, or the task of life would be too great a burden.

Thus the campaign has been delightful and invigorating at this point, where the Roman church once held almost undisputed sway, and where its cathedral and college still tower. It laid claim to a portion of the land upon which the government buildings are erected, worth nearly a hundred thousand dollars, but the courts have just decided against it. But the church owns five hundred acres of the finest land in the vicinity, which, eventually, must be worth millions of dollars. It holds a good hand yet, even though it isn't a "straight flush," which is what it wanted. But the courts gave it a bit of a "cold deck." SAMUEL P. PUTNAM.

Portland, Or., Nov. 30, 1888.

IF any of our subscribers desire to introduce FREETHOUGHT to their friends, they may have it sent six months to any address for 50 cents. Here is an opening. Drop a half dollar into it and see the list grow.

THE ENLARGED FREETHOUGHT.

We desire to keep it before our readers that beginning with January 1, 1889, FREETHOUGHT will contain Sixteen Pages, instead of twelve, in each issue, and every line will be filled with matter of interest. The enlargement will also give room for a greater variety, and we shall be able to present a paper as near perfect as our capacities will permit.

It has been complained that with only twelve pages FREETHOUGHT is too small for the price; with sixteen pages that complaint cannot be made. The paper will give the subscriber's money's worth every week.

What we want now is an extended circulation. We have a good list, but it ought to be doubled. This can be effected by several different methods. Each subscriber may obtain another, or every second subscriber may obtain two. The result will be the same in either case.

Last April Mr. H. P. Stone, of Oakland, offered to be one of one hundred to furnish ten subscribers at $2 each, and pay for them. Mr. A. H. Schou, of the same city, volunteered to be one of ten to furnish fifty names at $2 each, and contribute $100 in payment for the same. Some half a dozen friends joined Mr. Stone, but Mr. Schou still stands alone. Perhaps it would be well to revive this scheme and put it again before our readers about January 1, as we now have more than twice as many subscribers as we had at the time it was broached.

We do not need to remind the patrons of FREETHOUGHT that a larger paper means larger expense and calls for larger support. Four more pages increase the size one-third and add one-third to the cost of producing and mailing. But if the interest increases, and our list grows proportionately, we shall survive.

Friend, reader, patron, do what you can to extend the circulation of the Enlarged FREETHOUGHT.

THE CHURCH AND THE POOR.

When the Examiner reporter, in rags and tatters, was knocking about among the churches of San Francisco to discover whether or not poverty was welcome, he received the cold shoulder from the fashionable Protestants. When, however, he entered a Catholic cathedral, "his appearance failed to call forth remark or attract attention."

There is nothing strange about that statement. It is undoubtedly true. Not that the Catholic church loves the poor man more than does the Protestant; she merely hates rags and filth less, because more accustomed to them. As a matter of fact, she manufactures them, and the degraded wretch owes them to her influence more than to any other cause. She breeds them for him in all her strongholds. In Italy and Ireland and Spain, where the pope is well-nigh supreme, filth and faith are about all there is to the Catholic religion. Rome loves the rich man best because he pays better; it loves the poor man for what it can get out of him. He at least has a vote.

The Catholic church supports the orphan because some day he will be a voter; he will likewise be a prolific reproducer of his kind, and his children will be Catholics. They are wily rascals, these priests. They look ahead. Poverty benefits them as an epidemic does the undertaker. It furnishes them subjects for their Catholic factories, miscalled charitable institutions, supported by the state.

The church is beloved by the grasping monopolists and the oppressors of the poor. It keeps men ignorant and therefore in subjection to their bodily and spiritual masters. The church goes

on breeding ignorance, and brutal wealth employs it at starvation wages. If sometimes ignorance revolts, as in the French Revolution, then the church and society point warningly to the result of loosening the restraints of religion and law.

Church and other charities, while they reach destitute people and do temporary good, are in the long run rather an evil than otherwise. They cover up and sometimes relieve poverty—like a plaster over a cancer—but they do not abolish it. If they were withheld—if the plaster were taken off—so that the real extent of suffering could be made manifest, something would be done in the way of social reform of permanent value. Charity merely whitewashes the sepulchre.

The humane aspect of Christianity is merely incidental—it is not fundamental. At heart the church is a fraud. It is charitable in self-defense, and it has no other merit. It assists the poor, as the morgue officials handle the dead, simply as a matter of business; and it has the same feeling for its subjects.

The mission of the church is to save men's souls from hell—about as useless a mission as that of guarding a last year's bird's-nest. Whatever of good there may be about it belongs not to the church, but to common humanity.

THE CALL.

Out of one hundred and fifty copies of the Call for a State Convention, about a dozen have been returned. This dozen contain over Two Hundred signatures. At this rate we shall have a big roll by January 1. There is no doubt that at least one thousand Freethinkers of the state will sign.

Friends who have obtained signatures will please forward them to the office of FREETHOUGHT during the next two weeks, so that the Call may be published the first of the New Year.

A FEW FACTS.

Clergymen do sometimes tell the truth. In their lamentations about the irreligion of this age, they often disclose facts worth public attention, and particularly interesting to those who favor a free mind in a free body.

At a clerical conference in this city recently it was stated that not one in ten of our young men ever go to church. They are relying on science, common sense, and experience for their guidance, and do not care to hear the wailing of the clergy in their behalf. They have learned that science and experience are best.

In Pittsburgh, Pa., a Rev. E. McL. Milligan has aired some truths worth general attention. He regards them as perfect horrors, but most Liberal minds will rejoice to know that they are actual and admitted facts. Here they are:

"The Constitution of the United States is not religious. It does not name or recognize God.

"The oath of the president does not name God.

"A treaty made with Tripoli expressly declares that this is not a Christian country, but a free country, in which the Turk is as free as the Christian.

"It puts the will of the people before the will of God.

"All citizens swear to support this Constitution, and no true believer can do so."

Now these are great truths. No man can deny them. And we rejoice accordingly that they are true; and no bigot and no bigotry can remove them.

All the armies of all the despots in the world march with the priest and the name of God in the van. All manner of misgovernment and oppression comes in the name of God. The republic alone is not without God, if there be one, but it is without, and above, and beyond all those who, in the name of God, hasten to set up wrong, robbery, villainy, and murder.

We indorse all that the reverend cleric asserts about our Constitution. We desire all others of his cloth to take notice of it, and guide themselves accordingly. We are pleased that our young men know it and prefer to follow Washington, Jefferson, and Franklin rather than Abraham, Isaac, and Jacob.

PRISCILLA AT THE POLLS.

Twenty thousand women voted in Boston, Mass., last Tuesday. The great question before them was whether or not the pope of Rome should run the schools of Massachusetts, and the women settled it in the negative. The anti-Catholic ticket was victorious by a good majority.

Who will now say that women should not vote?

THE following named persons have indicated their desire to help pay the expenses of the January meetings:

Robert Gunther	$3	K. Parker	$1
Ed. Wegner	3	John Robinett	1
Philip Cowen	1	J. Robertson	1
H. Replogle	1	A friend	1
A. Derming	1	Samos Parsons	1
Frank Butler	1	Henry Kline	1
Charles Kaiser	1	E. M. Hansson	1
Mrs. Rebecca Kaiser	1	A. J. Andersen	1
Henry Kaiser	1		

These are a few preliminary shots. They indicate that when the orators open fire on the assembled multitude the returns will be all that anyone can desire.

MR. B. R. TUCKER, editor of Liberty, Boston, is a rather irascible man, and difficult to satisfy. When the editor of the Truth Seeker took the trouble to vindicate, through the courts, the right of a citizen to make an affirmation without elevating the hand or foot, Mr. Tucker observed that this would gain him the gratitude of loafers. A few years ago Mr. Tucker refused to pay his poll tax, and lay in prison until somebody else paid it for him. If any other reformer had gone through the same experience Mr. Tucker would doubtless have said that the act should gain him the gratitude of dead-beats and paupers. There was no one out of jail, however, mean enough to make that remark.

THE Rev. John Dowie, the Australian faith-healer, has secured a local testimonial at last. A Mrs. Boone, who resides on Hyde street, says that a headache disappeared under the Rev. Mr. Dowie's ministrations, and that whereas her eyes were badly affected, she is now able to read with the assistance of a pair of glasses. It is not known whether Dowie furnished the glasses or not, but a cure that requires the co-operation of spectacles cannot by any means be called miraculous. Christ did not put a pair of specs on the blind man whom he anointed with clay and spittle and sent off to the pool of Siloam.

IT seems to be a fact that the religious institutions of this state are assessed and that the tax is collected. A pair of black-dressed and black-hooded "sisters" exhibited a total lack of judgment one day last week by walking into the FREETHOUGHT office and soliciting a contribution to pay the taxes on some Catholic factory to which they were attached. We did not give them a nickel, and if they had known how little money we donate annually to religious purposes, it is probable that they would not have asked us for anything. Let them hustle as the rest of us do.

THE high hope raised by Mr. Austin Smith's gift of $50 last week has not yet ceased to brighten the prospect of FREETHOUGHT. We look into the vistas of the future and see their walls papered with copies of this journal, and a list of subscribers reaching from one end of the coast to the other, and spreading all over the Eastern Annex, to the wet side of Maine. And yet, holding Mr. Smith's example before our readers, we have not said, "Go thou and do likewise." This practice of an austere self-control will be the making or the breaking of us.

WE have to apologize to a number of able contributors for the non-appearance of their communications in FREETHOUGHT. And we can all the better sympathize with them for the reason that many of our own great thoughts have been hanging fire for some time awaiting the enlargement of the paper.

A NEW edition of "God in the State," by E. A. Stevens, secretary of the American Secular Union, has just been issued. Price, 10 cents; six copies, 50 cents; fifteen copies, $1.

HISTORY OF THE WEEK.

A bill to divide California into two states was recently introduced in the House of Representatives. The plan meets with the approval of many residents of the southern part of the state.——Major Venier Voldo, the poet, well known in the late presidential campaign as "The Little Giant of the Pacific," fell through the platform of Summit station last week, breaking his right arm and receiving serious internal injuries. He will at once sue the railroad company for $30,000 damages.——Last Thursday Rev. L. W. Simmons, pastor of the Methodist Episcopal church, was stricken with paralysis at his residence in Biggs. Whom the Lord loveth he paralyzes.——A cargo of sugar has just been seized at this port. It weighs nearly 7,000,000 pounds, and an undervaluation of $80,000 is charged.——The Hon. David McClure, lawyer and railroad man, died in this city Dec. 8, aged 45 years.——One hundred and seventy-three Chinese left San Francisco for China last Saturday.——Small-pox is prevalent in Portland, Or.——The wife of Bishop, the mind-reader who recently exhibited himself in San Francisco, is suing him for a divorce.——Two murders, it is charged, were committed by San Francisco policemen when off duty last week.

The Spiritualists claim Lord Tennyson as a convert.——The marshal had to be present at a Catholic burial at Price City, Mo., one day last week, to quell a riot between two factions of Catholics.——Dr. Nathan R. Gorter wants $30,000 for professional services rendered Robert Garrett, the insane millionaire. ——The Chicago police have prohibited all gatherings of Anarchists.——A Birmingham, Ala., mob attempted to lynch a murderer last Saturday. The sheriff fired upon the crowd and three men were killed.——Michael Sullivan, formerly in the employ of the New York Society for the Suppression of Vice, of which Anthony Comstock is chief, has furnished the press with a sworn statement, which has created a great deal of excitement among his former co-workers. He boldly alleges that the society is nothing more nor less than a blackmailing organization run in the interest of certain gamblers who pay large sums of money to the society for protection against arrest while plying their vocations.——Peter Campbell, a Brooklyn, N. Y., man has invented an air ship, in which he has just made a successful ascension. ——The committee having charge of the arrangements for Harrison's inaugural ball have decided to fix the price of tickets for admission at $5 each. The sum of $48,700 has been subscribed to the inaugural fund.——Sarah F. Howe, of Boston, who it is estimated has swindled people out of at least $200,000 by her plausible schemes, chief among which was the "Woman's Bank," is under arrest upon a complaint charging her with swindling. ——Slanders against Cleveland are being revived and refuted. ——Mrs. Henry Robinson, of Seymour, Conn., charges that her pastor, the Rev. C. S. Williams, induced her to go to his barn one night and hold a lantern for him while he stabled his horse, and that then and there he sinned against her. The clergyman charges blackmail.——Father Gentile, of the Jesuit church of Albuquerque, N. M., is in trouble. It seems that he got $1,800 from a Mexican woman, who at the time was supposed to be dying, and he gave her a receipt for the amount. The woman recovered, and now wants her money, presenting a receipt for it. Father Gentile says the receipt is a forgery. Those who have closely examined it, comparing it with his other writings, claim that it will take an expert to decide the difference.——A parallel to the case of Rev. Walpole Warren, who was imported from England under contract with Holy Trinity church, has arisen in Jamestown, N. Y. Rev. D. L. McCoral, of Cobing, Canada, has been called to the First Presbyterian church, and this violation of the statute has created a sensation in church circles.——The Mormons have established a church in Brooklyn and another in Chicago.

During a meeting in Amsterdam, Holland, on Sunday to consider the project of erecting a statue to the pope a fight occurred between the Catholics and some Socialists, which was quelled by the police firing upon the belligerents.——The pope's health is failing, and his physician gives him but a year to live.——The Siecle says the French government has decided to introduce, if necessary, a bill to insure the completion of the Panama canal. ——The French government has secretly advised the pope to leave Italy in event of a rupture between France and Italy, and has offered all possible assistance in the event of his deciding to go to France.

A CLERGYMAN'S CONFESSION.

The Rev. R. Heber Newton, pastor of All Souls' Protestant Episcopal church, New York, started his people thinking by a sermon delivered Sunday, in which he asserted that the need of the present age is a new religion.

The earnest manner in which he avowed his belief that Christianity in its present form does not satisfy the spiritual aspirations of modern progressive humanity has caused a sensation in the religious world. There are those who believe that the independent clergyman has got himself in hot water with his Episcopal superiors. Colonel Ingersoll, being interviewed on the subject, said:

"Dr. Newton is undoubtedly right when he says organized Christianity to-day is not a leader in social progress; the church, for the most part, is in control of the rich, the respectable, the well-to-do, and the unsympathetic. Having succeeded themselves, they think everybody ought to succeed. Dr. Newton realizes the fact that everything in this world changes; that creeds are influenced by civilization, by the acquisition of knowledge, by the progress of science and the arts; in other words, that there is a tendency in man to harmonize his knowledge and to bring about a reconciliation between what he knows and what he believes. This will be fatal to superstition, provided man knows anything."

A Fearful Misconception.

A little San Francisco girl of five summers lately attended Sunday-school for the first time. Upon her return home her father, who is a strict church-member, asked her what she had learned in school that day. She answered that she had not exactly learned anything, but the children had been singing about Jesus, and she joined in with them. "That's right," said her papa, delighted. "Leave off that ugly Yankee Doodle, you used to be so fond of, and sing about Jesus. That's much nicer." The child promised to do so.

A few days after she was sitting on the stoop of the back stair playing with her doll, and singing. Her father, who happened to be in the vicinity, stepped near to listen to her. Imagine the horror of the pious parent when he heard the little one sing with great devotion:

"Holy Jesus went to town, riding on a pony,
Stuck a feather in his hat, and called it maccaroni.
Holy Jesus, keep it up! Jesus is a dandy.
Mind the music and the dance, and with the girls be handy."

The child obeyed her father's order. She left Yankee Doodle out, and replaced him with Jesus. A. L.

THE "Sabbath Imposture," a pamphlet by Harry Hoover, 10 cents per copy; six for 50 cents; fifteen for $1.00.

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WHY DON'T MEN GO TO CHURCH?

Last Sunday the Chicago Tribune printed brief interviews with the pastors of twenty-two leading Protestant churches of the city, and recorded the actual number of men, women, and children present at each "house of God." The reporter asked each these three questions:

1. Do men go to church? If not, what is the explanation of their non-attendance?
2. Do ministers still believe in hell?
3. Is orthodoxy dying out?

The figures showed that the total attendance of men in these twenty-two principal churches was 3,087; that of women, 4,109; and that of children, 1,106.

The reporter's first conundrum was invariably dodged, and I will give a few samples:

Dr. Hanson—"Men were never as good church attendants as women. Women are more ready to accept things by intuition. They grasp a truth much more quickly than men; they walk in the light before men can see it."

Dr. Lawrence—"Many men feel the church is a restraint on their personal liberty, and prefer the Sunday newspaper—which does much to break up church attendance."

Dr. Lorimer—"More men attend our services than women. This is not the day to discuss this question. I will not have the sanctity of the day and my privacy broken in upon in this way." The attendance at Dr. Lorimer's church was 97 men, 213 women, and 19 children. It might not be amiss to inform your readers that this divine formerly acted on the stage, but now he confines his performances to the pulpit.

Rev. Robert McIntyre seems frank and honest—"I am not enough of a preacher to suit the men;" but he had just as many as Lorimer.

Dr. Mandeville—"Woman is by nature better than man. She has more time for the consideration of spiritual subjects."

Dr. Bristol—"Men are tired out from secular labors. Women are more keenly conscientious; more devout; more sensible to moral and religious impressions."

Dr. Goodwin—"The carnal mind is in enmity to God; men love an easy life."

Dr. Noble—"I have no reason to suppose that men are less regular in attendance on divine service than women." The reporter counted 198 men, 341 women, and 81 children in that vast church.

Dr. Gunsaulus—"There is no falling off of men. The ushers estimate the regular attendance at 1,200 to 1,400—the latter oftener than the former. The proportion, men 600, women 700, children 100." The count was, men 297, women 294, children 82. Total, 773.

Dr. Little—"Women are not so troubled with doubts and skepticism. The average pulpit teaching commends itself to woman's judgment more fully than to man's." It seems almost time the church should adapt itself to men.

Those are sufficient. To the second and all-important question they replied:

Dr. Vibbert—"For reporters."

Dr. Barrows—"I believe in a biblical hell."

E. P. Goodwin—"Certainly, if the scriptures teach anything they teach there is a hell. I believe in a hell just as taught in the Bible."

Dr. Noble—"I certainly do. Christ taught there was a place of eternal punishment prepared for the incorrigibly wicked."

Dr. Hanson—"I do; yes, sir, I do sure. What is it like? I don't know. Don't want to know."

Dr. Lawrence—"I do as a condition in after life, primitive in character."

McIntyre—"Most certainly I believe in hell."

Mandeville—"Every man must believe in a hell. An innate sense of justice compels every reasoning being to recognize the fact that punishment will be meted out for the sins in this life."

Dr. Bristol—"I believe in a condition of loss, remorse, mental suffering, spiritual degradation, consequent on a life of sin. In the separation of the pure from the impure, the virtuous from the vicious, the wicked from the righteous. I pity the mental make-up of a man who does not believe it." What a consolation "devoutly to be wished."

Dr. Gunsaulus—"Certainly."

Dr. Locke—"Emphatically I believe in hell."

On this question the clergy appear to form a separate, distinct, concionative family, for they all unanimously believe in hell of some sort, and seem as though they considered it the most precious and indispensable appendage for their spiritual exaltation and intellectual aspiration. It was their sweet *morceau* which they rolled under their tongues with extreme satisfaction. We would hardly be cruel enough to deny them the experience on which they have laid so much store, and only regret they will not be likely to have their expectations realized.

To the third interrogatory nearly all replied with cheery persiflage that it was booming, although some were willing to undergo a new interpretation as to what orthodoxy meant. There were three exceptions who, like Mr. Green, thought "orthodoxy on the decline. Sadly so in the Protestant world."

Secularists have a chance to count the cost of this tremendous display of ministerial moonshine, and how much these enormous edifices, entirely exempt from public burdens, can be considered a public benefit when only a few citizens are the recipients of the droppings from the sanctuary. E. A. STEVENS.

GATHERING EXPERIENCE.

After making arrangements to lecture at Robinson, and other points on the Grand Island road, I took a run to Pradonia and Reserve, both of which towns are as dead as if they never had drawn a healthy inspiration of breath. Orthodoxy and ignorance reign supreme. Not a Liberal could be found, not a man nor a woman who knew the meaning of the term Secularism.

My trip to Robinson on Friday evening was more successful. I found Mr. Jas. T. Pomroy, the postmaster and a dealer in hardware, a real live Liberal. He is a Unitarian in faith, but seems to think good works much the most worthy part of his creed. It is to him and Dr. Lemaster I owe my success at this very pleasant village. The opera house was provided and a pleasant audience greeted me at 8 P.M. After a discourse of one and a half hours on "Secularism: its Aims and Advantages," an opportunity was given for a few words of experience. No answer coming, the speaker closed his address with a good word for the American Secular Union and its friends.

I was introduced to Henry Williams, Dr. Jas. Gafford, and the next morning to the Rev. M. C. Pasley, of the United Brethren church, who excused himself for not coming by saying he forgot it. When a better reason was demanded, he said he thought it best to take no notice of objections and criticisms of the church, that in his pulpit he never even mentioned the Catholic church. To Liberals it is not at all curious that when Romanism gets a black eye Protestantism resents the blow.

I shall have the pleasure of going to Robinson again before the winter breaks, and have hopes of making a permanent color-bearer for the American Secular Union.

I now go to Sabetha, the stronghold of the faithful pioneers, and on to Seneca, where the United Independents keep the colors waving for light and truth. D. G. CROW.

Hiawatha, Kan.

ROMAN RULE AND RUIN.—FACTS, NOT FICTIONS.

IV.

"The worst tyranny ever imposed upon the men of this earth has been perpetrated in the name of a Christian God."

This church has called in the aid of secular powers to protect the authority of her puerile dogmas, which were absolute blasphemy and nonsense, thus placing a reward upon hypocrisy and mental dishonesty. Isms and creeds have driven thousands from the plough and the sickle, to make a living in prayer meetings and confessionals.

This nauseous disease of hypocrisy, this mixture of blasphemy, cant, and nonsense, has always put a premium on intellectual dishonesty. Hence the thousand years' eclipse of common sense produced by a belief in the church's teachings.

We must bear in mind that the Romish Inquisition was concocted and perpetuated by Catholic popes; that the crusades, holy wars, and foraging expeditions against civilization, devastating millions of acres of fertile country, and exterminating entire races of industrious people, were deliberately planned, preached, and encouraged by the infallible popes of this Catholic church; that they as the head of this organization advised, aided, and promoted this villainous work of desolation and murder; that they made a specialty of dealing out indulgences to all those criminal hordes that were turned loose from jails and prisons on the sole condition that they would join in shedding the blood of all who offered resistance to this diabolical fester upon civilization.

And it was these divine persons, these holy and infallible popes, these sacred vicars of Jesus Christ, who were delving in the foulest depth of criminal debauchery, hiding their tracks with a religion cursed by their sanction, and kidnaping defenseless virtue to populate their convents and monasteries with concubines and prostitutes.

While the rank and file of this divine slaughter-house engaged in wiping out civilization with those pious contrivances known as racks, thumb-screws, fagots, weights, and pulleys, how were these popes these vicars of Jehovah, amusing themselves?

A few pages in Draper's "History of the Intellectual Development of Europe" proves conclusively that they must have been especially chosen as vicegerents of the Almighty.

Constantine had his eyes put out by Stephen IV., another holy vicar. The tongue of Theodosius was cut out by another vicar. Pope Leo III. was forced into a church, where the nephews of Pope Adrian tried to cut out his tongue, and blind him. His successor was driven ignominiously out of Rome. Paschal was accused of blinding and murdering two ecclesiastics in the Lateran Palace.

The bishop of Naples was excommunicated by the pope and afterward absolved in payment for certain treacheries and assassinations.

Formosus was excommunicated for the murder of Pope John.

Boniface was deposed on account of his lewd and immoral life.

Pope Stephen VII. had the dead body of Formosus dug from the grave, clad in papal clothing, and tried before a council. The corpse was found guilty. Three of his fingers were cut off and his body thrown in the Tiber.

Stephen VII. was thrown into prison and strangled.

Leo V., soon after he was consecrated, was cast into prison by Christopher, one of his chaplains. Christopher then usurped the power and was expelled from Rome by Sergius III., who became pope in 905. This pope lived in criminal intercourse with two prostitutes, mother and daughter. He was thrown into prison and murdered. His prostitute Marozia, made her own son John, Pope John XI. Alberic, a brother of John, caused John and their mother to be imprisoned. Alberic's son then became pope as John XII. "His reign was grossly licentious" and immoral. He was tried for bribery, incestuous conduct, adultery, and making the Lateran Palace a brothel. He put out the eye of one ecclesiastic and maimed another; both died from their injuries. He was a drunkard and a gambler. He was deposed, but recovered power enough to cut off the hand of one ecclesiastic, the finger of another, the nose of another, and the tongues of several others. He was killed by a man whose wife he had seduced. He was certainly a darling vicar, whether he was chosen by God or the devil.

Pope John XVI. had his eyes put out and nose cut off.

Victor III. declared that the life of Pope Benedict was shamefully foul; that he ruled like a bandit. Because of his adulteries, murders, and homicides the papacy was sold at auction to a presbyter named John, who became Gregory VI. in 1045. Such is the history of the church which poses as our spiritual adviser and lurks like an assassin to deal a death stab to the free school system of America.

Persons pretending to believe in the inspiration of a Bible which teaches lying, larceny, adultery, murder, robbery, slavery, incest, witchcraft, bigamy, and arson may be excused on the ground of ignorance or of insanity. So when a man has been dwarfed to the verge of imbecility by a belief in the infallibility of a pope, the existence of a literal hell, personal devils, ghosts, witches, sacred relics, absolution, and holy water, we may reasonably expect him to have sufficient cheek and frontless impudence to extort the hard earnings from servant girls and washer-women under the criminal false pretense that he can absolve them. Such men may be a benefit to civilization, but the fact has never been demonstrated.

This church, its pope, and its priests subsist to-day upon moneys extorted from ignorance under such criminal false pretenses as would imprison a scoundrel engaged in any other business less divinely dishonest.

Sacred relics, masses for the dead, purgatory, holy water, absolution, indulgences, and kindred fraudulent myths have been made the subject of open and barefaced barter and sale in order to pick the pockets of the superstitious.

If such a priesthood as this church has produced is to be continued as fit and proper spiritual advisers for the human race; if the popes of this church are to be regarded as the infallible vicars of Jesus Christ and the vicegerents of an allwise God, what must we think of such a creator?

Were I compelled to pray to such a monster as this, I should regard the following as a prayer eminently suited to the purpose:

"Inhuman inspirer of the Jewish scriptures, murderer of millions of thy own creation; creator of death, hell, and the devil; producer of disease, famine, cyclones, earthquakes, pestilence, war, and misery; author of evil, endless punishment, and innumerable falsehoods; deceiver of thy people through lying prophets; destroyer of virtue among the captives of war; establisher of a religion which has been a blight and a withering curse to its adherents, who are you any how? and what a pity that you were ever born! Have you not glutted your brutal vengeance sufficiently against your defenseless creation? Is that insatiate greed for the torture of your children not satisfied? Has not humanity been sufficiently outraged by being brought into existence through your bungling creation, and damned before their birth to endless torture, without being compelled to bow in superstitious reverence to one who 'repented that he had made man?' You are omnipresent but always out of reach when you are wanted. You are a shining success when it comes to the extermination of whole tribes and nations, or slaying every living thing, creating floods to destroy millions of helpless human beings, raining fire, creating giants three hundred cubits high, stopping the the sun so Joshua could murder his neighbors, or putting lying spirits into the mouths of your prophets. But when poverty, want, sorrow, and starvation threaten us; when the icy finger of death is about to fall upon the widowed mother, or tear the prattling babe from the tender embraces of widowed love; when crime, pauperism, and pestilence scourge the living, and devils, damnation, and lakes of eternal fire menace the dead; then you stand idly by with your hands in your pockets like a loafer, and pretend that you are 'counting the sparrows.'

"Why did you harden Pharaoh's heart? Why did you create the devil before you created Christ? Why are you systematically killing off the best men and women and peopling the earth with sycophants, imbeciles, dwarfs, cripples, hypocrits, thieves, and vagabonds?

"I have nothing to thank you for, because you did me a gross injustice when you brought me into existence. I owe you nothing, because you have neglected me ever since my creation. I have

neither praises nor flatteries to offer you, because you are vain enough already, and are deserving of neither. I ask no odds of you in any shape or form; first, because I know that you are ncapable of changing even one hair of my head; second, because I do not believe that such an infamous being as you are represented to be by your followers could possibly exist; third, because I am better capable of taking care of myself.

"Millions of human beings have lived and died without ever hearing of your name, and they certainly ought to be congratulated upon their good luck. Amen."

Some of the Good Who Don't Die Young.

As often it has happened that some pious folks are found—
I've got a little list, I've got a little list—
Some people of that kind who might as well be underground,
And who never will be missed, who never will be missed.
There's that old stupid hypocrite who always snores in church,
The Christian, when you'er needy, always leaves you in the lurch,
The bullet-headed idiot who argues first and last
That the world is moving backwards to destruction very fast,
I've got them on the list, and they never will be missed.

There is that religious howler, the campmeeting Methodist—
I've got him on the list, I've got him on the list—
And the impudent old scowler says from dancing to desist,
They never will be missed, they never will be missed.
There's the preacher when he meets you always shakes your hand like that,
Invites you to his church and then he passes round the hat;
The stylish-looking minister who is clever, young, and spry,
Who makes many pastoral visits to the sisters, on the sly,
I've got them on the list, and they never will be missed.

There's the young man goes to meeting just to see the pretty girls—
I've got him on the list, I've got him on the list—
And the girl who goes there, also, just to show her fancy curls,
They never will be missed, they never will be missed.
The old religious bachelor whose actions are quite odd,
And the dried-up ancient maiden with no other friend but God.
Some people go to church and don't know any reason why,
And all are ready to complain of the sermon being dry,
But we've got them on our list, and they never will be missed.

There are people just like donkeys who can never change their mind—
I've got them on the list, I've got them on the list—
Like their parents and their grandparents they always go it blind,
They never will be missed, they never will be missed.
They think investigation will surely make them fall
And they swallow all the stories about Jonah, whale and all,
About Samson and his foxes, and the torches in their tails,
Tell their children all about hell-fire and other horrid tales,
I've got them on the list, and they never will be missed.

There's the stone-blind Roman Catholic who believes in patron saints—
I've got him on the list, I've got him on the list—
And the one who meets an Infidel and very nearly faints,
They never will be missed, they never will be missed.
There's the pious rich old fellow feels a little insecure,
Whose life's been rather tricky and who thinks he will insure—
No matter what he's ever done, just now he's on the top
For he always buys his mutton at a Baptist butcher shop—
I've got him on the list, and he never will be missed.

There's the reverend who preaches for what money he can make—
I've got him on the list, I've got him on the list—
And those folks who join the churches purely for their business' sake,
They never will be missed, they never will be missed.
The Quaker, and the Mormon, and the Catholic Papist,
The Methodist, and Baptist, and the Universalist,
Jews, Mohammedans, and Buddhists, each upon his rights insists,
Each claims that all the others are but wicked plagiarists,
But we've got them on our list, and they never will be missed.

Spooks.

A gentleman of this city relates to us an astonishing fact that on Satuaday evening last, while sitting in his back parlor with a friend and his two children (his wife having gone out to spend the evening), the piano in the front parlor commenced playing vigorously. Knowing that there was no mortal in that room, he naturally felt a chill of terror at the weird nature of the performance. Mustering courage, he threw open the folding doors, when the music instantly ceased. He then examined the windows and doors, and, accompanied by his friend, searched the house throughout, but no one could be found. He then went to the place where his wife was visiting, thinking possibly she might have returned to play a joke upon him. He found her undisturbed, and is thoroughly satisfied that he was not deceived. He would now like to know who or what played upon his piano. —Golden Gate.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

VI.

Yet the cardinal asserts "that the change wrought by Christianity in the social, political, and international relations of the world"—"that the root of this ethical change, private and public, is the Christian home." A moment afterward this prelate insists that celibacy is far better than marriage. If the world could be induced to live in accordance with the "highest state," this generation would be the last. Why were men and women created? Why did not the Catholic God commence with the sinless and sexless? The cardinal ought to take the ground that to talk well is good, but that to be dumb is the highest condition; that hearing is a pleasure, but that deafness is ecstasy; and that to think, to reason, is very well, but that to be a Catholic is far better.

Why should we desire the destruction of human passions? Take passions from human beings and what is left? The great object should be not to destroy the passions, but to make them obedient to the intellect. To indulge passion to the utmost is one form of intemperance—to destroy passion is another. The reasonable gratification of passion under the domination of the intellect is true wisdom and perfect virtue.

The goodness, the sympathy, the self-denial of the nun, of the monk, all come from the mother-instinct, the father-instinct—all were produced by human affection, by the love of man for woman, of woman for man. Love is a transfiguration. It ennobles, purifies, and glorifies. In true marriage two hearts burst into flower. Two lives unite. They melt in music. Every moment is a melody. Love is a revelation, a creation. From love the world borrows its beauty and the heavens their glory. Justice, self-denial, charity, and pity are the children of love. Lover, wife, mother, husband, father, child, home—these words shed light—they are the gems of human speech. Without love all glory fades, the noble falls from life, art dies, music loses meaning and becomes mere motions of the air, and virtue ceases to exist.

It is asserted that this life of celibacy is above and against the tendencies of human nature; and the cardinal then asks: "Who will ascribe this to natural causes, and if so, why it did not appear in the first four thousand years?"

If there is in a system of religion a doctrine, a dogma, or a practice against the tendencies of human nature—if this religion succeeds, then it is claimed by the cardinal that such religion must be of divine origin. Is it "against the tendencies of human nature" for a mother to throw her child into the Ganges to please a supposed God? Yet a religion that insisted on that sacrifice succeeded, and has to-day more believers than the Catholic church can boast.

Religions, like nations and individuals, have always gone along the line of least resistance. Nothing has "ascended the stream of human license by a power mightier than nature." There is no such power. There never was, there never can be a miracle. We know that man is a conditioned being. We know that he is affected by a change of conditions. If he is ignorant he is superstitious: this is natural. If his brain is developed—if he perceives clearly that all things are naturally produced—he ceases to be superstitious, and becomes scientific. He is not a saint, but a savant—not a priest, but a philosopher. He does not worship—he works; he investigates; he thinks; he takes advantage, through intelligence, of the forces of nature. He is no longer the victim of appearances, the dupe of his own ignorance, and the persecutor of his fellow men.

He then knows that it is far better to love his wife and children than to love God. He then knows that the love of man for woman, of woman for man, of parent for child, of child for parent, is far better, far holier, than the love of man for any phantom born of ignorance and fear.

It is illogical to take the ground that the world was cruel and ignorant and idolatrous when the Catholic church was established, and that because the world is better now than then, the church is of divine origin.

What was the world when science came? What was it in the days of Galileo, Corpernicus, and Kepler? What was it when printing was invented? What was it when the Western world was found? Would it not be much easier to prove that science is of divine origin?

Science does not persecute. It does not shed blood—it fills the world with light. It cares nothing for heresy; it develops the mind, and enables man to answer his own prayers.

Cardinal Manning takes the ground that Jehovah practically abandoned the children of men for four thousand years, and gave them over to every abomination. He claims that Christianity came "in the fullness of time," and it is then admitted that "what the fullness of time may mean is one of the mysteries of times and seasons, that it is not for us to know." Having declared that it is a mystery, and one that we are not to know, the cardinal explains it: "One motive for the long delay of four thousand years is not far to seek—it gave time, full and ample, for the utmost development and consolidation of the falsehood and evil of which the intellect and will of man are capable."

Is it possible to imagine why an infinitely good and wise being "gave time full and ample for the utmost development and consolidation of falsehood and evil?" Why should an infinitely wise God desire this development and consolidation? What would be thought of a father who should refuse to teach his son and deliberately allow him to go into every possible excess, to the end that he might "develop all the falsehood and evil of which his intellect and will were capable?" If a supernatural religion is a necessity, and if without it all men simply develop and consolidate falsehood and evil, why was not a supernatural religion given to the first man?. The Catholic church, if this be true, should have been founded in the garden of Eden. Was it not cruel to drown a world just for the want of a supernatural religi n —a religion that man, by no possibility, could furnish? Was there "husbandry in heaven?"

But the cardinal contradicts himself by not only admitting, but declaring, that the world had never seen a legislation so just, so equitable, as that of Rome. Is it possible that a nation in which falsehood and evil had reached their highest development was, after all, so wise, so just, and so equitable? Was not the civil law far better than the Mosaic—more philosophical, nearer just? The civil law was produced without the assistance of God. According to the cardinal, it was produced by men in whom all the falsehood and evil of which they were capable had been developed and consolidated, while the cruel and ignorant Mosaic code came from the lips of infinite wisdom and compassion.

It is declared that the history of Rome shows what man can do without God, and I assert that the history of the Inquisition shows what man can do when assisted by a church of divine origin, presided over by the infallible vicars of God.

The fact that the early Christians not only believed incredible things, but persuaded others of their truth, is regarded by the cardinal as a miracle. This is only another phase of the old argument that success is the test of divine origin. All supernatural religions have been founded in precisely the same way. The credulity of eighteen hundred years ago believed everything except the truth.

A religion is a growth, and is of necessity adapted in some degree to the people among whom it grows. It is shaped and molded by the general ignorance, the superstition and credulity of the age in which it lives. The key is fashioned by the lock. Every religion that has succeeded has in some way supplied the wants of its votaries, and has to a certain extent harmonized with their hopes, their fears, their vices, and their virtues.

If, as the cardinal says, the religion of Christ is in absolute harmony with nature, how can it be supernatural? The cardinal also declares that "the religion of Christ is in harmony with the reason and moral nature of all nations and all ages to this day." What becomes of the argument that Catholicism must be of divine origin because "it has ascended the stream of human license, *contradictum flumnis*, by a power mightier than nature?" If "it is in harmony with the reason and moral nature of all nations and all ages to this day," it has gone with the stream, and not against it. If "the religion of Christ is in harmony with the reason and moral nature of all nations," then the men who have rejected it are unnatural, and these men have gone against the stream. How then can it be said that Christianity has been in changeless opposition to nature as man has marred it? To what extent has man marred it? In spite of the marring by man, we are told that the reason and moral nature of all nations in all ages to this day is in harmony with the religion of Jesus Christ.

(*To be Continued.*)

HYPOCRISY.

Of all detestable specimens of humanity, the "holier than thou" specimen is the most to be abhorred. The poet Spencer says that spiritual pride is the worst sin in the whole calendar; and there seems to be no meanness of which a self-righteous saint is not capable. Pluming himself on his own goodness, he regards others as having no rights that he is bound to respect. He is a little god, and common humanity is a worm in his sight. He has so many virtues that what he does is right simply because he does it. Like the king, he can do no wrong, and hence he commits the greatest sin without any compunction of conscience. Since he is absolutely holy, it makes no difference what crime he is guilty of, for, according to his own standard, it cannot be a crime. If he does it, it is a virtue *per se*. His logic is: I am holy, therefore I have a perfect right to lie, steal, and murder, if need be. The history of the world is black with the crimes of such saints. The Inquisition, the fire, and the sword have been the instruments of their holy wrath, of their heavenly zeal, of their overwhelming virtue and unimpeachable morality. They have been so good that they must devastate the earth in order that their goodness may have "room and range enough" for its sublime excellence.

This is the spirit of orthodoxy, self-righteousness. The orthodox wraps himself in a mantle of conceit, and proceeds to do all manner of wrong with a clear conscience. Never has there been such a curse in the world as this spiritual pride. No wonder the poet of humanity hates it with all his heart. No wonder that every honest man is indignant at its enormous assumption. What tyranny is more unbearable than this? It is not merely the orthodox belief that is to be overthrown. This is comparatively harmless. It is the orthodox assumption of superior holiness, that Christians are better than other men simply because they are Christians, and therefore have a right to impose upon non-Christians and abuse them. This has been the bloody history of orthodoxy. In the name of its exalted virtue every law of justice has been violated. It is the self-righteousness of orthodoxy that must be swept from existence; this "whited sepulchre full of dead men's bones."

But worse even than the self-righteousness of orthodoxy is the self-righteousness of Liberalism. In orthodoxy self-righteousness is natural; in Liberalism it is unnatural, and therefore a monster "that to be hated needs but to be seen."

Of all mean men on the face of the earth, the self-righteous Liberal is the meanest. He is capable of the most unjust acts. He is a bundle of conceit, a mass of egotism. He is so pure, so wondrously pure; he is so virtuous, so wondrously virtuous; so chaste, so wondrously chaste, that from his immaculate throne he can hurl all darts of slander; he can soil every reputation; he can stab every character; he can lie with impunity. He is as heartless, cold, cruel, malignant, devilish as Torquemada himself, while all the time he plumes himself upon his blameless conduct. Deliver us from these saints of Liberalism, who bring into the cause of freedom the heart and brain of a Calvin, and the cruelty of the Inquisition. "I am holier than thou" is bad enough for orthodoxy, but it is the very rottenness of Liberalism. The Liberal who is so devoid of ideas, of generous impulse, who is so self-seeking, so egoistic, that he can see nothing beyond his own greed; so orthodox in every fibre of his nature that his Liberalism is only an outward creed without one spark of humanity; who is a priest, and uses only the arguments of a priest, slander and vilification—such a Liberal does indeed excite the utmost abhorrence and indignation. He has all the vices of a Christian saint, with the added vice of thinking he is a Liberal when he is not. He ought to belong to the church of the sanctified. He is too good for this world. He is too holy for ordinary human companionship. He ought to play on a harp. He is certainly

an angel in disguise. The slight evidence of his wings is the goose's quill with which he writes, plucked from his own immaculate hide. This Liberal should be a cherub; he is so innocent; he is in such an ecstasy of virtue; he is so moral, so utterly moral. It is impossible for this man to commit sin, he is so preoccupied in worshiping his sublime self. His egotism prevents the slightest departure from the path of rectitude. He can lie and slander to his heart's content, for he is so good, so goody good. What a beautiful Sunday-school boy he would make. What a superb theological student. It is strange that he has lived so long, for the poet sadly says, "The good die early." The only consolation amidst the unutterable meanness of the "holier than thou" Liberal is that his sublime holiness becomes the laughing-stock of the community. No sensible man takes the slightest notice of his moral attitudinizing. He is the Bunthorne of the Liberal camp, always on show, always in uniform and ready for dress parade. How he does delight to inform the world of his superior sanctity. Let him perform his "holier than thou" jig. He only needs the cap and bells, and the clerical garb, to expose his true nature. He is not a lion after all. He is only Bottom the mechanic, and his bundle of virtues is simply the ass's head. Of all prigs the Liberal prig is the most contemptible, who struts in the air of freedom with the feathers of orthodox morality. He is at heart the wild beast, but the fangs have been extracted. He can only claw, he cannot hurt.

The "Saints of Liberalism" are no more worthy of particular notice than the saints of orthodoxy. It is well, however, to know that there are such, and to estimate them at their true value, and guard against their "holy anathemas." The time is coming when generosity, charity, and justice will prevail; when the spirit of fraternity shall be the judge of every act; when morality shall be the recognition of the unity of all; when virtue shall not be in the outward act, but in the spirit of beautiful affection. Then self-righteousness will be seen in all its deformity; then its unutterable baseness will be declared; then its lies and slanders will be stamped with the condemnation of all honorable men and women; then the only theft of which it will be capable will be to steal away and die in the mud which it can no longer fling. Its occupation is gone the very moment humanity triumphs, for if there is anything that real men and women detest, it is the unconscionable prig, be he Christian or Liberal, who is so virtuous in his own estimation that he can stab the character of his comrade without realizing the meanness of his treachery.

Professor Seymour On the Trail.

To the Editors of Freethought:

I am often asked what I am "on the trail" of as I am rambling to and fro over the country. My answer is, I am on the trail of superstition and the priesthood. In making the long ride from Portland to San Francisco, over the Southern Pacific railroad, we passed through numerous cities, towns, and villages, and in nearly every one we saw the trail of the priest; for the most conspicuous of all objects was the church, with its tall steeple, often with its gilded cross—oftener without—proclaiming to the world, "This is 'Gaud's' house." This is the case wherever we go, and thus is truly shown the trail of the slimy monster, superstition. If we take up a book of any kind except scientific or Freethought—even a schoolbook—newspaper, or magazine, we find on nearly every page the trail of the hydra-headed, three-in one divinity—the god idea. Go out on our farms, into the purpling vineyards, or the deep-laden orchards, where all is beauty, and you will often see the angry teamster beating his stubborn mule or overloaded ox until he is tired, and then hear him call upon the deity to finish the brutal work by "God damning" the beast's soul to hell. Often the drunken sot, filled to the collar with whisky, goes home, kicks and pounds his wife and children, who, perhaps, are clothed with rags, pale, weak, and hungry, and turns them out into the winter's blast to freeze and perish, sending after them the devilish words—learned from some priest—"God damn you to hell."

Go where we will—down into the earth with the miner; deep into the forest, where the loggers and lumbermen are; up among the mountains, where the hunters steal upon their prey; out upon the ocean with the sailors, or in the ranks of our "boys in blue," amidst the carnage of battle—and the trail is there. In jest or in earnest, in the curse of anger or the mutterings of fear; the infant at its mother's knee, the smooth tongued parson, the discarded lover, the siren in her den of vice—one and all call on God to do what they cannot do themselves. Never has an oath been uttered, no matter how vile, that was not first hissed through the teeth of a priest. If there had been no priests nobody would ever have heard of a soul to damn, a god to damn it, or a hell to which it might be damned. All the cursing and profanity we hear is but an echo to the pulpit, its prayers and sermons. Go among the tribes that never heard they had a soul, nor of a god to give or a devil to receive it, and they use no profanity. Whenever I hear a man cursing and damning, I know he was raised in a Christian country, or at least under Christian influences. When Infidels employ this pious phraseology they are showing the effects of their orthodox education. They should discard it as soon as possible, and cease to stultify their professions of disbelief in all gods. For to say you do not believe in God, and then within the next hour call upon God to damn your horse, your dog, or your neighbor, is not to your credit as a truth-sayer.

I once, when a boy, listened to a Baptist minister, an educated man, who reached over his pulpit as far as he could, and said:

"Would to God my arm was long enough to reach down into the fiery, billowy depths of hell, that I might clutch some poor lost sinner by the hair of the head, and lift him up before this congregation, so that you all could hear his cries of agony and pain, and all see his burning flesh and smell the burning brimstone, that you might be turned from serving the devil, and come to the Lord."

I have been an Infidel ever since, and have done what I could to wipe out the trail that is worn so deep by these self-appointed agents and heavenly guides.

Comrades in the Freethought army, we have a herculean work to do. It may take a hundred or even a thousand years to tear down the wall of Christian superstition, for it is a million times longer, wider, and higher than the Chinese wall, and useless in proportion. It is so high that its shadow, by shutting out the light of science, darkens nearly all the civilized world; so thick that all our guns, even the one named Ingersoll, are necessary to batter down its moss-covered towers; and so long that its "trail" is everywhere. Then let our timid, unenthusiastic Liberals gather courage and enthusiasm. "God" will help only those who help him.

D. C. SEYMOUR.

San Francisco, Cal.

From an Active Worker.

To the Editors of Freethought:

I return Call for the State Convention with ten signatures. I hope to be in San Francisco this winter, when I will contribute $1 to the Convention and renew my subscription to FREETHOUGHT, my favorite paper. I wish you success in the grand and much-needed undertaking of your splendidly conducted journal.

E. M. HANSSON.

Merced, Cal.

Church Property Taxed.

To the Editors of Freethought:

Church property in this (Los Angeles) county is assessed as other property, and I think the taxes are paid. Of course this must extend over the state. I got my information from the assessment roll of this county, and if it is correct the first demand of Liberalism is satisfied, so far as this state is concerned.

W. A. C.

Monrovia, Cal.

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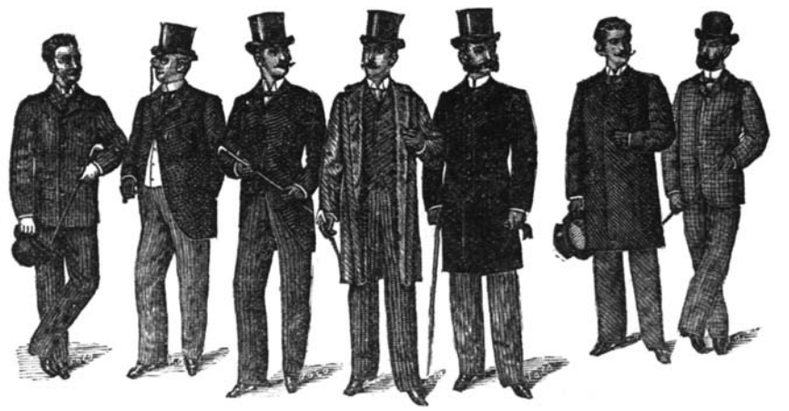

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Freethought.

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FREETHOUGHT.

SAMUEL P. PUTNAM, GEO. E. MACDONALD, } EDITORS AND PROPRIETORS.

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SAN FRANCISCO, - - - DECEMBER 22, 1888

THE Vatican has informed the Italian government that it can no longer prevent Catholics from voting, which is a back-handed hint that the pope will take a hand in Italian politics.

AN Eastern journal refers to San Francisco as the "Mecca of pugilists," and local papers are inclined to accept the characterization as a compliment to the city. It isn't anything to be proud of.

RELIGIOUS prospects in and around New York should begin to brighten. Our eminent Christian Soldier, Gen. Orison Oblation Howard, has taken up his quarters on Governor's Island in New York harbor.

THE coming election of master workman in the Pittsburgh, Pa., Assembly No. 3, Knights of Labor, is to hinge upon the religious question, a Protestant and a Catholic being rival aspirants for the position. The Protestants should withdraw and let the Catholics have it. It is a Jesuitical order.

ARCHBISHOP RIORDAN has asked the Superior Court for permission to sell a portion of the Mission Church property on Dolores and Sixteenth streets, this city, that Sixteenth street may be opened. It seems that when property is taxed the church does not hold on to it so tenaciously as when it costs nothing to keep it.

THE editorial page of last Sunday's Examiner contained in one column a defense of Ingersoll, by Ambrose Bierce, and in another column a reply to it. Any ill-feeling aroused by the editor's misrepresentation of Colonel Ingersoll must give place to admiration for his undiscriminating fairness in printing both sides.

ONE of our city pastors, the Rev. John Gray, in a sermon last Sunday, gave expression to the enlightened notion that "while the founding of great colleges, mechanical schools, and other educational and charitable institutions is a great and good act, yet the man who would spend such sums in the erection and adornment of churches for the worship of the Almighty would be doing a greater good to humanity." Pursuing the same line of thought, Mr. Gray added that "the soul of the poor man needs nourishment much more than his body." And yet people are inquiring why men do not go to church! If the Rev. Mr. Gray is a fair specimen of the preachers, the wonder is that anybody goes to hear them. A good meal for a hungry man, education for the ignorant, and manual training for the unskilled, are worth more than all the gospel preached during the past fifteen centuries.

LUCY PARSONS made a good point in her speech at New York the other day. "While I was addressing a meeting in Trafalgar Square," said she, "I learned that Bonfield, of Chicago, had ordered that the Anarchists be not allowed to meet. This is free America, while we were publicly proclaiming our theories in monarchical England." It makes a difference, though, whether you throw firebrands into a powder magazine or into some place where an explosion is in nowise likely to follow.

FORTY years ago a Catholic priest in Springfield, Mass., Father Dougherty, was charged with the betrayal of a young lady named Annie Monahan. On the Saturday following the exposure a crowd of forty or more excited parishioners gathered at the church door and refused Father Dougherty admission to the church. The angry priest thereupon cursed those whose hands were turned against him, and it is declared that nearly all of those he cursed have died unnatural deaths, nor have their children been exempted. This does not so much demonstrate the efficacy of the curse as the prevalence of sodden superstition. A priest's curse is as harmless as the croaking of a frog.

NEWS AND NOTES.

To the land of the Scappoose—of the "round gravel"—I take my journey, on Saturday, Dec. 1. There is only one house to greet the vision, amid the endless fields and woods, but friend W. W. West was on hand, and that made up for any lack of outward appearance, for he is a "whole team" in himself, and I knew that he would see the Pilgrim safe and sound through "thick and thin." Going through the woods and over the muddy ways we soon reached his homestead, just as the clouds were breaking away and there was promise of fair weather, for an hour or so at least. The first thing that struck me, on entering his house, was a big fireplace and a crackling blaze. This was wonderfully cheerful, and I sat down and enjoyed it to my heart's content. Mr. West came to this country in 1861. He first struck Forest Grove, and then Scappoose, where, amid broad acres, he has built the "home of the free." His farm embraces about a section of prairie land and stretches of forest. The scenery about it is beautiful, especially on the fair days, when five noble mountains gem the vast horizon—Mts. Ranier, St. Helens, Adams, Hood, and Jefferson—while the spreading river, almost like a lake, dotted with islands, rolls by. Friend West delights in fine stock. He has about one hundred and fifty head, one-third of them of the Herford breed. The "Countess" roams over his delicious pastures, who has taken the premium at several exhibitions, both in this country and the old. In the afternoon we rode amid the herd, and I don't see how it is possible for any

one to look at the broad back of a Herford and be a vegetarian. He must long for a steak from these sleek animals; and I have no doubt it makes a cow perfectly happy to contemplate the enjoyment she can give to man when she has "shuffled off this mortal coil."

The weather darkened toward evening and the night was stormy, but the little school-house in the woods was well filled. There are some stalwart Liberals about here. The churches are not very flourishing, and the preachers have a hard task to get a congregation. The weather was also stormy Sunday afternoon and evening, but still the people came, and the audiences were good, although twice as many would have been present if the rain had consented to take a breathing spell. Evidently Scappoose is a field for Freethought, and so I purpose to keep up the campaign, rain or shine. With such a strong, genial, generous coadjutor as Mr. West there won't be any such word as fail. Harry West, his son, is equally devoted, and Mrs. W. W. West and Mrs. Harry West are also enlisted in the cause with noble enthusiasm. Others also, Theo. Johnson, J. C. Johnson, C. O. Johnson, N. Johnson, M. McKay, C. Acker, O. Bohman, J. A. Freeman, are in the gathering ranks, and with a company like this Scappoose can look forward and not backward. It is progress, with this frontier.

I was pleased to meet with Mr. Dangerfield, and his sister, Mrs. Ross, formerly of Toronto, staunch Secularists. They have left the snows of Canada for the mild Pacific Coast, where the bees can hum the year round, but they have not left the ardor of Freethought, which, even in Toronto, is making the churches feel the breath of change. With these cordial friends thus unexpectedly met, came happy reminders of all Toronto friends who, with Chas. Watts, are doing such splendid work in the very teeth of winter. Scappoose, with its "pathless forests" and horizon of mountain peaks, leaves a bright memory along the track, and hope springs eternal.

Rushing along, crossing the splendid sound, beneath the stars, Seattle shining like a queen upon the lofty shores, I pass on to Port Townsend, which I reach early Tuesday morn, before the sun is up. Port Townsend is looking forward from its bright heights to a future of growth and enterprise. Things are going forward at a surprising rate. The music of the hammer is resounding and the busy flames are clearing the land, and elegant dwellings and massive blocks are being built. The population has nearly doubled since I was here last. The place was just waking up then and rubbing its eyes. Now it is hard at work, alive to splendid possibilities. Its natural advantages are great and must tell in the future. It has beauty, too—noble landscapes, broad water views resplendent in the ever-changing sunny atmosphere. The Cascade range and Mt. Baker and Mt. Ranier glitter in the distance. The residence part of the city is on a lofty bluff, and the prospects are delightful—majesty and grandeur mingling with exquisite loveliness.

This city is the port of entry for the whole of Puget Sound. A custom house is now being erected at a cost of $200,000. The sea is ninety miles distant. The bay has an anchorage in every port and is free from rocks and shoals, and can float the navies of the world. There are three large steam saw-mills with capacity of 3,000,000 feet per day, and these cannot supply the increasing market. Half a million dollars are invested in iron works. Steam vessels are being built. Coal has been found within eight miles of the city. Among the industries are a foundry, machine shops, soda works, brick yards, marble works, pottery works, iron smelting works, marine ways, etc. The business houses are constructed chiefly of stone and brick. The sea-front for half a mile is covered with docks and wharves. Puget Sound is aptly styled "the Mediterranean of the Pacific," and Port Townsend is the key to these magnificent waters. The straits of Fuca extend from the harbor to the sea, average twelve miles wide, and vessels may sail in on one wind without the aid of tug or the service of a pilot.

The principle necessity for Port Townsend is a railroad connection. This want is about to be supplied by the Port Townsend Southern Railway, a projected road to Portland, Oregon. The completion of this will give a wonderful impulse to the place. The road will pass through a section rich with lumber, coal, and iron. This will bring into play the splendid transportation facilities of Port Townsend. There is also a plan via Ship Harbor and ferry across the straits, to open a new trunk line to the Atlantic Coast.

The fish industry itself would make Port Townsend a thriving city. Captain Jacobs, of Gloucester, Mass., is here with his schooners, and halibut are being shipped in large quantities to the East.

It is no wonder that the pulse beats high with such splendors of material prosperity before the eye. But the lookout is not all for business. The educational facilities of the place are of a high order; and the advanced culture of Secularism is taking the lead. The atmosphere of Freethought is among these golden pictures. The Port Townsend North Western Normal College has been incorporated, and its founders have put it upon an entirely non-theological basis. It is for science and humanity. The site has been selected—a beautiful one on Mountain View, commanding scenery unsurpassed for magnificence, a hundred miles in every direction. Nature will have her royalty here. In the articles of incorporation is the following: "No book, tract, paper, catechism, or other publication of a partisan or denominational character shall be used or distributed in the school, nor shall any partisan or sectarian doctrine be taught therein, it being the intention of the incorporators that only Secular subjects shall be taught and that all religious and anti-religious subjects shall be relegated to the homes and churches." It will thus be seen that this is a Secular college. The incorporators are H. E. Morgan, L. P. Hastings, John J. Calhoun, C. W. Hunt, and D. W. Smith, all leading citizens and earnest humanitarians, of whom the world can say,

> "For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right."

The lectures were well attended, the audience increasing from night to night. The second and third evenings all the seats were occupied. The number present was greater than at my previous lectures. Many of our Liberal friends are absent, spending the winter in California, and the increased attendance notwithstanding this shows the advance of Liberalism; that thought is on the wing, and the world feels its impulse, and the seeds dropped grow to harvest.

The Methodist clergyman of the place, a learned and Liberal gentleman, was present and made some criticism in a friendly spirit upon my discourse, in regard to my statements, founded upon Huxley's, that the order of creation given in Genesis did not agree with modern science. As it was a question, not of personal knowledge but of scientific authorities, it was agreed that we should both give our authorities the succeeding evening, which was done. I found that the only possible way the defenders of the Bible could reconcile its account of creation with modern science was

to call the "great whales" reptiles. As Professor Huxley says, the pliancy of the Hebrew language in the hands of exegetes is marvelous. All must admit that reptiles came before birds, but Gladstone says that Moses did not take note of the reptiles, as they were a "fallen race." According to Principal Dawson, Moses did notice them, but labeled them "great whales," or as the Revised Version puts it, "great sea monsters." Huxley says that beyond doubt they were mammals, and of course not reptiles. According to science, mammals succeed birds, but according to Genesis they come before. According to science, reptiles precede birds, but according to Genesis they succeed birds, for "creeping things" were made on the sixth day. The discussion was a pleasant one, and I thank our reverend friend for his liberal and brave spirit.

D. W. Smith, a pioneer Liberal of the Truth Seeker and FREETHOUGHT ranks, was especially courteous in his attentions, and, though full of business, took time to show me the points of interest and make me acquainted with the people and the place. It is to his earnest efforts that the city owes much of its prosperity to-day, and bright outlook. He has been ably assisted by the Hastings Bros., James Seavey, treasurer of the county and an ardent and generous Liberal; Captain Morgan, Captain Hines, J. A. Kuhn, John J. Calhoun, and others who take the spirit of Freethought and build for the future, and believe that heaven helps those who help themselves. So the Occident is about to gather in the riches of the Orient. East and West will join amidst these shining shores and spreading waters, and the arch of commerce will circle the vast Pacific from Japan to Puget Sound.

My good friend, Jack Slater, has been all over the world—a sailor in every port, a traveler in every land; even the sacred land beneath the towers of Jerusalem, but he has observed with the eyes of a philosopher and the spirit which no cloud of superstition obscures. He looks a veteran of half a century, but he is eighty-two years of age, and I believe has a score of years yet for this world. Age has not bent his frame. Tom Slater, his confrere, takes good care of the Secular Pilgrim, and sees him safe and sound from hotel to steamer, and that his voyage is comfortable.

Ed. L. Brown, who gave me a Bible for the benefit of the clergy—for I find the clergy don't always know what is in the Bible, and I have to read it to them occasionally—Smith, formerly of Shenandoah, Iowa, of Friend Holcomb's range; Benj. G. Smith, John Quinn, John Iffland, Mr. Behrman, mine host of the Central House, and many others, have given both joy and hope to labors where the setting sun makes promise of a glad tomorrow,

"And the world rolls Freedom's radiant way."

Meandering with comrade D. W. Smith over the wide-extending, pebbly shores, whom should I strike, at the lighthouse, which looks forth to the far sea, but A. W. Miller, a fellow-soldier of the Grand Army, and a Freethinker, who keeps the torch blazing for wandering ships, whose flashing rays, piercing the darkness, are better than all prayers. Miller has a thousand curiosities of shell and rock and ore, gathered from many travels, from field and mount and sea, readings of a by-gone age in crystal alphabet and rugged line, and through these we trace the corridors of the ages, with wonder and delight. Mr. and Mrs. Miller and the little children dwell by the sea in royal freedom, with no church bell to mingle with the music of the waves, and nature's panorama is undisturbed by the mimicries of theology.

I have just received a letter from my friends Mr. and Mrs. Newton and Virginia E. Vance, of Kansas, announcing the sad death of John F. Beck, of West Union, Ohio. I remember him well—a noble, earnest, Freethinker, by whose generous impulse and brave determination much was done at West Union for Freethought lectures. It was mainly through his efforts that Mr. Watts, Mr. Remsburg, and myself were able to arouse the community of his vicinity to some enthusiasm for progress and justice.

Our friends, who knew him well, write: "Though not a voluminous writer, his was a trenchant pen and one that hypocrisy would gladly have silenced. Without either wealth or position, still he was possessed of those intrinsic qualities deserving of the highest eulogy. As a man he was honest, as a friend warm and generous, as a Freethinker earnest, aggressive, and effective. We fear not to say that in years to come, when the old have died and the young grown up, the good seed sown by our lost friend will yield an abundant harvest." Farewell, dear friend, dying in darkness and loneliness by the wayside, thou shalt not be forgotten in the onward and glorious course of Freethought. We will cherish thy manliness, thy bright enthusiasm, thy earnest work, deeply, tenderly, for thy untimely end shall make more sweet in our hearts thy life of generous devotion. From the gloom of thy sudden grave, whose awful pall swept over thee like a dark, wild beast of terror, flowers shall bloom in sunlight; thy deeds shall be like rays of joy. Not to thought or progress or memory or hope or virtue shall thy heroic action die. It shall live in the world's immortal day. SAMUEL P. PUTNAM.

Port Townsend, Dec., 7, 1888.

THE SUNDAY ISSUE UP AGAIN.

The National Sabbath Union held its convention in Washington last week, and petitions to Congress from every part of the country were presented, urging the passage of a bill which was introduced last session and known as the "Sunday Rest" bill. These petitions, it is claimed, contained no less than six million names. Mrs. J. C. Baleham, of Painesville, Ohio, reviewed the history of the movement in the society. Six million Protestants, 7,000,000 Catholics, and nearly a quarter of a million members of labor organizations, she said, had united in an earnest appeal to Congress for the enforcement of the Sabbath laws that Sabbath desecration might be checked.

Here is a danger to which every Freethinker in the country should be alive. We have not seen the text of the petition of the Sabbath Union, but the demand that "Sabbath desecration"—which means Sunday work or travel or recreation—shall be forbidden by law is sufficient to condemn it. The passage of a Sunday law by the legislators of the United States would be a plain violation of the Constitution, which says:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Legally enforced observance of Sunday as a national holiday or holy day can be brought about only by an amendment of the Constitution, and there should be such a protest against the scheme that the legislature would pass no resolution in favor of such an amendment.

Already a petition counter to that of the Sabbath Association has been prepared. It reads as follows:

"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully but earnestly petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any

religious body above another, or that will in any way sanction legislation upon the subject of religion: but that the total separation between Religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

We have a quantity of these petitions on hand in blank form and will forward them to any part of the country where there are people who will sign them. Certainly every citizen of California, every resident of this coast, should put his name to this petition. We take secular laws from Washington without serious complaint, but we object to blue laws and Puritanical enactments. A national Sabbath law means the Connecticut Sunday in California. It won't do.

Send to this office for an anti-Sabbath petition and get all your neighbors to sign it. The legislature is now in session, so that the work demands immediate attention.

RELIGION AND WOMAN SUFFRAGE.

In her letter to the last Congress of the American Secular Union, and later in the Woman's Tribune, Mrs. Elizabeth Cady Stanton said:

"At a recent reception in Chicago a gentleman asked me, 'What is the chief obstacle in the way of woman suffrage?' I replied, 'The apathy of women themselves, due chiefly to the perversion of their religious sentiments.'"

The late election in Boston demonstrates the clearness of Mrs. Stanton's view in attributing woman's attitude toward the suffrage question to the influence of religion.

The church has opposed the rights of the female sex and does still. The reformers of Massachusetts gained for women the right of voting in school elections, and a sect of the Christian religion has turned the reform to its own advantage.

It will be remembered that by a vote of the school directors of Boston, not long since, a book which sets forth some facts of history denied by the Catholic church was thrown out of the public schools for that reason. The issue raised at the following election was not whether the suppressed book should be reinstated, but whether Catholics should be again placed upon the school board. Thus religion was introduced into politics. The religious enthusiasm of women was enlisted, and either by superior numbers or superior intelligence—probably as much the latter as the former—the Protestant women voters carried the day.

It was a victory for the best side, perhaps, but it was a victory over which Freethinkers have little reason to rejoice. It is a warning to America as well as to Rome, for it is not for a moment to be believed that the Puritan women of Boston voted against Catholics because they wished to see the schools secularized. The same women who voted Catholicism out of the schools would vote Protestantism into them if that were made the issue of a campaign. That women should vote at the call of the church is just as deplorable as that they should refrain from voting in obedience to the same dictator, and rather more dangerous. If the members of the Boston school board had been Freethinkers, and the suppressed book the Bible, and if the ministers of Boston had called upon the females of their congregations to defeat the election of the offenders, is there any one who doubts that those members would have been snowed under even deeper than the Catholics were?

When we consider that religious belief is not a test of eligibility to office in this country, and that the Boston women have made it such; when we remember that the Women's Christian Temperance Union joins the National Reform party in demanding that God shall be recognized in the Constitution and Christ acknowledged as the king of nations; when we recall that women are the most enthusiastic supporters of the clergy in their movement for a national Sunday law—when we keep these facts in mind, we are not half so enthusiastic as we should otherwise be in favor of woman suffrage. The prospect is that the first use made by the women of their new-found liberty will be to curtail the liberties of those who disagree with them. Such appears to be human nature, as male suffrage has demonstrated, so that no valid argument against female suffrage can be based on that tendency. Let us have liberty first, and meet the consequences as best we can.

It is to be regretted that the question before the voters of Boston could not have been the total secularization of the schools. This would have involved the vindication of a fundamental principle of our government, and if then the women had voted independently and wisely the election would have been a test of woman's fitness to deal with public questions, instead of a mere sectarian squabble wherein women were used as tools with which to work a victory for Protestants over Catholics.

ANOTHER CONVENTION.

It is proposed to have an Interstate Convention of Liberals at Chicago about the time of the Paine anniversary, January 29, 1889. Liberals in the Northwest are requested to correspond relative to the matter with E. A. Stevens, 241 Washington Boulevard, Chicago, Ill. As the holding of this convention will depend upon the responses received, those in favor of it should write Mr. Stevens at once.

A TOO PROTUBERANT CLERGY.

Perhaps we are prejudiced, but it seems to us that the clergy are attracting a good deal more attention than their numbers and importance entitle them to. Every paper, nearly, that one may pick up has something to say about a minister. One is in jail, another is suspended, another wants a divorce, the wife of another has just got one, and so forth.

Here is the Rev. Mr. Gamble, of the Hebron Baptist church at St. Paul, Minn. Scene, the holy sanctuary. A Mrs. Ballster makes charges against the Rev. Mr. Gamble that no moral man except a preacher would be guilty of. The Rev. Mr. Gamble replies in a manner reflecting on the sinlessness of Mrs. Ballster, and then he and Mr. Ballster have a fight to a finish with bare knuckles. Women scream, cry, and faint. Tableau. The minister resigns, and one of the Ballsters withdraws; the other is expelled.

Next we hear from Paterson, N. J. The landlady finds hairpins in the Rev. O. H. Corbin's bed-room. Miss Maloney is suspected and disappears. Returns. Infant. Confession. Was repeatedly enticed into pastor's room and overpowered. Sensation; scandal; curtain.

Next, Rev. Mr. Hooper, Morrisania, N. Y. Scandal, divorce, suspension, independent church.

Memphis, Tenn.; the Rev. Frederick Howard Jackson, charged with everything except murder and scuttling ships. Libel suits against deacons and newspapers. Tangled case.

Lots of minor cases: Reverend canon arrested for swindling; priest celebrates an incestuous marriage; clergyman sues for divorce. All these in one week.

Now it is only natural that men should like to get their names in print. We all have that weakness, but when one class or profession of men monopolize all the large, double-pica headlines

in the newspapers, it is time for somebody to protest. We solemnly submit that the clergy are running the thing into the ground.

THE MEETINGS.

The list of contributors to the expenses of the coming meetings in January stands thus:

A. J. M. Campbell	$10	K. Parker	$1
Robert Gunther	3	John Robinett	1
Ed. Wegner	3	J. Robertson	1
Wm. Noble	2	A friend	1
Philip Cowen	1	Samos Parsons	1
H. Replogle	1	Henry Kline	1
A. Derming	1	E. M. Hansson	1
Frank Butler	1	A. J. Andersen	1
Charles Kaiser	1	Henry Kaiser	1
Mrs. Rebecca Kaiser	1	A. H. Schou	1

The programme for the month is as follows, lectures to be delivered by S. P. Putnam:

Jan. 6.—"The Bible and Modern Thought."

Jan. 13.—"Evolution and Creation."

Jan. 20.—"The Religious Conspiracy."

Jan. 27, 28, and 29.—Convention of Liberals of California, and Paine Anniversary Celebration.

All are invited, and seats will be free.

Moses Hull has taken his paper, New Thought, from Des Moines, Iowa, to 675 West Lake street, Chicago. May success go with him.

About this time, when the bigots are agitating for a Sunday law, there should be a large circulation of Harry Hoover's "Sabbath Imposture." Price 10 cents; fifteen for $1.

The Walla Walla Liberal Club has ordered one thousand copies of E. A. Stevens's "God in the State" for general circulation. We are inclined to account Mr. Stevens's pamphlet a success. It has reached a sale of four thousand copies.

Silverton, Or., Liberals will celebrate Christmas in a Secular way. Putnam is to be the orator. Considering that the Silverton Secular Union has recently been buried by the "champion" Christian debater, its *post mortem* liveliness is something miraculous.

The official statement now comes from Rome that the pope does not intend and has not intended to leave the Eternal City. Of course not. The pope is bishop of Rome, which he would not be anywhere else, and his two offices are identical. Whoever is bishop of Rome is the supreme pontiff. So say those who are supposed to know.

Voltaire is thus described by the Readers used in the board schools of England:

"Voltaire: A famous French writer. Born 1694; died 1778. A clever, vain, worthless, man. Right in his hatred of tyranny, he was worse than wrong in his flippant irreverence. He had faith in nothing, in fact, except in his own surpassing merits."

It would require a rare facility for condensation to print more misinformation in an equal number of lines.

In considering the subject of Spiritualism the other day, the Rev. J. A. Roney, O.P., gave utterance to these inspired remarks: "Angels, saints, and the souls in purgatory are under God's order and not subject to man, not even to the churches established by Christ. Mediums may call them, but they will not come. Neither can the reprobated souls come, because being consigned to the regions of perdition and being under God's sentence, it is not in the power of the devil to produce them at seances. If there are spirits at the service of spiritists it is certain that they are devils, and it is also certain that they have no good object in answering the call of the mediums. Spiritism is, beyond question, demonism."

Evangelist Moody has been in Walla Walla, Wash., recently. In one of his sermons he complained that Christians were not so familiar as they should be with the Bible, and urged them to study it. Thereupon the Liberals of Walla Walla issued a circular, which was handed out at Moody's meetings, giving "Five Christian Authorities on the Bible," all of whom agreed that the book was not fit for indiscriminate perusal. The matter got into the local papers, and the Liberals are sustaining their side of the controversy with ability and good effect.

Mr. James H. West has ventured forth from 620 Atlantic avenue, Boston, with a monthly paper which he calls "The New Ideal, a Journal of Constructive Liberal Thought and Applied Ethics." It has sixteen pages the size of Freethought, and aims to fill the void created by the demise of Francis E. Abbot's Index. The names familiar to the readers of the Index appear among its list of contributors—Abbot, Whipple, Frothingham, Holland, Underwood, Traubel, Savage, etc.—all of whom are able writers. The New Ideal will represent Liberalism on dress parade. We need such a contingent to point to with pride when the respectability of Freethought is impugned, and hence we welcome the kid-gloved and tender-footed New Ideal. One dollar per annum.

OBSERVATIONS.

The frauds brought to the obscure light of the prevailing rainy day by a recount of the votes cast at the last election in San Francisco, are putting a severe strain upon our present method of ascertaining the popular will. It is growing more and more apparent that there was collusion between the supporters of Mr. Pond and the adherents of Mr. Story to sequestrate the votes cast for Mr. O'Donnell, and to add them impartially to the tally sheets of the two above-mentioned candidates for the mayoralty. A good many sincere people believe that the election of a man like Mr. O'Donnell would have been a public calamity, as was the election of the Rev. Mr. Kalloch a few years since, and these people are inclined to condone any moderate amount of connubiating—to use a Latin term—necessary to his defeat.

It seems to my weak intellect that we thus have before us a problem, any solution of which will condemn our cherished institutions. It resolves itself into these propositions:

1. If it has become necessary to so monkey with the ballots cast by American sovereigns as to thwart the will of the majority, and thereby avert a public calamity, then majority representation is not desirable, and the commission of fraud is commendable.

2. If by allowing the sovereigns aforesaid full scope and an honest count a calamity is precipitated upon the community, then, again, majority representation is an evil, and an honest election should be avoided.

There is no comfort in looking at the matter either way. There is something wrong in a system which involves the commission of fraud in order to obtain its best results.

In pursuing the matter further let us adopt the Socratic method. I suggest this because Socratic is a good word, and I have not heretofore found an opportunity to employ it.

Question.—If C. C. O'Donnell had been elected mayor of San Francisco, in what terms should we allude to that event? Answer.—We should designate it as a public calamity.

Q.—Admitting your definition to be correct, what could be done about it? A.—Nothing.

Q.—Why? A.—Because he would be entitled to the office by virtue of the suffrages of a majority of our qualified voters.

Q.—You admit, then, that majority-rule may sometimes take the form of a puplic calamity. A.—I am forced to make that admission.

Q.—Does your fertile genius suggest no method of averting such a disaster? A.—It does.

Q.—What method ? A.—A proper manipulation of the ballots.

Q.—Would not such manipulation constitute fraud? A.—The end justifies the means.

Q.—You are a Jesuit. But suppose a recount demonstrates that the Calamity is elected; then what? A.—As I said before, nothing.

Q.—We have, then, a public calamity. Who is responsible for it ? A.—The voters.

Q.—What voters? A.—Who can tell? The ballot is secret.

Q.—Then somebody has inflicted a great evil on the community; the perpetrators are at large; and there is no way to ascertain their identity, so that they may be visited with the public reprobation which their conduct merits ? A.—None whatever. I have just said that the ballot is secret.

Now, the foregoing is very much like a Catholic catechism, wherein the catechist is permitted to answer his questions to suit himself. Perhaps somebody else may be able to answer these questions in a way to reach a different result.

But it is useless to set forth an evil, apparent to everyone, and universally condemned, without suggesting a remedy. I have a remedy for the election evil put up in a plain envelope, and sent to any address on receipt of five cents. It is this: In the forward part of the ordinary every-day bobtail one-horse no-conductor, get-your-change-through-a-hole-in-the-door-car (description not original with me) there is a glass box, transparent when clean, into which the passenger drops his fare, and where the nickel lies in plain view of the driver and other passengers. When the driver has satisfied himself that the coin is good, he pulls a string, dumps the nickel into a lower receptacle, and rings up a fare.

I propose such a device as the above for receiving and recording ballots, to replace our present defective system. The name of the candidate is printed in bold letters on both sides of a stiff card of a proper size, having a coupon attachment bearing the name of the voter. This card is dropped into a glass receptacle. The chairman of the board of inspectors views it and calls out the names of the candidate and voter, which are checked off by the other inspectors and the poll clerks, and then rings up one vote for the candidate on a numbering machine, in full view of the voter and the surrounding spectators. The state of the vote may thus be ascertained at all hours of the day, and at the closing of the polls the number on the machine must correspond with the number of ballots in the box. There would be the further advantage that immediately upon the closing of the polls we should know who was elected without waiting for the count; and the impostor who now stays out half the night succeeding election day on the plea that he is after the returns, which he cannot give an intelligible report of the following morning, will have his brazen mask ruthlessly torn off. Furthermore, when the vote shall have been fully canvassed, the coupons bearing the names of the voters are to be detached from the ballot and presented to the candidates. The defeated office seeker will thus be able to detect whether the men who took his money and gathered about his bier (German word) were true to him or not, and the successful aspirant will know who deserve the offices within his power to bestow.

The question of responsibility for the election of any candidate will be for ever settled. Reference to the books of the inspectors and poll clerks make that easy. It is claimed that under the open ballot system employees would be visited with the penalty of a discharge from their employer if they vote against his interest. This would generally occur, however, only in cases where the employer's candidate was defeated; if successful he would not care to refer to the record. The victor is always generous. In the opposite event, the discharged employee would apply to the successful candidate, taking the record of his vote with him, and ask for a political situation, so that the last estate of such a man might be better than the first.

The legislative record of our representatives is open to inspection. Why should not that of the citizen be so likewise ? The practice of open voting would cultivate a more robust public sentiment, and we should get more in the habit of doing what we believe to be right and taking the consequences. Those lacking the independence to do this would readily be excused from participating in an election. In New England I once saw a candidate for select man walk up to the polls with an open ballot and deliberately vote for himself. He had the sort of courage of his convictions that I am trying to advocate.

If anything in these remarks commend themselves to our legislators they are at liberty to make use of them in saving the country.

It is maintained that afflicted humanity has no friend like Jesus, but I am waiting for some advocate of that theory to bring forward the argument to support it. The other Sunday I heard a young man on the corner of Clay and Montgomery streets singing a song with the hybrid refrain, "There's no friend like Jesus, there's no place like home." Some hoodlums and a policeman came along and drove him away. Jesus did not interfere in his behalf. I followed him to Merchant street, where he hove to again and sang the same song. One of the hoodlums came also, and when the young man ceased singing, and began to exhort, the rough endeavored to stop him; told him the street was no place for preaching, and advised him to go to a priest for his religion. The young man wouldn't quit, and the hoodlum grabbed him by the collar. I thought that would be a good time for friend Jesus to take a hand, but he didn't materialize. The singing and preaching had drawn a crowd, and one attentive listener was an old, white-whiskered man, who sat on the hydrant. He carried a big, knotty cane, and when the hoodlum collared the exhorter, he moved from his seat to the middle of the street, grasped his cane firmly and deliberately by the end, and drew that hoodlum a two-handed blow across the lower end of his spine that sent him sprawling to the sidewalk, whence he forgot to return. After pausing to note the effect of his ministration, the old fellow took his seat again on the hydrant, and resumed his attitude of respectful but critical attention to what the exhorter was saying. I observed to the aged sinner that he appeared to be a staunch defender of the faith, and he replied, "Faith be damned. That young feller don't know what he is talking about; and you don't, and I don't, but he's going to enjoy the liberty of expressing himself while I'm around, I bet ye;" and the old chap gave his big cane a determined swish through the air. The exhorter went on from Adam to Moses, and from Moses to Christ; the crowd came and departed, but the hoodlum did not return; and finally the vindicator of American freedom stumped off up the street, whacking the sidewalk with his heavy stick as though every stone were a denier of religious liberty. When I left, the speaker was extolling the friendship of Jesus, and condemning to everlasting perdition all those who denied the faith—conspicuous among whom, I judge, is the old chap who defended the salvationist's right to make a nuisance of himself.

I like to see a man practice what he preaches, but I do not think he is always called upon to illustrate his argument in the way Mr. von Rhein, the agent for these premises, has recently done. Some time ago, when I went to pay the rent for FREETHOUGHT's quarters, Mr. von Rhein drew me into a discussion of the religious problem by asking me if I realized what the fate of the scoffer was likely to be. I said no, I was not clear on the subject; and he volunteered the information that all who denied the divinity of the Christian religion would be damned. I inquired if persons who had never heard of the Christian religion would meet that fate, and he said they undoubtedly would. "To illustrate," said Mr. von Rhein, "it is as if a person were approaching a deep hole; the fact that he does not know the hole is there will not save him from falling into it, however honest he may be." I couldn't reply to an argument like that except by saying that parties who dug pitfalls were more culpable than those who ignorantly walked into them, and that an infinite being who would play that sort of a trick on a blind man could not be depended upon to do the fair thing in any case. Mr. von Rhein said the arrangement was sufficiently equitable to satisfy his sense of justice.

The other day Mr. von Rhein was inspecting a building on Montgomery street, and illustrated the foregoing argument by walking through a skylight and taking a drop of some twenty feet to the floor below. His fall did not result fatally, but considerable blame is attached to the owners of the building, who neglected to provide proper safeguards against such accidents, while

Mr. von Rhein is entirely exonerated. When he has recovered from his shock I may take occasion to ask him whether he holds himself or the owners of the building responsible for his drop through the skylight. If he takes all the blame to himself I shall then understand how it is that he believes in the culpability of people who, as he imagines, walk blindfolded into the everlasting pit. G. E. M.

A LECTURE IN OAKLAND.

B. F. Underwood will lecture in Oakland, Cal., Sunday evening, December 23, at 7:30 o'clock, in Odd Fellows' Hall. Subject, "The New Science and the Old Faith."

As a lecturer and debater Mr. Underwood has been well and favorably known to the Liberals of this country for the past twenty years. He has no superior as a logician and clear reasoner. The lecture in Oakland is free to the public. Remember the date, next Sunday evening, December 23.

From Oakland Mr. Underwood goes to Stockton to lecture the last three days of the month. Mr. Underwood has received so many applications for lectures which he cannot fill on account of previous engagements in the East that he has decided to return to the coast in the spring.

HISTORY OF THE WEEK.

The recount of votes is giving O'Donnell large gains for mayor.——The reputable liquor dealers of Los Angeles have perfected an organization under the name of the "Mutual Relief Liquor Association," for the purpose of elevating the moral standard of their class, and to protect each other. The league will endeavor to suppress all dives and objectionable places, and assist the city authorities in their work of purifying the city.——The Rev. Edward H. Lewis, of Grass Valley, Cal., has applied for a divorce from his wife on the ground that she is an opium fiend.——California wines are gaining favor abroad, and vine growers are feeling elated.——A trainload of California products has started for the East. It will exhibit its contents at all places of importance beyond Omaha, with the object of informing farmers and others of the advantages of the Golden State.——Father Franchi, of the Italian church in this city, is again before the public. This time it is neither in relation to baptism fees, refusal to accompany a body to the grave, nor in the sensational role of the officiant at the marriage of a sexagenarian and a young girl three marine leagues off the heads. The priest now complains that Henrico Lunardini and one Antonelli have threatened to blackmail him and have vaguely threatened his life.——San Bernardino county promises to ship 350,000 boxes of the present crop of oranges, which will mature in about a month.——The rainfall thus far is greatly in excess of the usual quantity.——Governor Waterman will give the address of welcome to the State Teachers' convention at Sacramento on the 26th inst.——The building of a railroad from Seattle to the Canadian line is thought to be assured.——The California National Bank has suspended. Irregularities are charged upon the cashier.——Coquelin, the French comedian, is in San Francisco.

Henry George is back in New York from Europe. He holds that the single tax and free trade are to be the issues of the future.——New York ministers discussed last Sunday the question why people do not go to church. As no two gave the same reason, the problem was not solved.——The church scandal at Morrisania, N. Y., has culminated in the public announcement of the Rev. Mr. Hooper's suspension from the ministry, which was made from the pulpit of St. Paul's Reformed church last Sunday. The suspended clergyman will start a church of his own.——Chicago Anarchists held peaceable meetings last Sunday. Come to think of it, all the meetings of Anarchists have been innocuous except when disturbed by the police.——The Sisters' convent and the residence of the Catholic priest at Mora, N. M., were entirely destroyed by fire last week. The loss was heavy and nothing was saved.——New York editors declare that they will defy the law which goes into effect Jan. 1, prohibiting the publication of details of executions by electricity.——Bills are being prepared providing for the admission of the territories of Dakota, Montana, Washington, and New Mexico as states.——The National Sabbath Union has elected General Harrison vice-president.——A bill providing for dynamite guns for the defense of United States harbors was before the Senate last week. The bill provides that twenty of these guns shall be placed around San Francisco harbor, fifteen at San Diego harbor, and fifteen at Portland, Or.——There have been severe blizzards in the East. At Montreal the thermometer registered 15 degrees below zero.

The Panama canal company is seriously embarrassed. The French government declines to interfere, and De Lesseps is much cast down.——The Rev. Canon Robert Hall was recently arrested in Scotland for swindling. He is the same canon who was in New York last September, and left a long string of creditors behind him.——It is thought that Explorer Stanley is in the hands of the mahdi at Khartoum.——George Routledge, head of the well-known publishing firm of George Routledge & Sons, London, is dead.——In the English Commons Dec. 14 the bill providing for the closing of taverns on Sunday was rejected by a vote of 167 to 160.——The pope has expressed a willingness to give Dr. McGlynn's case a rehearing, and McGlynn may go back to the altar of St. Stephen's. In such case Archbishop Corrigan, McGlynn's accuser, would doubtless resign.

THE AMERICAN SECULAR UNION.

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THE ROLL OF HONOR.

Leonard Geiger, Hudson	$50
Mrs. L. Geiger, "	10
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S. S. Hayden, Charleston	2
C. Severance, Los Angeles	2
John W. White, Goshen	2
David L. Evans, Goshen	2
Peter Nelson, Goshen	1
Chas. Haas (per W.F.F.) Stockton	1
W. F. Freeman, "	1
Chas. Sperry, "	1
Harvey Squires, "	1
W. S. Fowler, "	1
J. C. Gage, "	1
T. J. Pope, "	1
Jacob Grundicke "	1
T. Morris Perot, Philadelphia	1

A SECULAR CRUSADE AGAINST GIRARD COLLEGE.

Our friends will remember that at the recent congress of the American Secular Union, it was resolved to call upon the Liberals and Secularists of the United States to subscribe sufficient to defray the running expenses, literary propaganda, and an aggressive crusade to restore Girard College to the standard indicated in the will of its founder. All true Secularists—all lovers of justice—feel that the time has arrived to act and to act determinedly and resolutely. An enterprise, such as the restoration of Girard College to a course of instruction contemplated by the noble-minded Freethinker to whom it owes its existence, is one which must commend itself at once to the approval of all who are in sympathy with the "Nine Demands." It is scarcely necessary, therefore, to emphasize the importance of this matter or to point out the many reasons which imperatively urge this task upon the American Secular Union—the only guardian of mental liberty in the land. For the benefit of those, however, who may not have given the subject serious attention, I will refer to a few of them. In the first place, there can be no question of more vital importance than that of securing secular

education. Every effort to thwart that is momentous—an obstacle to our movement—a menace that must be met. That an institution conceived and founded in the very spirit of modern Secularism has been diverted from its original purpose and converted into a medium for ecclesiastical propaganda is surely sufficient to arouse from their lethargy the Liberals of every shade, and a justification for decisive action on our part.

Again, as Dr. Westbrook has ably pointed out in his work on "Girard's Will," the fact that sectarianism has been able to so successfully evade the conditions imposed, cannot fail to produce a discouraging effect upon other generous-hearted and public-spirited Freethinkers, who might otherwise feel disposed to endow similar institutions? What security, what guarantee is there that any testator's wishes shall be respected, when the positive and unequivocal expressions of Stephen Girard have been thus wantonly and grossly disregarded? On the other hand, if Secularism can demonstrate its ability to successfully combat sectarian subtlety and ecclesiastical encroachment, it will inspire with confidence any who should be inclined to follow in Girard's footsteps. Thus a two-fold purpose might be achieved. Girard College could be rescued from the hands of the Philistines, or rather the Pharisees, and similar institutions would certainly follow in the wake

But the strongest argument favoring action upon this matter by the American Secular Union is the immense impulse—the prestige and numerical accessions which cannot fail to follow it. While the American Secular Union is to-day stronger than it has been for some years, we regretfully admit our insignificance as compared to opulent orthodoxy. But if we challenge the trustees of Girard College to give "an account of their stewardship" and evince a determination to fight even in the United States courts for the vindication of the chivalrous spirit and noble generosity of Stephen Girard, we shall demand such recognition, as an organization, as will strike dismay and terror to the desecrators of the dead. Doubtless there are thousands throughout the land whose thoughts and sentiments are identical with ours, whom every Liberal should endeavor to reach, who will gladly flock to our standard and bring to us their encouragement and financial co-operation. For in order to commence this crusade we must have money. The sinews of war must be furnished. Modern crusades are conducted on a strictly cash basis. It has often been said that the pen is mightier than the sword; be that as it may, in this age money is mightier than either. It only takes a comparatively small amount to carry through a just cause, while an unjust one has to pay in proportion to its dishonesty. In that is our only consolation, for we must admit that money largely controls the intellectual forces of our time. Men speak for money, write for money, and fight for money. Therefore the American Secular Union has no alternative—the choice of weapons is not accorded us, we must meet the enemy on his own terms.

May this appeal meet with a prompt, cheerful, and overwhelming response. Let all contribute according to their ability. Those who can afford should give $1,000, and scores can easily spare $100; but if they can't do either, let them send $25 or even $5. *Don't fail to do something.* We had anticipated that $1,000 would start the proceedings, but President Westbrook assures me that he must have $2,000 as soon as possible. Our president has spent two years of arduous study and labor on this question, has written and lectured extensively, and expended over $500 and is willing to do more, as we should go into this crusade with a stern determination to secularize Girard College and purge it of its orthodox incubus.

Recalling the spirit—not the purpose—which actuated the crusaders of old, their enthusiasm, their sacrifices, their loyalty to the cause they espoused, shall we be less inspired for a more exalted purpose? Shall not their devotion be ours? And even as all their aspirations were centered on rescuing the holy sepulchre, so shall that of the Liberals of the United States be centered upon the restoration of the noblest charity known to man —Girard College—to pure Secularism and pure morality.

From the generous-hearted, gallant John E. Remsburg comes a magnanimous proposition to lead the crusade and pay all his own expenses in the warfare. Hark to the bugle blast:

OAK MILLS, KAN., Dec. 3, 1888.

MY DEAR STEVENS: The American Secular Union announces its intention to rescue Girard College from ecclesiastical domination. The undertaking is a laudable one and at the same time a most difficult one. A robber seldom surrenders his plunder until overpowered and compelled to relinquish it. The Christian city of Philadelphia, the custodian of Girard's bequest, backed by the Christian commonwealth of Pennsylvania, authorizes and upholds this outrage, and will doubtless do all in its power to perpetuate it. But even if the Union does not succeed in wresting this institution from the clutches of priestcraft, it can show the world that a great theft has been committed, and it can expose the thief. I wish to contribute something towards this work, and in lieu of more substantial aid, I desire through you to make the following proposition: I will deliver four lectures, one in Chicago, one in St. Louis, one in New York, and one in Philadelphia, if the Liberals of those cities will raise $100, $25 for each lecture, this money to be paid into the treasury of the Secular Union, and used for the purpose named. Yours very truly,

JOHN E. REMSBURG.

Brother John can safely count on Chicago. Who next?

E. A. STEVENS.

INGERSOLL'S REPLY TO CARDINAL MANNING.

From the North American Review.

VII.

Are we justified in saying that the Catholic church is of divine origin because the Pagans failed to destroy it by persecution?

We will put the cardinal's statement in form:

Paganism failed to destroy Catholicism by persecution, therefore Catholicism is of divine origin,

Let us make an application of this logic:

Paganism failed to destroy Catholicism by persecution; therefore, Catholicism is of divine origin.

Catholicism failed to destroy Protestantism by persecution; therefore, Protestantism is of divine origin.

Catholicism and Protestantism combined failed to destroy Infidelity; therefore, Infidelity is of divine origin.

Let us make another application:

Paganism did not succeed in destroying Catholicism; therefore, Paganism was a false religion.

Catholicism did not succeed in destroying Protestantism; therefore, Catholicism is a false religion.

Catholicism and Protestantism combined failed to destroy Infidelity; therefore, both Catholicism and Protestantism are false religions.

The cardinal has another reason for believing the Catholic church of divine origin. He declares that the "Canon Law is a creation of wisdom and justice to which no statutes at large or imperial pandects can bear comparison;" "that the world-wide and secular legislation of the church was of a higher character, and that as water cannot rise above its source, the church could not, by mere human wisdom, have corrected and perfected the imperial law, and therefore its source must have been higher than the sources of the world."

When Europe was the most ignorant, the canon law was supreme. As a matter of fact, the good in the canon law was borrowed—the bad was, for the most part, original. In my judgment, the legislation of the republic of the United States is in many respects superior to that of Rome, and yet we are greatly indebted to the civil law. Our legislation is superior in many particulars to that of England, and yet we are greatly indebted to the common law; but it never occurred to me that our Statutes at Large are divinely inspired.

If the canon law is, in fact, the legislation of infinite wisdom, then it should be a perfect code. Yet, the canon law made it a crime next to robbery and theft to take interest for money. Without the right to take interest the business of the world would, to a large extent, cease and the prosperity of mankind end. There are railways enough in the United States to make six tracks around the globe, and every mile was built with borrowed money on which interest was paid or promised. In no other way could the savings of many thousands have been brought together and a capital great enough formed to construct works of such vast and continental importance.

It was provided in this same wonderful canon law that a heretic could not witness against a Catholic. The Catholic was at liberty to rob and wrong his fellow man, provided the fellow man

was not a fellow Catholic, and in a court established by the vicar of Christ, the man who had been robbed was not allowed to open his mouth. A Catholic could enter the house of an unbeliever, of a Jew, of a heretic, of a Moor, and before the eyes of the husband and father murder his wife and children, and the father could not pronounce in the hearing of a judge the name of the murderer. The world is wiser now, and the canon law, given to us by infinite wisdom, has been repealed by the common sense of man.

In this divine code it was provided that to convict a cardinal bishop, seventy-two witnesses were required; a cardinal presbyter, forty-four; a cardinal deacon, twenty-four; a sub-deacon, acolyth, exorcist, reader, ostiarius, seven; and in the purgation of a bishop, twelve witnesses were invaribly required; of a presbyter, seven; of a deacon, three. These laws, in my judgment, were made, not by God, but by the clergy.

So too in this cruel code it was provided that those who gave aid, favor, or counsel, to excommunicated persons, should be anathema, and that those who talked with, consulted, or sat at the same table with or gave anything in charity to the excommunicated should be anathema.

Is it possible that a being of infinite wisdom made hospitality a crime? Did he say: "Whoso giveth a cup of cold water to the excommunicated shall wear forever a garment of fire?" Were not the laws of the Romans much better? Besides all this, under the canon law the dead could be tried for heresy, and their estates confiscated—that is to say, their widows and orphans robbed. The most brutal part of the common law of England is that in relation to the rights of women—all of which was taken from the *Corpus Juris Canonici*, "the law that came from a higher source than man."

The only cause of absolute divorce as laid down by the pious canonists was *propter infidelitatem*, which was when one of the parties became Catholic and would not live with the other who continued still an unbeliever. Under this divine statute, a pagan wishing to be rid of his wife had only to join the Catholic church, provided she remained faithful to the religion of her fathers. Under this divine law, a man marrying a widow was declared a bigamist.

It would require volumes to point out the cruelties, absurdities, and inconsistencies of the canon law. It has been thrown away by the world. Every civilized nation has a code of its own, and the canon law is of interest only to the historian, the antiquarian, and the enemy of theological government.

Under the canon law, people were convicted of being witches and wizards, of holding intercourse with devils. Thousands perished at the stake, having been convicted of these impossible crimes. Under the canon law, there was such a crime as the suspicion of heresy. A man or woman could be arrested, charged with being suspected, and under this canon law, flowing from the intellect of infinite wisdom, the presumption was in favor of guilt. The suspected had to prove themselves innocent. In all civilized courts, the presumption of innocence is the shield of the indicted, but the canon law took away this shield, and put in the hand of the priest the sword of presumptive guilt.

(*Concluded next week.*)

SPIRITUALISTIC AND OTHER FRAUDS.

The confession of the Fox sisters has, to a certain extent, convulsed the nation, and every one seems to stand ready to accept their statements at once as conclusive evidence of the absolute fraudulency of all phenomena which have been attributed to Spiritualism.

Spiritualism is a fraud of the first water, and it was made possible by that other fraud, Christian theology. And these two frauds have nicely paved the way for this last, but not least, fraud, the Fox sisters' confession.

The story itself as it reads in the San Diego Bee, to any analytical mind, is a perfectly transparent fraud, and it is certainly astonishing how readily the ordinary mind will grasp the announcement of a fraud and never perceive the possibility of another fraud in the announcement itself.

Why I boldly pronounce these things frauds is because I have proved them to be such as the result of twenty years of investigation under favorable auspices for careful demonstration and under a great variety of circumstances; and I am now prepared to show that the Fox *expose* is as great a fraud as the other. The vast amount of phenomena that has been demonstrated through the channel opened by so-called Spiritualism cannot be set down as false in fact, but may be in theory. There is a science at the bottom of these phenomena, and were it not for the warped and trammeled condition of the majority of men's minds by a hereditary belief in the supernatural, the light of truth would have dawned on us long ago. But, instead, we have the result of an attempt to demonstrate a theory instead of searching for facts regardless of theories.

If such men as Judge Edmonds and Professor Hare had been free from the superstitions of theology, and had not been rooted and grounded in the belief in immortality, they would have reached very different conclusions as the result of their investigations.

Let us analyze this famous *expose*. Soon after the Fox family had taken up their residence in Hydesville they began to hear knockings in the house, which increased rapidly for three months and gave these good people a great deal of trouble and annoyance. Now here are two girls, nine and twelve years old, making all of this noise and trouble by cracking their toes in bed. Here are the father and mother up night after night ransacking the house to find the cause of all this noise, and yet these two innocent girls, without any previous training, were capable of deceiving their parents all this time, and were fiends enough to keep up the deception and tantalize and terrorize their own father and mother, at the risk of the possible destruction of the family. If they were such fiends then, what must they be now after a life of fraud and deceit? Who could or would believe a word they would say now? On the other hand, how could the cracking of toes in the bed make raps on a door so plain as to deceive a man standing on the other side of the door and listening, ready to open it instantly? Ventriloquism is not possible with the toes. These people were not deceiving themselves through the belief that it was something supernatural, but "clung to the belief that some natural explanation of them could be found." What is to be thought of these girls for continuing the deception and taking the chances of discovery not only by their parents but by the neighbors who were being called in? What is to be thought of the brain-power of all of the neighbors who made all of those investigations and signed depositions that the "family had no agency in producing those sounds?" How about the mental capacity of four hundred persons in Corinthian Hall who could hear raps all over the room, which were, in reality, made by the cracking of a girl's toes inside her shoes, and not be able to discover the fraud? And what of the credulity of the reading public of to-day who can believe that all of the table-tipping, piano-moving, chair-lifting, door-slamming, slate-writing, picture-painting, instrument-playing and the great multitude of mental and physical phenomena which have been shown were the direct result of the cracking of two girls toes?

Did these girls have anything to do with the thousands of other people who have held circles and developed a mass of phenomena which has astonished the world? If cracking the toes is all there is to it, why has it not all been produced by the same means? If these girls are responsible for all this fraud, why has it not been discovered before? If there is nothing to it but cracking of toes, why did it go beyond these two girls? Why is it that the same frauds are perpetrated by a great number of others through different means? How is it possible that so simple a thing as a little innocent diversion of these girls should have developed into such a gigantic swindle, and convulsed nations, if there was nothing else to it? To sum up the whole thing, this confession is an infamous adding of "insult to injury." It is an insult to the intelligence of the American people, technically and in the abstract.

There is behind this mass of so-called spiritual phenomena a scientific principle involving the origin of life, and when we shall have evoluted beyond the degradation of supernaturalism, and learned to comprehend the material of the universe, this science will commence to unfold to us, and the broad expanse of primitive truth will cease to be obscured by spiritualistic frauds. We shall then find that electro-magnetism is the basis of all these extraordinary phenomena. Among its many phases, some of which we do not yet fully comprehend, and one of the most important, is mental telegraphy. To this may be attributed nine-tenths of everything that ever has been demonstrated by so-called Spiritualism. The concentrated mental power of a number of individuals is something wonderful, and where successful means can be employed in massing that power, wonderful results may be obtained. The brain or nerve-center is

the instrument through which the electric force is received and transmitted. and the earth and the air the medium through which thought is conveyed. Man, if he possesses that peculiarity of brain power, or nerve force, susceptible enough to receive the necessary impressions, may become a station where messages may be intercepted or supplied. When a circuit is established between two or more persons who are sensitive to the current, the system may be extended to include all persons who have ever made an impression on the persons acting as sensitive instruments. Hence the messages to friends from so-called departed spirits. A more tangible form of mental communication is the paper pellet-medium. In writing on and folding or rolling a piece of paper it becomes charged with the electro-magnetism of the person, and when received by the so-called spiritual medium, who is susceptible enough to be impressed, the contents of the paper is transmitted at once and can readily be repeated. In addition to this the peculiar quality of the electro-magnetism of the person is transmitted so that the individual impression is also received. Still another form of using the force is demonstrated by mesmerizers. When they find a subject sufficiently sensitive to their peculiar quality of electro-magnetism they may mentally telegraph an order to that person and have it instantly obeyed, and a considerable distance does not interfere with the result. Slate-writing is a combination of mental telegraphy and material mesmerism, the slate and a bit of pencil being readily susceptible to electro-magnetic power, and the circuit having been established between the performers, the pencil yields to the will of the operators and records the impressions of either one of the operators or of some one who either is or has been connected with one of them. This is a difficult performance, and requires the very finest of conditions and the most powerful of mediums.

I have seen Watkins (the most wonderful slate-writer in the world) as powerfully convulsed by contact with a paper pellet, the size of a pea, which I had rolled between my fingers, as an ordinary man would be under the power of an ordinary galvanic battery. He has caused slate-writing without touching the slate, and at a distance of fifteen feet, on slates that he never saw before.

We have as yet but a slight understanding of the problem of life, and before we are prepared to comprehend it we have a large amount of error to overcome. The dense ignorance of the masses, caused by superstition, which has become hereditary to such an extent that it is only a phenomenal brain that can get out of the old ruts of thought and investigate the resources of nature, has to be overcome before we are fully prepared to comprehend scientific truths. The history of the past, however, ought to teach us to have more respect for the pioneers in the field of investigation, and we should, were it not that our brains have to be remodeled by generations of development before we are able to comprehend even what we see with our eyes. We cannot deny the fact that men, now and then, are born with intellectual capacities a hundred years in advance of the common mental condition of the people. And what is gratifying in the extreme is the fact that these men are correct in their advanced theories as a general rule, and we are learning to accept their theories as truth much sooner than did the people of ancient times. I hope to see the time when the credulity of the American people cannot be imposed upon by mysterious and miraculous performances.

San Diego, Cal. RANFORD WORTHING.

Kansas Notes.

To the Editors of Freethought:

After recovering from the result of some mistakes which cost the weary Secularist something more than time and patience, I bid adieu to my friends at Hiawatha, and landed at this pleasant village, Sabetha, on the 12:40 train from the east.

Here I found a host of staunch Freethinkers; but owing to the absence of Liberal papers, they are several years behind the times, and can hardly be called Secularists. To dub them "moss-backs" would be rather unfair, for they are doing as well as they know, yet that is the impression their "wise" and confidential advice makes upon one who means business.

After arranging for a lecture at the G. A. R. hall with the veteran undertaker, Mr. N. S. Smith, who is also the police justice of the town, I started for Seneca, the seat of Nemeha county. Here I found Liberals so numerous, I made no attempt after the first hour to record their names.

Mr. J. H. Peckham, the city druggist, who is also the president of the United Independents at that place, acted as my escort, and we were not long in finding the most prominent and outspoken of this society. So numerous and deserving are the Liberals of this city that to name them would hardly be doing justice to the limited columns of FREETHOUGHT.

This society, though at one time a brilliant success, presents at present a most doleful aspect. Like a scythe without an edge, a locomotive without steam, it is a form without plan or purpose. It is the wish of a large majority of its most progressive and courageous members to reorganize and unite under the banner of the American Secular Union. These good people, with few exceptions, have a share of worldly comforts, and are both feared and felt in all election contests. The politics of the county is practically in the hands of these noble thinkers, and Mr. Brooks, the police justice, tells me it becomes the opposition to count the cost when they make religion an issue in politics.

I gave my lecture at Sabetha on Sunday evening at 7 P.M. to an audience of about two hundred people, who listened to an exposition of Secularism with a most patient attention. Mr. Jonathan Scott and sons, Jake Hoffman, Mr. Lyman, and others whose names I did not get, were there from Morrill. Father Sweetland seemed as happy as if he was attending a camp-meeting in his early Methodist days. The ladies and young people turned out generally, which was a good sign, and I must say Sabetha can and must support a strong Secular Union. We are to meet on Tuesday evening for that purpose.

Nemeha county is an exception for fertile soil and fertile brain. No prophet can predict the result of these most promising conditions.

Sabetha, Kan., Dec. 10, 1888. D. G. CROW.

Whew!

To the Editors of Freethought:

A few months ago I was induced to subscribe for FREETHOUGHT. I need hardly say that it has not come up to my expectations. The freedom with which it publishes the most dastardly abuse of those who differ with it deserves strong censure. The report of the Underwood-Braden discussion, in issue for December 8, is an outrage upon your subscribers, even if it was "prepared by the committee of the Silverton Secular Union." I am a Secularist with a big S, and have the honor of a personal acquaintance with Mr. Underwood, and I admire him exceedingly for his conscientious convictions and scholarly attainments, but I will not stand aside, with silent pen, and see those who differ from him most vilely abused in the columns of what ought to be a respectable and enlightened journal. If matter similar in character to that alluded to above is to appear in subsequent issues, you might as well erase my name from your books at once. Yours, etc. W. A. HALE.

Chicago, Ill.

Something for the Cause.

To the Editors of Freethought:

I have been wanting to show that I appreciate the work of FREETHOUGHT, and other Liberal work, but as I am pretty hard up I can only do enough to show a disposition. So please find inclosed $10, and appropriate as follows: $2 for the paper another year, $1 as a gift subscriber, $1 for the January meeting, $1 for taking out that lager beer advertisement, $3 to help President Westbrook clear out Girard College, and $2 for four copies of Helen H. Gardener's "Men, Women, and Gods." I would like to help much more, but many reasons prevent at this time.

Fresno, Cal. JOSEPH LEE.

More of the Sinews.

To the Editors of Freethought:

Inclosed please find money order for $3 toward defraying expenses of lectures in January (next). One dollar each from Charles Kaiser, Mrs. Rebecca Kaiser, and myself. I have returned a list of fifteen signers who are in favor of a state Liberal organization, but all could not render financial aid at present. I hope the lectures in January will be a success, and that the convention at Irving hall will terminate in a state organization. Truly yours with best wishes, HENRY KAISER.

Loomis, Cal.,

To the Editors of Freethought:

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FREETHOUGHT.

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SAN FRANCISCO, - - - - DECEMBER 29, 1888

THERE seems to be no protection for public men. The Sabbath Association elected General Harrison vice-president of that organization, and now the Anarchists of Chicago have made the mayor and the chief of police of that city honorary members. It would be difficult to decide whether the president-elect or the Chicago officials have been most honored.

THE clergy of San Francisco are circulating petitions for a national Sunday law, and urging their parishioners to sign them. We have counter petitions, asking the legislature to let the Constitution remain as it is, which we will send anywhere that people can be found who will affix their signatures to them. If Sunday is to be preserved as a holiday and a day when every man can choose his own kind of amusement, it behooves Liberals to remember the price of liberty and to exercise that vigilance which alone secures it.

THE Buddhists of Japan think that because Christianity is dying out there is a great opening for the spread of Buddhism in America and Europe. They have accordingly entered on a propaganda, and are about to send out preachers and found schools, and meanwhile have begun the issue of a magazine in English called the Bijou of Asia. The Japanese Buddhists have our sympathy. They will learn by experience that while the Christian superstition is not as prevalent as formerly among enlightened people, other superstitions are rejected to an equal extent. The rationalism that discards Christianity will serve Buddhism in the same way.

THE religious conflict deepens. A congregation of German evangelists in New York issue an appeal, in which they say: "The pope is a greater power to-day than any sovereign. He menaces the United States. Right here in New York Archbishop Corrigan is absolute ruler. While millions are expended for the Catholic church, nothing is done for the Evangelists. It is the duty of all people who have other than Catholic belief to make one front against the phalanx of their enemies." It would seem that some action should follow the thousands of protests made against the universally recognized encroachments of the Romish church.

IT is again stated that Colonel Ingersoll has determined to come to California for the winter, and January 25 is the date given for his arrival. As Pomona claims that it will have the honor of entertaining him, we fear the report was started by the gentleman who, during the late campaign, sustained so disastrous a correspondence with our English minister, Mr. Sackville West. If the colonel should visit this city about the last of next month he would find many of his admirers gathered here to give him welcome.

THERE are two views to be taken of the case of Mr. George Ross, who was converted during the recent Moody revival at Port Townsend, W. T., and who fell dead on December 21, immediately after being baptized. The first view is that if that date was his appointed time to die, and if baptism is necessary to salvation, he was sprinkled none too soon and escaped perdition by a narrow margin. The other view is that if a person is not in good health and liable to be injured by excitement, he should stay at home when revivalists are at large, and avoid giving rein to his religious emotions. We do not know which consideration best applies to the case of Mr. Ross.

NEWS AND NOTES.

The railroad now comes to Snohomish, which has nearly doubled in population since my last visit. But the woods are as big as ever, and the stumps have not yet disappeared from the middle of the streets. The primeval life remains amid the bustle of civilization. It will take a long time for these mighty forests to vanish. They are an innumerable horde, and stand at bay with broad, defiant arms. But the axe resounds, and almost a hundred mills keep up the music of industry, and the rushing stream is piled with "monumental ruins." So huge is the mass of logs that it swept away the railroad bridge, and when I arrived in the misty morning, I was obliged to descend a long flight of steps from the lofty trestle-work, and walk about half a mile to the ferryboat, a pursuit of Snohomish under difficulties. Passing over, I was met on the "farther side" by J. S. Martin and W. F. Eddy, the "angels" of the Secular host, a vast improvement upon the ancient species of the winged and harp order. Friend Eddy at once took me to the heights where Mrs. Eddy made welcome the heretic at the sparkling fireside. Although the clouds did gather, and the rains beat outside, there was good cheer within. Everything at this home is so cordial that the uncanny weather cannot disturb the mind. Mr. and Mrs. Eddy came from away down East, near by the "jumping-off place," and when they arrived at Snohomish only one house was built. But there were loggers' camps about, and a Maine man is at home among these, and our friends plunged into the new life and helped to conquer the wilderness. Through changing fortunes they have made sufficient to take the world at its best, but they have not lost a particle of generosity. Humanity is to them a word of inspiration. They are still young and believe in progress

Their neighbor, last year, was a clergyman, a kind-hearted one who didn't seem to be afraid of the Infidel. Their neighbors now are a Liberal family from Minnesota, Mr. and Mrs. John Ford and family, and with them came quite a colony of Liberals from the land of the ozone. It was a pleasure to meet with these genial allies. My friend, J. S. Martin, has provided himself for the deluge and built his ark upon the waters. He has migrated from the hills to the bosom of the Snohomish, and whether up or down, he floats with the tide. This is a comfortable place and he has to pay no ground rent. His property rises and falls at its own sweet will, without any regard to real estate values. He can unhook at any time and float down to the sea. Here he has his cabin and his workshop, with the limpid stream for his front yard where the bubbles bloom the livelong year. Building his house, not upon sand or rock but on the water, is a happy thought. Friend Martin can bid defiance to all the rains of heaven. They can't destroy the foundations of his domicile.

Our student-Liberal Eldridge Morse is hard at work. He has a wealth of information which I hope will sometime be utilized in books. His dreams are grand. He reads the future in deep studies of the past. He sees in evolution a wondrous world of light. His enthusiastic nature makes delving among dry records a "laborious delight." He would rather do that than eat, or make money. Some day he will aid the world with a scholar's priceless contribution.

The Blackman Bros., John Swett, H. C. Comegys, Jas. Burton, C. Ames, H. D. Morgan, A. W. Morgan, B. H. Morgan, Mrs. Frances Blackman, and others, are among the friends at this point. The majority of the people are really liberal. The churches have poor support. The Presbyterian church is closed. The Catholic church is the largest, and has the biggest cross I have ever seen, upon its many-colored steeple, which reminds one somewhat, in its variegated appearance, of the gorgeous patchwork of a "crazy quilt." The Catholic priest declares his readiness at any time to debate; but somehow he manages to be absent when Mr. Reynolds or myself happen to be on hand to meet him. He wants to combat all heretics in a lump, and by heretics he means Methodists and Presbyterians. They are as bad as the rest of us, and Father Macauley desires that we hang together while he demolishes the whole at one fell swoop.

"Sweet is the tie that binds
Our hearts in Christian love."

The three lectures were well attended, although it rained, as usual, and the mud was deep and the ways dark, for the forthcoming electric light is not yet in operation. I am quite encouraged at the outlook. They mean to keep things lively here, and the Liberal lecturer will always have a cheering welcome.

A Freethought hall will materialize, I hope. It is greatly needed. It would be a stimulant to social life, which must accompany intellectual advancement. Freethinkers must work together for Humanity's sake. Snohomish will grow. It has now about fifteen hundred inhabitants. It has the prospect of railroad shops. It is the proposed junction of the Seattle & Spokane Falls R. R. This will make it an important point. The lumber industry is already large. The mill has a capacity of about forty thousand feet per day and one hundred thousand feet of shingles. These shingles are shipped to all parts of the country, even to New England itself. The value of these enormous forests will thus be seen. After they are cleared off, the soil produces bountifully.

The mountain scenery about Snohomish is beautiful. The view of Mt. Ranier is especially grand. I could not see it clearly, but the picture presented was one of sublime magnificence. The clouds were rolling away from the base, shining like burnished silver, while the white breast of the mountain rayed amidst the billowing splendors. The top was wrapped in mists and would not reveal its glory, but the vast pictures glittering along the base suggest a vision of noble loveliness when the whole majestic mountain appears. In the morning and evening of June and October days it presents an enchanting spectacle, when the glory of the sun is on its lofty crest, and gold and silver clouds swathe its ample bosom.

It is still raining while I take my journey, Tuesday morning, to Seattle. I was in hopes to lecture at this place, but the difficulty of procuring a hall, and the storms and the mud, which is of a fearful quality just now, prevented, and engagements would not allow a longer sojourn than twenty-four hours. However, I had a pleasant meeting with friends. John H. Hummell and family have always a cordial welcome. They live on the hill, which I climbed by a cable car, which reminded me of San Francisco and Nob Hill. I suppose this height will be the Nob Hill of Seattle, where its metropolitan splendors are assured. On sunny days the views are superb, over the sound and the many winding shores and islands set in light, reminding one of the poet's description of Naples and the sea, in

"The sunny noon's transparent glaze."

Mr. and Mrs. Hummell, while Liberal to the core, are Spiritualists, and find joy in the world beyond, but they are not dogmatic. A few friends were present in the evening, among them L. Williams, of Port Angeles—my genial host when I visited there—a keen philosopher, without any "ism," as he says, being of the gentle Platonic order who see

"books in the running brook,
Sermons in stones and good in everything."

Mr. and Mrs. Peck were also with us and we formed a circle

"to summon spirits from the vasty deep."

I did not see any, but others had a deeper vision than mine. A little Indian girl, it was said, took possession of Mrs. Peck and gave some communications. Several "big chiefs," among them Walter Scott, were declared to be in close proximity to myself. Music was mingled with the mystic exercise, and its rhythmic spell was certainly a delight. I have touched the "border land," but no vision has yet come from the unknown world.

I find Walter Walker still busy for this world and humanity, the same enthusiast as ever. Judge Bush is one of the favorites of the People's party and is the Freethinker still, amidst the precedents of law. The Seattle folks don't give up the ship. This is a strong point for Liberalism, but work and patience are necessary with these quickly-changing elements. Its growth during the last year has been rapid, and hardly anything is now talked of but real estate.

P. Wickstrom and Miss Petersen were greeted by a hundred friends on Friday, Dec. 7, and, with the good wishes of all, joined hands for love and life. Happiness to the brave and fair, and may they pass, amidst flowers and song, the silver and the golden gates.

Friend Wickstrom is a generous comrade, a true soldier, worthy of the gracious reward of beauty and affection. May life's battle be wreathed with the fireside rose, and heart and hope ever grow where man and woman make lovely the home in the harvest-field of strenuous labor. SAMUEL P. PUTNAM.

Seattle, Dec. 12, 1888.

A PROMISE KEPT.

The first issue of FREETHOUGHT contained this remark:

"The year 1888 will have fifty-three Sundays. It will also have fifty-two Saturdays, and FREETHOUGHT will illuminate every one of them."

This stipulation has been faithfully adhered to, and the present issue lends a tender grace to the fifty-second and last Saturday of the year.

Having thus kept its first promise to its readers, FREETHOUGHT feels that it deserves their confidence when it promises to appear above the horizon of every Saturday in 1889; and in this confidence it hopes its patrons may consider it worthy of an enlarged circulation and a stronger support.

We have no complaint to make of the reception FREETHOUGHT has enjoyed from the Liberals of the coast and of the country. That the paper continues to live, and is able to enlarge at the beginning of the second volume, is better proof of its acceptance than anything we could say. The existence of a paper for one year demonstrates that there is a field for it; another year will determine whether the field is large enough to produce sufficient sustenance for its permanent support.

To the friends who have stood by FREETHOUGHT through 1888 we return thanks and acknowledgments. They inspire respect and gratitude and hope. We close the old year gratefully; we shall hail the new one cheerfully. The prospect is much brighter than it was twelve months ago.

A JESUIT PRIEST.

There is something wrong with the Catholicism of the Rev. George Montgomery of San Francisco. In reply to the attack of the Methodist ministers upon Jesuitism and the papacy, Mr. Montgomery comes forth in the Examiner and denies nearly all that is claimed by the pope and the Catholic church. He says among other things that while Catholicism does not encourage mixed marriages it does not condemn them; which is a flat contradiction of an encyclical letter recently read in the churches of this city describing marriages between Protestants and Catholics as a "horrible concubinage."

The Rev. Father Montgomery professes to indorse liberty and freedom of thought, while the pope anathematizes it. He claims that the church does not favor the exercise of political influence, and at the same time the pope instructs bishops everywhere to agitate for the restoration of temporal power. He denies that Catholics wish to control the educational institutions, while it is a notorious fact that parochial schools are being everywhere established, and papists are demanding a division of the public school fund.

In all Montgomery has to say in his column letter he but once approaches the truth. As to the influence of skepticism he says:

"This very freedom of thought, of speech, and of the press is what is driving men from Protestantism into either Catholicity or skepticism."

Perfectly true. There is no logical stopping-place between Catholicism and total unbelief; and between the upper millstone of Freethought and the nether millstone of Catholicism, Protestantism is being ground to pieces. The most enlightened Protestants are at heart Freethinkers; the unenlightened, the ignorant, are Catholics, with a Bible instead of a man for pope.

In the rapidly approaching contest between ecclesiasticism and democracy there will be a few neutral Protestants, whose sympathies will be with the Catholic church. All others must take sides on the question whether just government comes from God or from men. The ignorant, the designing, the superstitious, the unscrupulous, will stand for Catholicism; the enlightened, the honest, and the patriotic will stand for liberty. It depends on the spread of Freethought whether the latter shall prevail or be a hopeless and defeated minority.

All the intelligent people of the world know what the Catholic church is after. They know it seeks to become the temporal as well as the spiritual ruler of the world, and the denials and sophisms of the Rev. Father Montgomery and other enemies of truth will not deceive them.

"BUNCOED" BY AN ARCHBISHOP.

The Supreme Court of Ohio has just decided a case growing out of the assignment of Archbishop Purcell of Cincinnati. The object of the suit was to force a sale of the church property, including the Catholic cathedral in Cincinnati, for the benefit of the creditors. The decision of the court is against the creditors. This decision may be high-class law, but it is a good way from justice.

Archbishop Purcell borrowed about a million dollars, more or less, from his parishioners, and invested it in church property. When his dupes demanded the return of their money it was gone. The church had gobbled it. Purcell could recover nothing, and consequently his creditors, or depositors, were swindled. The old man got out of his trouble by dying, and left his victims to deal with the church. These addressed memorials to the pope, to no purpose, and finally sued with the above result.

Many of Purcell's creditors were poor, and the money they placed in his hands as almoner was all they had, but that made no difference to the Romish cormorant. The pope merely warned them against doing so again, as if they were likely to repeat the experiment!

The fate of these swindled dupes should at least be a warning to others. It should open their eyes to the fact that the church only takes; it never returns. This pious corporation overlooks the scriptural assurance that it is more blessed to give than receive, and waives all the beatitudes of generosity in favor of the fools, while it contents itself with gathering in the cash.

A BULWARK AGAINST FREETHOUGHT.

A dispatch from Rome, dated December 19, states that in an interview with the pope "Dr. Keene, bishop of Richmond, who is also titular rector of the projected University of Washington, handed to his holiness a collective letter written in Latin, from the Catholic bishops of the United States, thanking the pope for his support of the University scheme, and announcing that the work was making most satisfactory progress, $800,000 having already been collected, while the ground on which the buildings are to be erected has already been paid for." It is a pity that so much money should be worse than wasted, but the most interesting part of the dispatch follows:

"The bishops draw attention to the great importance of the university, which they believe will act as a bulwark against the rise of Rationalism and Freethought in America."

For the benefit of Americans the bishops should have stated in what manner another Roman Catholic factory, more or less, can prevent people from being rational or thinking freely. We have recently seen a suggestion that a few water meters should be placed in the sky to check the inordinate amount of rain with which the country is being flooded, but it does not appear to us to be a practicable plan. The fact is that the more religious institutions there are founded, and the more insolent and domineer-

ing the church becomes, the more opposition there will be, and the more Freethought. If the church desires that people should become Christians, let it appeal to reason with arguments calculated to convince intelligent men and women. Let it not, in the name of one who said that his kingdom was not of this earth, aspire to temporal sovereignty and the control of nations. So long as it appeals to superstitious reverence and awe by its incantations and its lofty structures surmounted by that Christian fetich, the cross, so long will sensible people denounce it and oppose it as the enemy of enlightened and and progressive humanity. The more prevalent the poison the more the antidote will be demanded, and the supply will equal the demand.

The university at Washington is only another monument to ignorance. The corpse will be provided when Freethought and rationalism become powerful enough to bury the Roman Catholic church forever.

THE MEETINGS.

The time for the January meetings in this city is rapidly approaching—namely, the 6th, 13th, and 20th of the month, to be followed by the Convention of Liberals and the Paine celebration. Appended is the list of contributors to the expenses of the meetings as it now stands:

A. J. M. Campbell	$10	K. Parker	$1
W. F. Eddy	5	John Robinett	1
Robert Gunther	3	J. Robertson	1
Ed. Wegner	3	A friend	1
Wm. Noble	2	Samos Parsons	1
Philip Cowen	1	Henry Kline	1
H. Replogle	1	E. M. Hansson	1
A. Derming	1	A. J. Andersen	1
Frank Butler	1	Henry Kaiser	1
Charles Kaiser	1	A. H. Schou	1
Mrs. Rebecca Kaiser	1	B. B. Rockwood	1
A friend	1	A. L.	1

The programme for the month is as follows, lectures to be delivered by S. P. Putnam:

Jan. 6.—"The Bible and Modern Thought."

Jan. 13.—"Evolution and Creation."

Jan. 20.—"The Religious Conspiracy."

Jan. 27, 28, and 29.—Convention of Liberals of California, and Paine Anniversary Celebration.

All are invited, and seats will be free.

THE CALL.

Will friends having in their possession copies of the call for a state organization, with signatures attached, please return them to the office of FREETHOUGHT. We shall print the call in our next issue.

LECTURES IN OAKLAND.

Sunday afternoons, at three o'clock, January 6, 13, and 20, S. P. Putnam will lecture at Odd Fellows' Hall, corner of Eleventh and Franklin streets, Oakland.

The work will thus be kept moving in both cities simultaneously. The Oakland lectures, like those in San Francisco, will be free to the public, and a cordial invitation is extended to all.

WE have received a parcel of circulars from a Chicago firm, advertising books and pictures which, from their titles, would seem to be unfit for publication. What makes the matter most infamous is the fact that the same firm advertises Ingersoll's, Bennett's, and Paine's works in their catalogue of trash. We have seen what this firm calls its "Liberal Library." San Francisco is full of its libels on respectable authors. Honest people should avoid them. The firm is a firm of literary pirates, and the books are rags.

ONE of our subscribers in San Diego county makes the standing offer to furnish FREETHOUGHT a year free to any Christian in his town who will promise to read it. He has made several gift subscriptions, and reports that the more intelligent people seem to be pleased with the paper. His is the kind of missionary work that does good.

WE would like to receive the names and addresses of all liberally-inclined persons known to the readers of FREETHOUGHT. We want to send them sample copies of this paper. Let us have a general canvass of the country, and see if there is not an additional thousand people who will subscribe for FREETHOUGHT within the next two months.

INTEREST in the meetings and convention in this city next month is not confined to California. Mr. A. J. M. Campbell, of Marshfield, Oregon, has sufficient confidence and enthusiasm to contribute $10 toward the expenses of the occasion, and Mr. and Mrs W. F. Eddy, of Snohomish, Wash., have paid $5 for the same purpose. This is encouragement from unexpected sources, but nevertheless most acceptable. Friends from all parts of the Pacific slope and of the country will be very heartily welcomed to these January gatherings.

OCCASIONALLY, and sometimes more frequently, frauds get into the ranks of Reform. Thus one Prof. William Seymour, who was some years ago the president of a Freethought society in Pennsylvania, is now lecturing on the "Fallacies of Atheism," and avows himself a thorough believer in God, Christianity, prayer, the divine inspiration of the Bible, and its perfect harmony with science. Another backslider is Mr. Fishback, at one time a respected Spiritualistic lecturer, but who has now, alas! is preaching the gospel of Campbellism in Nebraska. N.B.—The Professor Seymour above spoken of is not the Professor Seymour known to the readers of FREETHOUGHT.

IT is but justice to the talented young contributor to our occasional Children's Department to quote the appended notice of FREETHOUGHT from Dr. Foote's Health Monthly, New York:

"This periodical is just about entering the second year of its publication. Under the management of its able editors it has shown its right to exist, and our friends on the Pacific Coast have reason to believe that FREETHOUGHT has come to stay. The descriptive writings of the senior editor, the wit of the junior, and the characteristic stories of Lilian, render each issue a welcome visitor. It is published weekly by Putnam & Macdonald, 504 Kearny st., San Francisco, California, at $2 per year."

Beginning with January 1, FREETHOUGHT will hereafter contain sixteen pages in each issue.

IT grieves the Rev. Dr. Taylor, of Washington, to know that our next president's inauguration will be celebrated with a ball. He opposes dancing, of which he says: "So powerful is its grip that on the 4th of March next a great, godly man, the greatest man in the land, the leader of the people, and elder of the Presbyterian church, a pure man, whom I have known for twenty years, will either offend the nation or he will have to lend his presence to the inauguration ball, where he will see nothing more edifying than thousands of people in peacock costumes hopping around on the floor." There is to an unappreciative person something closely allied to the absurd in a roomful of people "hopping around on the floor," but a similar number

going through the genuflexions of a religious service strike an outsider as equally amusing.

AMBROSE BIERCE, of the Examiner, believes that he is credited by the recording angel with the most astonishing conversion to religion of which there is any account. His discussion of the question whether or not the Examiner had misrepresented Colonel Ingersoll has driven the editor "spang into the bosom of the Protestant church." Mr. Bierce hinted that a local parson had resigned his charge to accept a call to a higher salary. The Examiner denied it, and Mr. Bierce replied that "if parsons leave one congregation and go to another more frequently for that reason than for another, I stated with exactness a mathematical truth." The editor comes back with the charge that Mr. Bierce has added to his previous offense by deliberately extending the libel to the "whole sacred profession." Mr. Bierce answers that if he had known that the clergyman whose case is under discussion furnished an exception to the rule he would have been delighted to relate it—precisely as he would have been delighted to relate the discovery of a "living dodo, a green horse, or a river that runs up a tree." The discussion is bound to do good. Mr. Bierce wields a remarkably able pen, and so does the editor.

CHARLES BRADLAUGH, of England, mourns the death of his elder daughter, Alice, who died December 2, of typhoid fever.

ACROSS THE BAY.

Ten years ago come March I delivered my first and last public address. It was quite successful in a way, and I have since been requested to deliver others, but have not done so. This address consisted of a short essay in one chapter on "New England and the People Up There," and was read at the twelfth biweekly meeting of the Fourth New York Liberal League, of which I was the treasurer. Daniel Edward Ryan acted as president, and he and E. M. Macdonald, secretary, used to give me orders for necessary outlays. These orders were about all that the treasury ever contained. When money was needed I applied to D. M. Bennett. He paid the expenses and forgot it, and the League was always solvent. The essay to which I refer went into the Truth Seeker, and then Mr. Bennett issued it as a pamphlet, in which form it has in the past decade attained a circulation of at least one hundred copies. I do not mention this incident for the purpose of boasting about my popularity as an author, but because it so happened that Mr. B. F. Underwood reposed among my audience that evening, and last Sunday night I gave him a chance to get even with me. I had not seen him since that 9th of March, 1879, until the present occasion. Nearly ten years have not lessened his shadow, or otherwise detracted from his solidity, and he made the same or a similar remark concerning myself.

Readers of last week's FREETHOHGHT noticed that Mr. Underwood was to lecture in Oakland, and Old Fellows' Hall was full before the arrival of the speaker. Mr. A. H. Schou presided, and introduced Mr. Underwood. The lecturer proceeded at once to business, his subject being, "The Old Faith and the New Science." The address was of a scientific character, and close application was necessary in order to follow its line of thought. It dealt with the religious explanation of the world, and man's presence in it, and his attributes, as contrasted with the theological solution of the same problem. The speaker traversed the whole ground occupied by religion, substituting the ascertained truths of science for the speculations of theology. It was a fine discourse, ample in argument, in rhetoric, and in length. There was no lack of appreciation among the audience, who applauded with good will and intelligent discrimination.

At the close Mr. Schou assumed the floor for business purposes. By way of working up to the point he wished to make, he said that fifteen years ago Dr. Joseph Simms lectured in an Oakland church, and he, Mr. Schou, was there present. Simms, who was a physiognomist, claimed that by reviewing an individual, as the latter passed him in procession, he could tell what vocation the individual was best fitted for. Mr. Schou related that he took a turn in front of the grand stand, and that when Simms saw him he said at once that he was designed by an intelligent creator for a church deacon. Mr. Schou added that he did not wish to thwart destiny, or to cast any doubt upon prophecy. Therefore, in pursuance of his duties as a deacon, he would proceed to take up a collection, about the only office connected with the diaconate that he was familiar with. He added that the gentleman with the red whiskers would help him raise the wind. This referred so pointedly to myself that I at once started the hat down one side of the hall, taking the offerings of the people as I went, while Deacon Schou worked a route on the other side. Meanwhile, the Rev. George Sweeney entertained the audience with some remarks complimentary to Mr. Underwood.

The collection was quite generous, and when I brought my hat back to the desk somebody suggested that there was more "cents" in it than when I had it on. The above is a pun, and should be understood in that sense.

Afterwards I had a pleasant interview with the speaker of the evening, who paid his subscription to FREETHOUGHT for the ensuing year. I then put on my rubber coat and went out in the rain, and having caught the train and boat, was soon at home again. I love to hear our orators set forth the word of truth to aged searchers after facts, and free-inquiring youth. I love to pass the suppliant hat in good religious style, and with a deacon's cautious step go teetering down the aisle. But after all, my favorite game, on occasions of this sort, is making comments on the same, and writing the report. M.

HISTORY OF THE WEEK.

The Rev. John Hannon, of San Francisco, says he has a petition for a Sunday law in circulation, and will present it to the legislature. He claims that Sunday liberty is a franchise which the city has given away to the hosts of sin.——Mrs. Charles Crocker has given $5,000 to the Children's Hospital and Training School for Nurses, as a Christmas present.——Monday's Chronicle says: "Last night Odd Fellow's Hall (Oakland) was filled as it never has been before, the occasion being an address upon 'The New Science and the Old Faith,' by B. F. Underwood, a disciple of Robert G. Ingersoll, who is rated next to that celebrated orator and writer of the Freethought school."——George Ross, a drayman of Port Townsend, W. T., who was converted during the recent Moody meetings, was baptized at the Methodist church, and a few minutes later fell dead in his pew, a blood vessel having burst.——There is no probability that O'Donnell will be elected as a result of the recount in San Francisco, though he has made large gains.

The steamer Kate Adams burnt on the Mississippi river near the town of Commerce, Miss., last Sunday. She had 200 passengers on board, 35 of whom were lost.——The Chicago Anarchists held meetings last Sunday. They have appealed for an injunction to restrain the police from interfering with their gatherings.——Gustav Herman, of Ann Arbor, Mich., named his boy Benjamin Harrison, and notified the president elect to that effect. The latter acknowledged the compliment in a letter, which act of condescension drove Mr. Herman crazy, and his friends have placed him in a lunatic asylum.——The first American Catholic pilgrims to Rome and the Holy Land will leave New York February 21st. The pilgrims will spend Easter Sunday in Jerusalem, will have audiences with the pope and khedive, visit the pyramids, and have a good time generally. Two bishops, twenty-five priests, and a number of ladies and gentlemen already have signified their intention of joining.——Three men who live at Nevada City and Grass Valley have been arrested for selling bogus gold nuggets and quartz specimens to Chinese merchants. The nuggets were made of brass and were gold plated, so as to resist acid. Small particles of quartz were imbedded in them. The quartz specimens have brass filings sprinkled in them and fastened in the crevices. The imitations are very good and would easily deceive any one but an expert. ——The Lick Observatory will not be open to visitors on Jan-

uary 1, as their presence would interfere with the observations to be made. Professors Nipher, Engler, and Prichett of Washington University, and Rev. C. M. Charopping of St. Louis University started from St. Louis Dec. 22 for Norman, Cal., to observe the solar eclipse on New Year's Day. The Harvard College observers will be stationed at Willows.——Intense cold weather has been prevalent in parts of New York state. A man in Albany froze to death last Saturday 500 feet from his house. ——There are charges that some of the Boston women were guilty of illegal voting in the late elections.——It is believed that ex-President Hayes will be tendered a foreign mission.——Hon. S. E. Sewell died in Boston, Dec. 20. He became early interested in the anti-slavery cause, and was associated with William Lloyd Garrison in establishing the Liberator in 1831. He was also counsel for the defense of Sims, Anthony Burns, and other fugitive slaves, and he prepared arguments and assisted at the trial of John Brown.——The steamboat John Hanna burnt on Ouachita river, La., Dec. 25. Many lives were lost.——A large portion of Marblehead, Mass., was destroyed by fire on Christmas day. Loss, half a million.——Train robbers got $5,600 from Wells, Fargo & Co.'s express near Truckee, Cal., last Monday.

John Bright is getting better.——Lawrence Oliphant, the well-known writer, died at Twickenham, England, Dec. 23, of cancer of the lungs.——The Municipal Council at Paris has accepted the statues of Lafayette and Washington, presented by Joseph Pultzer of the New York World.——According to the census taken by the Home Department officials, the total population of Japan, on the 31st of December last, was 39,069,007, of which 19,731,354 were males, and 19,337,653 were females.

NEW YORK LETTER.

Wall street is still "in the dumps." The interstate law is charged with all the cussedness in the world. There is no doubt that it has been a millstone round the neck of railroads. The tonnage of the country is and has been large, but the roads are carrying it at extremely low rates. The southwest system, the granger roads, have been great sufferers; the dividends have been reduced, and a cyclone has struck prices, until the values of some of these roads have been cut in two. The losses have fallen heavy on Boston and New England investors. New York and London have also been bitten. Dullness in stocks is the result. This is one of the occasions when Wall street is not the barometer of the condition of trade. The conditions are favorable for better business in the near future. The farmer is now getting 92 cents a bushel for his wheat against 68 cents last year. The corn crop is the largest ever raised. This crop goes largely into beef and pork, thereby giving the railroads plenty of traffic. The tariff is out of the way. I notice Mr. M. is a free trader. All, or the majority, of our readers may be the same. That I know or care nothing about. This I do know: the agitation of this question, the president's message last year, and the Mills bill were a wet blanket on the country. The election of Harrison has changed this. The merchants and manufacturers breathe freer. I am not discussing the question, I am stating facts as they exist in the East to-day. A readjustment of the tariff must be made from time to time, but the business men prefer it be done by the friends, and not by the enemies of protection. The great bulk of our business men of both parties are protectionists, and as they think this policy is safe, they are casting round for new enterprises. I find the feeling is general that a new life is soon to be felt in all branches of trade. Restore confidence and you renew activity.

The politicians of the city are greatly exercised about the appointments to be made by Mayor Hewitt. Who will go into the Department of Public Works and the Corporation Council offices? The patronage of the former is enormous. The fate of County Democracy may depend on its being filled by one of its friends. I understand an effort is being made by the friends of ex-Senator O'Brien to secure his appointment. No better could be made. He is as clean as a hound's tooth, and one of the strongest men intellectually in this city. County Democracy needs this new blood. The senator for years has been a free lance in his party, supporting honest men and opposing dishonest ones. While sheriff he was the terror of the Tweed ring, and gave the facts to the Times which drove Tweed and his crowd out of power. There is not money enough in America to corrupt him. Without patronage he has a following of thousands. He holds his friends by silken cords, which Samson could not break. This hold is owing to his loyalty to his friends, to his integrity, to his moral character. The mayor cannot make a more acceptable appointment. Mr. Hewitt is more unpopular in his party than in the opposition. Although a Republican, I voted for him in November, believing him to be a better man than Erhardt. He has made a fair mayor, nothing more. If he had been a little less cranky, he might have been more successful.

A new German theatre has been built on the spot where Irving Hall stood. It is a beautiful building outside and inside. Our German population have long felt the want of this new home for their drama. For years they have worshiped their Goethe and Schiller at the Old Bowery. This element of our population are liberal supporters of the drama and opera, and have given us sweet singers and good "play actors." Mary Anderson is here, Booth is here, Josh Whitcomb is here, and we are happy. Why should we not be? Here are beauty, talent, and mirth. Full houses greet them nightly.

The weather continues as nasty as during the summer and fall. It is hoped that the new year will give us a change.

EUDORUS.

THE DEBATE AT EUGENE CITY, OREGON.

The Underwood-Braden debate, lasting eight nights, closed on the 13th inst. The Freethought element of Eugene had ample reason to be satisfied with their champion. Throughout the debate Mr. Underwood maintained that graceful self-poise which adorns the master of polemics. And his rival has many qualities of adaptation as an advocate of the Bible, for in this he needs no consistency, no logic or continuity of thought, and no gentlemanly courtesy. So, with his egotistic fluency, St. Braden is just the man for a theological scavenger—to do the dirty work that better men would not dare perform without a mask.

I half believe that Brother Braden is inspired—after the old fashion; for in his continuous splutters of rage he waxes hot with holy indignation, just as his Jewish God did in the palmy days of the Jewish monarchy. I guess St. Braden has got some of that holy stuff. At least he shows many symptoms common to that insolvent firm which Moses, the Devil & Co. imposed on so much as a scapegoat during the ancient days of theocratic despotism. As I am somewhat familiar with the subjects touched upon by the debaters, I cheerfully give my entire approval of Mr. Underwood's correctness and ability through the controversy.

Eugene City, Or. J. C. SNODGRASS.

The following resolutions were adopted by the Liberals of Eugene City:

WHEREAS, B. F. Underwood was induced by persons acting in the interest of the Rev. Clark Braden to come to this city for the purpose of engaging in debate with the said Braden, and

WHEREAS, Such inducements as were laid before Mr. Underwood were wholly false statements to the effect that the skeptics of this city were very anxious to have him come to Eugene and debate with Braden, and

WHEREAS, The Liberals and Freethinkers of Eugene were not consulted concerning any such debate and knew nothing of it until Mr. Underwood came here, and

WHEREAS, The Liberals of Eugene knew nothing of Clark Braden save that he was backed by the Campbellite church; therefore,

Resolved, That, having heard the aforesaid debate between B. F. Underwood and the Rev. Clark Braden, we, Liberals of Eugene, reaffirm our satisfaction with and our confidence in B. F. Underwood as an able, ready, honest, courteous, gentlemanly debater, and a well equipped and competent exponent of the principles of modern Freethought, scientific investigation and criticism.

Resolved, That in this debate Mr. Underwood has in every respect shown himself and his cause to be much superior to his opponent and cause.

Resolved, That the method and manner of the Rev. Clark Braden in conducting his side of the debate have been such as to warrant his condemnation by all honorable men and women, regardless of religious belief.

Resolved, That if Clark Braden *is* a *Christian* he is at the same time a demonstration of the unfitness of Christianity to produce peace on earth and good will among men.

"THE LAMP OF REASON."

From the Examiner.

If one wishes to know what orthodox religion really is—I mean that religion unsoftened by Infidelity, by doubt—let him read "John Ward, Preacher." This book shows exactly what the love of God will do in the heart of man. This shows what the effect of the creed of Christendom is, when absolutely believed. In this case it is the woman who is free, and the man who is enslaved. In "Robert Elsmere" the man is breaking chains, while the woman prefers the old prison with its ivy-covered walls.

Why should a man allow human love to stand between his soul and the will of God—between his soul and eternal joy? Why should not the true believer tear every blossom of pity, of charity, from his heart, rather than put in peril his immortal soul?

An orthodox minister has a wife with a heart. Having a heart she cannot believe in the orthodox creed. She thinks God better than he is. She flatters the infinite. This endangers the salvation of her soul. If she is upheld in this the souls of others may be lost. Her husband feels not only accountable for her soul, but for the souls of others that may be injured by what she says, and by what she does. He is compelled to choose between his wife and his duty, between the woman and God. He is not great enough to go with his heart. He is selfish enough to side with the administration, with power. He lives a miserable life and dies a miserable death.

The trouble with Christianity is that it has no element of compromise—it allows no room for charity so far as belief is concerned. Honesty of opinion is not even a mitigating circumstance. You are not asked to understand—you are commanded to believe. There is no common ground. The church carries no flag of truce. It does not say, Believe you must, but, You must believe. No exception can be made in favor of wife or mother, husband or child. All human relations, all human love must, if necessary, be sacrificed with perfect cheerfulness. "Let the dead bury the dead—follow thou me. Desert wife and child. Human love is nothing—nothing but a snare. You must love God better than wife, better than child." John Ward endeavored to live in accordance with this heartless creed.

Nothing can be more repulsive than an orthodox life—than one who lives in exact accordance with the creed. It is hard to conceive of a more terrible character than John Calvin. It is somewhat difficult to understand the Puritans, who made themselves unhappy by way of recreation, and who seemed to enjoy themselves when admitting their utter worthlessness and in telling God how richly they deserved to be eternally damned. They loved to pluck from the tree of life every bud, every blossom, every leaf. The bare branches, naked to the wrath of God, excited their admiration. They wondered how birds could sing, and the existence of the rainbow led them to suspect the seriousness of the deity. How can there be any joy if man believes that he acts and lives under an infinite responsibility, when the only business of his life is to avoid the horrors of the next? Why should the lips of men feel the ripple of laughter if there is a bare possibility that the creed of Christendom is true?

I take it for granted that all people believe as they must—that all thoughts and dreams have been naturally produced—that what we call the unnatural is simply the uncommon. All religions, poems, statues, vices and virtues, have been wrought by nature with the instrumentalities called men. No one can read "John Ward, Preacher," without hating with all his heart the creed of John Ward; and no one can read the creed of John Ward, preacher, without pitying with all his heart John Ward; and no one can read this book without feeling how much better the wife was than the husband—how much better the natural sympathies are than the religions of our day, and how much superior common sense is to what is called theology.

Man is a being capable of pleasure and pain. The fact that he can enjoy himself—that he can obtain good—gives him courage—courage to defend what he has, courage to try to get more. The fact that he can suffer pain sows in his mind the seeds of fear. Man is also filled with curiosity. He examines. He is astonished by the uncommon. He is forced to take an interest in things because things affect him. He is liable at every moment to be injured. Countless things attack him. He must defend himself. As a consequence, his mind is at work; his experience in some degree tells him what may happen. He prepares; he defends himself from heat and cold. All the springs of action lie in the fact that he can suffer and enjoy. The savage has great confidence in his senses. He has absolute confidence in his eyes and ears. It requires many years of education and experience before he becomes satisfied that things are not always what they appear. It would be hard to convince the average barbarian that the sun does not actually rise and set—hard to convince him that the earth turns. He would rely upon appearances and would record you as insane.

As man becomes civilized, educated, he finally has more confidence in his reason than in his eyes.

There is in the life of the individual, as in the life of the race, a period of credulity, when not only appearances are accepted without question, but the declarations of others. The child in the cradle or in the lap of its mother has implicit confidence in fairy stories—believes in giants and dwarfs, in beings who can answer wishes, who create castles and temples and gardens with a thought. So the race, in its infancy, believed in such beings and in such creations. As the child grows, facts take the place of the old beliefs, and the same is true of the race.

As a rule, the attention of man is drawn first, not to his own mistakes, not to his own faults, but to the mistakes and faults of his neighbors. The same is true of a nation—it notices first the eccentricities and peculiarities of other nations. This is especially true of religious systems. Christians take it for granted that their religion is true, that there can be about that no doubt, no mistake. They begin to examine the religions of other nations. They take it for granted that all these other religions are false. They are in a frame of mind to notice contradictions, to discover mistakes, and to apprehend absurdities. In examining other religions they use their common sense. They carry in the hand the lamp of probability. The miracles of other Christs, or of the founders of other religions, appear unreasonable—they find that they are not supported by evidence. Most of the stories excite their laughter. Many of the laws seem cruel, many of the ceremonies absurd. These Christians satisfy themselves that they are right in their first conjecture—that is, that other religions are all made by men. Afterwards the same arguments they have used against other religions were found to be equally forcible against their own. They find that the miracles of Buddha rest upon the same kind of evidence as the miracles in the Old Testament, as the miracles in the New—that the evidence in the one case is just as weak and unreliable as in the other. They also find that it is just as easy to account for the existence of Christianity as for the existence of any other religion, and they find that the human mind in all countries has traveled substantially the same road, and has arrived substantially at the same conclusions.

It may be truthfully said that Christianity, by the examination of other religions, laid the foundation for its own destruction. The moment it examined another religion it became a doubter, a skeptic, an investigator. It began to call for proof. This course being pursued in the examination of Christianity itself reached the result that had been reached as to other religions. In other words, it was impossible for Christians successfully to attack other religions without showing that their own religion could be destroyed. The fact that only a few years ago we were all provincial should be taken into consideration. A few years ago nations were unacquainted with each other—no nation had any conception of the real habits, customs, religions, and ideas of any other. Each nation imagined itself to be the favored of heaven—the only one to whom God had condescended to make known his will—the only one in direct communication with angels and deities. Since the circumnavigation of the globe, since the invention of the steam engine, the discovery of electricity, the nations of the world have become acquainted with each other, and we now know that the old ideas were born of egotism, and that egotism is the child of ignorance and savagery.

Think of the egotism of the ancient Jews, who imagined that they were "the chosen people"—the only ones in whom God

took the slightest interest! Imagine the egotism of the Catholic church, claiming that it is the only church—that it is continually under the guidance of the Holy Ghost, and that the pope is infallible and occupies the place of God. Think of the egotism of the Presbyterian, who imagines that he is one of the "elect," and that billions of ages before the world was created God, in the eternal counsel of his own good pleasure, picked out this particular Presbyterian, and at the same time determined to send billions and billions to the pit of eternal pain. Think of the egotism of the man who believes in special providence. The old philosophy, the old religion, was made in about equal parts of ignorance and egotism. This earth was the universe. The sun rose and set simply for the benefit of "God's chosen people." The moon and stars were made to beautify the night, and all the countless hosts of heaven were for no other purpose than to decorate what might be called the ceiling of the earth. It was also believed that this firmament was solid—that up there the gods lived, and that they could be influenced by the prayers and desires of men.

We have now found that the earth is only a grain of sand, a speck, an atom in an infinite universe. We now know that the sun is a million times larger than the earth, and that other planets are millions of times larger than the sun; and when we think of these things the old stories of the Garden of Eden, and Sinai and Calvary, seem infinitely out of proportion.

At last we have reached a point where we have the candor and the intelligence to examine the claims of our own religion precisely as we examine those of other countries. We have produced men and women great enough to free themselves from the prejudices born of provincialism—from the prejudices, we might almost say, of patriotism. A few people are great enough not to be controlled by the ideas of the dead—great enough to know that they are not bound by the mistakes of their ancestors—and that a man may actually love his mother without accepting her belief. We have even gone further than this, and we are now satisfied that the only way to really honor parents is to tell our best thoughts. ROBERT G. INGERSOLL.

Poverty's Children.

How oft along the busy street
On every day of life we meet
Some form all weary, pinched, and wan,
With trembling feet that totter on.

Both old and young, bowed down with care,
Who ask for bread or clothes to wear,
With outstretched hand, and piteous plea,
"Please give—give something, sir, to me!"

This cry came from a girl of ten,
Who held the hand of brother Ben.
These, as they stood in cold and sleet,
Are types of many that we meet.

"Father is sick, and mother dead,
One little sister home in bed;
The doctor says she cannot live,
Give me a penny, sir, please give!

"You' see me, with my clothes in rags,
Traveling over these cold, wet, flags,
No shoes or stockings on my feet,
I shiver, and want some food to eat.

"No fire at home, no coal, no wood,
And here on the curb all day I've stood
Begging for pennies and for bread,
Poor father sick, and mother dead."

The crowd pass on, the throng go by,
They never heed the poor girl's cry;
Heed not her voice, so thin and weak,
Though tears are trickling down her cheek.

One more, a man all bent with years,
Whose hopes have fled, or changed to fears,
Whose life is wrecked by storms gone by,
Who waits the end, waits but to die.

So all along life's weary way
The crushed and ruined, day by day,
As land-marks tell the old, old tale—
Where one may prosper many fail.

Ye rich and proud, hark to the poor,
Their grief and tears come to your door.
None are exempt from storm and wave,
That whelm alike the rich and brave. —A. F. SCOTT.

THE AMERICAN SECULAR UNION.

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THE ROMISH CHURCH.

From the Chicago Times, Dec. 10.

E. A. Stevens, president of the Chicago Secular Union, made a savage onslaught upon the relics and traditions of the Roman Catholic church in his lecture at the Forum last evening. He had a large audience which, judging from the frequent bursts of applause, was entirely in sympathy with his most radical views. His theme was "Roman Rubbish," and he commenced with a reference to the "crafty aggressiveness of the Romish church in this country, forecasting the struggle which freedom has before her unless Americans arouse themselves from their apparent indifference." Romanism, he said, had grown out of all proportion to other sects. Cardinal Gibbons was recognized as our political dictator, for he wielded the loaded dice of destiny —1,500,000 of Roman Catholic votes—with unerring precision and tremendous effect. The priesthood were swelling with defiant pride and had opened a dangerous war upon our public schools, while their pestilential influence pervaded society with as deadly vapors as the upas tree. Manhood appeared to be oozing out of our national life, for whoever sounded the tocsin against Rome's insidious intrigues and moral and political turpitude was set down as a foolish alarmist. The day of liberty's doom might not be far distant.

Rome's great boast was her universality. Her church was everywhere the same—indivisible. If its claim to unity meant the preservation of one unvarying aim—an undiminished thirst for power—then the claim might cheerfully be granted. Cruelty and intolerance were formerly the methods by which the motive was advanced, now fraud and deception were its chief stock-in-trade, from the self-styled successor of St. Peter down to the poorest clown who kissed his slippers. By uniformity of methods and efforts it had succeeded, even with fraud and deception, in increasing its wealth, confirming its power, and extending its dominion over men and nations, so that the pope to-day claimed 250,000,000 subjects. Romanism and liberty were antithetical terms—wider apart than the poles.

After reviewing some of the bloody wars, massacres, butcheries, and barbarous cruelties of past ages, which were perpetrated in the name of the "true church," the speaker said that no Catholic of the present day condemned those atrocities. It was still claimed that the pope could not err; that the church was the "same to-day and for ever." Romanism was rapidly preparing the minds of American children to swallow the rubbish about relics and shrines which had so long held the people of Italy, Spain, and other countries in the most debasing servitude. Rome was always against reason and for revenue. In the old world it had derived enormous incomes from palpable and preposterous frauds and now desired to impose its European relic rubbish for the enrichment of its American church. Our American school system was the main pillar of our republic. In them no sectarianism should be taught whatever. Protestants wanted Catholic intruders kept out of the schools, but wanted prayer and Bible-reading to remain. From this Protestant blunder the time was coming when Catholics would have turned the tables, for if they increased in the future as they had in the past the Catholics would have a majority in the year 1900, and, as Father Heckler said, take the country and keep it.

The lecturer named many of the relics that are exhibited for money in Catholic countries, and the stories that are told about them. He said the divine museum displays which had gulled and debased the credulous Catholics of Europe, furnishing marvelous instances of idolatry and lying, were to be petted and perpetuated in this country, and instead of being prosecuted for obtaining money by false pretenses their property must be exempt from a proper share in the public burden of taxes. He quoted from many sources to prove that the aim of the Catholics

was to secure control of America, and that they were rapidly nearing the goal of their ambition. In conclusion he said:

"Believing in the integrity of and inflexible antagonism to church and state of the American people we consign to them the cause of truth and equity for ultimate triumph, for complete mental freedom is the foundation on which all future progress rests, and Secularists should renew their efforts to rescue the state from religious bigotry and ruin; for no truly republican form of government can consistently aid or recognize a tyrant of the skies or pander to his deputies of earth."

RELIGION IN THE SCHOOLS.

Boston is having a little religious earthquake in its common schools, and it is likely to shake the whole Union. We are glad to see it. The evolution, or the revolution, must come, and the sooner it is over, the better for all of us.

We have two great parties in this country who are about to measure arms on this school question, and the sooner the victory is achieved for the right side, the sooner we shall have peace and safety.

On the one side stand the American people, who declare that the children must be educated in science, history, politics, and letters at the public expense. On the other stands the Roman Catholic church, which insists that the church is the only true educator, and if the priest may not control the common school, no fact of science, history, politics, or letters shall be taught there that militates against the Catholic faith.

In a school history the story of the sale of indulgences by the Catholic church was told. It was true, gently told, with not half the horrors of that ancient abomination. No child could read history and not know it. All the doings of the pope and the church in England, France, Spain, and Italy are of the same character, and equally objectionable. The priests protested against this history for the simple reason that it contained facts not favorable to their church. The school directors condemned the book and its use in school. Then Boston, the hub of the universe, took a spasm of virtuous indignation. It swept that school board out of existence. It wrote "No Catholic need apply" on the department. And it did right. Boston did what the whole land must do. We must all declare that the Catholic church shall have no hand in our schools, no control in our government, no special privileges in our country.

But some say, "This is not fair. Catholics are one-tenth of our people, pay their taxes, are voters, and must have equal rights with their fellow citizens. They cannot be denied on account of race, color, or religion." That is all quite true. They must vote, and they may hold office, but they must obey *our* law, and not any law of church or otherwise, which is opposed to it. Our rule is that you may be of what religion you please, but you must obey the laws of the republic made by the people. This we say to the Mormons, Catholics, and all religions alike. When the people make a law it must be obeyed.

Now we have two kinds of Catholics, as well as two kinds of Mormons. One kind say, "Oh, yes, we are Catholics in faith, but we do bear true and loyal allegiance to the republic. We believe in government by the people. We are well affected to it. We swear to support it and obey its laws. We know no other allegiance, but we forswear all." They are of us, and entitled to our respect and confidence, to votes and office, and a full share of influence in our affairs, and they will ask for no more. And then there are other Catholics who say, "Yes, we are willing to become citizens and take your oath and call ourselves well affected, and be voters and taxpayers. But in fact, we are not well affected. We do not believe in government by the people at all. It is a damnable heresy. The pope is the only fountain of power and has our first and true allegiance. We obey his law, rather than yours. We hate your schools and will not send our children there. And we object to your teaching one word there against the sovereign lord and holy father, the pope. We help to support them by our taxes, and we demand that you expel all heresy therefrom." Now, what shall we say to these people? This: "Gentlemen, you are really not of us. You are not actual and bonafide citizens of our republic. You are invaders without right, and under a false pretense. We should have been more careful, and not admitted you. You should have been more open, and said you were *not* well affected to our republic, and then you would have been excluded. You do not like our schools, or our republic. But happily you are in the minority, and we shall run them to suit ourselves. We shall teach our children that the republic is right, and the pope is wrong. And you will have to pay your taxes too. But then our doors are all open, and no law compels you to remain in this heretic land. But while you do remain thus disaffected and in the minority you cannot rule our schools. You cannot close out truth, history, and freedom. You are only a minority, and we are glad you are. We give you liberty, but not dominion. Were you in the majority you would give us neither. Thank your stars that this is not a Roman Catholic country."

H. L. K.

THE PRINTERS OF THE WICKED BIBLE.

On May 8th, 1632, Richard Barker and Martin Lucas, the printers, were summoned before the Court of High Commission for having, in the edition of the Bible printed by them in the previous year, made grievous errors and used very bad paper. The Bishop of London (William Laud) "showed that this would undoe the trade, and was a most dishonorable thing; that they of the Church of Rome are soe careful, that not a word or letter is to be found amisse in their Ladie's Psalter and other superstitious bookes; and that we should not (*sic*) be so careful in printing the sacred Scriptures, and that they in Holland, at Amsterdam, had gott up an English presse, and had printed the Bible in better paper, and with a better letter, and can undersell us eighteenpence in a Bible."

The unhappy printers tried to excuse themselves through their advocates, and offered submission and amendment, but the court refused to listen. The case therefore came on again on June 14th, when the printers moved the court to pass by the errors as being faults of the workmen; but the royal advocate required a legal defense and the regular hearing of the cause, when Laud "would have the Church sett upright in her reputacian, that we are as carefull in printeing the Bible as they are of their Jesus' psalter, and whereas the printers say this is stirred up by the malice of one man against them; the Bishop saith he stirred not till the Bible was sould into his house, bought by his footmen; and he saith the printeing is soe bad and the paper too, that, if it be not mended shortlie, they will be put downe by those of Amsterdam and their trade spoyled, and the two grossest errors—vizt., 'shalt commit adultery,' and 'great asse;' for 'shalt not commit mit adultery,' and 'greatnesse.'

"The Archbishop of Canterbury (Abbot) saith, that the Printers that print for his Matie have a very profitable place, and therefore should be more carefull. I knew the time when greater care was had about printeing, the Bibles especiallie, good compisetors, and the best correctors were gotten, being grave and learned men, and the paper and letter rare and faire every way of the best; but now the paper is naught, the composers boyes, and the correctors unlearned. There is a former and he makes the benefit, and careth for nothing about it. They heeretofore spent their whole time in printeing, but these look to gaine, gaine, gaine, and nothing els; if it be good to bribe, to give hundreds, thousands, what to do? not to benefit the people, but to make a game, then they are to be commended: Well, let them look to it; and let the cause proceed, saith the Arch-Bishop. London. There was a great deale to doo betweene you of this Citty and those of Cambridge heeretofore about the priviledge of printeing the Bible and Psalmes, which they of Cambridge claymed; then the Bible was exactlie printed, now you have forced the Cambridge printer to an agreement, now noe Bible is right printed." (Rawlinson MS., printed Camden Society, N.S., 39).

This case was ultimately remitted to the Star Chamber, where the printers were fined £500, and the edition of one thousand erroneous copies was ordered to be burnt.

A NEW edition of "God in the State," by E. A. Stevens, secretary of the American Secular Union, has just been issued. Price, 10 cents; six copies, 50 cents; fifteen copies, $1.

"Freethought" a Necessity.

To the Editors of Freethought:

Inclosed please find $1 for six months of FREETHOUGHT. I can't do without it, although I said stop it at the end of the year. We hope to have Charles Watts here in January if we can so arrange.

Georgetown, Colo. MRS. T. S. OLD.

The Enlargement Indorsed.

To the Editors of Freethought:

I think when your paper is enlarged to sixteen pages it will be just right, in size and style, and also that your thoughts on religious matters are wonderfully correct. May success crown your efforts. Yours,

New York. PETER ECKLER.

Good Work.

To the Editors of Freethought:

Inclosed please find the Call properly signed by a few of the best men of Bakersfield. I could have got hundreds of names, but a pressure of business forces me to send it as it is. The majority of the best citizens here are Freethinkers but not workers. Hoping for you a great success, I remain in full sympathy, W. P. MCCORD.

Hanford, Tulare county, Cal.

From Yellowstone Park.

To the Editors of Freethought:

I inclose draft for $2 for subscription to January 1, 1890, for FREETHOUGHT. The proposition to enlarge it with the new year will meet the hearty approval of all your patrons. I do not propose to give you any advice as to how to manage your enterprise, but you will permit me to express my satisfaction with that portion of the paper that has given me most pleasure.

"News and Notes" is an admirable feature of the paper. Putnam actually gives us a personal introduction to all the clear-headed, scientific thinkers that it is his good fortune to meet during his travels. His wonderful faculty of hunting them up and estimating their social value as thinkers and workers in the good cause of human progress, is of incalculable value. Let any one read his article in the Nov. 1st number of FREETHOUGHT, and he will see what a vast number of persons are spoken of; in their domestic relations, in happy homes; in their industrial relations as employer or employees, conserving or producing wealth; as good citizen, thinking out the best methods of securing a higher education for the masses, and consequently more liberty. I counted over twenty-five persons named in that one article whom I knew personally as faithful workers in the cause of human progress. How good it makes us feel that we are living in the same world and working in the same cause with Ingersoll, Foote, Rosenbourgh, Chamberlain, Gunn, Mrs. Leonard, Mrs. Macdonald and her wise and witty sons, Juliet Severance, Mrs. Freeman, Mrs. Colman, and a host of others who go to make up that glorious minority that shall in time give the world its laws and mankind its liberty—a liberty rooted in law and founded in nature.

When Putnam lifts the curtain and reveals the motives that move this army of freemen while it advances to demolish the strongholds of superstition and despotism, we can feel that we are religious in the highest sense. Science und Humanity is substituted on its banner for the old theological warcry of God and the King. True, we may care less for a heaven in the clouds, but more for our homes on earth. We may lose faith in a lamb of God that taketh away the sins of the world, while our faith increases in a science and art that will prevent the sins and suffering of the world.

History of the Week is an important feature. It gives us the news of the nation, and of other nations, boiled down.

The selected matter is first-class. "The Grand Old Man" went through the Ingersoll mill and came out ground up into the finest kind of atoms. We hope Cardinal Manning will apply some of Alcock's porous plaster to his lame back, and straighten up for another round with Ingersoll. If the church thinks it can afford to give its children of the "household of faith" a dose of the Ingersoll eye-opener, I am sure we shall be glad to furnish it without money and without price.

Perhaps Robert Elsmere would be a milder medicine to begin with, and use Robert Ingersoll as a last resort.

We hope that with more space we shall have more editorial matter. It contains a good deal of Voltairian spice and Scotch maccoboy. It is good to sneeze occasionally. For a "spur in the head is worth two in the heel."

Letters from correspondents give us an opportunity to get acquainted with the good Infidels whom Putnam does not find. They have got to hunt their holes if he does not find them, but there are a few, no doubt. Let us by all means hear from them, if we cannot hear of them. Let their letters be short, sharp, and encouraging. The encouraging letters always contain the capital that keeps the type clicking and the wheels rolling.

I not only wish you a merry Christmas and a happy new year, but a thousand of them—I mean new subscribers. G. L. HENDERSON.

Mammoth Hot Springs, Wyo.

P. S.—I fought a fierce anti-monopoly battle last summer for a free party, and I hope that the G. O. P. will compel monopoly to stand back and let the public in the Yellowstone Park be served by residents whose families and homes are to be there. It is admitted that the family is the basis and bulwark of the nation, and why not of the National Park?

It cost us thousands of dollars to fight a heartless monopoly in behalf of a free party. We shall spend $2 for FREETHOUGHT. H.

In an Anaheim Church.

To the Editors of Freethought:

A recent Sunday found us in the Presbyterian sanctuary of Anaheim, listening to the Rev. John Elliot expounding the thirty-third chapter of Exodus. This chapter contains the prayer of Moses and describes his seance with the Lord on Mount Sinai. It was face to face, but before the chapter is ended we read that no man can see God's face and live. Moses said, "Show me thy glory."

After the usual singing and a long exhortation to "God," "Lord," etc., to do things which the speaker evidently thought the all-wise had forgotten to do, the preacher began his sermon by extolling the genius of the past. He spoke of the achievements of the mechanic, the poet, the painter, and the musician who had made the world glad with a harmony of sounds—all had been adored and worshiped by men.

The speaker had the habit of adding to the end of each sentence the sylable "eh;" thus: "The moral greatness of a Wilberforce, eh." "When we realize that men have the power to worship greatness, in man, eh, shall they neglect the God that created them, eh? He should exclaim, Holy, holy Lord God, eh. Because I am thou must be. To believe the word of God is to shun the bottomless abyss. God is a spirit invisible [this after "talking to him face to face"]; but when he came down, what did he find? He found his chosen people worshiping a golden calf that they had just made, eh. Moses was so indignant that he let fall the marble tablet, eh. Idolatry had ever been the besetting sin of man, eh. Unbelief is the sin of all sins, eh. It is not so important what a man does as what he believes, eh. A belief in miracles leads to godliness, eh. Unbelief and Infidelity are the curse of curses, dragging down even intelligent and celebrated men and women to the darkness of blackness and flame, eh." And so forth, and so forth.

About thirty men, women, and children were scattered about in a fine church that would seat three hundred. The foregoing and the singing by some of the best looking girls in town made up the service. What does it all amount to, eh? ANAHEIM.

THE January number of the Popular Science Monthly promises to be interesting to mariners. Most people have heard of the disturbing influence exerted on the compass needle by the various masses of iron on shipboard, but few have any idea how the trouble is remedied. The whole subject will be explained in a copiously illustrated article, entiled "The Guiding Needle on an Iron Ship," by Lieutenant-Commander T. A Lyons, in the January "Popular Science Monthly." "Science and its Accusers" is the title of another article in the forthcoming number, in which the author, Mr. W. D. Le Sueur, affirms that Science is simply truth, and, while men and theories may properly be criticised, opposition to science is absurd and vain.

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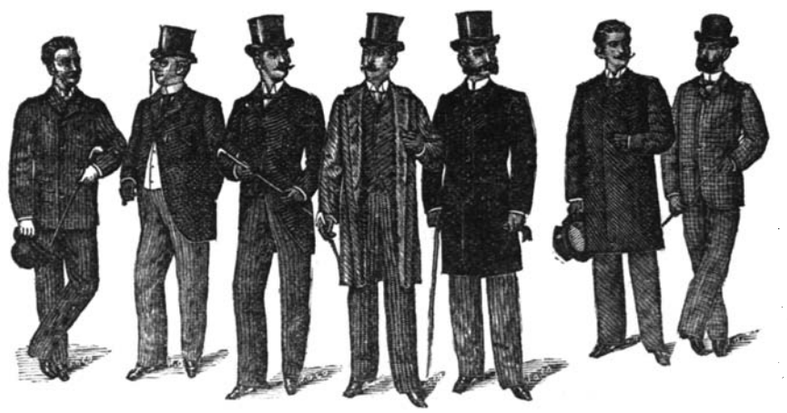

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