

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
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THE
FREE THOUGHT
MAGAZINE.

JUNE, 1895.

INGERSOLL'S PHILOSOPHY OF THE BIBLE — AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

BY REV. J. R. KAYE, PH. D.

INTRODUCTION.

IN the publication of this criticism of Mr. Ingersoll's last lecture, the FREE THOUGHT MAGAZINE clearly establishes its purpose to hear the various sides of great vital problems. Affording space for several months to a lengthy discussion of an orthodox, conservative character, is an indication that such matters should be fairly treated, and that all the truth has not yet been spoken. It is a matter of peculiar interest that the present discussion is to be conducted in a publication of such a liberal nature, and I take great pleasure in assuring its readers that I hold the very kindest feelings to all who are honestly seeking the truth. I am in the field to tell the truth as careful investigation and experience have secured its apprehension; and if the replies and comments appear sharp and acid at times, no one should imagine that there is any bitterness of feeling toward those on the other side. Our aim in all criticism is to indulge the spirit of fairness, and our attitude to Mr. Ingersoll's position is no harsher than is his to the Holy Scriptures. We proceed with the hope that our relations will be

duly appreciated, and that a careful distinction will be maintained between sharpness of criticism and a spirit of animosity.

Mr. Ingersoll is making his rounds once more. He has been in our favored state of Wisconsin, blasted with the pernicious use of the Bible and some Christian schools. As a missionary he goes forth to the superstitious heathen of the country to lead them back into the way of pure philosophy, morals, poetry, bloom, blossoms and several other things. He begins at his Jerusalem, and with his Bible goes forth into the world of ignorance and Christian idolatry, to lead benighted multitudes by a way they knew not into the Canaan of common-sense and truth. True, this large-hearted missionary, taking his life into his hands as he goes forth into the savagery of Christian communities, gets a very excellent remuneration for his self-sacrificing services. But then no one should object since the extreme rarity of a product increases its cost.

In his lecture "About the Holy Bible," which we shall place under the microscope, he very ingeniously drops the back end of his literary cart, and spills the contents upon an amused audience. Whether they are any cleaner for this allopathic dose after the dumping process is over will remain for them to honestly acknowledge. The lecturer has repeated this thing so often that the movement of the whole machine gains in facility, but like some other mechanical things there is no special interest in looking upon it more than once. The trick then gets old, you have dropped your dollar into the slot, the machine dumps, you take all that strikes you and move off with your prize. There is probably one advantage in getting on these scales that the lecturer throws under your feet, and which begin to operate when the coin slips into the slot, and that is you get your exact weight. There may be a large class who do not appreciate exactly what the scales really registered when they were upon them, and a good many perhaps, would like to see the internal (or infernal) working of the machine before they "blow" in their money. It is to our purpose to throw out a few hints and suggestions to both classes in this essay for their honest judgment of the case.

In opening his address at one point he stated that somebody ought to tell the truth about the Bible, and that as no one else would do so, he felt so inclined. Before we get through with the

same lecture it will be clear that this was a sort of sauce, to give facility to the indigestible chunks of falsehood and misrepresentation. That there is one man only, who is capable of telling the truth about the Bible! Again, in the next breath he informed this audience: "I know that there are millions of people far better than I, who believe the Bible to be inspired." But how can that be since none of them are willing to tell the truth about it? And respecting the goodness of these millions of people the Bible has had much to do in entering as a saving element of character. Yes, Ingersoll, by the time we have investigated the truth of some of your statements we shall have no difficulty in believing that millions of people who believe in an inspired Bible are better than you.

In entering upon this criticism we are glad to know also, that we have the "authorized version" of Ingersoll's gospel. In a little note to the public he informs us in the most vehement language, that some "wretches" of publishers have published his lectures besides his regular publisher; that these are "spurious" issues. These publishers have been guilty of vile "interpolations." It is certainly bad enough that the Bible is full of interpolations, but for the "gospel according to Ingersoll" to be so maltreated is serious in the extreme. With Mr. Ingersoll there is this difference: that he has no sympathy for the Bible that according to himself has thus suffered; but when his own revolutionary volume is the subject of such abuse, all the sense of honor of his nature is touched. If on this point he has no disposition to defend the Bible, he certainly will not be negligent respecting "About the Holy Bible." Mr. Ingersoll certainly has our sympathy if some wretches have interpolated things untrue, for certainly the "authorized version" is sufficiently affected that way.

It is our purpose to "turn on the light" in various parts of the lecture that is being denominated "new," which, however, is rather a misnomer. A considerable portion will receive no attention, it is too splenetic and vapory. It has often been shown, and we simply attempt the task again on the basis of this lecture, that Ingersoll has large facility in verbal jugglery, which, with many people, actually passes for logic. It will not be difficult to prove his profligacy of statement concerning that which he alone has the disposition to tell the truth about. Again, it may be of in-

terest to a certain class of readers to place alongside of Mr. Ingersoll's dyspepsia, a few sober statements of men, who in the main take positions against the Scriptures, but at the same time have a certain regard for them which at times is quite constructive. I am also indebted to well-known Christian scholars whom we should never place beside Mr. Ingersoll even for the purpose of contrast, but whose views we use for the benefit of those who may not have the ready material at hand, and thereby introduce them to real scholarship in these important departments. We have no apologies to make for great plainness of speech. What we are after is to tell the truth, and if in so doing we fully succeed in bringing into the light the misrepresentation that appears so often on the pages of this atheistic lecture, and to have stated the truth as it is apprehended by millions of good people "better" than Ingersoll, which he has so often wantonly distorted, we shall feel satisfied with our humble effort.

I

THE OLD TESTAMENT—ITS INSPIRATION.

A good deal of the trashy invective that the lecturer spills out under this head, has not the worth of the ink with which it was written. His confusion of Divine Revelation for religious purposes, with scientific matters (a totally different field) dealing with the recognized notions of the time, is too absurdly glaring to lower one's dignity to notice. His complete confusion of an inspired record of facts with the actual inspiration of the facts themselves, is also beneath any intelligent notice. His ignorance of the Jewish Theocracy, and what under that system constituted treason and justified punishment by death, is also too great a misstatement of the whole case to pay to inform this blasphemer upon. The whole foolishness of his noisy prattle about science, philosophy, a civilized Jehovah and babies, is too obvious to raise to any dignity by giving it the slightest attention. His total ignorance of the Jewish economy and sinful blasphemy respecting its symbols and types, merit no regard whatever. The spurious trash of verbiage spread over a score of pages is sufficient evidence that Mr. Ingersoll considers that "talk is cheap." He is the best man

we know of since Barnum to humbug an American audience, by talking a lot and saying nothing, gather up his stipulated sum, and dismiss his audience to fumble around in their memory for a fortnight to get hold of something tangible as the proper return for their money.

Take a section of that desultory splurge with which the lecturer fills up a whole page: "What then is left in this inspired book of Genesis? Is there a word calculated to develop the heart or brain? Is there an elevated thought—any great principle, anything poetic—any word that bursts into blossom? Is there anything in Exodus calculated to make men generous, loving and noble? Can we believe that the gods of Egypt worked miracles? In Exodus there is not one original thought or line of value?" Take, I say, all this rhetorical splash, and it reminds us of the boy who had great difficulty in dealing with vanishing fractions on mathematical principles; but under his hand they vanished most emphatically; but who would contend that because the boy had the art of getting rid of them thus that it made him a mathematician? If any one wants to find out some of the ordinary, common-sense judgments of the Bible, as to its real object, its relations to matters of science, the meaning of inspiration, the problems of lower and higher criticism, he can be definitely and decently informed for less money than the seat in the theater will cost him, to hear Mr. Ingersoll give his burlesque on the subject.

But is it not really pathetic, that Christian scholars, who have forgotten more than Ingersoll ever knew in the various departments of thought and investigation—science, philosophy, biblical criticism—but have been distinguished from him most in that they have dealt less with "babies" in their writings, that these foremost men of the century have been so duped as to suppose that the Old Testament contained any sense, science, or originality? How can it be that there can be any laws of interpretation of the Scriptures other than those rushed off at a stroke of the pen in a dozen lines in that gigantic production "About the Holy Bible?" A great stupendous system of truth battling its way through the ages and triumphant in the nineteenth century as in no other of the past, over which the brain and intelligence of a Christian world are bending with absorbing interest, and for the elucidation of which the strongest lights are being turned on—but in our midst

has arisen a criminal lawyer, who has disposed of the whole matter with a prodigious sweep of wisdom here and there relieved with some light matter. The "light matter" is not hard to detect, but it would puzzle a Philadelphia lawyer many times to distinguish any large quantity of "grey matter." On the face of it, is there not a strange disparity in this whole situation, to cause a good deal of scientific suspicion to fall upon the little pamphlet that has eaten up the whole Bible with a few movements of a voracious jaw?

At the beginning we shall notice one of the closing statements, of the lecture.

Ingersoll—This book, the Bible, has persecuted even unto death, the wisest and best. This book stayed and stopped the onward movement of the human race. This book poisoned the fountains of learning and misdirected the energies of man. This book is the enemy of freedom, the support of slavery. This book sowed the seeds of hatred in families and nations, fed the flames of war and impoverished the world. This book is the breastwork of kings and tyrants, the enslaver of women and children.

When Mr. Ingersoll vomits such a mouthful as this without a stop, we conclude he must be a very sick man—so sick he is unable to keep even a good thing upon his stomach. But the sickest man that ever lived, that possessed a grain of good sense, never blamed good wholesome food because he could not keep it down. The great body of good intelligent people, the millions who feed upon this book and grow strong and healthy continually are not troubled with any such biliousness. Is it not strange that such a book as this sustains still such a popularity with the best brain of humanity; that of all good, clean, intelligent people, who are accustomed to form sound judgments on most matters, they have become so extremely deluded, the wool has been so successfully pulled over their eyes, and of all Ingersoll alone has escaped by the prodigy of his brain, to raise the alarm for his unfortunate fellow-men. Let us contrast this mouthful of bile with another statement:

Huxley—I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measure the religious feeling, which is the essential

basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur.

Mr. Ingersoll may think there is not a disinterested motive on the part of ministers maintaining the claims of the Bible; but he certainly shall not charge Prof. Huxley, a most radical agnostic, of having such bias to the Scriptures. It is when we place one grade of agnosticism beside another in the particular judgment expressed, that the tremendous disparity in opinion appears. But then in this case there is a slight difference. In reading both judgments, the first reminds us of an impassioned orator who has \$300 to make, and is duty-bound to say something. The other is in his study calmly thinking of a grave problem and deeply interested in its solution. The first reminds us of a man in a fit of passion, tearing the leaves out of a book; the other in deep sincerity and respect is gathering them up again, and restoring them to their places. In the one instance we have an unguarded declamation before a sensational audience, the large majority of whom will probably never be burdened with their Biblical knowledge. In the other we have a calm, well-measured judgment bearing no signs of hysteria, bitterness and rage. But again, we have a slight difference between the two men. While both are agnostics, the one has no claims to scholarship at all, the other is a master in a most important field of science. The one is desultory in the extreme, and has a faculty of filling up for the occasion, and emptying himself with a noisy gurgle when the opportunity affords; the other is a keen observer of life and its affairs, and is a teacher in the departments of sober investigation.

Ingersoll—If anything is, or can be certain, the writers of the Bible were mistaken about creation, astronomy, geology; about the causes of phenomena, the origin of evil and the cause of death. Now it must be admitted that if an Infinite Being is the author of the Bible he knew all sciences, all facts, and could not have made a mistake.

When one first reads this, it sounds very wise, very profound.

When he stops to meditate he discovers the charlatan. The one thing that is death to the whole Ingersollian system is a little meditation. "If anything is, or can be certain, the writers of the Bible were mistaken . . . about the causes of phenomena." Now, if that is true, then Ingersoll must know what those causes are, to know that these writers were mistaken. I wonder if we have not a very amusing situation here for an agnostic. So Ingersoll clearly differentiates between phenomena and cause. And the causes are knowable, for he knows the inspired writers got hold of the wrong ones. Thus he has gotten beyond the mere doctrine of Phenomenalism, and has struck bed-rock in ultimate principles. Would not intelligent agnostics, or even those who had read a few pages in the realm of metaphysics, be extremely interested to hear this agnostic expatiate on the "causes of things"? I sometimes wonder why his loquacious pen does not once in a while indulge in a real philosophical splurge, and inform us in some way as to what he knows and does not know. Since you are an agnostic, and still hold to the definite knowledge of first principles, what kind of a school do you belong to any way? It surely cannot be that of Locke, since Hume drove his theory of sensation and reflection as the grounds of knowledge to their ultimate consequences, and established a scepticism that would have shut you up at once should you dare to talk about "causes." Again, it cannot be the modifications of this general school as seen in Spencer and Huxley, for these scholars would indulge in huge merriment over your philosophizing on "causes of phenomena." But perhaps you do not belong to any school, and it seems to me I can hear you singing in an unmelodious tone:

"Oh to be nothing, nothing
A broken and empty vessel."

If you are densely ignorant of the various tendencies of speculative thought, it may explain your hideous blunders along these lines, but that does not excuse you for talking about something of which you know very little. And if there is no philosophic sense to your language then you should properly label your lecture, and not pawn off so much adulteration upon your unsuspecting audience. But when that has occurred the greater part of this massive production "About the Holy Bible" must fall into hopeless desuetude. We shall wait with great pleasure to

get something from this metaphysician "about the cause of phenomena" as he has given us so much about some other things. It will doubtless be a considerable contribution to the philosophical world in its present uncertainty waiting for some definite reconstruction. In the meantime we would like to ask Mr. Ingersoll if the expression "causes of phenomena" conveys any very distinct meaning to him? and if it does, being an agnostic, in what sense ultimate principles may be understood?

Ingersoll—If anything is or can be certain, the writers of the Bible were mistaken about the origin of evil and the cause of death.

Wisdom is fairly flowing from this negative pen. As in the other case, since he knows that the Bible is so mistaken with reference to the origin of evil, it must mean that he has the right of it, so as to form a basis of distinction. Would not the ethical world like to hear this moral philosopher give his dissertation on the origin of moral evil? If he did not put it back in the malicious nature of the Bible itself it would be a strange inconsistency. But until this bundle of negations shall say something positive about the origin of evil, it will not be difficult for any school boy to deal with this puerile philosophizing. Does Ingersoll imagine that any idiot cannot indulge in the same negations we have noticed, without thereby being considered a philosopher?

Ingersoll—Is the Bible civilized? It upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, and even the sacrifice of human beings to Jehovah.

Curtiss—Ingersoll remarks that "of all the authors in the world, God hates a critic the worst." There may be some truth in this statement so far as the criticisms are made up of misrepresentations, for we read that the Lord hateth a lying tongue (Prov. 6:17).

Ingersoll—It upholds lying, larceny, robbery, murder.

Huxley—Whoso calls to mind . . . that ideal of manhood, with its strength and patience; its justice and its purity for human frailty; its helpfulness to the extremity of self-sacrifice; its ethical purity and nobility, is not likely to underrate the importance of the Christian faith as a factor in human history.

What method shall we adopt in accounting for this astounding difference of opinion between these two agnostics? Is it because

Huxley is woefully ignorant of the Bible, and is talking at random? If it were a matter of ignorance we should never think of being so discourteous as to pass Ingersoll by and favor Huxley with the epitaph. What is the difference between the circumstances in which both judgments were expressed? When Prof. Huxley paid this beautiful tribute to the Bible he was engaged in an important discussion with some English divines on the subject of Agnosticism. When Ingersoll made his statement, he was before a mixed audience, not one out of ten of whom could probably answer the simplest questions of Biblical criticism or ecclesiastical history; who had ever read a decent work on the subject; and from these expected to receive his stipulated price for his instructions (?) and entertainment. But in any case there is a glaring disparity of judgment.

INGERSOLL.

It upholds lying.
It upholds robbery.
It upholds murder.

HUXLEY.

That ideal of manhood with its strength of patience.
Its justice. Pity for human frailty.
Its helpfulness; self-sacrifice; ethical purity and nobility.

Mr. Huxley must be grossly ignorant to suppose that lying and ideal of manhood can be identical; or to suppose that larceny and the grace of patience can be placed in the same category; or to dare imagine robbery to be justice, and then talk of pity for the poor human frailty that had just been plundered; or to confound murder with helpfulness, self-sacrifice, ethical purity and nobility.

In this fatal distinction between the professor and the orator there is one advantage which the former has supremely over the latter. He is a scholar, a scientist; he is accustomed to large observations, clearness of distinction, and aims to be strictly correct in his representations. When he talks about "causes of phenomena" and the "origin of evil" he knows the meaning of his terms, and as an agnostic tries to be consistent in stating how much is known of these matters. When he connects the Scriptures with the ideal of manhood, justice, self-sacrifice, ethical purity and nobility, it is not because he is not as well informed

upon the Bible as Ingersoll, nor because he does not know the meaning of lying, larceny, robbery, and murder.

Ingersoll—Is it moral? It sanctions polygamy.

This is simply a rehash of the "Mistakes of Moses," as nearly everything else is you have to say along this line. And yet they call this a "new lecture." If like an honest man you really had something to say on these points, and recognized some of the plain logical replies that have been made to you notwithstanding the amount of ignorance in your statements they have disclosed, you might indeed get something "new." On this last statement respecting polygamy, let us quote again a Christian scholar who has answered your "Mistakes."

Curtiss—Ingersoll further affirms that the Bible is not inspired in respect to morals. After putting the question: "Is there a man, is there a woman here, who believes in the institution of polygamy?" and anticipating their reply "no we do not," he says: "Then you are better than your God was four thousand years ago. Four thousand years ago he believed in it, taught it and upheld it." Where, I ask, does he teach it? Does Moses say like Mohammed, that a man may take two, three or even four wives? No. There are only six verses in regard to the subject. According to Exodus 21: 9, 10, it is said that if a father take another wife for his son in addition to the maid servant whom he has betrothed to him, he is not to diminish the rights of the latter. In Lev. 18: 18 it is prohibited that a man should take his wife's sister during her life-time. In Deut. 21: 15-17 we read "If a man have two wives, one beloved another hated, and they have borne him children, both the beloved and the hated (or less beloved); and if the first born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born," that is we have here the right of primogeniture established among the Hebrews. Is there proof in those six verses that God believed in polygamy, taught and upheld it? But you may say, are not the historical examples of polygamy favorable to it? Not at all. The sacred historian shows the shadows and unhappiness resulting from having a plurality of wives. On the other hand, pictures of domestic bliss are only

portrayed as connected with one wife (Ps. 128: 3; Prov. 5: 18; 18: 22; 19: 14; 31: 30; Eccl. 9: 9.)

When a man has not intelligence enough to distinguish between the statement or record of a fact, and the establishment of an institution he had better stop talking. And people who are blowing in their money for this kind of a side-show had better, during these hard times, contribute it to charity. Ingersoll will not dare say where the Bible upholds in any instance, polygamy. And the only reason is, he cannot find it. When a man acts that way in a court of justice in other matters, he is turned off the stand as incapable of honest testimony. The great body of intelligent, truth-loving people have turned Ingersoll down long ago, as a dishonest testifier as to the things he reads. The attempt made in this essay is not needed by this class, but there is another class more ignorant than dishonest respecting the facts, who are duped by this over-flow of rhetorical gush and have mistaken verbiage for logic, whom this would seek to help.

Ingersoll—It is the enemy of Art. "Thou shalt make no graven image." This was the death of Art.

In strict honesty to my sober conviction, I cannot believe that Ingersoll even imagines that he has truly interpreted the second commandment. So this was the death of Art, not only in Palestine, but as long as the commandment should persist. Did Ingersoll, who has read the Old Testament so much, and falsified it so often, never read of the cherubim or brazen serpent? Did he never read of the construction of the temple, and of Solomon's palace, as magnificent and extravagant works of art? A reading of the First Book of Kings may result in weeding out some of the monstrosities of this "new" lecture, but in that case it will be remarkably on the side of truth. There is an obvious difference to any person, who has brains enough to see it, between the manufacture of an image, and its construction for purposes of worship.

Ingersoll—This book is the enemy of freedom, the support of slavery.

Kidd—We are apt to consider the abolition of slavery as the result of an intellectual movement. But he would be a bold man who, with a clear apprehension of the forces that have been at work, would undertake to prove that slavery was abolished

through the march of the intellect. It is not held in check even at the present time by forces set in motion by the intellect. Its extinction is undoubtedly, to be regarded as one of the first of the peculiar fruits of that ethical movement upon which our civilization is founded. The two doctrines which contributed most to producing the extinction of slavery were the doctrine of salvation, and the doctrine of the equality of all men before the Deity, both being essentially ultra-rational. The doctrine of salvation, in particular, proved at an early stage to be one of the most powerful solvents ever applied to the minds of men. The immense and incalculable importance that the welfare of even the meanest creature acquired for his soul's sake possessed an unusual significance. It tended from the beginning to weaken degrading class distinctions, and it immediately raised even the slave to a position of native dignity. The conception of the equality of all men before the Deity, which such a doctrine supplemented, was also of profound importance and in an even wider sense. The theoretical conception to which it gave rise that all men are born equal (an assumption which it must be remembered, receives no sanction from science or experience) has been throughout one of the most characteristic products of our civilization, and it has played a large part in that process of expansion through which the Western peoples have passed.

Mr. Kidd's work on "Social Evolution," from which we have just quoted, has been estimated one of the most thought-inspiring books of the present time. We would advise Mr. Ingersoll to make a careful study of this author before he revises his lecture. He may be astonished to find this student taking him constantly into some of the deepest facts of life of whose existence he never had a suspicion, and connecting them with other matters that he can only associate with his own mental biliousness.

Now, Mr. Ingersoll as we all know, figured in the civil war of this country. He took up his gun against slavery. Perhaps that is why he has so much to say about slavery. But did it ever occur to him what were the essential factors in its abolition? He tells us that the Bible supported it, but according to Mr. Kidd its doctrines had most to do with its suppression. Now if that is true, and the author of Social Evolution has stated with any degree of correctness a great historical fact, and has seen things in

their true environment, then we have a strange difference of opinion between a scholar of a high type who has made one of the most essential contributions to social science of to-day, and another who has yet to deliver himself on the same subject. But what a misfortune to this country it would have been if Mr. Kidd had written his work just before the civil war; for, can anyone imagine that Ingersoll would have volunteered his services had he known that "the two doctrines which contributed most to producing the extinction of slavery were the doctrine of salvation and the doctrine of the equality of all men before the Deity, both being essentially ultra-rational?" Thanks to Mr. Ingersoll's ignorance of this great truth that his services were saved to the country.

Ingersoll—God is a guess.

Either this judgment is a notorious guess, or Mr. Kidd cannot escape ridicule for talking so freely about "the equality of all men before the Deity" as a condition of the abolition of slavery. Is it possible that a man of Benjamin Kidd's calibre is still living under the foolish superstition that there really is a Deity, and that it is possible for any conceivable relation to exist between Him and the world, and as clearly apprehended by his creatures? Well might Mr. Ingersoll's large sympathetic heart overflow with its usual lacrymose for such an intelligent man to be such a superstitious idiot. It is bad enough for the vulgar to still live in this popular delusion, but when brainy men exhibit so manifestly the same weakness it is pathetic enough. Surely Mr. Kidd has not read his Bible as often as Mr. Ingersoll has to detect its monstrosities, for, I believe he informed an audience that he had accomplished the feat of reading it through twice within a year. In this he may be in the situation of the student leaving college whom the President advised to make it a practice to read his Bible daily. The young man replied that he had gone through the Bible twice. That may be, said the President, but how often has the Bible gone through you?

[TO BE CONTINUED.]

 The above article will be reviewed by Prof. Felix L. Oswald, A. M., M. D., in the July number of this Magazine.—EDITOR.

A DIKASTERY OF ONE.

(IN REPLY TO "CORVINUS.")

BY HUDOR GENONE.

PART II.

D R. CARUS' critic finds cause for much merriment in the statement which he quotes: "Our soul even makes our rest in the grave sweet if we can look back upon life without regret or remorse."

I presume most of those who read it, and who are aware of some of the depth of meaning to the monistic conception would regard "Corvinus'" criticism as rather frivolous, since to them it would appear as if it must be apparent that the words quoted ought to be taken rhetorically.

I am not disposed to dismiss it in that way, chiefly that while the allegory is clearly permissible in rhetoric it is quite out of place in science, being not far removed from the very myth itself, which it is the province of the religion of science to dissipate.

The soul of a man is his spirit, and his spirit is the—the meaning of his actions, the effect of those actions in the new relations refracted through him or reflected or initiated or formed by him.

This meaning finds its complete analogy in the doctrine of the conservation of energy and in that of the indestructibility of (what is called) matter.

But the exactness of this analogy must not be misunderstood. Matter is mathematical, it is a function of Relation; energy is mechanical, it is a function of Action; but spirit is vital, it is a function of Volition.

To predicate the immortality of the soul upon the analogy with "force" and "matter," as soul is ordinarily understood, is utterly untenable by any process of logic. The ego soul is a pure assumption, the soul considered as spirit or meaning a definite reality, a reality as positive as that of matter, no more tenuous than force.

The search for a locality for the soul has always been unavailing.

It is not in the physical life, for life we know comes to an end.

We share mortality with all other forms of living things. It is not in the brain, for while all the faculties of man, his passions, fears, longings, virtues, aspirations, and his godly powers, eventuality, comparison, and causalty—most godlike of all—have been definitely located by science, the home and palace and capital of our being has eluded alike the surgeon's blade, and the probe of keenest thought.

But there is something about the dead who have died which has not perished. It is quite certain that this thing is and must be the results which their lives have wrought.

This is scientific because it is certain. It accords with all known facts.

When we die it is no doubt easy enough for an "advanced" intellect to comprehend that there is an element of certainty in the influences which, physically or mentally, we have transmitted. He may even be able to dimly understand that this transmission must be upon exact lines, from which the element of chance has been eliminated. And if highly organized (or conscientious) morally he may even perhaps find a delicious satisfaction in the contemplation of the good works he has done for the world.

But this satisfaction appeals to reasoners as the prerogative of this world only. It is to their minds nearly if not quite self-evident that both the work and the satisfaction terminate at death. There may be a lingering hope (the tailings from the mine of their youthful training) that death does not end all; but if those contemplate the possibility of another existence it will be through the medium of some materialistic lens of fancy as a "waking up" in some new sphere. The supreme glory of the philosophy of certainty is at best a cloudy "substance of things hoped for," rather than the evidence of things unseen.

In some sprightly verses the poet Stoddard asks: "What's the world to a man when his wife is a widdy?" and it is in this same spirit of cynical incredulity that Corvinus mocks at what appears to him inconsistent and illogical in the philosophy of Dr. Carus.

The idea of a dead man's satisfaction is to him the pinnacle and perfection of absurdity. I hardly wonder, since it must appear so to one not wholly disenthralled from the former view of man's soul as an ego entity.

"Corvinus" says that the question of the immortality of the

soul should be treated separately from that of evolutionary ethics.

Dr. Carus' position is that these (insofar as they are not identical) bear the same relation to each other as, for instance, mathematics bears to surveying or navigation, or chemistry to photography or dyeing, that is, that morality is an art—the art of living, capable of being cultivated and improved. It is in all respects an applied art, whose science is essentially religion.

The value of a fact consists in its place in principle being accurately determined; in the truth pervading it, not in the means that produced it, nor in opinions hovering about it.

The ego idea concerning man's conscious self is no better than the ghost idea concerning his remains. There is no more an ego than there is a wraith. It is one of the sense illusions to be overcome by reason.

Illusion is not confined to phantasies of the eye. It is the common attribute of all things of sense and time. We are aware of the exact opposite of things as they are. We perceive the reverse of the stirling coin of the infinite and eternal. The earth seemed undeniably to our ancestors the one thing stationary and stable; a dome of blue crystal was believed to overarch the world; Epicycles told specious lies; the rainbow brazenly proclaimed itself for what it was not; and at this day, the latest in the history of science,—chemistry is revolutionizing itself with the seemingly astounding declaration that matter is the one thing least entitled to be called quiescent, but is that where motion is most inconceivably rapid.

It is true, painfully, pitifully true, that the formulas of philosophy have hitherto been impotent to give valid reasons for pure morality. Religion, as expressed by theology, in all its multifarious shapes, has always been ineffectual to restrain the passions of men.

The art of living has been, and is a crude attempt at right doing,—as crude as the hand distaff of the old time spinner to the countless spindles of Lowell or Manchester.

It was so and continues to be so, because men do not believe what their lips profess.

The religion that is to be gives a reason for faith, faith in the uses of this life and in the unending life.

Few indeed are influenced by abstract fears or hopes in which their conscious self shall have no part.

How little professed belief in another world effects men may be seen everywhere; but when men realize that the life they are now living is immortal; when they really believe that for every idle word they shall speak account shall be given in the time of consequences, then surely a better and purer morality will prevail. Instead of fearing a hypothetical deity beyond them they will serve and obey the certain divinity within them.

If the "soul" then be allowed its true significance; if we admit that there is no ghost within as we know there is none without; if we are sure that the reality about us must be in the effects we have produced, in the influences that have been ours to give.

If we are confident that our immortality is not of matter, nor of action, for these have their own immortality, how easy it is to understand that the real immortality is of the spirit, of the meaning of our lives.

The same logic which irresistibly compels belief in the perpetuation of the effect of the actions of the faculties ought to be effectual as to the co-ordination of the faculties.

If "soul" is only an expression for the use of principle then assuredly life becomes in the same manner only an expression for immortality and the law of continuity for that life has been established.

If these things be true it is also true and natural that our life should live on in other lives, losing nothing of its efficiency, but rather continually growing in power in due and just proportion to the value of the factor which was and is and will always be ourself.

There is not a particle of evidence that anything tangible about immortality survives dissolution; but in everything evidence that the intangible must survive.

Far from annihilating our consciousness this perpetuates it. Far from destroying the law of personality this fulfills it.

The phenomenon of conscious life manifested through a multitude of faculties in one coherent individual is fully as marvellous, and no more intrinsically natural, than if manifested in those same faculties in a multitude of individuals.

Theory without practice is a hollow mockery of reality. It is an empty abstraction.

But practice without plan is preposterous, and a plan without purpose is an absurdity, since the very idea of plan presumes purpose, and purpose requires the will to form and the power to execute.

This is not as some, unversed in pure logic, might suppose,—the “argument from design,” as it is commonly understood.

The idea of command is eliminated from the great fact of order.

The notion of an edict or fiat of some sort promulgated by a supposititious being has no place in the science of religion. There is no more a ghost God than a ghost man.

What calculation is to mathematics; what thinking is to thought; what work is to energy; what sight is to the optics, that is the will of man to Volition of the universe.

And all man’s faculties co-ordinated in what we call his personality exist in him temporarily because of the eternal existence, that co-ordination of principle which is God.

Do not think that “with what measure ye mete it shall be measured to you again” is the edict of an Almighty Being. Nor yet vainly imagine that the substance of the expression is untrue. It is most certainly, most inevitably true. If it were an edict, then, indeed, the effects of its violation might be averted; then, indeed, it would be well, by gifts and vows and flattering rites, to propitiate a capricious, petulant, passionate, or jealous Jehovah.

But these things are vain and futile. As well seek to propitiate the attraction of gravitation, as to alter by one jot the potency of the eternal right.

The grain you sow in the spring you shall inevitably reap in the time of the harvest.

This is the doctrine of destiny; the creed of consequences, for nature knows no such thing as revenge.

On the other hand, as the biblical allegory has worded the great truth, to them who have done well is promised paradise: “Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him.”

This also is destiny's doctrine, the creed of consequences, for nature knows no such thing as reward.

It is on this basis,—of facts as they are and not of either beliefs or doubts as they seem,—that the ideas of God, life and immortality become not only possible, but credible, and not only credible, but inevitable.

It is this simple way of regarding the facts of life,—a way, whether from the side of religious feeling or of logical analysis, leading to one and the same conclusion, which "reconciles" religion and science.

It reconciles as the exhilarating oxygen and the stifling nitrogen are reconciled in the air.

It reconciles as the truly mated are reconciled in the sacrament of marriage.

It reconciles, not by compromising, nor by identifying, but by unifying.

Such is my plea for the religion of science, or as I prefer to think of it, the science of religion, not claiming for Dr. Carus more of a prophetic vision than he shares with all the emancipated, nor any merit in my understanding, nor accusing of unfairness the dikastery which has tried him.

The clear vision is not given to every one to see the pageant as it really is, nor the learning to translate the glowing symbols of reality by the equations of catoptrics and dioptrics. But all may feel accurately and thus may know certainly.

This accurate feeling is faith, a word whose import is so misunderstood. It is the spurious that is so specious, the sham that is so shameful.

Corvinus has seen the highest summit of reason in Dr. Carus' philosophy without recognizing its greatness.

So, rising by gentle gradients from the table land of Asia, Chumalaree of the Himalayas, lacking the insolence of the Matterhorn, seems to the wayfarer only an ordinary mountain, while yet nearer the stars than any earthly height.

PROFOUND "DIVINES."*

BY HERMAN WETTSTEIN.

THE superficialness with which our D. D's. treat religious and kindred subjects was again exemplified in the answers sent in by several of Chicago's "divines" to the queries propounded recently by the *Sunday Tribune* as follows:

1. What becomes of the soul immediately after death?
2. What constitutes the joys of Heaven?
3. What constitutes the punishment of hell?

No one with a grain of perspicuity can contemplate the shallowness exhibited in their respective answers without ceasing to wonder that where there is so little ordinary discernment in the shepherd there is still less in the flock. Space forbids entering into a full analysis of the various views presented on these subjects, but a few deserve special consideration.

DR. H. W. THOMAS

makes this totally unsustained assumption in reply to the first query, that "immediately after death self-consciousness is not affected." That is to say: after death a person is as self-conscious as before death, or he retains the same consciousness as he enjoyed previous to dissolution. From this it naturally follows that if a person is unconscious before death he will continue unconscious immediately and for all time after, since "it is not affected" by death. This assumption then, instead of sustaining the belief in an immortal soul, invalidates it. "Memory, reason, love, are the same," he continues. But where none of these exist before death, as is most frequently the case, they cannot exist after death, according to his own version; being "*the same*," i. e., non-existent. He claims that the spirit retains the form it had on earth. Also when it is crushed out of all semblance to humanity, or blown into atoms by some accident or explosion? By what process can the life of each part or member re-form itself into the original soul again? From the conflicting views of the Catholic and Protestant churches concerning the efficiency of prayer he argues that: "The result is that a great gulf has come between the living and the dead."

*This article will be sent to each of the clergymen herein named and we shall be thankful for any reply to any of these criticisms.—EDITOR.

So upon what the living believe, depends the fate of the dead! Ha ha, ha! A gulf created between the living and the dead by the wild phantasmagoria of wrangling clergyman. "It is wrong," he continues, "both to those who are alive and to those who have died." So the latter's salvation of happiness is affected by what the living believe!!!—"

BISHOP SAMUEL FALLOWS

holds that the soul remains conscious after death. But if it is unconscious prior to death, must it not also remain so, according to his own logic? If it remains in the state it was in just before the heart ceased to beat, that is, unconscious, as is the case in the majority of instances, its remaining so is established, if we accept the Bishop's view which accords in that respect with scientific materialism.

To the question: "What constitutes the joys of Heaven?" he naively admits that these joys depend purely on man's imagination, for he says that the answer "naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question." According to this view there must be a special Heaven for each individual, since hardly two Heaven-aspiring religionists depict it to themselves exactly alike, and if it were not according to their expectations how could they shout hallalujahs with a right hearty good will? That probably has never occurred to the venerable bishop, so he had better modify his views of Heaven without delay lest he be sorely disappointed and miserable when he "gets there." His present idea is that there will be no needless friction in it, but that would not accord with the Indian's views who love the "friction" of chasing the buffalo in his "happy hunting grounds." Now which of them is right? The bishop would feel miserable at the sight of the brutal chase, while the Indian would be bored to death in the Christian's frictionless Heaven. What profound thinkers these benighted victims of superstition, whether they are arrayed in gold and purple, or in wolf-ropes, or waiting to be humbugged in the seance-chamber by fraud or hypnotism!

An equally shallow view he entertains regarding "the pains of hell." These consist, in his judgment, of an abridgment of one's power to gain knowledge and to use it. Here he has made the same blunder as he did in creating his Heaven—*he made hell to*

suit his own notions! It never occurred to him that such a hell as he depicts to himself would be no hell at all to the multitudes who despise knowledge as much as they do a rattlesnake. What student of human nature is not aware of this fact? Who does not know how the masses are bored *by anything they do not know?* Who does not know how they shrink from an acquisition of new knowledge? Instead then of an "abridgment of one's power to gain knowledge," being a hell to the majority of people, it would simply be a Heaven of delight to them! So you had better make a *different kind of a hell for those who need it*, reverend sir, and also see if you cannot make a Heaven which will accord with every one's views. By the way—don't your God also need remodelling by this time? That "the world do move" and is gradually emerging from its pristine darkness, is also shown by the

REV. CLINTON LOCKE,

who candidly admits that: "The mind of man can only imagine; it cannot dogmatize regarding the details of a future world. The history of every nation shows that its earthly ideal of happiness or misery is very apt to be its ideal of future happiness or misery." What stronger affirmation do we need that the entire superstructure of religion is built on a foundation of sand—a product of man's imagination, even the dogmatism of theology being now rejected? How immeasurably is this D. D. in advance of his contemporaries! All honor to him. One more step and he will find himself in the glorious ranks of Free Thought.

He presents in very ambiguous terms the teachings of the Scriptures concerning the questions proposed, which interpretations, he claims, he, as an Episcopal clergyman, is "sworn to hold," implying that he would *not* hold them if he had not sworn to do so. How many are not thus ordained to disseminate superstition against their better convictions. But he is free to express the opinion that there is no more a material fire in-hell, than trumpets and golden seats in Heaven. By the way—how can gold, pearl or other metal and mineral have immortal souls? That is fully as stupid as to suppose that the souls of human beings can extend into, and include their apparel. When thus a materialized spirit appears dressed, put it down as a fraud or the phantoms of hypnotic "suggestion" at once. The least trace of anything artificial about it is absolute proof that it cannot be a spirit,

for Nature can never enter the domain of Art. Hypnotism can.

THE REV. WILLARD SCOTT

(Congregationalist), it appears, cautiously refused to commit himself to occupying assailable positions, so he confined himself to a presentation of platitudes which are not worthy of consideration by those who have "evolved" out of Sunday-school lore.

THE REV. L. P. MERCER'S

replies consist of a medley of unsustained dogmatisms, in the usurpations of whose manifold Heavens and hells (being a Swedenborgian) we will unrestrictedly leave him. But we must do him the justice to say that he has also discarded a literal hell-fire, he describing it as "selfishness aflame." Thus we find again that every religionist makes his fancied future life in accordance with his own notions. What an infinite number of Heavens and hells there must be, and hardly two exactly alike!

THE REV. W. H. LAWRENCE

has this weak point in the make-up of his Heaven: He don't believe there is anything material about it, which, of course, would render life therein intolerably monotonous. Spiritualists have overcome this objection by stocking their Heaven with all the imaginable creature comforts of this life, so that they may eat, drink and be merry with anything their hearts may desire. But since there are so many conflicting views on this point why can spirits not give us definite information in regard to it? Why do they contradict themselves so often about spirit-life? Simply because mediums give us their own imaginings. They probably draw upon their imagination for their facts, and upon their wits for their fancies.

THE REV. L. A. CRANDALL

repudiates dogmatism, and so cautiously steps upon the ground he is forced to assume as to say that "The New Testament *SEEMS* to teach that after death the soul continues in a state of conscious existence . . . and *seems* to sustain this view." (The italics are mine.) It only *seeming* so to him implies a distinct doubt in his mind concerning its reality. Another prospective candidate for Freethought honors, this Rev. Crandall. It's only a question of time when they will "all get there." Superstition

"will soon be of the things that were." Hail the day! He is far enough advanced to confess that: "I do not find it necessary to believe in literal hell-fire and brimstone in order to be convinced that sin brings punishment." With the devil squelched, the masses will take courage to think, and then, good bye, god-superstition, too! What then, alas! will our parsons do for a living? And what will our "mediums" do if they can't hypnotize their dupes any more for a dollar per capita, and make them see well-dressed 'or ill-dressed spooks of all kinds?

THE REV. L. J. DINSMORE

(Universalist) has so far got out of the orthodox rut as to deny that there is "a great central city of the universe where God resides in any special sense. A material Heaven, abounding in the riches and treasures of gold and jewels is a literalization of a poem that the Christian world has so far poorly understood—the apocalypse of John."

If his view of hell is representative of that held by Universalists in general, to-wit, that: "The punishments of hell are disciplinary and remedial in their character" heterodox Christianity is not far in advance of that now held by their orthodox brethren, who, as we have seen, reject, as a rule, a literal hell in toto. The latter seem gradually to emerge into Universalism, and with this decisive step in the right direction—though very far from the final goal—radical Freethought may at present well be satisfied. With the devil removed from the path of Progress, Reason will illuminate it to the end.

The devil seems to have been eliminated even from the mind of the

REV. TH. C. HALL

(Presbyterian) and Reason installed therein to a certain extent, squelching his dogmatism entirely, as will be seen from his frank admission that: "What becomes of the individual immediately after death, I cannot say. The only source to which I should look for any light upon that subject would be a divine revelation, and I do not find anything that I can regard as directly touching in the Bible upon this subject." If he had expressed such doubts during the time of Calvin he would probably have been considered a fit subject for an *auto da fe*. This view is corroborated by him falling in line with the generality of thinking clergymen.

who have discarded a hell of fire and brimstone, his conception of it being "simply the heightening and deepening of the processes, familiar to us here, by which God seeks to stamp with retribution breaches of the Commandments." As no devil is needed for such a "hell," he has also relegated his Infernal Majesty to the realms of fiction. Neither does he allude with one word to the superstition of "election" or pre-destination. We may consider him well started on the road to Freethought, unless present signs fail.

RABBI E. G. HIRSH

has also become a confirmed sceptic, not to say Agnostic, on the subjects under consideration, for he "professes the deepest ignorance as to the future condition of the soul." He "cannot even imagine its conditions. The old testament has very slight indications of it. Judaism has not dogmatized about immortality. Its emphasis lies on this life, and it is strenuous that whatever may come hereafter, a life well lived here, is the best preparation." If all religions would but confine their teachings to this doctrine no serious objections could be made to them.

RABBI JOSEPH STOLZ

is also basking in the sunshine of reason, for he admits that: "There is no local heaven and no local hell. These phrases are but figurative expressions to make abstract conceptions concrete to childish minds." Very flattering indeed to those who still entertain such childish notions! Verily "the world do move" and WITH A RUSH, at the present time.

But as though to exemplify the saying that "It is but a step from the sublime to the ridiculous," our next respondent to the *Tribune's* question is

ARCHBISHOP FEEHAN,

who delivers himself of an opinion that shows the inertia of the religion he espouses. "The righteous," he says, "go straight to heaven after death, and those who die in mortal sin go direct to hell, while those who have been guilty only of venal offenses go to purgatory—we do not know for how long." The hypocrite, as though he does not know, or profess to know, that this depends entirely upon the number of masses paid for by the benighted votaries of this, the most stultifying of all superstitions, and we may add—the most extortionate.

How dead to reason they become is shown by

CHANCELLOR P. J. MULDOON,

of the Holy Name Cathedral, who asserts that: "Immediately after death the soul appears before Jesus Christ and is judged, and then begins either the reward or the punishment." There is no figure of speech about these judgments, but they are supposed to actually occur. But can they tell us how it is possible for Jesus to judge all the souls as fast as they appear before him—thousands every hour? If it be replied that to God or Christ all things are possible, why can or do they not send all to heaven or hell *without judging them* as in a court of justice. But it appears that Catholics are also beginning to modify their conception of hell, for he declares (in my opinion rather unwarrantedly), that: "On the question of a literal fire the church has never pronounced. It has never given a dogmatic decision on the punishment of hell." The fact is, the heads of Catholicism are fully aware how obsolete all notions of a literal hell are becoming, and they are preparing to discard them with as good grace as possible, so that they will not be left entirely in the rear, or be the last to cast the devil overboard.

It strikes me that clergymen themselves, instead of only their flocks, are getting "ashamed of Jesus," for there appears to be a general tendency developed all at once to profess that they know little or nothing of heaven and hell with all the appurtenances thereunto belonging. This must have become apparent from the answers quoted by me to the *Tribune's* questions. This disavowal of any knowledge on the conditions of a future life is made again by the

REV. J. V. BLAKE

(Unitarian), who admits that he has "no information from without as to any such places as heaven and hell, and equally I have no conception of them within me." Conceiving them as mere "conditions of mind," as he alleges, is in conformity with the views of the most radical materialist, who finds in the observance of a moral life the conditions of happiness or a heaven, and conversely, in immorality the elements of misery or a hell. And thus we find that the general drift of our advancing religionists is turned towards materialism. We extend the hand of welcome to them.

But as though our good offices and intentions in that respect

were rudely rejected we find the following specimens of profound dogmatism in the

REV. P. S. HENSON'S

closing remarks: "The mind is its own place and of itself a hell of heaven and a heaven of hell." If the reverend gentleman can see any sense in this jumble of contradictions he can do more than we can. A mind a hell and a heaven at the same time!

BYRON, ILLS.

GEN. GEORGE P. DELAPLAINE.

—Gen. George P. Delaplaine, of Madison, Wis., has been for many years one of the special friends of this Magazine. He was a man who had an extensive acquaintance among intellectual Liberal people in the West and he has taken pains to often bring this Magazine to their notice, so that we are indebted to Gen. Delaplaine for some of our most intelligent and worthy subscribers. He was one of the grandest specimens of humanity that we were ever acquainted with, and a Freethinker that was an honor to the cause he represented. Below we publish from *The Philosophical Journal* a short obituary notice of our late most valued friend:

IN MEMORIAM.—Passed away April 20, at his home in Madison, Wis., Gen. George P. Delaplaine, in his 81st year. Gen. Delaplaine was, as the *Wisconsin State Journal* says, "one of Madison's best known and most widely loved citizens." His intellectual ability and attainments, his fine social qualities, his faithful and steadfast friendship, his wide sympathies and interest in all reforms, his goodness of heart and his unostentatious helpfulness to the unfortunate and the poor, extended through a long life, attracted and endeared to him all

who knew him. He occupied many positions of honor and trust in Wisconsin, and was a member of numerous literary and scientific societies. The Madison papers refer to his efforts to forward the fortunes of young authors and artists of promise and his assistance to young men and women in seeking and acquiring a trade. Every movement in woman's behalf had his earnest support. "The man or woman who served him was his friend and received his loyal service and friendship in return. The kindness and gentleness of his nature manifested itself also in the treatment of the lower animals. He was fond of horses and dogs, and no stray dog or cat that came to his house ever lacked food or shelter."

General Delaplaine was born in Philadelphia, September 23, 1814. His father was Mr. Joseph Delaplaine, a friend of Jefferson and other leaders of that time, and author of "Delaplaine's Repository of the Lives of Distinguished American Characters," published in 1815.

General Delaplaine was liberal in his religious views, and by request of his daughters who survive him, the editor of the *Philosophical Journal* gave the funeral address. Remarks were also made by Mr. W. D. Simonds, the Unitarian minister, and by Professor Jones, one of Madison's oldest citizens, who was intimately acquainted with the deceased.

LITERARY DEPARTMENT.

WALT WHITMAN—SOME OF HIS HABITS.

By F. L. OSWALD, M. D.

NORTH AMERICA has been called the free arena of individuality, and it is now and then worth seeing what sort of life a clear-sighted man, freed from the shackles of conventional prejudices, can shape for himself in a country like ours.

HIS SELF-RELIANCE AND LOVE OF FREEDOM.

Walt Whitman, as a man and a writer, was perhaps the most self-reliant individual the world has seen since the death of Lady Hester Stanhope. Compared with the "hermit of Camden Beach," Renan was orthodox, and Henry Thoreau a man of fashion. Whitman's ruling passion was not the love of nature or of solitude, nor, as Swinburne asserts, a mania for contradiction, but the love of independence. He valued freedom above all other earthly possessions, and with all his philanthropy he had a profound distrust of accepted opinions, and an outspoken contempt for the moral and philosophical verdicts of public opinion.

HABITS OF DRESS.

Walt Whitman had no talent for the practice of asceticism. As a general proposition, he held with Herbert Spencer that the testimony of our instincts should be our main criterion of good and evil, and that the wise will not despise palatable food and a snug fireside. In choosing his dress he consulted his own ideas of comfort rather than the views of his tailor, and biographers who eulogized his "patriarchal calmness of speech and manner," (possibly a characteristic of his sickroom years) would have stared to hear the emphasis of his remarks on the absurdities of fashion. "O, let them buy a dry-goods doll and ogle it, that's what they want," said he, when he heard that his winter garments had been criticized as "slouchy and antiquated;" "confound their impudence; do they suppose I have nothing to do but study their French frounce and frippery journals?" He would have preferred a Turkish cap to a stovepipe hat, but compromised on a soft felt hat, and habitually wore his shirts open in front, on the theory that tight collars would aggravate a tendency to apoplexy. His Camden shoemaker had learned to humor his ideas of fitness. "Never mind your routine," he would say in reply to professional expostulations, "what you call a good-fitting shoe is sure to be four-fifths too tight in proportion to the length. Make it agree with those measures, and rely on it that we won't quarrel about the looks of the thing."

HIS NATIVITY AND EARLY LIFE.

Like Thomas Carlyle, Whitman was a house-builder's son, and his mother

(a Van Velsor, said to be descended from a rather eccentric family of early Dutch immigrants) was so occupied with other domestic duties that the little lad enjoyed the benefits of the "let-alone" plan of physical education. He was born in 1819, at West Hill, Long Island, almost in sight of the sea, and at a very early age grew fond of wilderness rambles and self-help. His indoor education was limited to that of the public schools, but he instinctively recognized the benefits of knowledge as an aid to independence, and contrived to pick up an amount of miscellaneous information that enabled him to establish a little school of his own before his father had time to claim his services as a carpenter's apprentice. In 1836—viz., before the end of his seventeenth year—he taught school in Queens and Suffolk counties, L. I., and "boarded around," at first rather against the wishes of his parents; but seeing that the increasing number of his pupils enabled the boy teacher to contribute to the support of his younger brothers, they let him alone, and even helped to distribute his prospectuses of a little grammar school. In his leisure hours he acquired a practical knowledge of printing, with a view to newspaper editing, till the removal of his father's family to Brooklyn, N. Y., turned his attention to real-estate speculations. But Brooklyn at that period of its development was not a fast growing city, and the restless youth drifted south to Philadelphia, Richmond and Memphis, and from that time rather abused a Yankee's privilege of versatility. His impatience of restraint had probably something to do with his frequent changes of occupation, though he pleaded the necessity to supplement the defects of his education by travel. At all events, the ups and downs of the next fifteen years gave him an opportunity to study life in all its phases of amenity.

VARIED EXPERIENCES.

He zigzagged south as far as Louisiana, then back to Ohio and New York, and tried his hand by turns at teaching, printing, publishing, farming (or at least orcharding), house building, house painting, railroading, versifying, and miscellaneous journalism. The financial success of his little book, "Leaves of Grass," turned his thoughts to literature as an exclusive vocation, and the results of his tentative efforts as a magazine essayist were on the whole rather encouraging. When the vortex of the Civil War drew him to Washington by the vague desire to contribute his mite of aid to the service of his country, he tried in vain to secure employment in the Quartermaster's Department of the Topographical Bureau (as a compiler or engraver of war maps), but could not make up his mind to shoulder a musket. It was not the danger or prospect of hardships that kept him out of the recruiting office, but the horror of subordination to bullying sergeants, and the necessity of swallowing the delicacies of the Commissary contractor. "Travel by land or pray to Allah to give you a lift through the air," an experienced old Mussulman advised a young fellow-pilgrim, "but beware of taking passage on a British packet, where you would have to see wretches get fat on pork, and starve yourself or share in the horrid feast;" and with a similar preference for the lesser evil, Walt Whitman at last accepted a position as steward's assistant in a military hospital.

AS A NURSE-CLERK.

The doctrines of Florence Nightingale's gospel of fresh air and sunlight

had not yet leavened the management of the American lazarettos, and the nurse of the sick was in constant danger of having to add his own name to the list of chronic invalids. In warm weather the atmosphere of the ill ventilated wards was almost unendurable, and many of the patients were afflicted with contagious lung disorders; but the assistant steward stuck to his post for four long years. Once (in the summer of 1862) he had a fainting fit, and from that day remained subject to sick headaches, vertigo, and other omens of the stroke of paralysis which finally consigned him to the long dreaded doom of indoor life.

For the time being, however, he seemed to recover, and after the end of the war applied for a vacant clerkship in the Department of the Interior. His written application was so evidently superior, both in style and penmanship, to that of his fellow-candidates, that he secured the place; but when he was one day summoned to appear before his chief, who in the style of a Grand Inquisitor, questioned him about the truth of certain rumors concerning the orthodoxy of his theological tenets, and Whitman had to plead guilty to the charge of being the author of "Leaves of Grass," he was discharged on the spot. There was no appeal from the decision, and Whitman went home, sick at heart, with premonitions of bodily illness, but strongly confirmed in his detestation of dependence, and resolved to achieve his deliverance at any price.

Almost against his will, his friends secured him a position in the Attorney-General's office. Whitman was homesick; but relishing the necessity of getting another start in life, he did his best to justify the recommendation of patrons, and stayed in Washington till 1873, when the verdict of a medical friend endorsed his yearning for the peace of private life. He went to Philadelphia, and finally settled in a riverside village near Camden, N. J., where he established what he himself called a "literary bear-den," in a two story frame house with big open fireplaces and a snug attic, having "boiled down the passions of his youth to the worship of freedom and a day-and-night praying for health."

LOVE OF NATURE.

Whitman's love of primitive nature cannot be doubted by any reader of his earlier works, and his preference for city headquarters was perhaps really prompted by the principle expressed in the maxim by Arthur Schopenhauer, who remarks that "he is lucky who learns in time not to consider this earth an Olympus, flowing with nectar and ambrosia, but rather as an inferno, where the wise will endeavor to find a fireproof lodge." Having secured the blessing of a gossip-proof basis of operations, Whitman indulged in frequent excursions to the Jersey pine woods, to the Maryland mountains and even to Canada and Western Colorado. His next neighbors knew him only as a courteous old gentleman, who wrote or sold books, and had a reputation for paying his house rent at punctual dates; but they did not trouble themselves to ascertain who cooked his meals, or why his door often remained closed for days together.

FOOD, HYGIENE, ETC.

The old philosopher relied on his conviction that burglars would not steal

unrhymed poetry, and simply locked his door when he went out in quest of fresh air. On his return he did not even find a dog to "bay deep-mouthed welcome," but a cup-board stored with crackers and dried fruit, canned vegetables, honey, and other imperishable comestibles, with a valued present from a Yankee admirer—an apparatus for the domestic manufacture of ice. This machine, with an ample store of the requisite chemicals, made him practically independent of the seasons, and lessened the dread of his chief enemy—the stifling midsummer heat of the Atlantic Coast States. Most of his fainting fits had come in August, and if he could weather the bake-oven season to the end of that month, he considered his lease of life settled for three-quarters of a year.

From the big city across the river (Philadelphia) he could procure any desired material for his sanitary experiments. He was an empiric in matters of hygiene, tried patent drugs of all sorts with caution, and wasted several dollars on "electric" remedies for the after-effects of his paralytic affliction, but finally got hold of some suggestive books on medical reform, and for one full year did not taste a drop of medicine. He also experimented on the effects of various kinds of diet, and renounced the use of coffee, as a daily beverage, though not as a medicine, having ascertained its stimulating effects on the mental faculties, especially in emergencies requiring protracted application and night work.

RETIRED EARLY.

When he could afford to await the moving of the spirit he preferred to retire early after a light meal of rice and apple butter. He was a worshipper of the morning hour—the springtime of the day—when neither the heat of the sun nor the uproar of traffic interfered with his invocation of the Muses; but realizing, withal, the necessity of a liberal allowance of sleep, he contracted the habit of taking mid-day naps of two or three hours, and awakening to a second morning in the cool of the evening twilight. The early evening was his favorite time for receiving visitors. With all his horror of etiquette and regulation visits, he had learned the value of social intercourse, and found that an animated controversy could be made a sanitary substitute for out-door exercise. The simple plan of keeping his house door locked and watching its approaches from the curtained observatory of his study made it possible to admit only welcome callers, of whom there was no lack after the winter of 1882, when the City of Brotherly Love experienced a sort of Walt Whitman revival, and the little frame house on Mickle Street was enrolled in the list of suburban curiosities. The Camden landlord became proud of his tenant, and anticipated his wishes in regard to various architectural improvements.

To all these blessings, "peace as a factor of health" was gradually added in the form of deliverance from the stress of pecuniary problems. The inspired essays, which their author insisted on calling poems, but which the Greeks would have called didactic rhapsodies, had begun to find a ready market, and a day's work often sufficed to prepay the expenses of his singular household for a quarter of a year.

NO EXPENSIVE HOBBIES.

Whitman had no expensive hobbies except his passion for the curiosities

of literature, and the charges of "immorality" were founded mainly on his failure to propitiate the prejudices of literary prudes. "It would be a ghastly joke, were it not such a self-revelation," says the Rev. Minot Savage, "that a man as clean as the pine woods and the northwest winds should be adjudged by our critical Dogberries to be 'immoral.' Whatever else he is, and whatever any one may think of his religion, he is a great, bracing moral force to any one who studies him with common intelligence. To class him with the 'French School' of sensualists shows about as much discrimination as did the Pharisees when they accused Jesus of drunkenness or of having a devil."—*Good Health*.

ALFRED DE MUSSET.

BY WILLIAM HALE.

THERE are four poets of our century who seem to be the peculiar exponents of the literature of despair. They come from the four principal nations of Europe. England is responsible for Byron, Germany for Heine, Russia for Lermontoff, and France for Alfred De Musset. All of them rail bitterly at life, all of them are struck with the malady of the century, but Musset is sadder, more melancholy than all the rest. To him life is a road that leads through a desert without a single oasis where the traveler can find some cooling spring at which to slake the thirst of his soul. Before him stretches out the heated sand which blisters his feet, the rocks o'er which he stumbles and falls bruised and bleeding, and at the end of it all a slab of white marble which marks his tomb. Heine, as he gazes on life, gives vent to ironic laughter, but Musset utters a cry of despair, a sob of inconsolable grief and pain.

Turn to the "Confessions of a Child of the Century" and you will there find Musset's dissection of his own heart. In spite of the beautiful prose in which it is written, equal in many respects to the finest rhapsodies of Theophile Gautier, it is one of the most unpleasant romances in all literature. It gives you the impression of shattered nerves, of eternal suspicion, of dissatisfaction with everything and with yourself in particular. It has for point of departure, says Emile Faguet, a vulgar incident which has happened to almost every young man of twenty years, no matter in what century he was born, before or after Jesus Christ. Nevertheless the cause of the malady which possesses the hero is important in proportion to its effect. The infidelity of an abased mistress may be a trivial and common affair, but if it leads to transformations like that undergone by Octave in Musset's romance, it immediately assumes a certain psychological interest.

Why is it that the literature of our century has become so infected with that hopeless melancholy which finds no consolation either in the material world or in the dreams of the unknown? Assuredly it is not, as some contend, because Voltaire and the writers of the eighteenth century had sapped the foundations of belief and on the ruins which they had created had erected a statue to Doubt. Possibly Goethe and the "Sorrows of Werther"

may have had something to do with it. In the constant strides being made by human intelligence it was natural, it was inevitable, that a day should come when a more refined and complete expression should be given to those feelings which have always existed in the human heart. The fact that the literature of other times does not contain that wail of unutterable despair is not because no one felt the poignant grief which is born of the dreary void in which shines no star of hope, of the immense longing which finds so little realization. Every active intelligence has felt what Musset expresses; they did not cry out, but nevertheless a shiver traverses them as they looked at the infinite and found no answer to the sad enigma of life.

Musset exclaims in *L'Espoir en Dieu*: "Doubt has desolated the world; we see too much or too little." This expression denotes one of the many phases of Musset's wavering attitude towards the unknown. At no time, however, does he seem inclined to accept the traditions of a revealed religion. Perhaps Max Nordau would class him among his "degenerates" and call him a *circulaire*. The truth is that Musset had a very sound mind though he was subject to fits of mental depression brought on by the debauchery of a life which was thoroughly Parisian in more respects than one. After prolonged dissipation of every imaginable kind, it was not at all astonishing that when he sat down to write that he should feel the effects of his unnatural course of life and that these should exert their influence over his poems, his dreams and his romances. Nevertheless Musset's was one of those minds which lean towards despair and which no exterior influences can ever wholly cure. The only point that I wish to emphasize is that absinthe and courtesans were not calculated to make him glimpse life under a more pleasant point of view.

The literary men of France are more candid in their expressions with regard to religion than our English or American authors are. They feel under no obligations to propitiate their audience by a course which is at variance with their real convictions. They do not write for prudes and hypocrites. Such candor is admirable, for after all there is no higher virtue than to let the world know where you stand on all questions of this nature. This is the course pursued by the French authors. In almost every instance what they write bears the stamp of an unquestionable sincerity. They are perfectly indifferent as regards a religion which is today but a mere formality and whose advocates lay more stress on belief in it than the practice of it.

Musset's contemporaries seem to have been variously impressed by him. Alexander Dumas experienced a deep antipathy for him; others still there were who found in him some charming traits. The following picture drawn by M. Basine will show him as he really was. I quote from M. Basin's biography of Musset: "He was kind, generous, of a profound and passionate sensibility, and he was violent, capable of great harshness. The same hour saw him deliciously tender, absurdly confiding, and suspicious to a degree, mixing in the same breath adoration and sarcasm, feeling a hundred times over the sufferings which he inflicted, and having adorable changes, eloquent repentances, during which he humiliated himself, took a cruel pleasure in making his heart bleed. At other times he was a dandy, man of the world, sparkling with wit and badinage. To sum up, a complex being, not inoffensive; and who some-

times frightened women whom he loved, but having very great sides, and nothing small or low; a seductive being, and one who could only be unhappy."

There is an episode in Musset's life which we cannot pass over—his *liaison* with George Sand. It is difficult to account for the marvelous fascination exercised by a woman with so little beauty as George Sand, and it is still more difficult to account for the manner in which she succeeded in fixing the affections of Musset. It is not often that two great geniuses like these bear to each other the relation of lover and mistress. What part the heart played in this connection we cannot say. It may have been that Musset was sincere, but George Sand's readiness to supplant him with an obscure Italian physician argues little real affection on her part.

Musset died at the age of forty-seven. During the last ten years of his life he had almost ceased to write; only now and then did he give to the world a few fugitive verses. In defining the literary position of Alfred De Musset, we should always remember that he is the typical poet of our century. It is said that he once placed his hand on his heart and said that there lay his genius. "He was more than a poet—he was a man," says M. Taine. "He is the one poet who has never lied," Taine adds. Read those verses which Musset addressed to Lamartine, read that beautiful extract from *Rolla* which was published sometime ago in this Magazine, and you will be convinced that never poet expressed more clearly what he felt.

Emile Faguet describes Musset as a spoiled child, "who was stupefied every eight days to find that pleasure is not happiness." Many other poets of the century have been astonished to discover the same thing, but few of them have given utterance to it so strikingly as Alfred De Musset. He is more nearly akin to Shelley than any French poet. The lyric sweep of his genius reminds us very much of *Alastor*. There is a vast difference in the men, however. Musset never felt any desire to reform the world, contenting himself with trying to derive some enjoyment out of it, and when he failed in that expressing the sadness, the pain, which weighed down his heart and oppressed his mind. Becoming more and more influenced by despair as the years passed, he throws himself into every kind of dissipation with the result that life becomes to him a burden and death a relief. In one of his poems he says:

I love, and wish to suffer and endure;

I love and for a kiss I give my life—

Not only did he give his life, but as he also says in the same poem, he gave his genius. And the last was the saddest gift of all.

In contemplating those great and unhappy souls who, like Musset, seem to suffer in proportion to their genius, the mind is more than ever struck with the hopeless disorder, the blind chaos, that rules the world. Seek whatever explanation you may, you will be forced to acknowledge that the whole thing is an impenetrable mystery, and the best thing to do is to accept it and not attempt to solve it. Nothing tires one more than the efforts of those who try to prove that some unseen power governs the universe and assorts to each of us his life and fate. The human reason had better content itself with its limited environment and not attempt to penetrate the impenetrable. When we are confronted with the great problems of life and destiny, let us simply say we

do not know. When some great genius loses itself in the quicksands of life, and we are asked why and how this is, let us still answer that we do not know. But one thing is certain, and that is if the modern theologians are correct, there is scarcely one great intellect of our century but what must be excluded from Paradise. I could say more in this respect, but I am averse to talking about anything so mythical as Hell or Paradise. One thing, however, will always remain to me inexplicable, and that is by what possible means a man can be held responsible for something over which he has no influence. If you are born without faith in things which are beyond the domain of your experience there is no course of cultivation, however assiduous, which will succeed in giving it to you. The power of the will is altogether unavailing in matters of this kind. I have never made any strenuous efforts to convince myself of the divinity of Christ, but I am perfectly sure that if I did attempt it I should fail most miserably. Supposing, however, that I had tried and failed—must I be condemned for this failure? Answer me, thou follower of “the pale socialist of Galilee.”

WHAT MRS. HENRY SAYS ABOUT ME IN THE FREETHOUGHT MAGAZINE.

(FROM THE BLUE GRASS BLADE.)

THE April number of the FREE THOUGHT MAGAZINE—H. L. Green, editor, 213 East Indiana street, Chicago—in its contents and mechanical get up, I believe is the most creditable publication that I have ever seen from the Infidel press.

The frontispiece is a splendid photo engraving of me, with my *fac simile* autograph.

It also contains an elegant engraving of Mrs. Elizabeth Cady Stanton and Miss Proctor, the astronomer, and articles from both of these women.

A biographical sketch of me, by Mrs. Josephine K. Henry, of Versailles, Ky., “the woman Henry Clay of the South,” and a preface to this by the editor of the FREE THOUGHT MAGAZINE appear in this issue of the Blade.

I do not try to disguise the fact that I take great pride in publishing this. That part of the sketch that professes to be historical is correct, but, in her commendable zeal to honor a man, who, in this age of hypocrisy, has staked his all on the truth, she has maximized my virtues and minimized my faults.

But if Mrs. Henry has not described the man that I am, she has described the man that, above all the characters on earth, I would love to be.

This sketch of me, taken in connection with the fact, that Mrs. Henry is to day recognized by the competent as the grandest character in the South, and the peer of Elizabeth Cady Stanton and Heien H. Gardiner in the North, and when it is evident that she could not have been prompted thereto by any civil or ecclesiastic “pull,” but that she even jeopardizes, if not certainly damages her own interests by writing it, is the greatest compliment that I have ever received, is more than I ever expected, more than I deserved, and abundantly pays me, with compound interest, for all the outrage, insult, cruelty and in-

justice that I have received at the hands of the church and State, in Kentucky, and makes me willing to take more of the same sort on the same terms.

When a prisoner in a felon's cell at Paris, Ky., put there by preachers and distillers, for telling what everybody knew was true, I used to rest at midnight from writing "Behind the Bars," and look out through the grates, at the jail walls below, and the star lit skies above; I used to wonder if it could be possible that no man or woman in Kentucky would ever arise to rebuke the outrage that was being done me, and I said to myself that after I was dead some honest and noble soul would espouse my cause, and defend me before the world. But it has come while I am yet living, and in a quantity and quality far in excess of anything I had ever dreamed of.

I care little, or nothing, for the eulogiums and compliments of the conventional newspaper editor. He simply says what he thinks is the policy to make the most dollars for himself; but if I could have had the control of the whole matter to do me justice and retribution, I would have asked that the grandest woman in my own South should espouse my cause. And not only has this been done, but this woman comes from my own State, and we were almost girl and boy together, when we, she as a teacher and I as a preacher, first knew each other.

It now makes no difference what may happen to me, even if I am assassinated by some Christian brute, this woman has already written my epitaph upon the minds and hearts of my countrymen, more enduring than brass, more precious than gold, and that assures me that even if I die today, leaving many of my hopes merely in the bud, I shall not have lived in vain.

And wherever I have a friend in all this broad world, male or female, I want them to remember that a kindness done to Mrs. Henry, or to Brothers Green of the *FREE THOUGHT MAGAZINE*, is just as much, or more, appreciated by me, than if done directly to me.

When somebody expostulated against a proposition of Cassius M. Clay, by saying it was "unknown in the annals of history," he replied "Very well then; we will make some history."

I believe that in this article Mrs. Henry has made history. It is a new departure in Kentucky's history, when the "New woman of the New South," can defy all the political and religious precedents of this State, by defending a "blatant infidel," simply because he speaks for the true and the right; and that without genius, without prestige, without money, *sans* everything that ordinarily secures success, I could have gained the purely unselfish support of such a woman, simply because I told the truth when I seemed to do it, or actually did do it, to my own hurt.

I believe that such utterance, even though I may have been entirely unworthy of it, is the day star that presages a glorious dawn, the harbinger of a new spring in Kentucky's history, and that when the hopes of our most advanced Rationalists and moralists shall have dropped their pioneer bud and flower, and ripened into a glorious fruition, as was said of old of a woman who soothed an aching head and cheered a laden heart, so also again it will be true of this woman that wheresoever this story shall be told, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

THE EDITOR OF THE OPEN COURT REPLIES TO "CORVINUS."

To the Editor of the Free Thought Magazine :

A series of articles written by Corvinus appeared in the FREE THOUGHT MAGAZINE, and will be published in pamphlet form. They are actually a criticism of *The Open Court* and its editor, and characterize the latter as "afflicted with the reconciliation mania," blaming him severely with a distortion of truth.

Considering the many misrepresentations of *The Open Court's* position, I hardly know what to reply. It is true that I use many old words in a new sense, but I have always been careful to explain what I mean. Had I ever tried to dodge the truth, or leave people in doubt as to my opinions, there would be some justice in the accusations of Corvinus.

My method of conciliation consists in showing the dogmatic believer a way out of his narrowness. I undertake to instruct him in the meaning of religion, pointing out how he can decipher the symbols of his creed and transfigure them into exact truth. At the same time I give to the Freethinker the key which will unlock the mysteries of traditional religion, and exhibit the significance of its peculiar forms, so full of beauty and comfort to the believer, and so grotesque to the uninitiated.

Corvinus apparently thinks that all religious devotees are hypocrites, but if he would take the trouble to become thoroughly intimate with an honestly pious Christian, he might understand that Christian faith is not mere fraud and superstition. Being myself personally well acquainted with bitter Infidels and also with devout believers, I find that so far as honesty of opinion is concerned, both are at the bottom of their hearts about of the same human nature, but they are as little able to understand one another as men of hostile nationalities, who speak different languages, and are full of mutual hatred and contempt. That Corvinus judges rashly of the work which I do is in my opinion simply due to the fact that he himself never felt the need of a conciliation of religion with science and science with religion. He knows neither the real character of the religious people of today, nor does he understand the historical import of religion. He only knows the little circle of his own society in which free thought prevails, and he has probably never investigated the evolution of moral ideals which without religion, would never have been disseminated or enthusiastically received among the masses of mankind. Morality without religion, and of course we mean here religion in the highest sense of the word, would have simply been fear of the police and nothing more.

Corvinus uses many offensive expressions, the injustice of which is so apparent that I find it unnecessary to say anything in my defense. Indeed they would deserve a severe rebuke if I were not convinced that they are uttered in honesty and in a misunderstood zeal for what he thinks to be the truth. They are not malice but narrowness. Corvinus seems to imagine that all those people who do not think exactly as he does are insincere, yet is he blind to the fact that this free thought is very similar to Christian bigotry; and it would not be wrong to characterize him as an infidel bigot.

I wish to add that I am much obliged to Hudor Genone for the defense of my position,
 Yours very truly,
 PAUL CARUS,
 Editor of *The Open Court*.

A GOOD WORD FROM BALTIMORE, MARYLAND.

Editor Free Thought Magazine:

I take pleasure in sending you the accompanying names of persons who have never before been subscribers to your Magazine. Though my list of acquaintances is small in Baltimore, yet I will endeavor to add to the number of subscribers. Baltimore is almost as great a stronghold of conservatism as it is of Democracy, yet, now and then we see signs of light breaking through the darkness. Recently a (locally) celebrated divine of the Methodist persuasion preached, both in his church and in the secular papers (the preacher's broad way and straight gate to notoriety) a sermon in which he stated that God is unmoved and unchanged by prayer. The sermon was the outcome of a sad calamity in which a husband and wife lost their lives while endeavoring to escape from a burning dwelling. The interval of awaiting aid was spent by the family and assembled servants in prayer to "him who permits not a sparrow to fall." Each fell to the pavement below and both were killed.

More recently this same divine introduced into his communion service individual cups and gave sensible reasons therefor. The act, however, brought down upon his head the wrath and condemnation of the shepherd of a rival brand of gospel (who also must needs rush into print) and who vehemently stated that the practice was without Biblical authority and that such innovations were but casting doubts and aspersions upon holy things *and lead to questionings of holy ordinances* by the people; that arguments based upon mere personal feeling, liability to acquire disease and the like, are but sophistry. If such innovations are permitted where are they to end?

Shortly afterwards the general conference met here and the innovation precipitated a hot fight in the ranks of the assembled followers of the one whose doctrine was "peace on earth, good will towards men."

The innovator defied the assembly from the bishop who presided to the elder or the layman to produce a single word in the discipline, or in any other authority, forbidding the practice. But as reasons are not requisite to sustain actions, or to defend them in the domain with which conferences deal, the fight went against him.

Yours sincerely,

PEARCE KINTZING, M. D.

601 W. FRANKLIN ST., BALTIMORE, MD.

CAPITAL AND LABOR.

Editor Free Thought Magazine:

IN your editorial on "Capital and Labor—The Rich and the Poor," you say: "It is well for humanity that there are many rich people. The business of the world could not be accomplished without men of large estates. The poor

people could not get employment unless there were other people who had the means and ability to set in motion enterprises that demanded labor."

With all respect, I beg to record my dissent from this view of the relations which ought to, though they unfortunately do not, exist between the rich and the laborers. It cannot be denied that the business of the world, conducted as it now is, by vast aggregations of capital, effectually excludes the laborer from any more than a slight participation; but that the laborer without the aid of these combinations and the aid of the rich in general, could not get employment, I deny.

Before capital, as we understand the term, existed, there were laborers and they had employment; and labor would survive and have employment if our civilization, its arts and sciences and capital itself were swept away.

While it may appear to some, as to you, that it is well for humanity that there are rich people, I think it would be better for humanity had all men a share of the riches, proportioned to their industry and ability.

We have millions of unemployed in the United States today. The number is steadily increasing. We have hundreds of men whose wealth is calculated by millions. Do those millionaires employ the idle and starving millions? Certainly not, and for the simple reason that, contrary to the popular belief, capital does not employ labor. Labor employs capital.

All wealth is the product of labor applied to the raw materials of nature. Without labor no wealth could be produced—no capital employed in production. Capital is but the stored up energies of labor, used to facilitate further production. Why, then, are these millions of laborers standing around idle, while capital is waiting to be employed, and, because of insufficient employment, earning but small and steadily decreasing profits? Why don't they go to work?

The question is difficult to answer satisfactorily. Where can labor—that labor which has no resources but strong arms and willing hands—where can it get the opportunity? The raw materials—the land, the mines, the forests—are all monopolized and held at such prices that labor is shut out. It is vain to talk of "cheap" land. Free land is necessary for this class of labor, and in no part of the world where a white man could live is free land to be had.

Four-fifths of our large agricultural population are in this deplorable state of deprivation and want. In a country but sparsely occupied we are already overpopulated. With millions of idle men needing land we have ten millions of idle acres, now wilderness, only needing the labor of man to produce food and every other necessity of life.

Because this large agricultural population is in want there is a less effective demand for the products of artisan labor, and the artisan suffers deprivation, and, with the agricultural population, the labor markets in cities and competing for employment, wages fall and there is a less effective demand for farm products.

Thus it operates, acting and reacting, till "business depression" sets in.

Now it can be demonstrated that, with access to land, men can always employ themselves. The proposal to allow the needy heads of families to use vacant lots in cities for farming purposes, the successful operation of the plan in

Detroit, its adoption in New York, Washington, and other cities, is at once a recognition and demonstration of this truth.

It will be said that all men cannot be farmers; but this is the occupation of all others that all men can follow as necessity arises. All cannot be doctors or lawyers, or tailors, but all men can till the soil. Therefore, to relieve the overwhelming flood of distress, to enable the starving millions to live, some means of getting them to work on the land must be adopted.

It can be done by taxation. Tax land according to value, whether in use or not, and exempt improvements and all labor products, and you will at once kill the speculative value of land and thereby open it for use. Such a plan will give opportunities to labor both in the rural and urban districts. With increased opportunities, and all men working, wages will tend to rise, the general wealth will increase and its better distribution be decreased through the better returns to capital for its use and the larger share of its own products going to labor.

GEORGE SUTHERLAND.

34 CORTLANDT ST., NEW YORK CITY.

IS PHYSICAL DEATH AN EVIL?

BY JOHN SMITH KIRK.

"How swiftly pass our years;
How soon their night comes on;
A train of hopes and fears,
And human life is gone!"

GEOLGY gives incontestible proofs that death has been an established law for ages before the appearance of man on this planet. The stratified rocks, for miles in depth, are full of the petrified bodies of organized flesh. Many rocks a thousand feet in thickness abound in shell-fish that must have lived and tranquilly died on the spot, during centuries of slow accumulation. The great pyramids of Gizeh contain some twelve million of tons of nummulitic limestone, quarried before the date assigned to the flood of Noah. This limestone is literally a compact mass of shells and corslets of minute marine fish, so perfectly preserved as to prove that they died quietly in the usual way. The depth and vast extent of the limestone deposit whence the material was quarried, render it self evident that it must have taken many thousands of years to accumulate at the bottom of an ancient sea. And the same evidence compels us to assign to its formation a date far, very far before the period of the earliest history of our race.

All fish, a very large proportion of animals, birds and insects, give proof in their structure that they were created expressly to devour each other. In the very first day of their existence, death must have proclaimed its law by the shrieks of a thousand creatures. So far as man's body is concerned, he is an animal like the rest, and the provisions for renewing and continuing his species—of engendering a substitute, being the same, as his organs attest, the law of ultimate dissolution must have been the same. Indeed from the constitution of man's body it could not have been proof against casualties. A fall or the impact of weight must have crushed it—water must have drowned

it, fire consumed it, the knife pierced it, famine starved it, thirst perished it, poison corroded it, foul air and the halter asphyxiated it. This establishes the law that animals and man are subject to the law of all flesh. But many are not reconciled to the assertion that the imposition of this great physical evil was at all necessary in the first place. It has been shown that life is a phenomenon resulting from the antagonist action of matter against matter. There is not a movement we make, not a thought we conceive, that does not necessarily depend for its production upon the death or decomposition of some part of the material organization of some part of the body, else eating would not be required to renew the spent material. So that if death be not active in his work every moment, there can be no life. The very fact that Adam and Eve were told to eat of the fruit of every tree in the Garden of Eden proves beyond doubt that death, temporal at least, could not be a consequence of such an act. The writer of the Book of Genesis, whoever he was, knew very little about the laws of nature as now understood. Notwithstanding the active church still clings to the belief, in spite of the light shed from the accumulated ages, that the assumed primitive pair of the race entailed by eating the forbidden fruit upon themselves and all their descendants, "death temporal and eternal." How slow is the wheel of progress when mystery, miracle and prophecy direct the march of the race!! The unphilosophic mind views life and death, as it does good and evil; as attributes the most opposite in their natures. Yet are they twin brothers and co-workers at one business. Nay, they are the same persons, so to say, in one.

If this be true, the same circumstances that are favorable to life should be equally so to death. We find this is the case. Oxygen, that is the grand supporter of life, is the great agent of corrosion that destroys it. In taking apart the elements of a body by the process we call death, the only possible means are adopted to furnish materials for the creation of a new one. Just as the stone mason, or his indispensable assistants, demolishes the old walls and uses the materials in the construction of a new one. Or to come still nearer home, just as man destroys a sheep to make new flesh for himself. He is equally the agent of life and death in the transaction.

Moreover, the most sultry heat of summer, which gives most vigorous growth to vegetation, that supports animal life and the vivifying thunders also, are most favorable to the rapid decomposition of dead and dying matter. That condition of the atmosphere, also, that produces sweeping epidemics scattering death around us, gives equal stimulation to the process of generation; for it is well known to all medical men that a prodigious increase of births is sure to follow. If it were not a law of matter that elements should be separable from existing combinations, how could creation proceed? How could man build his house, weave his cloth, or get sustenance from food? Even the air could not be inhaled and made to give vitality to his blood!

Constant collision among the machinery of the body must end, as with the knife and the grinding-stone, in wearing it out at last. If it were otherwise, if one set of forms remained always, space would soon be filled up, leaving neither room nor material elements for new ones. At this moment there are, say, fifteen hundred millions of people on this earth, and loud cries are made

of over-population. In a single century four times that number of souls are born, act their allotted parts, and sink into their long repose. How many thousands of years since would the earth have been packed with people had there been no death? And what a spectacle should we have had now? The same trees, the same carpet of grass arrested in mid-growth; the same animals. Here is a dilemma at once. Had the laws of God been so arrested, or were to be so arrested, the distinction of sexes, the holy bond of union that holds society together would be removed, society dissolved, and we be men and women no longer. It will be perceived at once that a thousand difficulties of this sort would spring up in carrying out a supposition of there being no death, each one of which would reduce to an absurdity the laws of creation.

As Wm. Leggett says:

"What is death, but life
 In other forms of being? Life without
 The counter attributes of man: the dull
 And momentarily decaying frame which holds
 The ethereal spirit in, and binds it down
 To brotherhood with brutes: There's no such thing
 As Death; what's called so is but the beginning.
 The eternal round of Change."

A LETTER TO THE CHURCHES.

[From the Chicago Times-Herald.]

BRETHREN: When the Lord was going about teaching, certain of the Pharisees sought to ensnare his speech. Tell us, they said, what dost thou think? Is it lawful to give tribute to Cæsar or not? But He said: "Show me the coin of the tribute." And He said to them: "Whose image and inscription is this?" They said to Him: "Cæsar's." Then He said to them: "Render, therefore, to Cæsar the things that are Cæsar's."

Cæsar, brethren, according to the Prince of Denmark, albeit imperious, is dead, and turned to clay. While Cæsar lived the church had little reason to pay tribute to the state, for the chief care of Cæsar was to persecute it.

You, brethren, owe allegiance not to Cæsar, but to the state. If it were the law that tribute should be paid even to the persecutor of the church for such measure of benefit as may have been combined with persecution, how much more is it not the law that tribute shall be paid to the state, which not only does not persecute any creed, but protects them all; and as a grievous past warrants the present in saying, even prevents you from persecuting one another?

In the commonwealth of which you are part, brethren, revenue is necessary for carrying on organized government. You are sharers in all of good that proceeds therefrom. The commonwealth asks not whether you be Jew or Gentile; whether your god be eastern or western; whether your creed come from the Ganges, the Great Wall, the Pantheon, the keys of the fisherman, the closet of Calvin, the groves of Wesley, or the forum of agnosticism.

What the commonwealth demands is that each of you sheltered under the roof of the state, and each having its own mansion, shall contribute a reasonable share of the general cost of the masonry and the burden of keeping it running and in repair. The commonwealth solicits that each of you shall be free to cultivate its own ideals and likewise to propagate itself in good faith, to all contemporaries, offending against none, and also that good will may abound among you, and that you shall be helpful to all, so far as may be without asking too many questions, remits from impost of every kind the site of your buildings and all appurtenances you may place thereon, whether for religion or charity.

Brethren, this is the frontier of indulgence given to you, to one as to all, by the commonwealth. Whatever lands any of you may hold, whereon either now or hereafter private revenue in your own treasuries shall arise, must contribute their just share to the common weal; and from every tenement whence you gather profit for your private or corporate purse you must share your gain with the purse of the people who maintain your rights and safeguard with their solemn seal the charter of your liberties. Do ye render unto God all that appertains to Him and cease now and forever to withhold from the people the coin of the tribute which bears the image and inscription of the state. For it is fit that the churches should set to the people an example of truth and righteousness, especially in the payment of taxes.

Hark ye, brethren, finally, do ye this of your own accord, and, therefore, with grace. If ye do it not of your own accord in the name of Jehovah, the continental congress and the people of Illinois, ye shall have to do it whether ye will or not. Brethren, amen.

THE THEOLOGICAL CONTROVERSY.

REV. JOHN B. DAVIES, the pastor of the Congregational church of Chenoa, Ill., writes to the *Gazette* of that city under date the title of "A Controversy," as follows:

Editor GAZETTE:—In the next number of the FREE THOUGHT MAGAZINE, Part I of an article will appear from the able pen of Rev. J. R. Kaye, Ph. D., on "Ingersoll's Philosophy of the Bible." Dr. Kaye will champion the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will represent the Liberal side. From what I have read and heard of Dr. Kaye I feel exceedingly glad that he has undertaken this work which he is so abundantly able to accomplish. Dr. Kaye was formerly pastor of the Congregational church here; he is a well known minister, especially in the west, and the leading men in Congregational and Presbyterian churches express their utmost confidence in him as one who is fully able to master all his foes. He has made the Bible his study for years, in its early language, import and history, and beyond peradventure he will be able to show how futile are the false assertions and misrepresentations of Ingersoll and his followers. Dr. Kaye is a man of rare natural ability, a Whatley in logic, a Hamilton in philosophy, and an Achilles in battle, a theologian of today, a ripe scholar, one well versed in modern criticism. Hoping that the Magazine containing this discussion will have a wide circulation and that it will be the means of confirming the faith of Christians in the Bible and lead the skeptical to reverence it as the book of God and not of man,

I am yours truly,

JOHN B. DAVIES,
Pastor Congregational Church.

EDITORIAL DEPARTMENT.

'ABOUT THE HOLY BIBLE.'—A CONTROVERSY.

“**P**ROVE all things; hold fast that which is Good,” or in more modern dialect, prove all things and accept all that is True, has been the motto of the FREE THOUGHT MAGAZINE from the first. With that object in view we commence in this June number of this Magazine a free and friendly controversy “About The Holy Bible.” We are glad to be able to say that the principal disputants in this discussion are able and most worthy advocates of the respective schools of thought they here represent. Their portraits appear as the frontispiece of this Magazine. Rev. Jas. R. Kaye, Ph. D., a well-known Congregational clergyman, represents the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will champion the Liberal side. The Rev. Dr. Kaye presents his first paper in this number and Prof. Oswald will review it in the July number. This discussion is expected to run through the next ten or twelve numbers of this Magazine, and for the purpose of making the discussion more valuable and more interesting we cordially invite intelligent individuals on either side of the controversy to send us short reviews—not to exceed 250 words—of the various points and arguments presented by the respective disputants. We would like to publish about an equal number of these from each side in our “Literary Department.” If we shall receive more of these short communications than we have space for we shall have to select and publish those we judge the strongest and best for the side they represent. We expect most of the pages of the Magazine will be occupied with this discussion during the next twelve months. We pledge our word and honor that our Orthodox friends shall be as fairly treated as are our Liberal friends, and they shall have all the amenities and courtesies extended to them that they would receive in an Orthodox journal. And we desire Mr. Kaye and his associates to feel as free to give sharp telling thrusts to their opponents as if they were writing for their own journals, and we greatly desire that they present the strongest arguments possible for their side of the question.

The Rev. Dr. Kaye will present a series of articles, running through ten or twelve numbers of this Magazine, reviewing from an Orthodox standpoint Col. Robert G. Ingersoll's late noted lecture: "About the Holy Bible." These articles will all be thoroughly reviewed by Prof. Felix L. Oswald from a Free Thought or Liberal standpoint. Dr. Kaye will be permitted to review, in short letters, for the Literary Department, Prof. Oswald's papers—likewise Prof. Oswald will be allowed to more fully explain in the same manner, and then everybody on *all sides* of this Bible question will be given a short hearing as above stated—that is *those who have something to say and know how to say it*. The arguments can be as sharp and pointed as it is possible to make them; all the limitation that we make is this: That each writer shall treat his opponent with proper respect and courtesy—as one gentleman should always treat another. We hope the attempt on all sides will be, not so much to beat the opposite party, as to arrive at the truth. In that way only can the debate result in great good to the contestants, to the readers and Humanity generally.

PROF. FELIX L. OSWALD, A. M., M. D.,

who is to defend the banner of Liberalism in this debate is a well known writer, author and scholar, who has been for many years a regular contributor to the *Popular Science Monthly*, the *North American Review*, the *International Review*, the *Forum*, *Lippincott's Magazine*, and other first-class publications, and is the author of a number of popular books. He, probably has not made theology a special study as has Dr. Kaye, his opponent, but he is a deep thinker, a sound reasoner, and a profound scholar, and the Liberal public may be sure that their cause is in safe hands, and if he fails it will be owing to the cause he represents and not to its champion.

REV. JAS. R. KAYE, PH. D.

We are perfectly satisfied from what has come to our knowledge, that the Rev. Dr. Kaye is one of the ablest and best informed, and most scholarly young men in the Congregational pulpit of the West to-day, and is considered to be one of the soundest theologians in the Congregational denomination. Had we not so ascertained we should not have allowed this discussion in our pages. We have here a champion of the Orthodox faith that Orthodox people have full confidence in, and who if defeated in this discus-

sion they will have to lay the defeat to the cause he represents and not to their champion. In answer to our request that he satisfy us as to his good standing in the church to which he belongs, he promptly furnished us with the following testimonials, and offered to furnish more if we so required, which we did not. Here are the testimonials furnished by the Rev. Dr. Kaye :

FROM PROFESSOR LUMMIS.

Editor Free Thought Magazine :

It gives me great pleasure to learn that Rev. James R. Kaye, Ph. D., of Edgerton, Wis., is to discuss in the pages of the FREE THOUGHT MAGAZINE, Mr. Robert Ingersoll's "*About the Holy Bible.*" I fully believe that truth in the long run *must* be victorious; I am anxious to have it so. I have so much confidence in the Book, and so much confidence in him who thus enters the arena in its defense, that while I do not underrate the ability and the reputation of his distinguished opponent, I do not tremble for the outcome. Dr. Kaye is a fine philosophical thinker, and is a thorough Christian gentleman, so that I do not anticipate the acerbities which *sometimes* mar able discussions. It seems to me the list of readers of the Magazine will be enlarged, and that the reading public will admire the spirit of fairness exhibited in the editorial control which seeks to have the best that can be said on both sides of a most important question.

Dr. Kaye is a progressive thinker in philosophy, while in regard to the Bible he will be classed on the conservative side, yet as a keen logician and a candid man, he will recognize the points of criticism that will be made, and admit the truth. I congratulate the reading and thinking public that in this day when religious beliefs must vindicate their right to be, the defense of a belief in the validity of the Bible as containing a revelation of supernatural truths is entrusted to one who is both ready and able to maintain this position.

HENRY LUMMIS,

Professor of Greek in Lawrence University.

APPLETON, WIS., April 29, 1895.

FROM GEO. A LYMAN, EDITOR AMBOY JOURNAL.

Editor Free Thought Magazine :

We are pleased to learn that the FREE THOUGHT MAGAZINE of Chicago will publish a reply to Col. R. G. Ingersoll's last lecture on the Bible, by Dr. Jas. R. Kaye, formerly of Amboy, now pastor of the First Congregational church at Edgerton, Wis. The discussion will awaken a lively interest throughout the country, and especially among the Doctor's acquaintances, who know him to be strictly Orthodox in belief and conservative as a thinker. Col. Ingersoll will find Dr. Kaye a foeman worthy of his steel.

He has made a special study of the various schools of Scotch, English and German philosophies, and there are few if any men in the country better prepared to handle critical and philosophical discussions of any kind, and those who have listened to his discourses will feel sure that with his keen, clear intellect, few if any are better able to engage in this discussion. The discussion must issue to the interests of truth, and we shall await its progress with intense interest.

GEO. A. LYMAN, *Editor Amboy Journal.*

AMBOY, ILL.

FROM REV. J. L. HEWITT, D. D., PRESBYTERIAN CLERGYMAN.

Editor Free Thought Magazine:

I am acquainted with Rev. Jas. R. Kaye, Ph. D., have read certain productions of his pen with pleasure and profit. Dr. Kaye is a minister in the Congregational church, respected and beloved by all who know him. He is no enthusiast, but is an independent thinker and, possessed of an analytical mind, is competent to consider philosophical questions. I am glad to know that he will discuss in the FREE THOUGHT MAGAZINE "Ingersoll's Philosophy of the Bible," a discussion which, considering the great questions now before the public mind, must be of general interest, and which I am confident will be pushed with fairness and even brilliancy by Dr. Kaye.

J. L. HEWITT, *Pastor First Presbyterian Church.*

GREEN BAY, WIS.

FROM REV. EUGENE G. UPDIKE, D. D., CONGREGATIONAL CLERGYMAN.

Editor Free Thought Magazine:

I am much interested in the discussion to take place in your periodical on the teaching of Mr. Ingersoll, led by Dr. J. R. Kaye. No cause can be harmed by the right kind of discussion and if Christianity cannot stand the fullest and freest examination it should be known.

I have long known Dr. Kaye. He has the confidence of all in his own church as a safe teacher, and I regard him as particularly well qualified for such a discussion. As a student of philosophy he takes the very highest rank. There are few teachers in our higher institutions of learning who have read as widely as he in all branches of modern philosophy, or who could consider such a question from the purely philosophical standpoint with greater ability than he. I shall be greatly interested in reading the discussion when published.

E. G. UPDIKE.

MADISON, WIS.

FROM REV. JOHN FAVILLE, D. D., CONGREGATIONAL CLERGYMAN.

Editor Free Thought Magazine:

I am very glad to learn that you are to publish some articles from

the Rev. J. R. Kaye, Ph. D., on "*Ingersoll's Philosophy of the Bible.*" Just at this time any discussion of this topic will be of interest to both liberal and conservative thinkers. Mr. Kaye, as an orthodox conservative theologian and a keen student, is able to do justice to his theme. His philosophical studies have prepared him to make a critical examination of another's philosophy. But few men of his age have as clear and comprehensive a knowledge of the various schools of philosophy as Mr. Kaye. I shall watch with much interest this discussion in your columns and the outcome will unquestionably be in the interests of toleration, truth and fraternity.

Sincerely yours, JOHN FAVILLE.

APPLETON, WIS.

FROM REV. SAMUEL C. HAY, D. D., PRESBYTERIAN CLERGYMAN.

Editor Free Thought Magazine:

I understand you are about to publish in the columns of your Magazine Dr. J. R. Kaye's discussion of "*Ingersoll's Philosophy of the Bible.*" Having, during many years in the ministry, witnessed and felt the disintegrating and blighting effect of Mr. Ingersoll's teachings upon many of the young men in different communities where I have resided, I feel a deep interest in your plan for bringing so timely a subject before the reading public.

I became very much interested in Dr. Kaye in the first years of his ministry when he was the pastor of a neighboring Congregational church, and a preacher of marked ability. Even then before his mind had been especially directed in philosophical studies he impressed me as an original and fearless thinker, who at the same time was thoroughly Biblical and decidedly conservative. The untiring continuous energy with which he has for several years past applied himself to the most important philosophical problems of our day, has I doubt not, abundantly qualified him to analyze and present in an attractive and convincing manner the subject which is to have a place in your Magazine.

Remembering Dr. Kaye's pulpit efforts of nine or ten years ago, and expecting much of him I find I am not at all disappointed after reading his pamphlet on "*The American School of Philosophy.*"

Respectfully,

SAMUEL C. HAY,

Pastor of Presbyterian Church.

WOODSTOCK, ILL.

INCREASE THE CIRCULATION.

THE discussion about "*The Holy Bible*" commenced in this number of the Magazine, ought to result in a large increase in the circulation of the Magazine, and it surely will if every

friend of the Magazine takes advantage of the opportunity. That is what we now earnestly call upon our friends to do. We have printed a much larger issue of this number than we ever printed before, so that for some time new subscriptions can commence with the June number, for each new subscriber will desire to commence with beginning of the debate.

We have learned by past experience that when we make appeals for assistance and aid, as a general thing, but few respond; that was the case with our appeal in the April Magazine, entitled "Missionary Work." It would surprise the reader to learn how little attention was given to that editorial that we so earnestly urged upon the attention of our friends—it would seem very few read it. We hope better results will follow from this appeal.

Now it seems to us that thousands of persons, both orthodox and heterodox will desire to read this very able debate to appear in the pages of this Magazine for the coming year. We predict it will be the most thorough discussion of Bible authenticity that has ever before appeared. We intend before it is through, that the ablest minds on both sides, or more properly on all sides, of this most important subject shall have a hearing. For ourselves, we shall express no opinion, and our position will be that of editorial moderator—to see that all parties have a fair and honest hearing and the readers will be left to decide for themselves which party has the best of the argument. We earnestly request every friend of the Magazine to go out among his neighbors and inform them of the character of this discussion by having them read this and the previous editorial—be particular to see your most intelligent citizens, whatever may be their religious opinions. Call upon the ministers of the various religious denominations, the lawyers and physicians and your teachers and all intelligent persons, and solicit their subscriptions for a year. And to put the Magazine within the reach of all you can take new subscribers for a year at the low price of \$1.00. Be sure and call the attention of your orthodox friends to Rev. Dr. Kaye's very able introductory article in this number. Show them the intelligent looking portraits of the two champions that appear as the frontispiece of this number. Convince them that this discussion is to be no mere child's play, but is to be, in sportman's parlance, "a fight to the

finish." Every little town in this country ought to have a club of not less than twenty-five subscribers for the next year.

Be sure and call upon the editors of your town papers and request each to give the discussion a proper notice. We are pleased to state that many of our secular journals have already noticed the debate in their editorial columns. If you are willing to invest a little money in the good work, send us *one dollar* for ten copies of this June number and give them to persons in your vicinity of inquiring minds and ask them to read Dr. Kaye's first article, they will then desire to peruse Professor Oswald's reply in the July number, and follow up the debate through the year. Request your ablest theological scholar and thinker to take some part in the discussion, as it is open to all.

Friends, everywhere, there will never be a better opportunity to give this Magazine a very large circulation than we now have. We ask each and all to do their duty in this matter *and do it at once*.

BOOK REVIEW.

A HISTORY OF THE UNITED STATES FOR SCHOOLS, BY JOHN FISKE, LL.D. Boston. Houghton, Mifflin & Company, 1895. Pp. 474. Price, \$1.00.

This is a very valuable publication, not only as a text book for schools, but for the ordinary reader and for children to study at home. It contains a large number of portraits of distinguished Americans and many pictures of interesting localities in the United States. There is one very great defect in the work we are sorry to state—there is no mention of that noble hero of the Revolution, Thomas Paine. He ought to have been as prominently presented to the student and reader as is Washington, Jefferson, Franklin and Patrick Henry. We wrote to Mr. Fiske and asked him why he left Paine's name out of the history, but have received no reply.

Mr. Fiske ought to have read Conway's life of Paine before he wrote this History.

THE OPEN COURT PUBLISHING COMPANY, of Chicago, have just issued a second edition of their authorized translation of TH. RIBOT'S *Diseases of Personality*, the first having been exhausted in three years. The popularity of Prof. Ribot's works is certainly deserved, as they form delightful introductions to the study of psychology and are remarkable specimens of economy and lucidity of exposition. No author displays such originality in placing under lucid points of view the disordered mass of data gathered by the psychological specialists. The present translation has been revised throughout and embodies all the corrections and additions of the new fourth French edi-

tion. The bibliographical references have been verified and an analytical index made, which will much enhance the usefulness of the book. Pp. 164, cloth, 75 cents, paper, 25 cents.

MEDICAL DECLARATION CONCERNING CHASTITY is an eight page leaflet just published, No. 26 of The Philanthropist Series. It is signed by many leading and influential physicians, and is a timely, important medical testimony for the promotion of purity. It is especially valuable for distribution by White Cross and Purity societies among young men, and should be given the widest possible circulation. Price, by mail, 20 cents a dozen; \$1.00 a hundred. Address THE PHILANTHROPIST, United Charities Building, Fourth avenue and Twenty-second street, New York.

—RELIGION AND SCIENCE or the "Reconciliation Mania," by "Corvinus," as before stated, has been put into a beautiful 40 page pamphlet and is for sale at this office for 25 cents a copy.

"A DIKASTERY OF ONE, or Corvinus Answered," by Hudor Genone, concluded in this number of the Magazine, has also been put into pamphlet form, and is for sale at this office for 10 cents a copy. The two pamphlets taken together are an able and valuable presentation of the two sides of the Reconciliation of Religion and Science question, and ought both to be read in connection. The two pamphlets can be had for 30 cents.

—THE AMERICAN SCHOOL OF PHILOSOPHY, by Dr. J. R. Kayne, Ph. D., a pamphlet of twenty-two pages, is an able and scholarly presentation of the question of what such an American school should be in contradistinction from a European school. Dr. Kayne

says: "America's historians are men of deep research and investigation, while in style they equal those of Europe. In inventions, in the mechanical and industrial world, the nations have to follow us. * * * And as yet we are essentially an American nation in institutions and in thought." The doctor then goes on and compares the great thinkers of America with the noted philosophers of Europe, and shows in a masterly manner how an American school of philosophy is being built up in this country much different from that of the old countries. The pamphlet is for sale at this office; price 10 cents.

—*Humanity* is the title of a new paper published once a month at Kansas City, Mo., by the "Co-operative Reform Publishing Company." Its name indicates the cause it advocates: Co-operation. It will be sent three months for ten cents.

"SELF-CULTURE," published by the Warner Company, 174 Adams street, Chicago, is a new magazine specially devoted to instruction in advanced knowledge. The spirit is somewhat conservative, yet in lines of science, extremely radical ventures are made. A chief feature of the publication, as it has been planned, is the Story of Human Progress, designed to give in readable form, and with abundant references for further study, a universal history of all things human according to the best light of the most advanced scholarship. It is intended that the successive numbers shall give from month to month more fresh and fascinating lessons in knowledge than any other publication anywhere. The second number discusses a new principle of Evolution, that of natural creation through parentage,

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ALL SORTS.

—TRUTH is our only creed.

—The truth, the whole truth, and nothing but the truth, is what this Magazine is in search of.

—The reader is at liberty to procure new subscribers at one dollar a year to commence with the June number.

—Read very carefully the two editorials in this number and then call the attention of your neighbors and friends to them.

—There was never before so good an opportunity to increase the circulation of this Magazine, and we hope every one of its friends will improve it.

—We desire to call the attention of our many new readers of this number of the Magazine to Mr. Otto Wettstein's advertisement on fourth page of cover.

—*The Blue Grass Blade*, published in Lexington, Ky., is one of the journals that every Free Thinker and every Christian in America ought to subscribe for.

—Prof. James E. Oliver's letter, on page 291 of the May Magazine, is one of the best Free Thought platforms we ever read. It represents what this Magazine stands for better than would any statement we could make.

—We are glad to learn that a Free Thought or Ethical church has been organized in Buffalo, N. Y., that bids fair to become a success. Rev. H. O. Sommers is the pastor. We hope all our old Buffalo friends will encourage the new society.

—A good way to increase the circulation of this Magazine will be to send \$1.00 for ten copies of this number and hand it around among your neighbors. All who read Rev. Dr. Kaye's first paper will desire to follow the discussion through to the end.

—On page 567 of Vol. XII of this Magazine, at the request of a friend, we published a paragraph entitled "Ingersoll on Song," not "*over Ingersoll's name*" as an exchange states, but as an item of information. We have since learned that Col. Ingersoll is not the author.

—The discussion commenced in this number between Orthodox and Liberal persons, to continue for a year, is a new thing under the sun, and ought to bring the Magazine ten thousand new subscribers. It will, if every friend of the Magazine will do his whole duty.

—Old Whipple, the Maine lumberman who paid \$10,000 for a gold brick, says: "Perhaps if I had read less of Talmage's sermons and more of the crimes going the rounds I should have been a less easy victim.

—Charles C. Moore, the editor of *The Blue Grass Blade*, is the author of a very interesting article from the *Blade* in our "Literary Department." We ask the reader to peruse it carefully, for we believe after doing so, if he has a dollar, or can borrow one, he will *immediately* send it to Mr. Moore at Lexington, Ky., for the *Blade* one year.

—Minister—To new member of the church—Could I get you to subscribe \$10 toward our new church.

New Member—I'm afraid I can't do it. I owe my butcher, my grocer, and my landlord.

Minister—O! Sir, do you forget you owe a greater debt to the Lord.

New Member—I know I do, but he is not pushing me as hard as the other fellows.

—Traveling mediums who materialize your grandfather, give you a portrait of your dead mother, and slate writing from George Washington, for one dollar, and traveling evangelists who convert sinners at fifty cents a head, in our opinion all belong to the same class of frauds and humbugs that every honest person ought to ignore. They are each and all guilty of obtaining money by false pretenses. The woods are full of that class of criminals.

—Mr. Chas. Alexander, editor of *The Monthly Review*, of Boston, sends us the following verses for the Magazine:

Truth will always live and linger,
Heedless of the cold world's frown;

And, if known, will make us happy,
Moral, healthy, true and sound.

Let it then be each man's duty,
To accept her guiding hand;
For, perchance, her path may lead him
To some better, fairer land.

—The diatribes of the Rev. Parkhurst in the *Ladies' Home Journal*, as to the horrible results that will follow the emancipation of women, sounds very much like the pious prognostications of the Christian clergy in the days of slavery, of the dire evils that would surely overtake the poor African slave if allowed his liberty.

—Mary had a little hen
With feathers white as snow.
The preacher paid a visit: then
The chicken had to go.

—*Philadelphia Inquirer*.

—We desire to thank the *Boston Investigator*, *The Freidenker*, *The Philosophical Journal*, *The New Unity*, *The Ironclad Age*, *The Universalist*, *The Progressive Thinker*, *The Blue Grass Blade*, *The Twentieth Century* and *Light of Truth* for recent valuable notices of this Magazine. And we are pleased to observe that many of the secular journals throughout the country have given extensive editorial mention of the discussion commenced in this number of the Magazine. A few of the Christian papers have also referred to it favorably.

—*The Boston Investigator* has, for the last sixty-five years held aloft the flag of Liberalism. It has always been ably edited ever since its first issue, and the paper was never more attractive than at the present time. Mr. Ernest Menduin, its present young editor and publisher, seems to have inherited the ability and good sense of his distinguished father, Josiah P.

Menduin, and to be inspired by the enthusiasm of the *Investigator's* former editors, Abner Kneeland and Horace Seaver, and he is making the old *Investigator* the ablest free-thought weekly ever before published. We wish it the success it so well deserves.

--Henry M. Taber, our worthy and many years contributor, writes: "I am greatly rejoiced that your valued Magazine is to be further enriched by a discussion of questions on which orthodox Christians and Liberals differ in opinion. It seems to me it cannot fail to do great good and will certainly enlighten many minds which have been apathetic on these questions, especially if the discussion be carried on with proper courtesy and respect for the character and sincerity of each disputant--such as was notably the case in the controversy between Rev. Dr. Henry M. Field and Col. Robert G. Ingersoll some years since."

--The American Congress of Liberal Religious Societies held its second annual meeting in Sinai Temple, Chicago, Ill., June 4th, 5th and 6th inst. Among the topics there discussed was the further consideration of "Plans of Confederation of the various Liberal Forces of America"; "What We Can Do Together" "The Dangers and Abuses of Wealth"; "Various Sociological Problems as they press upon the Churches of To-day"; "The Spiritual Value of the Higher Criticism"; "The Common Elements in all Religions" or "the Fundamental of Universal Religion." Able speakers were present, and the sessions were extremely interesting to every thoughtful person present whether they entirely believed with the speakers or not.

--Each week we enjoy reading the

pamphlet sermons of M. J. Savage, the great Boston preacher. Recently he preached on the value of cheerfulness and here is one of his illustrations:

"I remember one or two instances that I have seen, concerning persons who have showed a magnificent cheer and courage in the midst of calamity. During the war I was in Nashville at a certain time, not long after the battle of Chickamauga; and I went with some friends to see the soldiers who had just been released from the hospital after the battle, and I remember one fellow whose right knee was stiff, and his leg drawn up, and he told me the surgeon said it would never be straight again. And with wistful humor in eye and tone he added: 'I shan't make a very graceful figure going through life, shall I? But I am not sorry, and I'd do it again.' That is the kind of cheer and courage that I admire."

--Susan B. Anthony in an Interview published in the *Chicago Post*, May 1st, said:

"I want to tell you of the great woman's celebration which is to take place in New York and all over this country Nov. 12 of this year, the eightieth anniversary of Mrs. Elizabeth Cady Stanton's birth. We have already engaged the great Metropolitan Opera House of New York and will gather the women pioneers of every trade, calling and vocation that has been thrown open to woman since Mrs. Stanton, fifty years ago, called the first woman's convention together. Then we will also have a host of young women of every trade, profession and vocation, and from among them will be selected the best possible orator to make a ten-minute address in honor of Mrs. Stanton, who will, of course, be the center of the celebration. On the same day throughout the entire union, similar celebrations will be held. It will be a great day for the cause."

--Secretary Gresham's death is a great loss to this country. Since Abraham Lincoln there has not been

a more honest statesman, and like Lincoln he was a Freethinker. The following is what he said a few years ago of the political frauds in Indiana:

"There ought to be a reform in our state elections, and unless the state takes steps to stop corruption at the polls a condition of affairs will be produced to which the rebellion will not be a circumstance. It is the pharisees who are doing this. It is men of prominence and respectability who raise these large sums of money, knowing the use they will be put to—men who deal openly in corruption one day and go to church the next. It is these men who bring disgrace upon the state. You may convict a hundred yes even a thousand, obscure voters for bribery, but the effect upon a community would be as nothing compared to that which would follow the conviction of one prominent man."

—James A. Greenhill, our astronomical friend, writes in a private letter: "I quite agree with Brother Hoover in most of his remarks on page 304 of the May Magazine, especially on the excellency of the Magazine. The April and May numbers are worth more than a year's subscription. The article by E. W. Skinner is fine, indeed, temperate and candid. Such articles, in my estimation, are elevating to the tone of the Magazine, much more sensible than radical articles on hell-fire nonsense. We should try to get our minds up to higher plains."

—*The American Sentinel* is one of those Christian papers that we have much respect for, therefore we were pleased to read the following honorable retraction in its issue of May 2:

In our issue of March 14, we had occasion to denounce the persecution of Robert G. Ingersoll by certain clergymen of Hoboken, N. J., who revived an old statute against blasphemy, and attempted thereby to prevent Mr. Ingersoll from delivering

his lecture against the Bible. In this lecture we carelessly attributed a mercenary motive to Mr. Ingersoll. This was unjust, both to Mr. Ingersoll and the *Sentinel*. The *Sentinel* has no power, no occasion and no right to sit in judgment on the motives of any man. The *Sentinel* is Christian, and Christ said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

For further explanation see page 283 of the May Magazine.

—*The Universalist*, of Chicago, has the following notice of the discussion that commences in this number of this Magazine:

THE FREE THOUGHT MAGAZINE of Chicago, announces a forthcoming discussion in its columns, "About the Holy Bible" between Rev. Dr. Kaye, of the Congregational denomination now of Edgerton, Wis., and Prof. Felix L. Oswald, of the "Liberals." Robert Ingersoll's noted lecture on the Bible will be the text of Dr. Kaye's articles, and Prof. Oswald will review the articles, Dr. Kaye responding in brief. The discussion promises to be interesting, but if Col. Ingersoll could have been secured to review his opponent, the interest would be largely heightened. Prof. Oswald has a fine reputation among the Liberals as a scholar and reasoner, and Dr. Kaye is also well commended by his friends as a progressive thinker in philosophy. We shall be interested to notice how much or how little of Simon-pure orthodoxy appears in this discussion. If Dr. Kaye is as wise a controversialist as we take him to be, he will defend the Bible on advanced principles, and not allow himself to be entangled by the old interpretations. If he makes the teachings of the Bible synonymous with the creed statements of orthodoxy, Prof. Oswald's vigorous pen will make havoc of his articles.

—Some years ago a vessel was driven on the beach of Lydd in Kent, England. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be

got off through the storm to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach, accompanied by his Newfoundland dog. He directed the animal's attention to the vessel, and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and they made fast a rope to another piece of wood, and threw it toward him. The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.—*Our Dumb Animals.*

—Lulie Monroe Power, the editor of the *Ironclad Age*, as we stated in our last number, passed from earth April 21, 1895. She was a grand, brave, noble woman, who died at her post of duty, defending radical and unpopular opinions that she believed to be true. No one could say of her that she was false to her honest convictions. She did not consider it a crime to be honest—on the other hand she deemed honesty one of the cardinal virtues. She was an Atheist in opinion, but if it should turn out that she was mistaken and that there is a God—if he is an honest God we cannot see how he can afford to damn

so honest a woman as was Lulie Monroe Power. No, he would not do it. It would greatly injure his reputation among all honest people whether on earth, in heaven or hell. No God can afford to damn a perfectly honest individual on account of erroneous views.

If the reader will turn to the late October number of this Magazine he will there find a fine portrait of Mrs. Power and on page 526 of the same number a good sketch of her life. We regret to say that this likeness and sketch, taken in connection with these few remarks, must suffice for our obituary notice of our deceased friend as we have so little space at our command in the present number. We hope the Liberal public will come to the aid of the sadly bereaved husband, Mr. R. H. Power, and help him to keep that noble champion of Liberalism, the *Ironclad Age*, going. The Free Thought cause cannot afford to let the paper die with its late worthy editor. The *Age* should be placed on a firm financial basis as a lasting monument to Mrs. Power and her late father, Dr. Monroe—the founder and long-time editor of the *Ironclad*.

—The home of Professor James E. Oliver's young days is one of the pleasant remembrances of my childhood. When we first came to live in Lynn, Mass., our nearest neighbor was a dear old Quaker lady whose kind heart and helpful hands had made her known and loved among the poor, while her courage and good sense had made her trusted among the rich. So I learned from the first to love the quiet, kindly "Friends," and this neighbor and the mother of Mr. Oliver, with her fair, peaceful face in the delicate Quaker cap, are

the two that stay in my remembrance more clearly than any others. His three sisters were my great admiration, one of whom was a much loved teacher in the grammar school.

It was always a delight when Mr. Oliver came to our house. His frank, natural, boyish simplicity of speech, and earnest interest in the conversation, made a great impression upon me. I can hardly think of him separately from his friend, Dr. John Winslow, for they always came together and were much alike in their ways. But Mr. Oliver was absent-minded. His mathematical brain had an internal recess where some problem was sure to be working itself out, and the process made him unmindful of common things. So it chanced one night that he and his friend came to spend the evening, quite unconscious that it was an hour when most people were about to turn down the coverlet and prepare for bed. But the truth came out and the laugh was on both sides, for to them 10 o'clock was only the "edge of the evening."

There was a tradition in Lynn that while wandering along the beach one day, thinking, studying and absently skipping stones in the water, Mr. Oliver took out his watch to see the time and absently skipped that away, too.

Once having known him one never will forget him, and he is one we cannot lose, though he has gone before for he leaves behind him, not only his work, but that personal influence which lives in the hearts of those who know him.—*E. L. T. in New Unity.*

—As we anticipated the old theologians are not endorsing the woman's Bible movement. Here is what the Rev. Dr. Henson, of Chicago thinks of it as reported in the *Chicago Post*:

"It has become an exceedingly delicate and dangerous thing for a man to express himself at all in these days, in view of the attitude being taken by the 'new woman.' Now, as to this Bible movement on the part of the new woman: If it means that scholarly women will express their views on much-mooted passages of scripture in which the status of woman is involved, I do not see that any harm could result. But this movement goes far beyond that in its scope. It is not merely to comment on disputed passages of scripture, but to revise the whole Bible and to issue a new book with the title of 'The Woman's Bible.'

"The first thing to be noted is that this book is to be issued at the dictation and under the supervision of a woman who is an avowed disbeliever in it. This being her attitude, the question arises as to why she should concern herself with a revision of it. Why not be content to brand it as a tissue of lies and then let it alone.

"Her strategic purpose, however, is to reach a class of women who as yet have not lost faith in the Bible, and under the pretense of revision she proposes to turn loose upon the Bible a horde of so-called revisers who shall root around in it until they have effectually destroyed it. She denounces it as being full of falsehoods and yet proceeds, prospectively, to print it. A better thing would be to burn it and let her and her coadjutors, filled as they are with this latter-day spirit, issue a new Bible which shall be incomparably better than any such botch-work as a woman will inevitably have if she undertakes to patch up the old Bible.

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