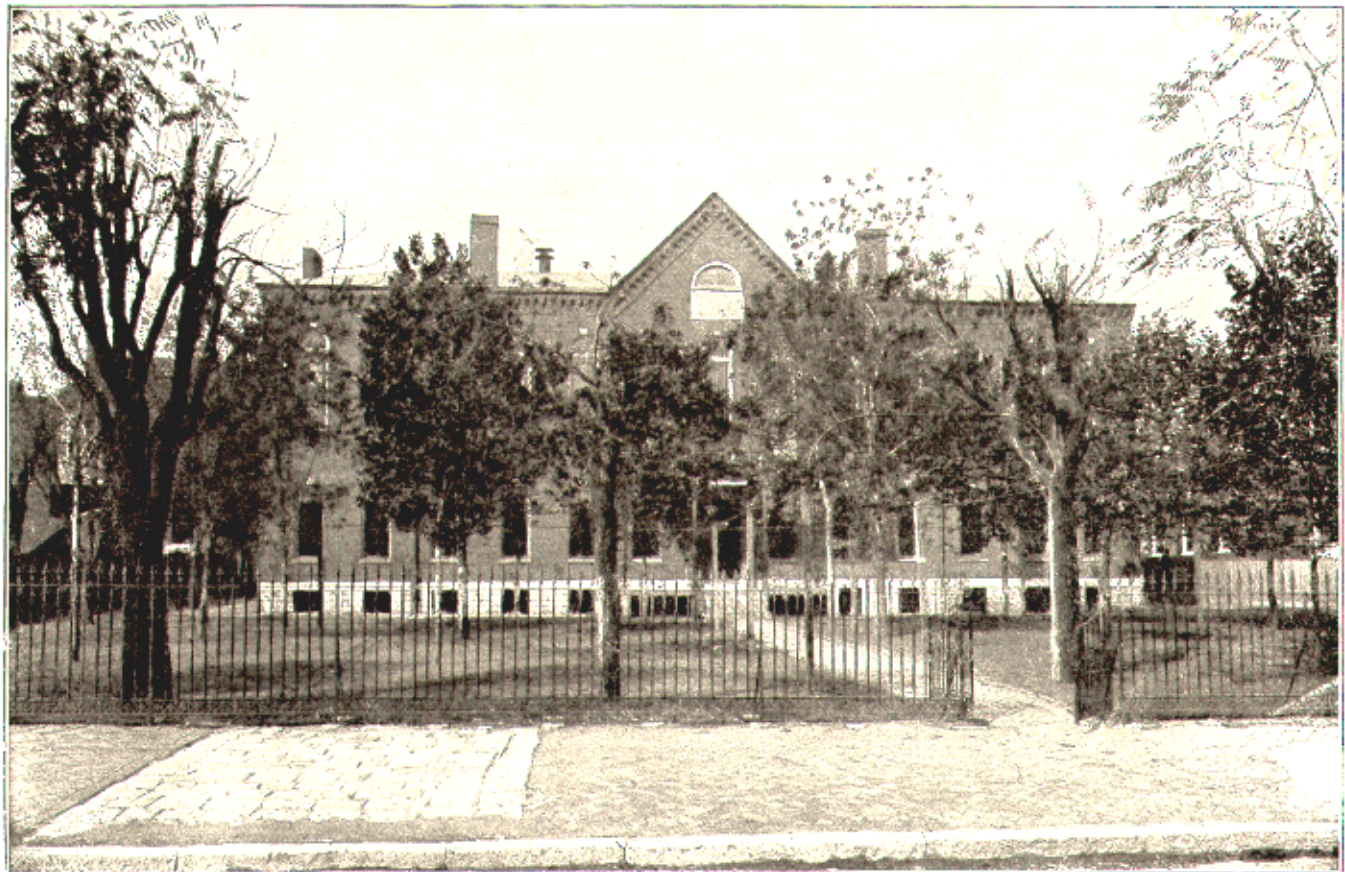


REPORT
—OF THE—
International Congress
For Progressive Thought
—AND OF THE—
TWENTY-SEVENTH ANNUAL
CONGRESS OF THE
American Secular Union
—AND—
Freethought Federation



FREIE GEMEINDE HALL, WHERE THE ST. LOUIS CONGRESS WAS HELD.

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—OF THE—
International Congress
For Progressive Thought
—AND OF THE—
TWENTY-SEVENTH ANNUAL
CONGRESS OF THE
American Secular Union
—AND—
Freethought Federation

Held in St. Louis, Mo., Oct. 15-20, 1904

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The purpose of the Bank of Wisdom
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The Demands of Liberalism.

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

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

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

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

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

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

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 We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

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

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

CONSTITUTION OF THE AMERICAN SECULAR UNION AND FREETHOUGHT FEDERATION.

Adopted at the Congress held in New York Oct. 25-27, 1895.

PREAMBLE.

Realizing that the safety of republican institutions is imperiled, the advance of civilization impeded, and the most sacred rights of man infringed by the least interference of the state in matters religious, we hereby organize to help secure throughout the United States a practical compliance with the principles involved in the Demands of Liberalism.

CONSTITUTION.

ARTICLE I. This organization shall be known as the American Secular Union and Freethought Federation.

ART. II. (a) The general object shall be to effect a total separation of church and state. (b) As specific objects, in order to accomplish the general object, we indorse the Demands of Liberalism.

ART. III. *Mode of Work.* The means to be employed in order to secure compliance with the foregoing demands shall be lectures, conventions, and agitations through the rostrum and press.

ART. IV. *Membership.* All persons indorsing the Demands of Liberalism, and desirous of propagating the principles involved therein, may become members of this organization by signing the Constitution, or sending their names to the secretary for that purpose together with one dollar or more for the treasury. Such persons shall be enrolled as annual members, be entitled to a certificate signed by the president and secretary, and be entitled to vote at any meeting or congress of the society after being

enrolled for three months. All life members of the National Liberal League, formed in 1876, and of the American Secular Union shall be continued as life members of this society.

ART. V. *Annual Congress.* An Annual Congress shall be held at such time and place, and with such sessions, as the Board of Directors shall arrange for, and public notice shall be given of the Congress one month in advance.

ART. VI. *Officers.* The officers of this society shall consist of a president, two or more vice-presidents, a secretary, and treasurer. The president, two vice-presidents, secretary, and treasurer shall constitute a Board of Directors, and this Board shall be intrusted with the management of the affairs of the society.

ART. VII. *Election of Officers.* The officers shall be elected annually, and shall hold office until their successors are elected. All elections shall be by ballot.

ART. VIII. The duties of officers shall be those generally pertaining to those of president, secretary, treasurer, and Board of Directors.

ART. IX. All moneys contributed to the funds of the society shall be used for practical campaign purposes, and for the distribution of Freethought literature.

ART. X. All local societies now in affiliation with the American Secular Union continue in such relation to this organization, and all societies based on the Nine Demands of Liberalism are invited to affiliate. All such societies shall be absolutely independent in the administration of their affairs, and shall simply be united in cordial fellowship and efficient co-operation of the freest kind with this society and its congresses. Neither shall this Union be responsible for the acts or utterances of any local society or any individual.

ART. XI. No change shall be made in this Constitution except by a two-thirds vote of the members present at any regular meeting called by the Board of Directors, notice of such change to be given one month previously in the call for a meeting.

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ERNST HAECKEL'S LETTER.

"Jena, July 31, 1904.—

Dr. Max Hempel, Secretary, St. Louis, Mo.—

Dear Sir: Please accept my thanks for your courteous invitation to attend the International Congress for Progressive Thought at St. Louis in October of this year. I regret that my old age (70 years) and infirm health forbid me to accept your invitation. As soon as possible I shall send you a written memorandum, being a few suggestions toward the organization of a Universal Monistic Alliance.



Besides this, I refer you to my former publications and writings, which have found a considerable circulation especially by the rather unexpected success of the 'Riddle of the Universe' (Welt-Rathsel). Last year a sale of one hundred thousand copies was registered. As a sequel I designed my last book, 'The Wonders of Life,' to be published in October of this year. Very truly yours, Ernst Haeckel."

Ernst Heinrich Phillip August Haeckel was born at Potsdam, Germany, Feb. 16, 1834. He studied medicine and science at Wurzburg, Berlin, and Vienna. In 1859 he went to Italy and studied zoology at Naples, and two years later was made professor of zoology at the University of Jena. He is the foremost living supporter of evolution.

THE CONGRESS.

THE twenty-seventh annual Congress of the American Secular Union and Freethought Federation was called to meet in Freie Gemeinde Hall, Twentieth and Dodier streets, St. Louis, Mo., in conjunction with the International Congress for Progressive and Liberal Thought, Oct. 15-20, 1904. The two congresses were separated only in their business and executive functions. The call for the A. S. U. and F. F. Congress appeared in The Truth Seeker of Oct. 1. The appended announcement of the International Congress had already been given in the same publication on Sept. 3.

The World's Fair at Chicago was made notable by a great parliament of all the religions of the world; let the World's Fair at St. Louis be made glorious by an international congress of all scientific and advanced thought leaders. At the Chicago Parliament, science and Freethought were not allowed the privilege of being represented, because the religious leaders thereof were not intellectually advanced enough to allow a free and full expression of what other scholarly people think and know. While it is falsely claimed by Christians that there is no conflict between science and religion and that science is its handmaid, yet the leaders of the Chicago Parliament were not inclined to let science help them out. At the international congress to be held in St. Louis next October, the managers have decided to be more magnanimous and they will provide a free platform for a qualified representative of any religion, to express his views on the broad ground that truth has nothing to fear from superstition. There is a conflict between science and religious beliefs; but none between science and reason.

Advanced thinkers have always been stigmatized by the Christian church, which has falsely claimed to have a special "divine revelation," and they have been called Infidels to truth; but we now know, positively, that said thinkers have only been opposing a lot of childish stories based upon superstition and therefore have had a legitimate place as necessary iconoclasts

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in the natural order of intellectual evolution. This fact will be well established at the St. Louis Congress. The iconoclastic work of advanced thinkers has been so well done that the victory over Christian superstition is complete; and it can be truthfully said that the Christian church cannot furnish any valid evidence that it ever received a special commission to preach the only gospel which sets forth the only way of salvation for all mankind. Theological deductions from the writings of men, who did not know the real nature of things, are merely human assumptions, not divine revelations. The time has now come to make the fact of the great Christian delusion known to all the world. Science and reason have forced the defenders of Christianity to modify dogma after dogma until little else remains but the "golden rule," which had its existence long before Christianity was born. The international congress of advanced thinkers at St. Louis in October will be a grand time of jubilee for science and reason; let every advanced thinker wake up to do his duty, financially and otherwise, so that science and reason can be fully defended and advanced thinkers be morally justified. From the view of Christianity, unbelief in its theological dogmas is counted as a sin; from that of science, such unbelief is a virtue, because Christian dogmas are not true. Qualified persons of any sect, who wish to speak at the congress, should write to Dr. Max Hempel, 2857 No. Grand avenue, St. Louis, Mo., giving names and subjects which they wish to discuss. Publishers of periodicals, Christian, Jew, or Freethought, are requested to send copies to Dr. Hempel to put on file at the congress. Superstition's extremity is Freethought's opportunity. Reason is alive though Christian theology is dead. It will be shown at the congress what great strides science and reason have made and a new departure will be taken.

The following are some of the subjects that will be discussed:

The gospel of evolution in the place of Christianity.

The future of the religions.

The present status of Darwinism.

Christian science, theosophy, and similar religious departures, viewed in the light of exact science.

The "non-religious" education of the young.

Sociology; the youngest of the sciences.

The law of evolution in social life.

The knowledge of nature in its relation to progress in civilization.

The international organization of the adherents of progressive thought.

The legal and social position of woman.

Ideal law and positive law.

The propagation of philosophy as a popular study.
The position of the republic with regard to the church.
Natural ethics as a substitute for ecclesiastical dogma.
The separation of state and church.
The taxation of church property.

Correspondence in regard to the General Congress should be addressed to Dr. Max Hempel, 2857 No. Grand avenue, St. Louis, Mo., or to Franz Hillig, 506 Olive street, St. Louis, Mo.

The idea of an International Congress for Progressive and Liberal Thought originated with the leaders of the German Freethought societies in the United States of America; and it was agreed that the following gentlemen, all of St. Louis, should comprise a governing board of the alliance formed to provide for a convention of Freethinkers from all parts of the civilized world: William Petersen, president; William Roehling, vice-president; Fritz Gerecke, recording secretary; Fritz Schleicher, Treasurer; Dr. Max Hempel, 1st Cor. Secretary; Franz Hillig, 2nd Cor. Secretary; Franz Starz, Financial Secretary.

After the board was organized, circulars were sent out inviting all liberal societies, in both hemispheres, to send competent delegates to a congress which would be held the latter part of October, 1904, in St. Louis, during the Universal Exposition, with the view of uniting the various Freethinking and Ethical societies of the world into one grand international assembly for the dissemination of liberal and progressive thought.

The work of sending out circulars and of attending to the numerous correspondents was vigorously done by Dr. Max Hempel and Franz Hillig. As a result of their persistent work, promises of attendance, or of liberal contributions, came from England, France, Italy, Germany, Cuba, Switzerland, Austria, Netherland, Belgium, Brazil, Peru, and Uruguay, and from many parts of the United States.

The main idea was to demonstrate to the world that in the order of progress the free way of thinking is an utter necessity, for by it only can the truth be made known.

The following well known Liberals and writers upon scientific questions were in deep sympathy with the movement and

sent enthusiastic greetings: Prof. Ernst Haeckel, Jena, Germany; Prof. Arnold Dodel, Zurich, Switzerland; Leon Fournement, Brussels, Belgium; Bruno Wille, Berlin, Germany; Arthur Pfungst, Frankfurt, Germany; Christian Damin, South America; William Heaford, Surrey, England; A. M. Gamarra, Lima, Peru. For some reason unknown to the governing board, the foreign delegates did not report, but there were more speakers than the allotted time would allow. No doubt the congress of Freethinkers, held in Rome, Italy, in September, prevented many able men from attending the one held in St. Louis. But the object in view was gained in taking the initial step towards laying a firm, material foundation for an international Freethought organization, based upon the thirty theses, embodying the science of Monism, that were sent over by Prof. Ernst Haeckel, of Jena, Germany, for the consideration and adoption of the congress.

Prof. Ernst Haeckel's Theses for the Organization of a Universal Monistic Alliance.

The Universal Freethinkers' Congress that in these days (from September 20th to 22d) will take place in Rome offers a favorable opportunity for the exchange of thoughts and views of all the educated people whose intention it is to base our modern conception of the world exclusively on recognized truth and consequently endeavor to regulate our life and our culture in conformity with this principle. A month later, in the second half of October, there will be held at St. Louis in connection with the World's Fair an International Congress for a progressive conception of the world, under the auspices of the "Alliance of Freethought Congregations and Freethinkers' Societies of North America." Program and aim of this International Congress of St. Louis are the same as for the "Universal Freethinkers' Congress" of Rome. Having been requested from many sides to offer at least a contribution in writing to the transactions of the Congress, I comprise in the following paragraphs those fundamental principles which, in my opinion, are especially deserving of being recognized and propagated.

Of the thirty theses formulated herein, twenty have reference to the theory and ten to the practice of Monism. The latter are intended only to give general suggestions (which may be

subjectively and differently interpreted). On the other hand, I consider the first twenty as objectively recognized results of modern science: the solid foundation of the monistic conception of the world.

THEORY OF MONISM.

(A pure conception of the world, based on experience, reason and science.)

1. Monistic Philosophy.—The rational monistic conception of the world, in conformity with nature, is firmly based on scientific knowledge gained by the human intellect through critical experience (*a posteriori*).

2. Experience (Empiricism).—True science arrives at these empirical perceptions, that is, perceptions resulting from experience: First, through sensual observation of the external world; on the other hand, through conscious reflection of our spiritual internal world. The organs of the first method are the instruments of the senses and the sensual foci of the cortex of the cerebrum; between these, in constant reciprocal relation, the thinking foci are located, the proper organs of the reasoning power (*phronema*).

3. Relation.—In contrast to this monistic theory of perception the prevailing dualistic system maintains that the most important and deepest knowledge cannot be gained through natural experience, but is derived from supernatural and divine revelation. All these assertions are based either on confused and uncritical dogmas or on intentional deception (*Pia fraus*—Pious fraud).

4. Apriorism.—Likewise inconclusive and contradictory to experience is the metaphysical assertion (Kant) that part of the most important knowledge is reached "*a priori*" with no reference to experience, exclusively through reasoning (*sylogisms*). In fact, all so-called "*perceptions a priori*" have their origin in the association of ideas, originally gained from a series of experiences, *a posteriori*.

5. Unity of the World (Cosmological Monism).—The whole world, due to modern science, has been recognized as a great unity, a cosmos regulated by established laws of nature. This cosmos comprises the infinite space of the universe and the cosmic bodies moving therein, according to firm laws (Solar Systems); at the same time the cosmos comprises the organisms inhabiting the planets; in short, the universality of nature.

6. Dualism of the World (Cosmological Dualism).—On the other hand, the contradiction of two worlds, heretofore prevailing, to wit, a material world of nature (*Mundus sensibilis*, Kant, approachable by experience) and a spiritual world or super-

natural world (*Mundus intelligibilis*, Kant; approachable only by religious faith and presentiment) appear inconsistent to the modern natural sciences. All conceptions concerning the last mentioned supernatural world (the beyond) are founded on defective knowledge of reality and confused thinking, in part also on the power of mystical tradition.

7. Unity of Nature (Biophysics).—The vast progress in the knowledge of nature, achieved in the second half of the nineteenth century, has led to the firm belief that living organisms inhabiting our earth are subject to the same established laws of nature which control the so-called dead and inorganic bodies. Biology (as the science of the life of organisms) is only a branch of the all-comprehensive physics (including chemistry as “physics of the atoms”).

8. Dualism of Nature (Vitalism).—Hence, modern exact natural science cannot but reject the conception, which extensively prevails even nowadays, viz., that organic and inorganic nature are two widely different domains and that the laws of physics and chemistry possess absolute validity only so far as the last mentioned division is involved, not for the other one. A so-called “power of life” (*vis vitalis*), which is supposed to modify and control the physical and chemical processes within the organisms, does not exist, no more than a “Cosmic intelligence.”

9. Development of the World (Genesis).—The advances in the theory of development have brought to us the conviction that the totality, in causal connection, is subject to a great uniform process of development and that this Cosmo-genesis consists of an unbroken concatenation of transformations. This applies with equal force to the development of an organic nature (Kant, Laplace) as to the development of organic beings (Lamarck, Darwin). Part of this universal process of development is immediately amenable to our perception, beginning and aim of the same are not known to us.

10. Creation of the World.—Again, modern science has absolutely to reject any so-called “Creation” of the world, and likewise must decline the mystical acquiescence in a personal Creator, who has, as is claimed, brought forth the world from “nothing” and has embodied his ideas of creation in the forms of organism. Such an anthropomorphous creator does not exist, no more than a moral system of the world, regulated by him or a so-called “Divine Providence.”

11. Theory of Descent.—That part of the general theory of development which concerns the transformations of the organic inhabitation of our planet has of late been firmly established on the foundation of three biological documents, to wit, comparative anatomy, ontogeny and palaeontology. These branches

show with perfect accord that all organisms living to-day are the transformed descendants of an extended series of extinct organisms, which in the course of long eras, many millions of years, had developed on our planet. This biogenetic transformation stands, no matter if we explain their origin by selection, mutation or other theories.

12. Initial Generation (Archigony).—Since organic life is communicated only through living substance (plasma), and since the action of this albuminous consistent matter became possible only by liquid water, no living organisms could come into existence on our planet, then in a state of glowing liquidity, before the cortex had coagulated, and the temperature of the surface had sunk below the boiling point. Then, first of all, due to catalysis of colloidal carbon nitrogen combinations, simple moneras originated, globules of plasma without structure, as represented by the Chromacees (or Cyanophycees) still in existence. From these, through the separation of the internal nucleus and the external body of the cell (Cyto soma) the first cells developed.

13. Transformation of Life (Metabolism of the Plasma).—The grand process of biological transformation whereby, in the course of many millions of years, the numerous species of plants and animals on our planet have come into existence, notwithstanding its infinite diversity can be reduced to a common physico-chemical process, viz., the infinite transformation of living matter (metaboly of the plasma). The two most important factors of the same are the physiological functions of accommodation (variation and heredity; the first is connected with the exchange of matter (nutrition and growth), the latter with propagation (transgressive growth).

14. History of the Races (Phylogeny).—From the critical connection of the three great reciprocally supplementary documents, to wit: Palaeontology, comparative anatomy and ontogeny, the new science of the history of the races (phylogeny, 1866) originates. This science aims at apprehending hypothetically the conditions of descent of the greater and smaller groups of organic forms and bases on their order the natural system of races, classes and species. The hypothetical pedigree (phyl-ema), representing the simplest expression of the same, are of great heuristic and practical value. In the animal kingdom, as well as in the plant kingdom, all forms can be traced back to a few races (phyla) and their roots unite far below in the common original forms of the Moneras (Chromacees).

15. Anthropogeny.—The "position of man in nature" (as Huxley terms it: The question of all questions) is fully understood now; the comparative anatomy shows that our human body possesses all characteristics of the vertebrates; compara-

tive ontogeny convinces us that the human body originates and develops in the same manner as the other vertebrates; comparative physiology demonstrates that all activities of life (the soul included) take their course according to the laws of physics and chemistry; palaeontology, finally, teaches us to find in the series of petrifications of vertebrates the extinct pedigree of our race. Therefore there is no room left to doubt that man in every respect in a genuine vertebrate, more precisely a mammal, and that he has developed from this highest standing class of animals not before the earlier tertiary period.

16. Origin of Apes (Pithecoïd Theory).—Of all mammals, the apes (simiæ) stand next to man, in every anatomical, embryological and physiological respect, specially the tailless anthropomorphous apes (anthropoids). However, none of the living representatives of this group (neither the Asiatic Gibbon and Orang, nor the African Chimpanzee and Gorilla) is to be considered the direct ancestor of man; on the contrary, the common ancestors of all these anthropoids and man are to be looked for in extinct older apes of the old world (Pithecanthropus) or their next relatives.

17. Immortality of the Soul (Athanism).—The soul (psyche) of man, considered as a separate supernatural being, both by mystic metaphysics and theology, due to the astounding progress of modern biology, especially that of comparative research of the brain, has been recognized as the totality of brain functions. The action of the higher soul organ or thinking organ (phronema) being a certain area of the cortex of the cerebrum, with man, goes on according to the same laws of psychophysics as with the other mammals and specially the anthropoids, next in relationship to man. This activity, of course, becomes extinct in death, and in our days, it appears to be perfectly absurd to expect, nevertheless, a personal immortality of the soul.

18. Freedom of Will (Indeterminism).—In the same manner as all other functions of the brain (sensation, imagination, reasoning), the will of man is a physiological function of the nervous central organ and determined by the anatomical structure of the same. The special personal qualities of the brain, which are partly given through heredity from ancestors and partly are acquired through accommodation in individual life, with necessity determine the will. The old dogma of a free will (indeterminism) therefore appears to be absurd and must be replaced by Determinism.

19. God.—If under the term "God," which admits different interpretations, a personal highest being is to be understood, to wit, a ruler of the world who thinks, loves, creates, rules, recompenses, and punishes as man does, such an anthropomorphous God must be relegated to the domain of mystic poetry—

no difference whether this "personal God" is invested with human, form, or is considered to be an "invisible spirit" ("gaseiform vertebrate"). In our modern science the idea "God" can be determined only so far as we see in "God" the last indiscernible cause of all things, the unconscious hypothetical "original cause of substance."

20. Law of Substance.—The older fundamental law of chemistry, the law of the preservation of matter (constancy of matter, Lavoisier, 1789) and the younger fundamental law of physics, the preservation of power (constancy of energy, Robert Mayer, 1842), of late (1892), through the agency of our Monism, have been amalgamated into one great universal law; for we consider matter and power (or "matter and energy"—body and spirit) the inseparable attributes of substance (Spinoza). This all-comprehensive universal law of the "Fundamental law of Cosmology" we term in short "Law of Substance" and firmly believe that man is subject to this law in the same manner as the entire cosmos.

PRACTICE OF MONISM.

(Rational Conduct of Life, Based on Theoretical Monism.)

21. Sociology (Science of Society).—Culture which has raised man high above the other animals and has given to him the dominion of the earth, as based on rational cooperation of the sociable human race, with far going division of work and reciprocal supplementation and assistance of the working classes. The biological foundations of the organization of society are to a certain degree prefigured in the sociable animals (primates); their herds and states are held together by means of social instincts (inherited habits).

22. Forms of States and Laws.—Rational organization and government through laws may be done in many different forms of state; the paramount problem of the same, a just "Nomocracy," the strengthening of a secular power based on justice; the laws which limit the liberty of the citizens in favor of society should be based exclusively on natural application of knowledge of nature, not on "venerable traditions."

23. Church and Denomination.—On the other hand, with all means opposition must be offered to the hierarchy, who invest worldly power with a spiritual cloak and exploit the credulity of the ignorant masses of the people for the promotion of their own egotistical aims. The cultivation of denomination (as a

distinct form of superstition and only fit to provoke discord among the heterodox) must be energetically defeated. The desirable "separation of church and state" is to be enforced in the following manner, to wit, the state declaring all creeds of equal right and tolerating the same without discrimination, but at the same time reserving to herself the right to prevent their practical encroachments. The "spiritual power" (theocracy) always must be subject to the worldly government (nomocracy).

24. **Papism.**—The most powerful hierarchy, which up to our time dominates over the greater part of the civilized world, is the Papism or Ultramontaniam. Although this tremendous political organization is diametrically opposed to the original pure Christianity and only misuses its label for purposes of despotism, nevertheless such hierarchy finds energetic assistance even from their natural antagonists, the secular princes. In the inevitable war of culture against papism, above all, the aim in view must be that its three mainstays, to wit, celibacy of the priests, auricular confession, and traffic in indulgences, be abolished by law. The three most dangerous and most immoral institutions of the new Catholic church are unknown to original Christianity. In the like manner the strengthening of superstition, conducive to common detriment by means of a culte of miracles (Lourdes, Marpingen), and the culte of relics (Aix la Chapelle, Treves) are to be suppressed by law.

25. **Monistic Religion.**—If under "religion" is not understood a culte of superstition or an irrational denomination, but the elevation of the soul through the noblest gifts of art and science, then Monism develops into a "tie between religion and science" (1892). The three ideas of culte of this Monistic Rational Religion are Truth, Virtue, and Beauty. In all civilized states it is a task devolving upon the representatives of the people, to cooperate with this view, viz., that the Monistic Religion be recognized by the state and awarded equal rights with the other denominations.

26. **Monistic Ethics.**—Natural morals, to be connected with this Monistic religion, are derived through our modern theory of development, from the social instincts of the higher animals, not from a dogmatic "categoric imperative" (Kant). In the same manner as all higher social animals, man must endeavor to achieve the natural equilibrium between two diverging duties, to-wit: the commandment of self-love (egoism) and the commandment of love of his fellow-creatures (altruism). The fundamental law of ethics, the "Golden Rule," not less than 2,500 years ago expressed this double commandment of duty in the following sentence: "Treat every man as you like to be treated by him."

27. **Monistic School.**—In most of the civilized countries

(especially in Germany) the higher and lower education of youth is as yet to a very large extent encumbered by the fetters which scholastic tradition of the medieval ages have preserved up to this day. Nothing short of a perfect divorce of church and state can break these chains. Denominational or dogmatic religious instruction prevailing heretofore, is to be replaced by comparative history of religion and monistic ethics. The influence of the clergy (of whatsoever denomination) in educational matters is to be abrogated. The unavoidable school reform to be enforced must be based on modern knowledge of nature. The greater part of instruction should not be devoted to the study of the classical languages and the history of nations, but to the different branches of natural science, above all to anthropology and theory of development.

28. Monistic Education.—Whereas sound development of the soul (as a function of the cortical substance of the cerebrum) is closely connected with the general development of the organism, Monistic Education of Youth, free from the shackles of ecclesiastical dogmas of the different denominations, must be directed toward this goal, viz., that soul and body from infancy on be equally trained. Daily exercises in physical culture, baths, gymnastic exercises, excursions, outings and traveling, are to be made use of for the purpose of energetically developing and invigorating the organism from delicate childhood; the inclination for observation and love of nature must be aroused and stimulated. By means of public libraries, continuation schools, and popular monistic lectures; also to persons of matured education, spiritual food must be extended continuously.

29. Monistic Culture.—The admirable height of culture attained by the human race in the nineteenth century, the astounding advances of natural science and their practical application in technics, industry, medicine, etc., justify our hope for a further mighty progress in the twentieth century. But this highly desirable progress can be realized only when the wornout roads of traditional dogma and clerical superstition are abandoned, and a rational monistic contemplation and understanding of nature reigns supreme.

30. Monistic Alliance.—For the purpose of propagating this rational conception of the world, that accords with the laws of nature, and moreover to practically utilize the blissful results of theoretical Monism, it is desirable that all attempts directed toward this aim may find a common center in the organization of a Universal Monistic Alliance. In this "Universal Monistic Alliance," not only all Freethinkers and adherents of Monistic Philosophy would be admitted, but likewise all "Free Communities," "Ethical Societies," "Free Religious Congregations," etc., who, as to the form of their thinking and acting, accept

nothing but "Pure Reason," not the creed of traditional dogmas and pretended revelations. The coming Congress of Free-thinkers in Rome and in the United States (St. Louis) offer a favorable opportunity to consolidate all these dispersed energies into one great Universal Monistic Alliance.

The acceptance of the theses, and their adoption as a platform of the new organization, marked a new era in the history of Freethought in that there was a confessed disposition thereby to affirm the truths of nature so far as they are made clear. This was a step in the right direction, because the only sure way to destroy supernaturalism is to displace it with naturalism, the science which is gradually leading all intelligent people towards the happy goal of pure secularism, which will encourage the masses to devote all of their energies to making this world better. One object of the St. Louis Congress was to show the great strides that science and reason have made—how Rationalism had conquered irrationalism, or supernaturalism. This work was ably done by the positive evidence set forth, showing that Christianity, the supreme advocate of supernaturalism, is a great delusion, and that in spite of its audacious asseveration that it is the only true mouthpiece of the living God, it has nothing to offer the rest of the human race but an incoherent batch of empty theological deductions, taken from a book which it erroneously assumes to be the infallible word of God for all time.

By accepting Haeckel's theses as a starting guide, the St. Louis congress made the initial step towards Rationalistic Materialism, which teaches the natural truth of the origin, transmutation and evolution of species by a gradual process of evolution as against the irrational supernatural idea that God spoke and things appeared. Rationalism now has a firm foundation to build upon; irrationalism has none; it has only an imaginary castle in the air; Plato and Aristotle could not maintain their metaphysical, spiritual theories in this age of reason.

The gentlemen comprising the governing board of the St. Louis congress are entitled to great praise for the happy, able, and painstaking manner all of the work relating to the Congress was done; and for the voluntary outlay of so much mon-

ey for the advancement of Freethought; no contribution being asked from any of the invited guests and delegates. Great praise is also due to the ladies who worked so hard to provide the excellent meals in the Freethinkers' hall.

The business and deliberative sessions were held in the pleasant Freie Gemeinde Hall. The "propaganda mass meeting" took place in the Olympic Theater. The attendance was large and representative, the deliberations were wise, the addresses able, the speakers eloquent, the hearers enthusiastic.

A capable Committee had been appointed by the local society for the reception and entertainment of visitors. The German Freethinkers' Society of St. Louis, which owns Freie Gemeinde Hall (Bund der Freien Gemeinden und Freidenker Vereine von Nord Amerika), was founded by the German Revolutionists of '48 who came to this country, virtually, as exiles. They were political and intellectual rebels. Some of the present members retain traces of old Germany in their speech, habits, and garb. A lady connected with the Society remarked that some of the members had been Freethinkers so long that they had forgotten why they were Freethinkers. The children of the Revolutionists grew up Freethinkers as naturally as the children of Methodists grow up Methodists. The Society is wealthy, and the younger members evince a progressive disposition.

The large assembly room of Freie Gemeinde Hall, in which is the stage, was plentifully and handsomely decorated with flags and large pictures of Ingersoll and Paine and mottoes from the writings of each. The hall will comfortably hold about six hundred. At the reception on the night of Saturday, the 15th, eight long tables, seating forty each, occupied the space. Every table was used.

The following is the programme of the reception:

1. Piano Duet, "Marche des jeunes Dames"Goldbeck
Misses Edna Rascher and Rose Schaller.
2. Address of welcome by the Chairman of the Central Committee.
Mr. Aug. H. Hoffmann.
3. Vocal solo, Arie "Mignon"Thomas
Miss Martha Brokate.
4. AddressDr. Max Hempel
5. Piano solo, Concert Waltz, "Wiener Bonbons"J. Strauss
Mrs. B. Strassberger.

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6. Address in GermanMr. Wm. Ahrens
7. Vocal solo, Selected
Miss E. Eppelsheimer.
8. Violin solo
(a) "Le Cygne"St. Saen
(b) "Gypsy Dance"A. Ernst
Mr. Bruno Strassberger.
9. Piano duet, "Stradella"Flotow
Misses Edna Rascher and Rose Schaller.

The officers of the International Congress were: Chairman, W. S. Hammaker, Pratt, W. Va.; vice presidents, William Peterson, St. Louis; C. B. Waite, Chicago; E. M. Macdonald, New York; E. C. Reichwald, Chicago.

Committee on Organization: Leopold Saltiel, Ad. Falbisaner, Prof. Geo. Kral.

Committee on Credentials: George Fritz, Selmar Pabst, Henry Heider.

At the Sunday afternoon meeting in Olympic Theater, addresses were made by Dr. J. E. Roberts, Judge C. B. Waite, Mr. John Maddock of Minneapolis, and Mr. John E. Remsburg, former President of the American Secular Union. Dr. Roberts spoke on "What the Thinkers Have and Have Not Accomplished."

The title of Judge Waite's address was "The Future of Religions."

ADDRESS OF JUDGE WAITE.

In every discussion almost everything turns upon the meaning given to the words that are used.

What is a religion? For thousands of years the term religion and its equivalents in other languages have had a definite meaning. Religion, a system of faith and worship, implying recognition of a god or gods to whom are due obedience and adoration.

In our day attempts have been made to change the meaning of the term. We hear of the religion of science, the religion of humanity, the religion of love, etc. But the signification of a word cannot be changed in a day; and what is the necessity for changing a meaning so well established? Is not the attempt to do so merely throwing a sop to Cerberus? Is it not saying "if you will give up the thing we will help you to preserve the name?" Let those who wish to keep both so long as they will; but as for us, having repudiated and abandoned the thing, let the name go with it.

Is there anything in the word "religion" which should cause us to adhere to it with tenacity? Has it any attraction for us? The history of the race discloses the awful fact that not less than twenty millions of human beings have been put to death in the names of religion, and of those about twelve millions in the name of the Christian religion, the bloodiest religion of all; and still the bloody work goes on.

You see, then, the sense in which I shall use the word religion. But the topic is, "The Future of Religions."

This, I will assume, means the future, not of specific religions, but of the religions in general.

We have, then, our topic. But before determining the main question there are two others to be considered. One is, the future of science; and the other, the future relations between science and religion. These two questions will determine the future of the religions.

What is to be the future of science? What has been its past? What strides has it taken in the last hundred years?

At the beginning of the nineteenth century there was not a railroad on the face of the earth, if we except some tramways not operated by steam. There was not a steamboat in the world; not an electric telegraph; not a sewing machine; not a reaping machine; not a telephone; not a photograph; not an electric light; not a power printing press; no spectrum analysis; no utilized india rubber, nor any known anesthetic. All these are achievements of the nineteenth century.

Judging by the past we have a right, therefore, to predict for science a future of rapid and brilliant progress.

And what in the future will be the relations between science and religion? What have they always been in the past? Their paths have been independent, diverse, conflicting. Religion has owed nothing to science—science has owed nothing to religion. And as a rule, the more scientific any people have been the less religious they have been, and the more religious, the less scientific.

Every great scientific discovery has been opposed or ignored by the church until it has become firmly established, and then the church has claimed it as its own. It has claimed all progress, all improvement, all enlightenment, all civilization. We all know that the Missionary Society claimed to have civilized the Sandwich Islands, and to have rescued the people from barbarism and idolatry. But while spending a winter in that country I investigated the subject, and found that the Kanaka chiefs had repudiated their own religion and destroyed their idols before ever the missionaries landed on their shores. Under Christian civilization those Islands have become almost entirely depopulated of their native inhabitants.

The effect of science upon religion has been and will be to undermine it, to disintegrate it, to destroy it by piecemeal. What has it not already accomplished? One dogma after another has relaxed its hold and gone down into oblivion. The miracles have disappeared almost entirely. And why? Because, in the words of Voltaire: "Des que la raison vient, les miracles s'en vont."

Born in ignorance and reared in superstition, religion cannot bear the searching light of science. As science advances, religion must recede; because they are entirely antagonistic, and science is in the ascendancy. The organizations will be the last to give way, but the entire framework must eventually yield.

The religions will gradually become weaker and weaker until in the process of time they will entirely disappear from the face of the earth, leaving the people free to work out for themselves a higher and more glorious destiny; a destiny foreshadowed by the immortal Schiller:

Es reden und traumen die Menschen viel
 Von bessern kunftigen Tagen;
 Nach einem glucklichen goldenen Ziel
 Sieht man sie rennen und jagen.
 Die Welt wird alt und wird wieder jung,
 Doch der Mensch hofft immer Verbesserung.

Mr. Maddock's paper was entitled "The Gospel of Evolution in the Place of Christianity."

ADDRESS OF MR. JOHN MADDOCK.

The doctrine of evolution has not been properly understood, because it has not been clearly propounded from the right standpoint. Evolution has been a creature of gradual unfoldment. The missing link to make the science complete is not so much the need of discovering an ape every way formed representing a nearer approach to man, but in showing that by the principle of gradual unfoldment every plant and animal is born; and that, as evolution is a process, we are obliged to logically conclude that an intelligent principle resides in matter which ingeniously adapts means to ends. Right reason forces us to admit that as we cannot have a house without an intelligent architect and builder, so there cannot be animal and vegetable forms, which are more ingeniously formed, without an intelligent combiner and evolver. Everything which is revealed in Nature shows conclusively that the evolution of every form is attended with intelligent architectural ability, same as all of the mechanical structures built by man. Some students of Nature

have viewed her works as one would view a printing press, without considering what made it and what keeps it in motion; this is the superficial, mechanical view which the new science of monism contends against. Some Japanese once saw a printing press at work in New York, but they were not satisfied, in regard to its operation, until they were shown the engine, boiler and the intelligent engineer that had been out of sight in the basement. Is there a basement to Nature and does an intelligent engineer reside there? This is the question which the Gospel of Evolution answers. We cannot get into Nature's basement to see her dynamic forces and her intelligent engineer, but we can positively declare that they are there by the fact of the ingenuity which is displayed upon the surface. In the case of a printing press, it is a process—a specific combination made by intelligence to do printing. Reason knows of no process in the domain of man but what is the result of intelligence; and to be logical, reason cannot deny intelligence in Nature wherever her evolutions are the results of specific combines to specific ends. All animal and vegetable forms are the results of specific combines—combines to evolve animal and vegetable forms—hence reason cannot logically allow intelligence in the works of man and deny it in those of Nature. The difference between man and Nature is, the former constructs; the latter evolves; man is outside of his work, while the intelligent factor in Nature is inside. As Bruno said after viewing the generation and support of organisms, "Nature in her productions does not imitate the technic of man. Her process is one of unraveling and unfolding. The infinity of forms under which matter appears was not imposed upon it by an external artificer; by its own intrinsic force and virtue it brings these forms forth. Matter is not the mere, naked, empty capacity which philosophers have pictured it to be, but the universal mother which brings forth all things as the fruit of her own womb." The Gospel of Evolution, based upon the new science of monism, picks this subject up where Bruno had to lay it down and where Haeckel abandoned it; and it emphatically declares that out of the great womb of Nature all the forms that are revealed were evolved by specific processes which show clearly that there resides in matter a subtle artificer whose ingenuity and architectural ability is powerfully revealed in its multifarious and differentiated works; so that it can be dogmatically said that all things are in the hands of a mighty intelligence that can make processes and cause changes, the which a blind, mechanical force cannot do; so that according to the blind, mechanical idea man will not have an eternal sleep after death; he will be re-evolved again, mechanically, and will have to go through this hell of a world again, again and again, at intervals, forever! That which is mechanical

cannot be changed without the interference of intelligence. From the blind, mechanical view, evolution is not possible; protoplasm would always remain so, just the same as a pile of bricks would stay so without an intelligent builder to put them into architectural forms. As a blind, unconscious man cannot design, combine and erect, so blind, unconscious, mechanical forces cannot; this is the view of right reason and no logic can refute it.

Over 2,000 years ago Lucretius wrote his great poem, "On the Nature of Things." He laid down the principle of the eternity of matter and paid a high tribute to its solidity and strength. But he took the blind, mechanical view and held that the fortuitous coming together of the atoms, in the various unions which they formed, was a sufficient explanation for the positions which they assumed; though he took the bold and undeniable ground that Nature is seen to do all things herself without the meddling of the gods. From all eternity the atoms had been aimlessly driven together, and, after forming unions of many kinds, they finally fell into the arrangement out of which this system of things was formed. He denied that the constitution of Nature had been in any way determined by intelligent design. He taught that when the atoms formed unions they clung together by claws and hooks. He did not understand that they came together by their own mutual attractions. This was not understood until Newton familiarized the world with the doctrine of molecular force. This was a great step in the direction of monism, because it showed the unity of matter and force. The next great step in the evolution of materialism is to affirm that intelligence resides in matter as well as molecular force; and this is the basis of the Gospel of Evolution. Lucretius was right when he denied that the constitution of Nature had been determined by intelligent design, but this has no reference to the evolution of animal and vegetable forms. Mark well this great distinction, because here is where reason has a great and irrefutable hold. The universe of matter could not have been created, because something could not come from nothing; but the evolutions of forms came by specific processes from the great material womb and reason has to admit that there is intelligence and design revealed in them, because means to ends can be plainly seen everywhere. Edison takes a piece of the universal mass and converts it into a phonograph by making a specific combine and it talks or sings as means to ends are intelligently designed. The subtle principle which resides in matter evolves a great orator or a great singer by making means to ends and turns out a more intelligent piece of work. If intelligence is a factor in Edison's work, reason has to allow that the case is the same with the evolutions of Nature. Upon this rock the Gos-

pel of Evolution is based and no logic can be framed to destroy it; it is the good news of free deliverance from evil joyfully sung in by the trustworthy angels of science and reason as against the teachings of the spurious gospel of the Christian church which was heralded in by the angels of Christian mythology. This Gospel of Evolution should fill the minds of mankind with joy and hope, because evolution means unfoldment to higher and better moral and intellectual conditions without the chance of being jeopardized by any other power. There is no devil to thwart the plans of the dynamic forces of evolution; there is one supreme potent factor which is gradually working for the moral and intellectual development of mankind. The Gospel of Evolution preaches redemption from evil by the mighty power of evolution—the Christ that reigns within—and atonement, by a full and free deliverance from the pains and sufferings that were forced upon mankind unsought. This is a gospel of justice and no penalty is attached for rejecting it. The Christ of this gospel is perfectly able to deliver; as with all things else in Nature, the means is perfectly adequate to the end; wherever the children of men are there is their deliverer, also. There is therefore a conflict between science and religion, the empty assumption of such men as Sir Oliver Lodge and Lord Kelvin to the contrary. Titles may stand for authority, but not for truth. When such men make such statements they should corroborate them as I shall do mine. Religion declares that evil came into the world by the fall—by man freely choosing evil. The science of evolution teaches quite the opposite. There has not been the slightest show of freedom of choice in any form from protoplasm to man. Every form which has appeared was forced to be just as it was made. In a universe where no action can be without a preponderance of force and where things have to be made as they are to act and where they must act as they are made, the creation of a free moral agent would be a miraculous impossibility. Against the religious fallacy of the freedom of the will we have the irrefutable revelation that every man and every lower animal wills as he or it is mentally organized so to do; different expression argues different mental organization, hence it is safe to say that the brains of all the different believers in the world are of a different molecular construction. The brain of a Baptist is not combined and endowed the same as that of a Methodist; nor that of a Spiritualist the same as that of a Materialist; and so on all around the whole circle of beliefs. By the new science of Monism we have the true solution of the problem why other people than Christians do not accept Christianity and why Christians differ so much among themselves. There are no two brains alike, no more than there are any two faces alike, therefore beliefs

cannot be the same. Christianity is for Christians only and it is high time they came to that scientific conclusion and stopped their condemnation of other sects. A Mohammedan cannot be a Christian any more than a Christian can be a Buddhist. All the religions of the world are evolutions of Nature and all had their birth same as every animal and plant. As we know how the modern religions were born—"Christian Science," Mormonism, Dowieism, Spiritualism and "New Thought," so all ancient ones came into existence; first the teacher as a nucleus, then the accretions that gathered around him. Religions are just as different as the natures of men and differentiation is the badge which every evolution of Nature wears. The priests did not make the religions which they teach, no more than a tree made the ground in which it grows or a fish the water in which it swims. The priest was made for religion and religion for the priest and both were made to exercise a moral influence over the people. The Gospel of Evolution puts all religions in the Kingdom of Nature, but in different classes. The Christian religion has exalted itself above all the rest, because its founders and followers have labored under the great delusion that to it was committed the only divine revelation which revealed the only plan of salvation for all mankind and that it was specially ordained to convert the world to its dogmas. We now know that the delusion is a fact by the fact that it cannot produce the alleged divine revelation and by the further fact that the means which it has employed to convert the world have not been adequate to that end. It never had men enough, money enough nor truth enough to do such a great work. It has preached a mythical, personal Christ, who has not saved the world nor even his own followers from their sins. After twenty centuries of strenuous missionary work, the Christian church finds itself in the sad predicament portrayed by the Rev. Jos. McSorley in the *Catholic World* of Jan., 1904. The writer very truly says: "Differ as we may in our estimates of the Catholic church, one and all must agree that the work she calls her own, the task she claims to have been set her by Christ is still unaccomplished; twenty centuries have been lived through and as yet mankind has not been brought together into one fold under the one shepherd. * * * The Church's failure to win over all honest souls seems to imply either that Catholicism holds no sufficient credentials of its divine origin, or else man has been left without the practical ability of arriving at religious truth. In either case conscience grows weary at the suggestion that God's doing is inconsistent with his planning." This honest priest does not like to lay the blame upon his god for his church's failure to convert the world; he lays the blame at the door of the church; he says it has not been as holy as it should

have been, which means that his god knowingly commissioned a church to convert the world, which would not be the right means to the end; in other words, his god placed mankind in peril by not providing a church that would be holy enough, the same as he, according to Christian theology, placed mankind in jeopardy by not putting the right man in the garden of Eden at the start. Is it not clear to every rational mind that a vigorous rationalism is necessary to take the place of such outrageous insanity? When a man builds a vessel to float, it floats; so if a god ordained a church to convert the world, the world ought to be converted by it, or else a god is not able to furnish means to ends the same as a man can. The fact of the matter is the Christian church has been laboring under a great delusion and it has failed to furnish the credential both as regards the divine revelation which it claims it received and also in regard to the divine commission to convert the world. Both Catholic and Protestant Christians have failed to show the necessary credentials which right reason demands. The real reason why the Christian church has not converted the world is because it was not ordained for that purpose. If it was ordained for anything special its office was to teach superstition, because that is what it has done. It has no divine revelation to offer; but we have the natural revelation which shows that it has been misled by the vagaries of men called apostles and prophets who spoke as they were moved, but who did not know the true nature of things. Because Peter said, according to the record, that "there is no other name given among men whereby we must be saved;" and Paul, that "every knee shall bow and every tongue confess that Jesus Christ is lord," Christians have believed them without any credentials, just the same as John Alex. Dowie's people believe him to be Elijah. It is another natural revelation that the world is gradually being converted to Rationalism and that all enlightened minds are discarding the old Christian dogmas; and still another, that the Christian church has always been a system of authority and not one of truth; so that no one who has denied its superstitious dogmas has sinned against the truth. The Christian church has no more to do with converting the world to truth than the assembly of Buddhists or that of the Mohammedans. No religion can convert the world to truth, because no religion has the truth. When the world is converted to truth, the work will have been done by science and reason, on the basis of Determinism. By religion is meant the moral and intellectual development of mankind by human endeavor with a penalty attached. By science it is just the opposite; all progress is due to the operation of the dynamic forces of the universe. All progress is a natural growth; all the religions of the world

have to wait upon the law of evolution; the united prayers and efforts of all Christendom avail nothing. It is plain enough to every rational being that no one faith was meant for all mankind any more than one language was. The people of every sect are better fitted with their creeds than they are with their clothes. The Catholic Christians claim that the church is their supreme rule of faith and the Protestant that the Bible is. No sane man will deny this, because it is true. But neither the Christian church nor the Christian Bible is the rule of faith for the whole world. In this regard, Christians have been deceived by the ignorance of the men whom they have followed. The man who gave the order to preach any specific gospel to all mankind under a penalty for rejecting it was ignorant of the physiological fact that all men are mentally organized differently. The divine commission (so called) is an insanity from first to last and there is nothing of a rational character to verify it.

The Gospel of Evolution teaches that as there was to be gradual intellectual unfoldment there could not have been any specific dogmas given. No sect on earth has been so audaciously dogmatical as the Christian. No sect to-day stands so dumb and helpless before the bar of science and right reason; its alleged divine revelations have not revealed and its alleged divine commission to preach the only gospel is utterly annulled by the fact that it has no specific gospel to preach and by the further fact that it is not an adequate means to the end. For over nineteen centuries the Christian church has been deluded by the false notion that to its founders was committed, once for all, a specific divine revelation and that the only son of God specially commissioned it to preach the only gospel to every creature. The great zeal which Christians have manifested is proof of their sincerity, and it shows, too, the mighty power of the delusion under which they have labored. But sincerity is not a badge of truth, else every other religion is just as true. We must charitably allow that Christians have been honest, but we have to say, positively that they have been mistaken—that they have ignorantly called a lot of subjective vagaries divine revelations. So long as the people were kept under the despotic yoke of priestly authority and were made to fear by threatenings of terrible penalties if they refused obedience, this kind of religious slavery was possible. But in the order of moral and intellectual evolution, reformers appeared now and then with more reasonable messages to the people, which gave them more light and caused them to ignore the alleged divine revelations and to start out upon a more reasonable basis more in harmony with their own minds. Such brave people were always called heretics and enemies to

the truth, because of the erroneous assumption of the Christian church that it was "divinely appointed to preach the truth and nothing but the truth" and because it was ignorant of the great truth which is now widely known as the Science of Evolution. It can now be clearly seen that every heretic, so called, was not an enemy to truth, but that he was a very necessary means in the order of evolution to rid the world of the great delusive superstition which the Christian church inaugurated in the name of truth.

The masterly way in which every reformer did his work can now be seen in the inability of the defenders of superstition to maintain their once dogmatical and haughty attitude before the advanced thinkers of to-day. As natural revelations were referred to by those persistent reformers, the alleged divine ones had to give way; there is not a vestige of them left, now, for the defenders of them to unite upon.

Upon the principle of evolution this must be expected. As it was with the evolution of all animal and vegetable forms from protoplasm to man and the present system of vegetation, so it has been with intellectual unfoldment from superstitious ignorance up to the high, intelligent state which is the happy lot of all advanced thinkers of to-day. There has been a slow but well recognized intellectual change from type to type, the better ever coming to the front, so that we can clearly see that the grand intellectual march was not from the basis of a refined divine revelation, but from a barbarious ecclesiasticism founded upon a savagery that no refined human mind can endorse and so enshrouded in mystery that no teacher was ever able to make it clear. The Gospel of Evolution is based upon natural, material revelations; no other revelation is possible. Men like Swedenborg and "John the Divine" can relate their delusions, but they cannot reveal. Books can declare, but they cannot reveal; the Bible, therefore, contains declarations, not revelations. Wherever revelation is, there authority is also; and there is no need of a pope, a college of cardinals, and a strict church discipline. It is a material revelation that the Christian church is one of authority only. I offer the whole system of popè, cardinals, bishops, priests, and discipline as material evidence. It is a material revelation, also, that a divine revelation never was committed to it, because it cannot produce it and because all of the theological disputes which have occurred from the time of the birth of the Christian church until now had to be settled by majority vote, the same as other questions are settled in political and fraternal assemblies. Christianity has no material basis, because the supernatural has none other than imagination; this is why Christian unity never was and never can be. The great primate of the English Episcopal church may meet with

a great coterie of archbishops and bishops to try to effect Christian unity, but it cannot be done. The pope may call a conclave of the leading scholars of his church "to search the scriptures to find something to meet the demands of the times," but nothing will be found on the basis of Christianity; the great delusion is doomed to decay and death. By its inability to produce its alleged divine revelation and by its failure to prove its divine commission to preach the only gospel, by showing that it is equal to the great work of converting the world, all the so-called heathen are justified; and all the "Infidels" which it has so judged have rebelled against vicious darkness, not virtuous light. It can be readily seen that Rationalists are not contending against Christianity for the mere sake of it, but because it is a great delusion which no refined mind can endorse and which must pass away as light and truth come in and as people are fitted to receive it. The Christian religion has condemned humanity and has put the responsibility of evil upon the shoulders of man and has ignorantly attached a penalty to what it has never explained. The Gospel of Evolution puts the responsibility for evil where it justly belongs—upon the dynamic forces of the universe. Man did not wilfully choose evil; evil was thrust upon him unsought. It is a material revelation that evil is a result of specific, mental organization. We have been taught that this world is what we make it; but this is only half the truth; we have to make it as we are made. The flowers of a garden make the garden what it is, but the flowers have to express themselves as they are made. There is a contrary law in human nature greater than written commandments and precepts.

The Gospel of Evolution is one of justification; it justly proclaims that all mankind came out of the same fruitful, universal womb, that all the different sects in existence are in the same kingdom of Nature, though not in the same class, and that, therefore, all are entitled to the greatest charity and respect, on the ground that people differ because they are so made. This is a great and necessary step towards the unification of all mankind. Christianity selfishly seeks the unity of Christians, science generously, the unity of all mankind. Christianity demands conformity; the Gospel of Evolution, tolerance and fraternity. The "Holy Ghost" did not preserve the Christian church from error when it persecuted "heretics;" it is now very evident that the "heretics" were guided by the power of truth to do away with the superstition of the Christian church.

The Gospel of Evolution preaches hope; that as this present is better than the dark past, so the future will be better than the present. It has been said that Nature is neither good nor bad and that there is no master to the show. The true character of Nature cannot be justly judged by what has been

revealed in this vicious and painful dispensation any more than the character of a fully developed organism can be by an embryo, or the character of a virtuous sculptor in his work of a vicious statue of a malignant devil. This earth is only a small speck of Nature. By evolution we shall arrive at the goal where we shall see what the true character of Nature is. When Ingersoll said, "We ask, but no one seems to know. There is no master to the show," he was thoughtless of the fact that evolution cannot be without an evolutor and that a show cannot be without a master mind to put it on the stage of action. Evolution means change and change cannot be without a masterly mind to make it. There is, therefore, a master to the great tragedy show which has had continuous performances for so many centuries; and it is my supreme faith that there is a moral meaning in all the pains which mankind have suffered and that when the great tragedy play is ended and the curtain is rung down after the last act the master will be fully justified and all of the actors, too. As a play cannot be without the actors, so Nature cannot reveal her power in giving us an exhibition of good and evil without material revelations of it. The only way to arrive at the truth is by material revelations. The so-called divine revelations that came by inspiration alone never gave the world a knowledge of truth. The metaphysicians have had their day and have done nothing but confuse; it remains, therefore, for materialism to give light to the world. Out of the human mind have come all of the fallacies and vicious theories that are now being despised by enlightened humanity. Reason has been so confused by metaphysics and material objectives that it has not had a solid place to reason from; inspiration has been held in greater esteem than Nature's revelations.

But a great change has taken place; all leading investigators are now working along material lines; mental impairment now means the decay of brain cell and tissue. Reason is now out of the baneful jaws of antithesis which kept it paralyzed and it has got a solid place to reason from—a material premise which cannot be shaken; the phantom called egoism is completely exorcised; the idealist will not be allowed to flaunt his falsehoods any more in the name of truth; he must corroborate his statements the same as the materialist does. The Gospel of Evolution is based upon substance; only one kind of a world is possible—a material world; an immaterial world is an insanity. The metaphysicians have not succeeded in making metaphysics a science and they never will, because they cannot do so without a material revelation. There is no matter without force and no force without matter; let the metaphysicians make a divide if they can. When Prof. John Tyndall replied to the critics of his famous Belfast address, he said: "We fear and scorn material-

ism. But he who knew all about it and could apply his knowledge might become the preacher of a new gospel," his words were prophetic, for now the new Gospel of Evolution has come, based up on the new science of Monism, which in turn is founded upon the material facts of the universe, taken from the only infallible book that exists—the infallible book of Nature, free from legends, clouds, and human interpolations—and which carries its genuine credentials with it. Monism means that all forms were evolved from the one universal mass of forceful matter in which the dynamic forces of evolution and dissolution reside. While talking with Mr. J. B. Alexander, the author of *The Dynamic Theory*, the question came up, "What is the most appropriate name for the ruling forces of the universe, since science has entirely demolished the personal god of religion?" His answer was, "The Great Dynamis." This term is very appropriate because it conveys to the mind the greatness and the infinity of the power which lives and reigns supremely in all things. The term god is insignificant when we consider the vastness of the cosmos.

The Great Dynamis is Lord in and among all things and from the state of protoplasm up to man there is a plan being carried out, and this statement is corroborated by the fact of continual change of type and condition. By the Gospel of Evolution, the blind, mechanical theory is forever destroyed and intelligence is proved to be a property of the great material universe. When the blind, mechanical theorists can show that a blind, unconscious man can adapt means to ends and can construct and erect, and when they can show that a mechanical contrivance can make changes without being arranged to do so by intelligence, they will have good credentials for their childish theory to rest upon, but not till then. If reason is lord, let it be lord; do not throw it away and stand upon empty assumption. It is true that everything works mechanically in the universe, because there is no other way to make things work, but it is with them as with the printing press, viewed by the Japanese, there is a process maker and there is an intelligent Great Dynamis in the basement; the corroboration of this is in the revelation of means to ends everywhere present in Nature. By this Gospel every person, animal and plant has to be what he, she or it is; all have to express themselves as we see they do; therefore the broadest charity must be extended towards all sects. This is the just view of the Gospel of Evolution, based upon determinism against the harsh, censorious view of the false doctrine of free will. This is the Gospel which I put in the place of the great delusion—Christianity. It is based upon truth and justice; it has a Christ that is perfectly able to save from evil and one that will make proper atonement for the pains which mankind has suffered; not

by the barbarous shedding of innocent blood to clear the "guilty," but by a full and free deliverance from the evil which was forced upon all peoples unsought. One proof that Free Will is false and that Determinism is true is in the fact that no clear revelation was ever given. Free will implies a fair show by the presentation of a clear revelation of the doctrine to be accepted or rejected. Evolution proves Determinism, also; where gradual unfoldment is, things must be determined just as they appear step by step. If there had been a divine revelation given, the doctrine of Free Will would be perfectly logical, but as there was nothing but mythology and mystery, the false metaphysical assumption is utterly annulled. Rationalism is triumphant now, let the defenders of insanity refute it if they can. It is a material revelation that from the lowest order of animal life up to the most intelligent man, every individual organism wills and does as it or he is mentally organized and as it or he is affected by the environment in which it or he moves. As the governor of an engine is governed by the power of steam on one side and the force of the load on the other, so is the will of man by the laws of attraction and repulsion; it does not act until it is acted upon. He that says he is free has the audacity to exalt himself above the Great Dynamis of the universe, which is bound by its own constitution to one way of doing things. The law of preponderance reigns. The man who chooses vice has a preponderance that way and so with the man who chooses virtue, the influences of environment duly considered. The mystery of evil is a mystery no more when it is understood that vice cannot be portrayed by virtue nor virtue by vice and that a real, material revelation of things must be in order to make them known. If we are to know what evil and good are we must have a material revelation of them. Evil, therefore, is in the plan and the evolution out of it is in the plan, also. This is the good news which the Gospel of Evolution preaches. Has man a place in the order of evolution? It is a material revelation that he has, but he is not a factor in the sense that he can force it or retard it; that any man or set of men can place others in jeopardy the same as the insanity of ecclesiasticism teaches. Man's place in the order of evolution is as a regulated means to an end. He gives expression to his specific stage of moral and intellectual state of development and he spreads abroad his views as he has the liberty given him to do; he is a medium to give expression of Nature's work and to assist her in her work. A man needs a spade to dig with and he makes one. The spade has an indispensable place in digging. The Great Dynamis needs teachers, printing presses, ink, paper and intelligence to set up the type and it makes intelligent men to make all these indispensable means to ends, and it cannot get along in

the work of teaching in that line without them any more than a man can dig without a digger of some kind. Man is dependent upon Nature for what he is and Nature is dependent upon him in the line of work in hand; this establishes the truth of the unity of man with Nature, the which the science of Monism teaches. There is no insane division of children of God and children of a devil; all are children of Nature, born out of the same great womb. The Evolutionist proper is not a cringing suppliant entreating for mercy. He knows that he has nothing in his nature but what he received and that in justice he should be delivered from evil. He does not pray "thy Kingdom come, thy will be done on earth," because he knows that the Kingdom of Nature is always present. Whoever originated the "Lord's Prayer" was faithless and ignorant of the true nature of things. The solution of the riddle of this dispensation is given by the Gospel of Evolution in putting intelligence in the place of blind, mechanical force, which is as much of an insanity as the free will of religion. Rationalism must contend against both fallacies. Intelligence can make the mechanical, but the latter cannot make intelligence.

The time for adjournment being near Mr. Remsburg spoke but briefly:

REMARKS BY MR. REMSBURG.

"In regard to the Sunday question, we have an object lesson here more potent than any words that I can utter. This great World's Fair—the greatest that the world has seen—is closed on Sunday; closed on the very day on which, above all other days, it should be open; closed in the faces of the laboring and business men of St. Louis and vicinity on the only day that they can conveniently visit it; closed in the interest of the sacred and secular resorts of St. Louis; closed at the bidding of a band of seventeenth century ghosts who ought to be in their graves. Only last week this band of ghosts, with one Wilbur F. Crafts at its head, appeared on the streets of your city. This man declared that he is opposed to Sunday amusements because those furnishing the amusement have to labor on Sunday and yet for years this man has been laboring on Sunday too, if not for the amusement of the intelligent public. It is to be hoped that he will now follow the rule he has prescribed for others and give himself and the public a much needed rest.

"The closing of this Fair on Sunday is an outrage. It is a disgrace to our nation. It has made us the laughing stock of the civilized world—of even the Christian world—with the

exception of one or two nations who have inherited that accursed disease called Puritanism.”

On Sunday evening, in Freie Gemeinde Hall, the principal speaker was Professor Kral of Chicago, a leader of the Bohemians of his city, who has vigorously assisted the American Secular Union in its struggle to tax the income-earning property of Chicago religious societies. Dr. J. E. Roberts spoke briefly at this session.

MR. KRAL'S ADDRESS.

TAXATION OF CHURCH PROPERTY.

Many of you have doubtless learned from the daily papers that “the Catholic bishop of Chicago,” is going to pay taxes on his palatial residence on North State street and North avenue. For the first time the bishop will pay taxes on valuable property which has heretofore been wholly exempt from taxation, though it may be easily seen that such exemption is a direct violation of the law. The state of Illinois—very unwisely and unjustly, I am sure—exempts from taxation church property devoted wholly to worship. No one, I think, will be rash enough to assert that the archbishop’s dining room, bedroom, or stable is a place of worship; and a small chapel will hardly convert a palace into a building devoted wholly to worship. It is evident that the assessors violated their oath of office when they failed to assess the episcopal residence. If it were right to relieve the bishop’s palace of the burden of taxation, any believer might, with equal justice, claim a like boon, provided he said his prayers in his closet at least once a day, thus turning his house into a place of worship, and all the burden of taxation would fall upon the shoulders of the Freethinkers.

Therefore the church has never paid a penny of taxes on the episcopal residence; Archbishop Quigley, however, has seen a new light this year and, through his attorney, Mr. P. J. O’Keeffe, declared his readiness to accept an assessment of \$280,000 on his residence. This action on the part of the archbishop certainly would have been much more meritorious and praiseworthy had it really been voluntary. As a matter of fact, the archbishop acted under compulsion. He was forced to accept the assessment, and the force was exerted by the United Societies for Equal Taxation, one of these being the Bohemian Guard of Freethinkers, which I have the honor to represent. The societies took legal steps to compel the board of review to place assessments against all property of the various churches which is not used for the purposes of worship exclusively.

As far as we know, no one of the numerous champions of the church has ever succeeded in producing any satisfactory reasons why church property should be exempt from taxation. Indeed, there are no reasons that could be offered seriously. What is taxation? It is not a special payment for particular services, it is a general forced contribution toward the support of the government.

The benefits of government are general; their value to particular individuals cannot be measured and paid for accordingly, hence the obligation to pay taxes is likewise general. All should pay just taxes as the government is for all. There is no conceivable reason why church property should be exempt from taxation, while a workingman's home is liable to be sold for taxes. The churches enjoy the benefits of government and its protection in the same, ay, in a larger measure, than any other organization, and it is, therefore, only common justice that they shall bear their share of the burden of taxation. If churchmen had their sense of honor better developed they would gladly and willingly pay taxes on church property; they would refuse to accept exemption which, in effect, is a beggar's alms. The saving which the churches are enabled to make through being exempt from taxation is equivalent to a direct appropriation of money; but while direct gifts or appropriations of money to churches are strictly forbidden, this indirect gift through remission of taxes is considered highly creditable. The whole thing is a fine specimen of legislative hypocrisy.

It is highly interesting to note how eagerly the bishops will appeal to the state for protection against their own flock, and, on the other hand, how skillfully they will blow hot and cold to escape taxation. The experiences of Wisconsin officials, as recorded in the Supreme Court Reports, are particularly instructive in this respect. Some years ago a Catholic bishop locked his own parishioners out of a church which they had built by their own money. Upon being sued by them he produced the deed in which he was named as owner of the property, and the Supreme Court decided that, being sole owner, he could do with his property as he wished and had the right to exclude from his church whomsoever he pleased.

Altogether different was the argument of the late Archbishop Katzer of Milwaukee, when the city assessed his property and tried to collect taxes for several years at once. Wisconsin exempts property of congregations, not of individuals, and hence the archbishop's property was clearly subject to taxation. The archbishop knew a way out of the difficulty. He admitted that the deed was in his name but claimed to be merely a trustee for the church, the real owner. The Supreme Court, however, would not be misled by his sophistry, and, quoting the case

mentioned above, reminded the bishop that he could not be the sole owner when claiming protection against his flock, and at the same time be merely a trustee, and not an owner, when it came to paying taxes.

The value of real estate owned by the church in the United States cannot be given in definite figures, but we may safely affirm that it exceeds one billion dollars! Taking the average rate of taxation at one per cent., this means that the churches are yearly presented with a gift of at least ten million dollars. The taxes which the churches ought to pay, but do not, must obviously be paid by other people, and that is surely an injustice which cries to heaven.

The example of our Chicago societies in forcing assessments on church property is, therefore, heartily to be commended to Freethinkers of other cities and states. Let them unite as we have done, and let them force the recreant officials to do their duty. If the state constitution protects the churches, let them appeal to a constitutional convention or to the legislature for a change of the unjust constitutional provision; if the constitution does not grant, but merely permits exemption, let them appeal to the legislators; and if it is merely the misplaced benevolence of assessors which shields the churches, let them go after the assessors, haul them into court and make them do their duty. Many of those kind-hearted gentlemen leave off the lists even such property of the church as is clearly liable to taxation; they do it to please voters who are church members, and being cowards, will not do their duty unless forced to it. Some of them will even welcome court proceedings, for they will thus have an excuse to do their sworn duty without angering the churchmen.

To exempt from taxation the property of a church while non-church goers are taxed, is an act wholly unworthy of a republic. It is discrimination in favor of superstitious people, a discrimination wholly repugnant to the spirit of our institutions. There can be no real equality as long as certain classes are given special privileges; and discrimination suffered in this particular case may be cited as a justification for other like cases. Hence its influence is palpably demoralizing. Exemption of church property forces the Freethinkers to support churches; it pays a premium on hypocrisy, it is utterly unjust and indefensible. Let the churches render unto Caesar what is Caesar's. Friends of liberty and justice must not cease in their efforts until that particular form of injustice shall have been suppressed. Justice above everything.

On Monday afternoon Dr. T. J. Bowles, of Muncie, Ind., spoke on the "Decay of Supernaturalism."

ADDRESS OF DR. BOWLES.

Only a little while ago nearly all the truly great men and grand women in the world were burned and tortured, imprisoned and persecuted, ostracized and outraged because they loved liberty and sought to free the human mind from the bondage of superstition. Only a little while ago the priest and prophet, the soothsayer and the exorcist, the miracle monger and

the magician usurped the intellectual dominion of the human race, and wielded the only scepter of power and honor.

Every event in Nature, every event in the social and civil life of man was believed to be caused by gods or devils, by spirits or demons.

That dark and dismal period in the blood-stained history of the human race, extending over many thousands of years, has happily passed away, never more to return, and I utter a truism when I say that through the beneficent influence of the

world's great Rationalists we have been ushered into the bright light of a better and more glorious day.

Rationalism now pervades all civilized countries, and is rapidly disintegrating the throne of the old dynasty, melting off the chains of the world's intellectual slavery and clothing the Rationalist with the crown and scepter.

Under the beneficent influence of this new dynasty we may confidently indulge the hope that mankind will yet be redeemed physically, morally and intellectually.

By far the greatest achievements of the human mind during all the centuries that have come and gone is the discovery that we live in a natural world, and that the belief in Supernaturalism had its origin in the savage and barbarous periods of the world's history, when man was universally ignorant of natural law.

We now know, if we know anything, that the eternal and unbreakable laws of the universe have transformed chaos into the



cosmos, and covered the earth with all its infinite wealth of form and beauty.

These same laws of transformation, evolution and development peopled the great continents, and all the isles of the sea, with savage and speechless men, and these same laws, tireless and ceaseless in their operations, in process of time transformed the savage peoples of the earth into barbarians, and these barbarians in turn, after the lapse of countless ages, have been transformed, in a few favored spots of earth, into partially civilized men, among whom may be found a constantly increasing number of completely developed Rationalists.

This highest variety of the human species has been produced by the eternal cosmic laws of transformation, evolution and development, and like the other higher species of animals, is destined to replace the lower varieties, because better fitted to fight the battle of life in the changed environments.

Recognizing these eternal, natural laws, every Rationalist knows to a positive certainty that this highest developed now form of human beings will spread the net of their dominion over the entire earth and that all inferior varieties of men who still continue to worship gods and devils at the altar of superstition and Supernaturalism will disappear from the earth forever.

Every Rationalist, like a star in the darkness of the night, is a luminous center, and from him Supernaturalists are learning that the outer world or the world of matter, and the inner world of mind, are both held within the iron grasp of eternal, universal and unbreakable law.

From the beginningless past these laws of progressive betterment can be traced in the inorganic world until organic Nature was evolved, and these same laws still reign supreme over all. Little by little, over long periods of time, improved forms of animal life made their appearance upon the earth and finally brutish and savage man came upon the scene. These primitive savage men who first peopled the earth were but a single remove above their animal ancestors, and in them reason had scarcely dawned.

Having no knowledge of natural law or natural causation, all the phenomena of the world around and about them were believed to be due to invisible beings, or to beings like themselves, but far greater and more powerful. We now know to a positive certainty that this was the natural beginning of the belief in Supernaturalism; we know positively that this was the germ from which all the supernatural religions of the world had their origin; ignorance of natural law was the soil in which they grew and flourished, and as ignorance of natural law was universal among primitive men, a belief in supernatural religion necessarily, naturally and inevitably became universal. The claim,

therefore, by theologians that supernatural religion must be true, because it has been universally believed, loses all its force when the touchstone of science is applied to its solution.

With the dawn and growth and development of reason, and with constantly increasing knowledge of natural causation, Supernaturalism has gradually faded from the human mind and in the highest variety of our species, known as Rationalists, it is now positively known that the universe embodies all causes and all effects, and that natural law is eternal and reigns supreme throughout the cosmos.

As certainly as the earth has been formed from widely diffused and scattered subsistence by the eternal laws of transformation, evolution and development, just so certainly has the inner world, or the world of mind, gradually grown from simple reflex action into the present dazzling display of reason, enabling rational minds like yours to comprehend the universal and unbreakable laws of Nature, which hold all worlds within their own grasp and forever exclude every trace and every vestige of supernatural intrusion.

All intelligent men and women now know to a positive certainty that gods and devils, spirits and demons, exist only in the mind of ignorant men and women who have no knowledge whatever of Nature and her eternal laws. This knowledge now possessed by all persons of enlightened reason is rapidly spreading throughout the world and must, at no distant day, become universal in all civilized nations. When this happy period arrives, as it certainly will, all revealed religions will forever pass away and be remembered only as products of ignorance, fear and fraud, and natural only to an age of savagery or barbarism. It will be as impossible for a belief in revealed religion or Supernaturalism to spread and flourish among cultured men and women as it would have been for Rationalism to have spread and flourished among our savage and barbarous ancestors; for every plant and every animal, every belief and every institution not adapted to the environment must perish, and as the human race has now entered the period of enlightened reason we may confidently predict the early extinction of every species of revealed religion and every form of Supernaturalism.

These are not the prophecies of hope nor the fragrant fruits of a mental vision, but they are scientific deductions based upon the universal law of progress, which has worked unceasingly through a beginningless past and will continue its transforming and ennobling work through all the ages of an endless future.

Good men and good women have nothing to fear concerning the final triumph of reason over superstition; of Rationalism over holy books and divine revelations. Inherent in the very

nature of things; interwoven in the economy and in the constitution of Nature, it is clearly apparent that the right shall triumph over the wrong; that virtue shall triumph over vice; that temperance shall triumph over intemperance; that physical and mental beauty shall triumph over physical and moral deformity. Rationalism now rapidly spreading throughout all civilized countries is destined during the twentieth century to rid the earth of the ravages and the horrors of religious wars and fill the world with the joys and blessings of peace. The law of progress is eternal and universal; in every department of history its refining and ennobling effects are apparent to all thoughtful observers. Slowly, painfully and sorrowfully man has overspread the earth; by long ages of conflict with wild beasts and with his savage brother he ascended from savagery to barbarism, and through countless years of toil and blood and struggle he ascended from barbarism into a semi-civilized state, and after tens of thousands of years of servitude to kings and popes and gods and devils he is at last beginning to rise to the lofty plane of Rationalism and will soon emancipate himself from the tyranny of kings and priests and from the thralldom of heartless gods and malignant devils. After so many ages of fearful tragedy and after such a countless series of battles and victories, who can doubt man's triumph over the priests of Supernaturalism, who have enslaved him and tortured him through all the dreary ages? Long before now gods and devils, spirits and demons and the priests of Supernaturalism would have disappeared from all civilized nations had it not been for the powerful force of heredity and the mighty force of vested interests, but there is a natural law, stronger than heredity, stronger than vested interests, and we can all rejoice in the certain knowledge that natural selection will extinguish the worship of gods and devils and fill the hearts of all men with the sublime and rational love for the good, the beautiful and the true.

I rejoice to tell this learned convention of grand men and noble women that Supernaturalism is rapidly dying and that we are now in the bright morning of the blessed and glorious era of Rationalism. The civilized world will soon bid farewell forever to all revealed religions which have so long cursed the human race, and that had their origin in the dens and caves of ignorance during the long and bloody night of our savage and barbarous ancestors. That this is not an idle dream I need only remind you that the laws of transmutation, evolution and development are eternal and unbreakable. It was these laws working through a beginningless past that laid down the stony foundations of the earth, and clothed it with an infinite diversity of charming scenery; it was these laws that stocked the earth with an endless variety of trees and plants and with the

myriads of animal forms; it was the working of these tireless laws that peopled the earth and all the isles of the sea with numerous races of wild, ferocious and savage men, and it was the operation of these same laws that in process of time transformed our savage ancestors into barbarians, and then in turn after the lapse of many ages these barbarians were transformed into partially civilized men on a few favored spots of earth. These same everlasting laws of differentiation and development that have diversified the surface of the earth with mountains, rivers and seas, and clothed it with plants and forests and flowers, and peopled it with myriad forms of animals and men, are constantly at work on the inner world or the world of the mind, developing and strengthening the moral sense, expanding the understanding and enlightening the reason, and as sure as the night follows the day, and as sure as evolution is an eternal law of Nature, just so sure will the priests of Supernaturalism disappear from all civilized nations, and all the gods and devils of our savage and barbarous ancestors will vacate this beautiful earth forever. When the sun of this glorious day reaches the zenith, our little planet will become a happy home for all the children of men, and the whole human race will sing songs of gladness far sweeter than Beethoven's symphonies. The pagodas and joss houses that are used for the worship of heartless gods and malicious devils will be replaced with rock-built temples dedicated to justice, to liberty, to science, to humanity, and to the good, the beautiful and the true, and in the midst of this most marvelous civilization made possible by the death of Supernaturalism will break forth a universal anthem that will reverberate around the whole circumference of the earth like the chimes of ten thousand mighty bells hung in the blue canopy above us.

The work which the American Freethought Association is doing to hasten the oncoming of this glorious period in the world's history is infinitely grander than any victories that were won on the bloody fields of war. The heroes that died at Marathon and Thermopylae, at Lexington and Concord, at Yorktown and Gettysburg, deserve to be commemorated in poetry, in history and in song; but they cannot be compared with the heroes of Rationalism who, with no weapons but the bloodless battle axe of reason are driving from our beautiful earth man's only enemies, the gods and devils and the heartless priests of Supernaturalism.

Monday evening Mr. Philip Rappaport spoke on "Sociology, the Youngest of the Sciences."

MR. RAPPAPORT'S ADDRESS.

I apprehend that the average philosopher or scientist would feel extremely unhappy, if he were assured that his utterances could be easily grasped and comprehended. Although both speak and write for the purpose of communicating their ideas to others and to enlighten them, yet I have once in a while a sort of intuition that they were speaking and writing for the purpose of concealing, or, at least, obscuring their thoughts. I almost feel like advising you not to read a book on sociology, if you want to learn something about it. These books contain a large number of abstract, I might even say abstruse discussions, and a lot of systematization and classification, but little really valuable information. That they abound in foreign terms is hardly necessary to assert. If one possesses intelligence enough to understand the meaning of the term and if one studies the history of man and his social status, he will acquire a more practical understanding of the value of sociology than by reading a book on it.

Sociology is the science of man in his social relations. The word is new as a scientific term. I am informed that it was first used by August Comte in his "Positive Philosophy" in the year 1839. But while the term is new, the thing itself is not so new. Attempts to study the social relations of man in their entirety had been made before.

Sociology is called a science., I am, however, more inclined to call it philosophy, because it deals more with abstract ideas than with positive facts. The term sociology is so general, it includes so much, that if it is right to consider it a special science, then there exist really not more than two sciences, that of nature and that of society, and as man is a natural being as well as a social being, and as nature is of far reaching influence upon social conditions, we are almost justified in defining sociology as the science of man.

The science of nature in its general conception and broadest sense includes astronomy, geology, geography, botany, biology, chemistry, physics, and so forth, nay even mathematics, for the laws of mathematics exist in nature and we have not to invent but to discover them. In a similar broad sense the science of society includes history, political economy, anthropology, archeology, ethnology, and as some sociologists claim, psychology. But sociology proper, or let us say academic sociology, does by no means impart any historical, or ethnological or economic knowledge, but only ex-

plains the Why and Wherefore of the study of these special sciences in connection with each other for the purpose of studying society as a whole. To be short about it, the object of sociology is to show that human society is a living organism, composed of human beings, that this organism is, like every other living organism, subject to growth and modifications, and that to find the laws of these, it is necessary to study all the conditions surrounding man, as well as all the conditions which did surround him in times past, to examine analogies and to compare divergencies.

As said already, this has been attempted before anything was known of sociology; that is to say, the science really had an existence, before it was known to exist, and before it was named, and I venture the opinion that through the progress of human intelligence and of the different sciences this mode of philosophy would have farther developed, even if it had not been brought into a system and called sociology, especially so since the labors of Darwin and his followers have so clearly enunciated and so firmly established the doctrine of evolution.

Indeed I think that German philosophy has gone even farther than sociology by creating that which it calls "Weltanschauung," for which the English language and other languages have no adequate expression. It means a philosophic view which encloses within the bounds of its reasoning the whole universe with all that is in it, as well as the inter-relations of all phenomena in the same. And it may also be truthfully said that modern socialism, as a scientific theory, has always considered human society as a living organism and studied it from a genetic point of view.

It is quite true, however, that the economists, as well as the historians of a number of decades ago pursued the study of their respective particular sciences without regard to other sciences. The one studied exclusively the laws of production and distribution of wealth and the other occupied himself altogether with gathering stories of events. Consequently political economy was not much more than a science of trade and history, a mere chronology of political events.

But gradually, as through ethnological researches our knowledge of the condition of mankind in different stages of civilization increased, as comparative philology permitted us to speculate on the intellectual and material progress of man through different periods of culture, as witnessed by language, and principally, as the most revolutionary of all sciences, that of statistics, was more and more cultivated, the searcher for truth began to see the necessity of extending his fields of inquiry. The historian saw that more was required of history than the mere relating of events. It gradually dawned upon him that

the deeds of men whose names have been preserved in history, by reason of their superiority in position or action, cannot have sprung merely from their thought or capricious will, but that there must have been reasons for them, originating within the general conditions of society, that these men were forced to their action by the process of evolution, and had simply become, by reason of their position, the arm of the law of the development of society, and man began to search for the reason and the law. He could not do that, of course, without studying the work and life of the masses of the people.

Gradually it began to dawn upon the economist that certain economic conditions were preceded by other conditions and could not be explained without knowledge of the precedent conditions. These had to be studied, and the economist found it impossible to do that without delving into history. And even history did not always prove a sufficient source of knowledge, for the human species is older than history. Man inhabited the globe and human society existed long before anybody wrote history. Myths, legends, traditions, monuments, inscriptions, and opened graves tell us tales of ages of which history knows nothing; and courageous travelers have reported the customs and the mode of living of peoples that are ages behind us in civilization. All of this is of importance in the study of the laws of society. For human society has had its beginnings immeasurable periods ago and has gradually developed to its present status. Having found that the law of causation governs nature and society, being unable to detect anywhere the result of a capricious will, we cannot learn the laws of society unless we study its progressive developments through long periods of time, and learn how and why form followed form, institution followed institution and how one grew out of the other.

Generally, the sociologist is not satisfied with the consideration of the material surroundings of man, but believes it necessary to study also the psychic phenomena, that is psychology, but it seems to me, that he, as a rule allows the effect of mental phenomena too much weight. It is certainly true that all human action is the result of thought and will, and that will is greatly influenced by passions, emotions, and affections. But even if we assume that passions and affections in man were always the same, yet their application and effect depends on the material conditions surrounding man. Under different conditions of society the same cause will not bring the same passion or the same emotion into play, and therefore not produce the same action. And it seems to me that if we find that under given circumstances a certain condition or a certain phenomenon called forth a certain action, it is quite immaterial whether

it is done through the medium of one passion or other, through the medium of one emotion or the other, the real cause of the action is the material condition or phenomenon, setting the passion or the emotion in operation.

It is frequently assumed that our ethical conceptions are the result of our passions, emotions and intellect, but I do not think that this is true. I believe that all that we include in the category of morals is the product of the effect of the material surroundings and that if these surroundings were not, according to circumstances, giving pleasure or pain, there would be no such thing as morals. It is not difficult at all to imagine that a certain individual condition may in one stage of civilization call forth pity or some other emotion, but not in another but this individual condition may in both cases be caused by the same material environment. And it is not difficult to understand that the same individual with the same passions and the same proclivities will act differently under different material conditions; or to use more ordinary language, a man may under otherwise similar circumstances act differently in a condition of poverty and in a condition of abundance.

Even religions and cults are in my opinion the product of material surroundings, and I wish some great able mind would undertake the task of tracing the origin of all the different religions and religious cults to their original causes in the material world. Speaking in a general way, it seems clear to me that, for instance, a people who live from hunting and fishing, and do not, in gaining their subsistence, depend as much on sunshine or rain and weather conditions generally, as an agriculture people does, will build up another religious system and another cult than the latter, and it seems to me religions must change as the natural and material surroundings change. I venture to say that the religious indifference of our time, which is very great compared with the religious ardor and fanaticisms of former periods, as well as modern religious tolerance, have been produced not so much by the progress of science, of which the mass of the people really knows very little, as by the changed economic conditions, which make the average man less dependent on the favorableness of natural phenomena.

I fully recognize the immense influence of science and philosophy on the progress of free thought, but it is my opinion that nothing will be more effective in combating superstitious beliefs and theological dogmas among the great masses of the people than improvements of the economic condition. It is generally conceded that originally the God-idea sprang from fear; primitive peoples seldom have good gods, they have only bad, mischievous gods whom they fear. The good and kind god appears on a somewhat higher stage of civilization. In our

more enlightened times the basis of belief in a god is the hope and the helplessness of the masses in misery, need and want and the uncertainties in our economic life.

People remember God and pray for help when they are in need and sorrow, they think of God when they are unhappy and feel powerless against their misfortune. But when they are happy and contented, they seldom feel the need of prayer. Happiness and contentment are the best antidotes against superstitious beliefs and dogmas.

From all this I come to the conclusion that psychological reasons and effects play a much smaller part in the development of society and its mutations and changes as the average sociologist is willing to concede. According to a certain German school of philosophy, founded by Karl Marx, and called historic materialism, it is the manner of gaining subsistence, the mode of production, from which social development proceeds. The economic structure of society is the substructure of our entire social and political edifice, and also of moral and religious views. The origin of the latter can always be traced back to certain economic institutions. And I may add that in my opinion historic materialism is able to fulfill all the functions of modern sociology. I believe that historic materialism is quite correct in theory and principle but it would lead me too far to go into details now.

Certain it is that history as well as political economy have considerably changed their mode of procedure. The historian of to-day is not satisfied with describing a marching procession of kings, presidents, or statesmen and soldiers, and telling tales of their valor and wisdom, but pays attention to the great mass of the people, showing how they lived and died, worked, dwelt and fed themselves; he describes their customs and usages, and gives us knowledge of their general economic condition. And the economist is not satisfied with analyzing economic phenomena but undertakes historical research for the purpose of explaining their origin and the reasons for them, and to show their connection with other social institutions.

Nor can the philosopher and the teacher of ethics get along without studying the habits, customs and morals of past periods and of peoples upon a lower stage of civilization. It has become clear to him that ethical views are not merely abstract conceptions, that they have a history and have grown and developed in intimate connection with the growth and development of the material world. He finds that ethnological studies are of greater importance than mere abstract reasoning.

Thus we learn that form of government, economic relations, family, religion, morals, criminal law, etc., are all social institutions and so intimately connected with each other that neither

of them can be fully understood without studying the other, that they mutually influence each other, and that neither can be changed or reformed without affecting the other.

The development and the application of this theory is the object of sociology. This theory makes possible the application of history and political economy. Heretofore neither history nor political economy could be said to belong to the applied sciences. For while it may be well to know when this or that king reigned when this or that war took place, or who was the victor in this or that battle, the knowledge was of no practical use. And as to political economy, where is the merchant or manufacturer who consults it in his transactions? Or where is the politician or statesman who consults it? What practical use could be made of this or that theory of rent, of this or that definition of value? But when we understand the intimate connection of all social phenomena, the inter-relation of all social institutions, there is a possibility of learning the laws which govern the evolution of society and of applying them in the conduct of public affairs.

As far as I am concerned, I am unable to see how an advanced thinker can resist the forceful logic of historic materialism. What can be the source of the dynamic force in human society? There are only three possibilities, either God, or human intelligence and will, or the mode of gaining subsistence, taking the latter term in its broadest meaning, extending to the whole mode of production and distribution.

I believe that I may rightly assume that to those assembled here, the first mentioned possibility is really an impossibility, and I do not deem a discussion of it necessary. I apprehend we are all more or less inclined toward leaving the God, or providence or predestination theory to the theologians. It is simple enough, and if we could only adopt it, it would save us an immense amount of labor and study. For if everything goes according to God's will anyway, of what use can it be to us to trouble ourselves with social science or philosophy? But such is altogether against reason and experience.

In respect to human will as the result of human intelligence and human sentiment, it must be conceded that, if considered from an abstract point of view it is a very uncertain quantity, perhaps not less so than the will of God. At the same time, it is certainly true that social evolution proceeds through human action and that human action cannot be conceived without human will, nor human will without human intelligence or sentiment. But why should we, in our search for original causes, stop here? Let those economists who desire to stand well with the ruling classes, or those historians who wish to gain favor with kings and to whom heroes and statesmen appear as a sort of semi-

gods, start from human will as the origin of social phenomena, and hold fast to what the Germans call the idealogical process, I for my part think the materialistic process, which goes behind human will and intelligence, which seeks motive of human action and the conditions creating the motives, is not only truer and safer but also more useful, for it lifts in a measure the curtain obstructing our view into the future.

Kant says: "If we could investigate all the phenomena of his (man's) volition to the bottom there would not be a single human act which we could not with certainty predict and recognize as necessarily proceeding from the antecedent conditions," and Buckle says in still plainer language: "The only positions which I expect him to concede, are the following: That when we perform an action, we perform it in consequence of some motive or motives, that those motives are the results of some antecedents, that therefore if we were acquainted with the whole of the antecedents and with all the laws of their movements, we could with unerring certainty predict the whole of their immediate results."

Here we have a plain clue to the object of social science. It is to search for the antecedents to the motives which set human intelligence into operation and spur man to action. Proceeding then farther on the theory of causation, the possibility of prediction will grow in proportion to our comprehension of the movements of the past. In this sense the study of social science is of immense practical value, in every other sense it is of very doubtful utility, if not injurious. I say injurious because if the premises are false, the logic must be false, and the conclusion one arrives at erroneous and misleading. Since the inter-relation of all social forces has been clearly recognized, and the fact of the close and intimate connection of all social phenomena fully known, political economy is no longer called the dismal science, and history has halted in its degenerating course towards hero-worship. Both sciences stand on a higher pedestal now. Both handle their material in a manner which not only fills man with the hope for a better future and a higher civilization, but also points to the way toward the realization of this hope.

Philosophy also changed its methods. Metaphysics brought no results, a priori truths very often turned out to be a posteriori errors, and it became necessary to abandon the deductive method and replace it by induction. Really this change in method is nothing but an acknowledgment of the fact that matter was prior to reasoning and not reasoning prior to matter, that reasoning does not create facts, but proceeds from facts. Philosophy has thus been brought nearer to science. It ceased to be mere abstract reasoning, and grew more into a

method of applying the results of science. Thus its practical usefulness has grown immensely. Science and philosophy are now going hand in hand, for the purpose of finding by the process of induction the laws of social evolution, to be consciously applied by man in his efforts toward improving social conditions. Thus mankind will gradually reach a higher state of civilization and increase the quantity of happiness on earth.

Social science will teach us that our present economic conditions are not more permanent than the economic conditions of former periods, that in an age of unlimited productive power there exists no moral reason for poverty, that the consciousness of our stupendous productive power makes poverty a social crime. It shows the growth and development of political and economic classes, the moral and political effects of wealth accumulated at the expense of the producer, and the power which property has gradually acquired over man. It shows how government, religion, morals, law have become subservient to wealth. It shows us how step by step from the earliest existence of human society social and political institutions have come and gone, in strict accordance with the progressing manner and mode of production, it points towards the changes and reforms necessary and probable of realization for the purpose of bettering social conditions and relations. And I think we have good reason to believe that the time is not very far off, in which our ability of producing everything in abundance will run parallel with justice in distribution, so that every human being will be allowed to retain and enjoy the fruits of his labor. No freedom is possible without economic independence, and I am sure the time will come when full and complete freedom will be established on earth.

The business of the American Secular Union, as distinguished from the general Congress, was transacted on Tuesday, Oct. 18. Letters were read and reports submitted. The treasurer's report is as follows:

TREASURER'S REPORT.

In my last report, submitted at our 26th annual congress, held at Brooklyn, N. Y., there remained a credit balance in the treasury of \$305.14.

Since then there has been received from general contributions, membership fees and other sources \$1,116.23, a total receipt of \$1,421.37.

The expenditures out of this amount during the past two years have been as follows:

Speakers	\$175.00
Campaign literature	42.00
Stationery	26.00
Printing	79.00
Clerical services	125.00
Postage	680.00
Truth Seeker Co., account of pamphlets	163.00
Expressage on books	1.75
Freight and cartage on books	4.81
Telegrams	3.64
Ribbons	4.06

Making a total of expenditures of\$1,304.96

After deducting this amount from the \$1,421.37 received there remains in the treasury a balance of \$147.41.

A Committee on Resolutions for the American Secular Union, consisting of Judge C. B. Waite of Illinois, John E. Remsburg of Kansas, August Hoffman of Missouri, Theodore Fritz of Wisconsin, and William Kemp of Illinois, reported the following resolutions, which were adopted:

Resolved, that the closing of the Louisiana Purchase Exposition on Sunday has been and is an outrage upon the people of this country and especially upon the laboring classes, and the condition which was imposed by Congress upon the officers of the Exposition was an exhibition of tyranny unworthy of a free government, and a shameful cringing to the ecclesiastical power. It was also a clear violation of the spirit if not the letter of the Federal Constitution.

Resolved, that church property should be taxed equally with all other property. The efforts of our secretary, E. C. Reichwald, and his associates in Chicago to get such property placed on the tax lists, efforts which have been crowned with much success, are worthy of all praise and we ask them to continue in the good work.

Be it resolved, by the members of this Congress of Progressive and Independent Thinkers, that we deplore the existence of the destructive war now raging between Russia and Japan, and hereby place ourselves upon record as favoring the settlement of international differences by arbitration, to the end that the slaughter of men by men may cease.

Resolved, that the thanks of the Freethinkers of the country are due to the Freien Gemeinden and Freidenker-Vereine of North America for the careful, thorough, and complete preparations that were made for their international congress, and for their kind and constant attention to the delegates in attendance.

The Committee on Nominations, J. W. Harrington, Red Granite, Wis.; John G. Cooper, Topeka, Kan.; Louis J. Engel, Woodmere, Mich.; J. A. Milliken, Zig, Nev., and W. B. Sherman, Boone, Ia., reported this list of officers for the American Secular Union, who were unanimously elected:

E. M. Macdonald, president; E. C. Reichwald, secretary; E. B. Foote, M. D., treasurer; E. P. Peacock, vice president; Jo-

seph Warwick, vice president; Susan H. Wixon, vice president.

The following letters were received and read:

Chicago, Ill., Oct. 17, 1904.

Greeting from Bohemian Freethinkers' Guard, representing 124 Liberal societies. The dim candle light of religion is waning before the electric light of science.

JOSEPH HEIJNE, President.

ALBERT CADA, Secretary.

Fall River, Mass., Oct. 16, 1904.

To the Liberals of America in Convention Assembled—Greeting: Circumstances prevent my being with you in person this year to take part in your deliberations, but, in spirit, I am most heartily and earnestly in harmony with the good intent and efforts of this congress.

To free the human mind from superstition, to establish justice and a system of right living in place of injustice and improper methods, to seek to elevate and ennoble humanity, to create conditions of virtue and happiness, to banish error and supplant it by truth, is the very acme of human ambition.

The signs of the times indicate progress. The world is better to-day than it was yesterday. It is better because of the onward march of Freethought and Freethought principles. It is better because of the sturdy upholders and brave men and women who dared to speak the honest thought which is every freeman's right. It is better because of the martyrs who were willing to die for principle.

Three centuries ago Giordano Bruno was burned at the stake in Rome for asserting what is now acknowledged to be the simple truth. During the past summer it was my privilege and pleasure to look upon the statue of this martyr to truth, in sight of the Vatican, while at the same time preparations were being made in Rome to reiterate his thoughts by a congress of 5,000 representatives from all nations. Verily the world does move. Every object accomplished for the welfare of humanity is a step in the right direction. In the chain of oppression every link broken hastens the day of final emancipation.

The world of humanity is not free while mental bondage exists and may this congress do its part toward clearing the mental atmosphere of the mephitic odors that breed only disease and distress is the wish of your friend and the friend of humanity.

SUSAN H. WIXON, Vice President.

Leavenworth, Kan., Oct. 9, 1904.

To the St. Louis Freethought Congress: Greeting—and hoping—that your honorable body will take proper action to place itself and its non-Christian constituency throughout the world on record as opposed to war and in favor of the establishment of a world's court of compulsory international arbitration, with power to summon a posse from the various governments with which to enforce its findings. No people can rightly be called civilized who wage a war of aggression or conquest. Judged by this standard the so-called pagan nations are civilized and the Christian nations are uncivilized. The pagan world stands for peace, love and good will. The Christian world stands for war, greed, and conquest.

Christian nations have taught peaceful pagan nations the vice or crime of war, and the Christian religion is in itself the great obstacle in the way of universal peace. With its hearty co-operations war could be banished from the world in sixty days. The non-Christian world has long been waiting and praying for the Christian world to join with it in doing away with war. Let this Congress on behalf of the non-

Christian world send "letters missive" with an earnest appeal to the Christian world to give up its cherished idol, war, with all its fiendish brutality and demoralization, and unite with us in ushering in the millennium of peace, love, and good will on earth.

S. R. SHEPHERD.

The "League of Free Congregations and Freethought Societies of North America" also met in a small hall to consider the proposition to found a national Freethought organization substantially upon the Monistic basis laid down by Professor Haeckel in his letter to the Congress. The Committee on Resolutions, consisting of Dr. Paul Carus, Philip Rappaport, John E. Remsburg, John Maddock, Dr. Max Hempel, E. M. Macdonald, formulated the following:

DECLARATION OF PRINCIPLES.

We recognize in the universe a living organism, governed by immutable natural laws, of many of which we have gained knowledge through science and philosophy. We recognize the oneness of the universe (monism), of which the human species is only a small part, subject to the same immutable laws to which all its other parts are subject.

Blind faith in incomprehensible doctrines has led to the establishment of churches and hierarchies which by enslaving the minds of the masses of human beings, and holding them in ignorance and superstition have succeeded in ruling over and holding in subjection, not only individual man, but entire nations and established governments.

Neither natural nor social phenomena are any longer a mystery to us. The telescope carries our physical sight into the heights and depths of the universe, and by mechanical contrivances we are enabled to look into the bowels of the earth and to the bottom of the seas. With the aid of the microscope science has discovered life in its minutest forms. We know that there must have been a time when organic life did not exist upon the earth and that it commenced immeasurable periods ago in its simplest forms. Science has revealed to us the condition of primitive man, and we are enabled to trace the course of humanity from civilization back through the iron age and the bronze age to the stone age. Science shows us the origin of human society, the origin of moral laws, of religious systems and cults, of government and social institutions, and their development to their present status. And nowhere is it possible to detect any supreme being, caprice, will, or intelligence; nowhere anything else but development and evolution in accordance with fixed laws of nature, or of society, which in a certain sense is the same.

We therefore hold that all human institutions, springing from extra or supernatural beliefs, and based upon the ignorance of former ages, are detrimental to the interests of the human race, detrimental to the interests of human society, detrimental to the highest development of culture and civilization, and dangerous to freedom and material welfare. We are of the opinion that political government should in no manner and no form take cognizance of the existence of any creeds, dogmas, or religions, and should never legislate in any matter which belongs entirely to the domain of individual conscience.

We recognize that man is from his nature a social being and that he has established rules of conduct, government, and social institutions in conformity with his needs. We hold that the forms of government and social institutions, as well as the changes and mutations thereof, were, more than by anything else, affected by the manner of gaining subsistence and the mode of producing the necessaries of life. We are of the opinion that material happiness and contentment free the human mind from superstitious fears and beliefs, increase the opportunities for education and learning, and make the intelligence of the masses more susceptible to the teachings of science. We therefore hold that the improvement of the economic condition of the masses, and the establishment of forms of government and an economic order, capable of preventing unjust exploitation of human labor force, would materially facilitate the propagation of our views, and would, besides, be no more than simple justice.

We recognize in Prof. Ernst Haeckel of Jena one of the most eminent savants of our time and consider him a safe guide in the realm of science. We are under great obligations to him for his kind and timely suggestion in reference to the organization of Freethinkers.

The public gathering was addressed by Mr. Remsburg on the work of the American Secular Union and Freethought Federation in addition to Professor Kral's speech on the taxation of church property.

Tuesday evening Mr. Remsburg gave the lecture prepared for Sunday afternoon, "Is the Bible of Divine Origin?" It was extremely well received by a large audience. Mr. Jayaputra H. Grairo of Colombo, Ceylon, also explained the Buddhist philosophy.

MR. REMSBURG'S ADDRESS.

A celebrated theologian has used with much ingenuity and effect the watch as an argument in support of the divine origin of the universe. I have a watch. Like other watches it is not infallible. But supposing that I should claim for it infallibility and divinity; that while other watches are of human invention and workmanship, this particular make of watches is the work of God. The claim would be deemed too absurd for serious consideration. I would be regarded as a lunatic or a jester. Now, it is no more absurd to claim infallibility and divinity for a watch than it is to claim infallibility and divinity for a book. Yet millions of people of recognized sanity and intelligence profess to believe, and many of them do sincerely believe, that a book called the Bible is divine. How do we account for this? It is simply the result of centuries of religious education. I could have taken my children and taught them that my watch is divine. Had I kept them isolated as far as possible from other people, had I commanded them to shun discussion, and forbidden them to reason about it, as the clergy do in regard to the Bible, they would probably believe it. I was taught that the Bible was divine. I believed it. But in a fortunate hour I listened to the voice of Reason; I examined the claims of its advocates; I read it; and the halo of holiness surrounding the old book vanished.

As a supplement to my review of the Bible I shall present some arguments, thirty-six in number, against the divine origin and in support of the human origin of the Bible. The brevity and incompleteness of many of them will, I admit, justify the conclusion not proven. I have space for little more than a mere statement of them. The evidence supporting them will be found in the preceding chapters of this book.

In a discussion of this question the champion of the Bible is placed at a tremendous disadvantage—is handicapped as it were—at the very commencement by this fact: While both the advocates and opponents of Bible divinity admit that man exists and has written books, it has not been proven that a God even exists, much less that he has written or inspired a book. But let us concede, for the sake of argument, that there is a God; that he is all-powerful, all-wise, and all-just; and that he can write or inspire a book. Is the Bible the work of such a Being? It is not. The following are my arguments:

1. Its mechanical construction and appearance. The Bible is printed with type made by man, on paper made by man, and bound in a volume by man. In its mechanical construction and appearance it does not differ from other books.

2. The character of its contents. The contents of this book

consist of thoughts—human thoughts—every thought bearing unmistakable evidence of having emanated from the human mind. There is not a thought expressed in the Bible, the meaning of which can be comprehended that is beyond the power of man to conceive. If it contains thoughts, the meaning of which cannot be comprehended, they are not a revelation, and are self-evidently human.

3. The manner in which its contents were communicated to man. These thoughts are expressed in human language. The Bible originally appeared, it is claimed, in the Hebrew, Aramaic, and Greek languages, two of them obscure languages of Western Asia. The president of the United States does not issue an important proclamation in the Cherokee or Tagalese language, and the ruler of the universe would not have issued a message intended for all mankind in the most obscure languages of the world. Had he given a message to man he would have provided a universal language for its transmission.

4. Lack of divine supervision in its translation into other tongues. Failing to provide a universal language for its transmission, God would at least have supervised its translation into other languages. Only in this way could its inerrancy and divinity have been preserved. Yet no divine supervision has been exercised over the translators, the transcribers, and the printers of this book. Divine supervision it is admitted, was confined to the original writers.

5. Not given to man until at a late period in his existence. This is an argument advanced by Napoleon Bonaparte. Napoleon rejected the Bible. He said that if it had been given to man at the creation, he might have accepted it, but that its late appearance proved to him that it was of human origin.

6. Not given as a guide to all mankind but only to an insignificant portion of it. Not only has the Bible been confined to a small period of man's existence, it is nearly all addressed to one small race of earth's inhabitants. While Christians affirm that it is a universal message intended for all, its doctrines and ceremonies pertain to the Jews. This is wholly true of the Old Testament, and, with the exception of a few doubtful passages, true of the Four Gospels, the chief books of the New Testament. Now, is it reasonable to suppose that this great and just All-Father as he is called would for centuries take into his special confidence and care a few of his children and ignore and neglect the others?

7. It deals for the most part not with the works of God, but with the works of man. What man does and knows is not a divine revelation. Paine says: "Revelation, therefore, cannot be applied to anything done upon earth, of which man himself is the actor or witness; and consequently all the historical and anec-

dotal part of the Bible, which is almost the whole of it, is not within the meaning and compass of the word revelation, and therefore is not the word of God."

8. But one of many Bibles. There are many Bibles. The world is divided into various religious systems. The adherents of each system have their sacred book, or Bible. Brahmans have the Vedas, and Puranas. Buddhists the Tripitaka, Zoroastrians the Zend Avesta, Confucians the five King, Mohammedans the Koran, and Christians the Holy Bible. The adherents of each claim that their book is a revelation from God—that the others are spurious. Now, if the Christian Bible were a revelation—if it were God's only revelation, as affirmed—would he allow these spurious books to be imposed upon mankind and delude the greater portion of his children?

9. Many versions of this Bible. Not only are there many Bibles in the world, there are many versions of the Christian Bible. The believers in a divine revelation have not been agreed as to what books belong to this revelation. The ancient Jews, who are said to have sustained more intimate relations with God than any other race, were not agreed in regard to this. The accepted Hebrew version contains 39 books (22 as divided by the Jews), the Samaritan version contains but 6 books (some copies 5); while the Septuagint version contains 50. The early Christians were not agreed. The Syriac version of the New Testament contains 22 books; the Italic 24 (some copies 25); the Egyptian 26; the Vulgate 27. The Sinaitic and Alexandrian MSS. each contains 29 books, but they are not all the same. The Gothic version omitted four books in the Old Testament. The Ethiopic omitted books in both the Old and New Testaments which are now accepted, and included books in both which are now rejected. The Bibles of the Roman Catholic, of the Greek Catholic, and of the Protestant churches do not contain the same books. This disagreement regarding the books of the Bible is proof of their human origin.

10. Incompetency of those who determined the canon. If the Bible were the word of God it would not have required the deliberations of a church council to determine the fact. And yet the Christian canon was determined in this manner; and it took centuries of time and many councils to make a collection of books that was acceptable to the church. Not until the close of the fourth century were all the books of the Bible adopted.

It is commonly supposed that the members of these councils were men of great learning and still greater honesty. On the contrary, they were mostly men of little learning and less honesty. They were ignorant, fanatical, and immoral. Their deliberations were characterized by trickery, lying, mob violence, and even murder. Many of them, so far from being able to read

and critically examine the books of the Bible, could not read their own names. Even the molders of their opinions concerning the canon—Irenaeus, Tertullian, Clement of Alexandria, Jerome, and Augustine—were they living now, would be considered very ordinary clay. The historical facts in regard to the formation of the Bible, if generally known, would be sufficient to dispel all illusions respecting its divinity.

11. Books belonging to this so-called revelation lost or destroyed. There were many other Jewish and Christian writings for which divinity was claimed and which Bible writers themselves declare to be of as much importance and authority as those which still exist. The transitory and perishable nature of these books proves their human origin, and shows that while those that remain are more enduring they are not immortal and imperishable and hence not divine.

12. Different versions of the same book do not agree. There are a hundred versions and translations of the books of the Bible. No two versions of any book agree. The translators and copyists have altered nearly every paragraph. The earlier versions alone contain more than 100,000 different readings. The original text no longer exists and cannot be restored. Every version, it is admitted, abounds with corruptions. Now, to assert that a book is at the same time divine and corrupt is a contradiction of terms. God, it is affirmed, is all-wise, all-powerful, and all-just. If he is all-wise he knew when his work was being corrupted; if he is all-powerful he could have prevented it; if he is all-just he would have prevented it. This God, it is declared, is everywhere and sees everything. He watches the sparrows when they fall, and numbers the hairs of our heads. He knows the secrets of every heart. If he made a revelation to his children, upon the acceptance and observance of which depends their eternal happiness, and then knowingly and wilfully allowed this revelation to be perverted and misunderstood, he is not a just God, but an unjust devil.

13. The mutability of its contents. The alterations made by transcribers and translators demonstrate the mutability of its contents, and this disproves its divine character. To admit that man can alter the work of God is to admit that human power transcends divine power. If the thoughts composing the Bible were divine man could not alter them.

14. The anonymous character of its books. If the Bible is to be accepted even as a reliable human record its authors ought, at least, to be persons of acknowledged intelligence and veracity. And yet almost nothing is known of its authors. The authorship of fully fifty books of the Bible is absolutely unknown. Its books are nearly all either anonymous or self-evident forgeries. This is true of the most important books. The

Pentateuch we know was not written by Moses, nor the Four Gospels by Matthew, Mark, Luke, and John. Aside from the anonymous character of the writings of the Bible, with a few exceptions, they evince neither a superior degree of intelligence nor a high regard for the truth.

15. Its numerous contradictions. If the Bible were divine there would be perfect harmony in all its statements. One contradiction is fatal to the claim of inerrancy and divinity. Now the Bible contains not merely one, but hundreds of contradictions. Nearly every book contains statements that are contradicted by the writers of other books. This is especially true of the Four Gospels. The writers of these agree that a being called Jesus Christ lived and died; but regarding nearly every event connected with his life and death they disagree. Human discord, and not divine harmony, dwells in its pages.

16. Its historical errors. If the Bible were divine its history would be infallible. But it is not. It presents as historical facts the most palpable fictions, and denies or misstates the best authenticated truths of history. Referring to Bible writers, the eminent Dutch divines, Drs. Kuenen, Oort, and Hooykaas, in their preface to "The Bible for Learners," say: "As a rule, they concern themselves very little with the questions whether what they narrated really happened so or not." Its history is fallible and human.

17. Its scientific errors. God, the alleged author of this book, it is claimed, created the universe. He ought, then, to be familiar with his own works. The writers of the Bible, on the contrary, display a lamentable ignorance of the universe and its phenomena. The Rev. Dr. Lindsay Alexander, orthodox Calvinist, in his "Biblical Theology," referring to these writers, says: "We find in their writings statements which no ingenuity can reconcile with what modern research has shown to be scientific truth." The demonstrated truths of modern science were unknown to them. They give us the crude ideas of primitive man and not the infallible knowledge of an omniscient God.

18. Its alleged miracles. The Bible is filled with marvelous stories. The sun and moon stand still; the globe is submerged with water to the depth of several miles; rods are transformed into serpents, dust into lice, and water into blood and wine; animals hold converse with man in his own language; men pass through fiery furnaces unharmed; a child is born without a natural father; the dead arise from the grave and walk the earth again. These marvelous stories—these miracles—are adduced to prove the divine origin of the Bible. They prove its human origin. If these miracles prove the divinity of the Bible, then nearly all the books of old are divine, for they abound with these miracles. If these stories be true, if these miracles oc-

curred, the laws of nature were arrested and suspended. The laws of nature are immutable. If the laws of nature are immutable they cannot be suspended. The laws of nature cannot be suspended; they never have been suspended; these stories are false; and being false, the Bible is not divine.

19. Its immoral teachings. If the Bible were of divine origin its moral teachings would be divine. It would be what its adherents affirm it to be, an infallible moral guide. But its moral teachings are not divine; it is not an infallible moral guide. It contains, like other Bibles moral precepts; but it also sanctions nearly every crime and vice. War and murder, bigotry and persecution, tyranny and slavery, demonism and witchcraft, adultery and prostitution, drunkenness and vagrancy, robbery and cheating, falsehood and deception, are all authorized and commended by this book. It cannot, therefore, be divine.

20. Its inferior literary character. If the Bible were the word of God, as a literary composition it would be above criticism. It would be as far superior to all other books as God is superior to man. Its rhetoric would transcend in beauty the glorious coloring of a Titian. Its logic would be faultless. The Bible is not such a book. It contains some admirable pieces and these owe much of their literary merit to the translators, appearing as our version did in the golden age of English literature. As a whole it is far inferior to the literature of ancient Greece and Rome; inferior to the literature of modern Italy, of France, of Germany, and of England. If the Bible be the word of God it is a long way from God up to Shakspeare.

21. Its writers do not claim to be inspired. Had the writers of the Bible been inspired they would have known it and would have proclaimed it. Had they claimed to be inspired it would not prove the Bible to be divine, for like Mohammed, they might have been deluded, or, like a more recent finder of a holy book, impostors. But they do not even claim that their books are divine revelations. Some of these books contain what purport to be divine revelations, but the books themselves do not pretend to be divine. The only exception is the book called Revelation, admittedly the most doubtful book of the Bible.

"All scripture is given by inspiration." Waiving the questions of authenticity and correct translation, who wrote this? Paul. What was the scripture when he wrote? The Old Testament, the Old Testament alone. The writers of the Old Testament do not claim to be divinely inspired. This is a claim made by the later Jews and by the early Christians. Paul and the other writers of the New Testament do not claim that their writings are divine. This, too, is a claim made by others long after they were written.

The fact that the writers of the Bible do not believe and do

not assert that their books are of divine origin, that this claim was first made many years after they were composed by those who knew nothing of their origin, is of itself, in the absence of all other evidence, sufficient to demonstrate their human origin.

22. God has never declared it to be his word. The Bible does not, as we have seen, purport to be the word of God. Nowhere, neither in the book nor outside of it, has he declared it to be his revealed will. It contains various messages, chiefly of local concern, which he is said to have delivered to man; but the book, as such, is not ascribed to him nor claimed by him.

23. Whatever its origin it cannot be a divine revelation to us. Even supposing that the writers of the Bible had claimed to be inspired and that these books really were a divine revelation to them, they would not, as Paine justly argues, be a divine revelation to us. The only evidence we would have of their divinity would be the claim of the writer—a claim that any writer might make—a claim that even an honest writer might make were he, like many religious writers, the victim of a delusion.

24. A written revelation unnecessary. To affirm the necessity of a written revelation from God to man, as Christians do, is to deny his divine attributes and ascribe to him the limitations of man. If God be omnipotent and omnipresent a written revelation is unnecessary. To impute to him an unnecessary act is to impute to him an imperfection, and to impute to him an imperfection is to impugn his divinity. We do not write a communication to one who is present. Think of an infinite, all-powerful, and ever-present God communing with his living children through an obscure and corrupted message said to have been delivered to a tribe of barbarians three thousand years ago!

25. Its want of universal acceptance. A divine revelation intended for all mankind can be harmonized only with a universal acceptance of this revelation. God, it is affirmed, has made a revelation to the world. Those who receive and accept this revelation are saved; those who fail to receive and accept it are lost. This God, it is claimed, is all-powerful and all-just. If he is all-powerful he can give his children a revelation. If he is all-just he will give this revelation to all. He will not give it to a part of them and allow them to be saved and withhold it from the others and suffer them to be lost. Your house is on fire. Your children are asleep in their rooms. What is your duty? To arouse them and rescue them—to awaken all of them and save all of them. If you awaken and save only a part of them when it is in your power to save them all you are a fiend. If you stand outside and blow a trumpet and say, "I have warned them, I have done my duty," and they perish you are still a fiend. If God does not give his revelation to all; if he

does not disclose its divinity to all; if he does not make it comprehensible and acceptable to all; in short, if he does not save all, he is the prince of fiends.

If all the world's inhabitants but one accepted the Bible and there was one who could not honestly accept it, its rejection by one human being would prove that it is not from an all-powerful and an all-just God; for an all-powerful God who failed to reach and convince even one of his children would not be an all-just God. Has the Bible been given to all the world? Do all accept it? Three-fourths of the human race reject it; millions have never heard of it.

26. Non-agreement of those who profess to accept it. If the Bible were the work of God there would be no disagreement in regard to its teachings. Its every word would be as clear as the light of day. Yet those who profess to accept it as divine are not agreed as to what it means. In the Christian world are *a hundred sects, each with a different interpretation of its various teachings.* Take the rite of baptism. Baptism is enjoined by the Bible. But what is baptism? The three leading Protestant denominations of this country are the Baptist, the Presbyterian, and the Methodist. I ask the Baptist what constitutes baptism, and he tells me immersion; I ask the Presbyterian, and he tells me sprinkling; I ask the Methodist which is proper, and he tells me to take my choice. Sectarianism is conclusive proof that the Bible is human.

27. Inability of those who affirm both a human and a divine element in it to distinguish the one from the other. Confronted by its many glaring errors and abominable teachings, some contend that a part of it is the work of man and a part the work of God. And yet they are unable to separate the one from the other. If a hundred attempts were made by them to eliminate the human from the divine no two results would be the same. Their inability to distinguish this supposed divine element from the human is proof that both have the same origin—that both are human.

28. The character of its reputed divine author. The Bible is an atrocious libel on God. It traduces his character, and denies his divinity. The God of the Bible is not this all-powerful, all-wise and all-just Ruler of the universe, but a creature of the human imagination, limited in power and knowledge, and infinite only in vanity and cruelty.

29. The belief of primitive Christians in its divinity not an immediate conviction but a growth. Had the books of the Bible been divinely inspired their divinity would have been recognized at once. When they originally appeared they were believed and known to be the works of man and accepted as such.

Referring to the Old Testament, Dr. Davidson says: "The

degree of authority attaching to the Biblical books grew from less to greater, till it culminated in a divine character, a sacredness rising even to infallibility" (The Canon of the Bible, p. 274).

Of the New Testament Dr. Westcott says: "It cannot, however, be denied that the idea of the inspiration of the New Testament, in the sense in which it is maintained now, was the growth of time" (On the Canon of the New Testament, p. 55).

The admitted fact that these books were originally presented and received as human productions, and that the idea of inspiration and divinity was gradually and slowly developed by the priesthood, is conclusive proof that they are of human and not of divine origin.

30. Its acceptance by modern Christians the result of religious teaching. In India the people believe that the Vedas and other sacred books or Bibles are divine. Why do they believe it? Because for a hundred generations they have been taught it by their priests. The Turks believe that the Koran came from God. They believe it because for twelve centuries this has been their religious teaching. For nearly two thousand years Christian priests have taught that the Holy Bible is the word of God. As a result of this the masses of Europe and America believe it to be divine. Each generation, thoroughly impregnated with superstition, transmitted the disease to the succeeding one and made it easy for the clergy to impose their teachings on the people and perpetuate their rule. The belief of Christians in the divinity of the Bible, like the belief of Hindoos in the divinity of the Vedas, and of Mohammedans in the divinity of the Koran, is the result of religious teaching.

The ease with which a belief in the divine character of a book obtains, even in an enlightened age, is illustrated by the inspired (?) books that have appeared in this country from time to time, and for several of which numerous adherents have been secured. About seventy-five years ago a curious volume, called the Book of Mormon, made its appearance. A few impostors and deluded men proclaimed its divinity. A priesthood was established; Mormon education and Mormon proselytism began their work, and already nearly a million converts have been made to the divinity of this book.

Dr. Isaac Watts says: "The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the Word of God, but because they have always believed it, and they were taught so from their infancy." Really the entire Christian world—pope, bishop, priest, and layman—the learned and the unlearned—can give no other valid reason.

Profoundly true are these words of the historian Lecky: "The

overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial. They have neither time nor opportunity to examine for themselves. They are taught certain doctrines on disputed questions as if they were unquestionable truths, when they are incapable of judging, and every influence is employed to deepen the impression. This is the origin of their belief. Not until long years of mental conflict have passed can they obtain the inestimable boom of an assured and untrammelled mind. The fable of the ancient is still true. The woman even now sits at the portal of life, presenting a cup to all who enter in which diffuses through every vein a poison that will cling to them for ever. The judgment may pierce the clouds of prejudice; in the moments of her strength she may even rejoice and triumph in her liberty; yet the conceptions of childhood will long remain latent in the mind to reappear in every hour of weakness, when the tension of the reason is relaxed, and when the power of old associations is supreme" (History of Rationalism, Vol. II., pp. 95, 96).

Schopenhauer says: "There is in childhood a period measured by six, or at most by ten years, when any well inculcated dogma, no matter how extravagantly absurd, is sure to retain its hold for life." Considering the impressionable character of the immature mind, and how nearly impossible it is to eradicate the impressions of childhood, the wonder is not that so many believe in the divinity of the Bible, unreasonable as the belief is, but rather that so many disbelieve it.

31. An article of merchandise. Bibles are manufactured and sold just as other books are manufactured and sold. Some are printed on poor paper, cheaply bound, and sold at a low price; while others are printed on the best of paper, richly bound, and sold at a high price. But all are sold at a profit. The publisher and the book seller, or Bible agent, derive pecuniary gain from their publication and sale. It may be urged that the Bible can be obtained for the asking, that millions of copies are gratuitously distributed. But this is done in the interest of Christian propagandism. Nearly all religious, political, and social organizations, to promote their work, make a free distribution of their literature.

The printing and selling of Bibles is as much a part of the publishing business as the printing and selling of novels. One of the leading publishing houses of this country is that of the American Bible Society. Wealthy and deluded Christians have been successfully importuned to contribute millions to this Society. Directly or indirectly the clergy reap the harvest, leaving the gleanings to the lay employees, many of whom labor at

starvation wages. In Great Britain the crown has claimed the sole and perpetual right to print the Bible (A. V.). For monetary or other considerations her kings have delegated this right to publishers who have amassed fortunes from its sale. Twenty years ago Bible publishing was characterized as the worst monopoly in England. If the Bible were divine God would not allow it to be used as merchandise. It would be as free as light and air.

32. A pillar of priestcraft. Not only is the Bible printed and sold like other books, but its so-called divine teachings themselves are used as merchandise. There are in Christendom half a million priests and preachers. These priests and preachers are supported by the people. Even the humble laborer and the poor servant girl are obliged to contribute a portion of their hard earnings for this purpose. In this country alone two thousand million dollars are invested for their benefit; while two hundred million dollars are annually expended for their support. For what are these men employed? To interpret God's revelation to mankind, we are told. An all-powerful God needing an interpreter! According to the clergy, God though omnipresent has had to send a communication to his children, and though omnipotent he cannot make them understand it. Those ignorant of other tongues and unable to make known their wants require interpreters. The various Indian tribes employ them. For the sake of gain these men degrade their God to the level of an American savage, representing him as incapable of expressing his thoughts to man, and representing themselves as the possessors of both human and divine wisdom and authorized to speak for him.

These Bibles are simply the agents employed by priests to establish and perpetuate their power. They claim to be God's vicegerents on earth. As their credentials they present these old religious and mythological books. These books abound with the marvelous and mysterious—the impossible and unreasonable—and are easily imposed upon the credulous. If the contents of a book be intelligible and reasonable you cannot convince these people that it is other than natural and human; but if its contents be unintelligible and unreasonable it is easy to convince them that it is supernatural and divine. Smith's Bible Dictionary says: "The language of the Apostles is intentionally obscure." Of course; if it were not obscure there would be no need of priests to interpret it, and what is Scripture for if not to give employment to the priests?

We are triumphantly told that the Bible has withstood the assaults of critics for two thousand years. But as much can be said of other sacred books. Any business will thrive as long as it is profitable. Bibles will be printed as long as there is a

demand for them; and there will be a demand for them as long as priests do a lucrative business with them. Considering their abilities the venders of the Gospel are among the best paid men in the world to-day. The wealth of men and the smiles of women are bestowed upon them more lavishly than upon any other class. There are thousands in the ministry enjoying comfortable and even luxurious livings who would eke out a miserable subsistence in any other vocation.

33. Its advocates demand its acceptance by faith rather than by reason. In the Gospels and in the Pauline Epistles, the principal books of the New Testament, Christ, the reputed founder, and Paul, the real founder of the Christian religion, both place religious faith, i. e., blind credulity, above reason. This evinces a lack of divine strength and is a confession of human weakness.

Modern advocates of the Bible in presenting the dogma of divine inspiration ask us to discard reason and accept it by faith. In the affected opinion of these men, to examine this question is dangerous, to criticise the Bible is impious, and to deny or even doubt its divinity is a crime. What is this but a tacit acknowledgment that the faith they wish us to exercise is wanting in themselves? This condemnation of reason and commendation of credulity is an insult to human intelligence. A dogma which reason is obliged to reject, and which faith alone can accept, is self-evidently false; and its retention is not for the purpose of supporting a divine truth, but for the purpose of supporting a human lie.

34. The refusal of its advocates to correct its acknowledged errors. That the clergy are controlled by mercenary motives rather than a love of truth is attested by the fact that they continue to teach the admitted errors of the Bible. Our Authorized version, it is conceded by Christian scholars, contains hundreds of errors. That the Revisers corrected many of these errors is admitted. Yet the clergy cling to these errors and refuse to accept a corrected text. The principal reasons assigned for retaining the Old version instead of adopting the New are these: 1. The English of three hundred years ago possesses a certain charm which distinguishes the Bible from more modern works and secures for it a greater reverence. 2. Its division into chapters and verses renders it more convenient. 3. The adoption of the New would expose the errors of the Old, suggest the possible fallibility of the New, and sow the seeds of doubt. Thus expediency prompts them to teach the acknowledged errors of man in preference to what they claim to be the truths of God. This proves the human character of the Bible and the insincerity of its professed exponents.

35. Its authority maintained by fraud and force. For sixteen

hundred years—from the time that Constantine, to gain a political advantage over his rivals, became a convert to the Christian faith—corruption and coercion have been the predominant agents in maintaining its supremacy. Fagot, and sword, and gun, and gibbet, and rack and thumbscrew, and every artifice that cunning and falsehood could devise, have been used to uphold the dogma of this book's divinity. To-day, in nearly every nation of Europe, the powers of the state are employed to compel allegiance to it. And in this free Republic, everywhere, with bribe and threat, the authorities are invoked to force its bloody and filthy pages into the hands of innocent school girls to pollute with superstition, lust, and cruelty their young and tender minds. These deeds of violence, these pious frauds, these appeals to the civil powers, all prove it to be the work of man and not the work of God.

36. The intelligence of the world for the most part rejects it. If the Bible were divine the wise would be the best qualified to realize and appreciate the fact; for while all may err the judgment of the intelligent is better than the judgment of the ignorant. In Christendom the ignorant nearly all believe the Bible to be the infallible word of God, every verse of which is to be accepted literally. A more intelligent class reject the objectionable portions of it, or give to them a more rational and humane interpretation. Those of the highest intelligence—the great leaders of the world in national affairs, in the domain of literature, in science and philosophy, and in Biblical and religious criticism—the Washingtons and Lincolns, the Franklins and Jeffersons, the Fredericks and Napoleons, the Gambettas and Garibaldi; the Shakespeares and Byrons, the Goethes and Schillers, the Carlyles and Emersons, the Eliots and DeStaels; the Humboldts and Darwins, the Huxleys and Haeckels, the Drapers and Tyndalls, the Comtes and Spencers; the Humes and Gibbons, the Voltaires and Renans, the Bauers and Strausses, the Paines and Ingersolls—all these reject its divinity. A Gladstone is an anomaly.

Dr. Watson of Scotland, gives frank expression to a fact of which his fellow clergymen are fully cognizant, but which they are loth to admit. He says: "The great, and the wise, and the mighty, are not with us. These men, the master minds, the imperial leaders among men, are outside our most Christian church."

The ignorant suppose that the intelligent accept the Bible; because the intelligent, dependent in a large degree upon the ignorant, and knowing that of all passions religious prejudice and hatred are the worst, do not care to arouse their antagonism by an unnecessary avowal of their disbelief. This is es-

pecially true of men in public life. But these men think; and to their intellectual friends they talk.

In his "History of the Bible," Bronson C. Keeler says: "The only men distinguished for their learning who now believe it to be the inspired word of God, are the men who are, either directly or indirectly, making their living out of it." Do these learned divines themselves believe it? Nearly every intelligent clergyman entertains and confidentially expresses opinions regarding the Bible which he dare not proclaim from the pulpit. But master and slave are alike growing weary—the master of his duplicity, the slave of his burden. Emancipation for both is approaching. To-day the clergy smile when they meet; some day they will laugh outright, this stupendous farce will be ended, and man will be free.

BUDDHIST PHILOSOPHY.

BY JAYAPUTRA H. GRAIRO.

We have gathered here to exchange our religious views, in a philosophic and scientific manner as free men and freethinkers, unadulterated by any revelation or dogma—and to discuss in the realm of human reason the merits or demerits of the respective faiths in attempting to perpetuate the divers conceptions to better the condition of the world of humanity.

We uphold the views of every religious leader so far as it contributes to human enlightenment, and appeal to all thinkers and investigators in the realm to reserve their judgment until they investigate the philosophy of other religions in a comparative manner and see what they have subscribed to the general welfare and to the fund of human knowledge.

For this purpose I have been assigned to present to this Unique Congress a philosophy that has been expounded in the Gangatic Valley over twen centuries ago—by Gautama the Buddha.

When the sympathetic thinkers of the world were at unrest and strange thoughts had everywhere been born to the hearts



of man to solve the problem of life and its aim. As it had been proclaimed in Persia by Zoroaster, some solution of the bitter wail of mankind, the existence of the two ever conflicting principles of good and evil—Ahuramasda and Ahiraman. In Palestine, Jeremiah poured forth his lament, "That all his days are sorrows and his travail grief. That which befalleth the sons of men, befalleth beasts."

Heraclitus of Ephesus, one of the profoundest of the pre-socratic philosophers, proclaimed the principle that: The totality of things should be conceived to be in an eternal flow in an uninterrupted movement and transition, and that all permanence is illusory, "into the same stream," so runs a saying of Heraclitus, "we descend and at the same time we do not descend. For into the same stream we cannot possibly descend twice, since it is always scattering and collecting itself again, or rather it at the same time flows to us and from us." Nothing, he said, remains the same; everything comes and goes, vanishes and reappears under different forms; out of all comes all from life, death, and from death, life. Origination and destruction everywhere, wherein no firm resting place remained for man but in some negation of change, some cessation of the entire scheme of creation is identical with the teachings of Buddha. "Nadi, Soto-Viya" like the ever changing torrent of a river.

It was an age in India as other parts of the world, when philosophers were permitted to promulgate heterodox opinions and doctrines of every shade.

It was an age the minds of the thoughtful were accustomed to weigh and compare conflicting opinions of conflicting schools.

It was an age the teachings of a new reformer would receive attention and earnest consideration.

It was the mission of Siddhartha Gautama the Buddha to view with his master mind all the current phases of thought that were struggling among the scattered people as the expression of what the ages had produced and combine them into the structure known as Buddhism.

This master work of Buddha stands colossal in awe inspiring loneliness as a memorial that the eastern world had for the time closed itself in from all hopes of knowledge of the divine.

To accomplish this end Prince Siddhartha when only twenty-nine years of age left his princely palace and royal chamber, his domestic bliss and father's kingdom to wander over the earth in quest of truth for the salvation of mankind. To his sublime mind, to witness this bitter woe of humanity who live a life of selfishness in ignorance, was a greater cause than his own Royal Highness, which was to him too low. The gorgeousness and splendor with which he was surrounded was too mean, the power of ruler too despicable.

So he attached himself to some learned Brahmans and learned all that Hindu philosophers had to teach. For six weary years he strove to seek out the great insight into the life of the future—penances and austerities, fastings, and contemplations brought neither superhuman knowledge nor power, so came to the conclusion, it is not the material existence was the root of evil, he recognized that our evil desire was the root of evil and proposed as a remedy that radical extinction of desire.

His doctrine expressed by the Four Noble Truths (Chaturar-giya sattiya), and the Eight-fold-path (Attangikho Maggo), is the greatest contribution that any religious leader has given to his followers to discipline the body, mind and speech.

He recognized the existence of suffering which he called the First Noble Truth.

Birth is suffering, old age is suffering and disease is suffering and death is suffering. It is sad to separate from that which we love, as it is to crave for that which cannot be obtained.

The origin of suffering he called the Second Noble Truth.

Desire is the origin of suffering.

The thirst for pleasure.

The craving for the gratification of the senses.

The clinging to life for the sake of self.

The Third Noble Truth is on the emancipation from suffering, which is to be accomplished by the utter cessation of lust, of craving, of thirst.

The Fourth Noble Truth is on the Eight-fold-path that leads to the emancipation from suffering—and he that entereth this path called Nibbane, for it is essential that each and every individual whether they follow the teachings of the Buddha or any other religious leader, they should follow this path in order to reach and to lead to emancipation from all suffering, and the Eight-fold-path will lead to purify oneself,

by Right Comprehension,

Right Aspiration,

Right Speech,

Right Conduct,

Right Living,

Right Endeavor,

Right Meditation,

Right Mind.

It is by following this path, the Buddha attempted to deliver men from evil, seeking salvation through enlightenment, he denounced frankly the efficacy of prayer, rituals and sacrifices. And instructed the disciples by Ten Things all acts of living creatures become bad, and by avoiding ten things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind.

The evils of the body are murder, theft, and adultery; of the tongue, lying, slander, abuse, and gossip; of the mind, envy, hatred, and error.

Therefore the Buddha said:

I. Kill not, but have regard for life.

II. Steal not, neither rob; but help everybody to be master of the fruits of his labor.

III. Abstain from impurity, and lead a life of chastity.

IV. Lie not, but be truthful. Speak the truth with discretion, fearlessly and with a loving heart.

V. Invent not evil reports, nor repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

VI. Swear not, but speak with propriety and dignity.

VII. Waste not your time in gossip, but speak to the purpose or keep silence.

VIII. Covet not, nor envy, but rejoice at the good fortune of others.

IX. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with impartial and unlimited kindness.

X. Free your mind from ignorance and seek to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent, and errors will lead to emancipation.

His idea of enlightenment teaches morality. Salvation is ultimately based on enlightenment—enlightenment is to him the recognition of the nature of things. Dr. Paul Carus speaks of Buddha in his book, *Buddhism and its Christian Critics*: "Gautama Siddhartha, the founder of Buddhism, was what to-day would be called a freethinker, for his religion is different from Brahmanism, in so far as he promises no help from Brahma or any other Deity but enjoins its devotees to rely upon themselves and have no other guide but the truth."

"Hold fast to the truth as to a lamp," were the significant words of Buddha in his farewell address to his disciples before he died. He bowed to no authority and set up no creed, no dogma. He denied the divine inspiration of the Vedas, the sacred scriptures of Brahmanism, refused to recognize castes, rejected rituals as irreverent, denounced sacrifices as inhuman, ridiculed prayer as useless, disdained worship, refused to believe in the creation of the world by an Ishvara (i. e., a good Lord and personal God) and denied the existence of a soul entity or atman; in a word, he opposed all the favorite notions of Brahmanism, the religion of his time, and yet he was not an irreligious man; on the contrary, he was deeply religious and certainly more religious than any of the priests of his age who

denounced him as irreligious. Such was the influence of his powerful personality that his disciples spread his doctrine over all Asia and his religion has even in its aberration preserved the moral earnestness of its founder.

For forty-five years Buddha preached the doctrine of his religion, regulated the conduct and lives of his monks and nuns, and did not recommend all men to resign their property and occupations in the world and turn monks, but he had the same respect for the laity and laid down special rules for the guidance and enlightenment of them. It is for the monks he recommended resignation of the world and a communal life.

His excellent rules of life are sublime, which we find contained in endless birth stories, tales, and parables, by which he impressed on his followers the supreme duty of returning good for evil, and forgiveness for injuries. "Hatred will never be appeased by hatred, but by love," is one of his maxims.

In the Dhammapada we find a string of Moral Maxims unsurpassed in the world for their beauty and worth and says, "By oneself evil is done, by oneself one suffers, by oneself evil is left undone, by oneself is purified. Purity and impurity belong to oneself; no one can purify another. If a man holds himself dear let him watch himself carefully; the truth guards him who guards himself."

In the Abhidharma Pitaka, the philosophical treatise, we find Buddha explains the nature of existence. The cardinal tenet has been called the Law of Karma, which is one of the most far seeing and important philosophical theories ever promulgated by any religious leader in the history of mankind. The contribution was an enormous one to the fund of human knowledge; it played a very important part to discipline the minds of men and regulate Indian social and political life more than any of the philosophical schools. The clearness with which Buddha enunciated the law of righteousness, of cause and effect, the depth and breadth of view regarding its bearing, its absolute certainty, its transient importance, a master-stroke as Huxley says, "He saw deeper than the greatest of modern idealists."

The law of Karma, though differently expressed, is common to all great religions of the world. It is innate in every heart that there is a certain result awaiting for the deed; the belief of retribution for the evil and reward for the good is indeed traceable as a root conception in every creed, though that every creed has not given in a concise manner a formula to work and understand the philosophy of the law of Cause and Effect.

The law of Karma in Pali means deed and its effect; the word itself stands as a self balancing expression to convey that every deed presents its result by law of nature, while the deed in doing it passes into a subsequent character which adjusts or

balances according to the right of the deed. Character consists of accumulated Sankharas or disposition, balanced to the meritorious or demeritorious side of the doer.

The disappearance or the transientness of the deed and the doer is certain, yet we have a permanent action inhibiting in a form gives certain results continuously according to its original peculiar Karma and "each being determined by its own Karma—it is Karma which produces all indifferences and division." Huxley expresses the same truth as follows: "Every-day experience familiarizes us with the facts which are grouped under the name of heredity. Every one of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly, the sum of tendencies to act in a certain way, which we call 'character,' is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character'—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another and does really transmigrate from generation to generation. In the new-born infant, the character of the stock lies latent and the Ego is little more than a bundle of potentialities. But, very early, these become actualities; from childhood to age they manifest themselves in dulness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another character, if by nothing else, the character passes on to its incarnation in new bodies.

"The Indian philosophers called character, as thus defined, 'karma.' It is this karma which passed from life to life and linked them in the chain of transmigrations; and they held that it is modified in each life not merely by confluence of parentage, but by its own acts.

"In the theory of evolution, the tendency of a germ to develop according to a certain specific type, e. g., of the kidney-bean seed to grow into a plant having all the characters of *Phaseolus vulgaris* is its 'Karma.' It is the 'last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when the life first appeared on the earth. The snowdrop is a snowdrop and not an oak, and just that kind of a snowdrop, because it is the outcome of the Karma of an endless series of past existences."

Professor Warren states: The Buddhist says that this subjective effect continues after death into next life. The following illustration may tend to make the general idea of the perpetuation of character without identity of substance seem more reasonable. Why cannot a swallow egg hatch out a lark? Or a lark's a swallow? Is there any difference perceptible between

two eggs in respect of composition or structure, adequate to account for the difference in the result? If not how is it that the egg of the lark will never hatch out into another kind of a bird than a lark, and that a swallow's egg must always yield a swallow? Now, although it is true, that if we take the eggs before the first sign of an embryo has appeared we may not be able to detect any physical or chemical difference that would seem to account for the difference in the result, yet we know the why and wherefore of that difference.

Next to the law of Karma, the theory of reincarnation has given the greatest number of misconceptions to the occidental student with regard to the passing over of Sankhara or Tendencies, the character of one being to another at the moment of death—and yet Buddha denied the existence in man of an immortal Soul according to the popular conception of the followers of other religions.

It is true he denied a soul that could be recognized and give a description of, as a thing in itself and could be shown by itself. For how can the enlightened one make such an assumption and contradict science and reason? For it is essential for us to recognize a thing, and give a name to it to enable others to separate that particular thing from other things. Now having other things in and around, make us to distinguish this particular thing by the particular descriptions and when you go to give these descriptions such and such color, and such and such shape, you are speaking of other things as well, which bear the shape and color of the thing you want, which shows the existence of that which you want to show or explain could not be brought forward by ignoring the existence of other things, and therefore we know things by their similarities and dissimilarities, and hence the knowing of one is by the knowledge of the others. So there is no mention made in the philosophy of Buddha as to the existence of a soul-substance.

In the Visudhi Magga, we find:

“As there is no soul-substance, there can be no soul-transmigration; yet there is rebirth and reincarnation; there is a continuance of soul-forms beyond the dissolution of the individual in death. When a lamp is lit at a burning lamp, there is a kindling of the wick, but no transmigration of the flame. And when a boy learns a verse from his teacher, the verse is incarnated in the boy's mind, but there is no transmigration of the verse in the proper sense of transmigration. The verse is impressed into the boy's mind, but there is no material transfer. Not a single element of being passes over from a previous existence into the present existence; and yet the soul is reborn. Thus, the features of a face do not pass into the glass, and nevertheless the image of the face reappears.

The reappearance of the soul depends upon Karma and is analogous to the repetition of words in an echo and to the impression of seals in sealing wax. Thus, the character of a person does not migrate, and yet it is reproduced by impression; it continues by heredity and education, and is reborn (that is to say, it reappears) in new incarnation.

Rebirth (i. e., reincarnation) is the reappearance of the same character, but it is not transmigration, either in the sense of a transfer of any soul-substance or physiological conditions. Always we have a preservation of form impressed through the Karma (or actions) of the prior life according to the law of causation. Says Buddhagosa in the *Visudhi-Magga*:

“As illustration of how consciousness does not come over from the last existence into the present, and how it springs up by means of causes belonging to the former existence, here may serve echoes, light, the impression of a seal, and reflections in a mirror. For as echoes, light, the impressions of a seal, and shadows have sound, etc., for their causes, and exists without having come from elsewhere, just so it is with this mind.”

“A modern Buddhist can add other illustrations such as the transfer of a speech to a phonograph, the reproduction of pictures on the photographer’s plate, the reprint of new editions of books, and so forth. All these similes are illustrations of the way in which the mind of a man is reproduced (i. e., reincarnated) in the minds of others.”

Death is dissolution, but the man who dies continues to live and is reincarnated according to his deeds. The same character of deeds reappears wherever his deeds have impressed themselves in other minds. In explanation of death as mere dissolution, and rebirth as the reappearance of the same groups of elements of existence, Buddhagosa says:

“He, then, that has no clear idea of death and does not master the fact that death everywhere consists in the dissolution of the groups, he comes to a variety of conclusions, such as, ‘a living entity dies and transmigrates into another body.’”

“He that has no clear idea of rebirth and does not master the fact that the appearance of the groups everywhere constitutes rebirth, he comes to a variety of conclusions, such as, ‘A living entity is born and has obtained a new body.’”

Every state of existence is the summarized result of all the various activities of its past, which the present has the power of adding to and modifying, and so it will continue in the future.

The beauty of the soul theory of Buddha gives his followers the noblest way to live—to do good for its own sake, not for any remuneration; any deed done with a desire to get something in return will place the individual in a continuous ring from which he cannot escape, and that will be contrary to his phil-

osophy of the cessation of desire, which prepares the individual to attain Nibbane.

Nibbane or Nirwane, the crowning point of Buddhist endeavor, the highest aim, the deathless glory where the fires of lust, hatred and passion have no place. Unlike a Christian heaven where angels sing, sweet music to soothe them that enjoy heavenly bliss forever. Not like a Mohammedan paradise where beautiful women serve the whims and fancies of the Sultanic life, not like the end and aim of life beyond, is carved by the fashion of the materialist mind as that which he craves in this world. And it is not like the American Indian expects of the Happy Hunting ground, for his heaven, as all these illustrate what the human mind craves beyond the grave, after the fashion of his earthly life. To the Buddhist it is a boundless light to which we should contribute to expand its horizon by every mite of one's spark of light to dispel ignorance, the cause of existence in misery, sorrow, and the grief, and cure the lamentations of the millions in darkness.

Prof. Rhys Davids, in his American lecture, says the fourth "Truth" was that if the Eight-fold path of Right Discipline be followed, suffering will be extinguished. By following the Eight-fold path, the Buddhist first frees himself from all delusion of self, from doubt as to the teachings of Buddha, from trust in rites and ceremonies and reaches a stage better than universal empire in this world, better than going to heaven, better than lordship "over all worlds."

By further progress in the Eight-fold path the Buddhist becomes almost freed from all bodily passion, from ill feelings toward others, from desire to live on earth; his Karma will but act to produce one new birth. So the course goes on, until all remnant of longing for life on earth or in heaven, all pride, ill feeling, bodily passion, self righteousness and ignorance vanish, the man becoming a perfect Arahat, having obtained Nirwane. The Nirwane gained, there ensues the one great sinless and actionless state of mind, in which the Karma is deprived of "potential." The "wheel of life" stands poised, there being no longer a motive force, springing out from ignorance and leading on to despair, to speed it on its saddened round of desire, attachment, birth, death, and rebirth.

It was strength, and daring strength, that sent Buddha forth to seek out for his times some solution of the question of how the Creator—

"Would make a world and keep it miserable,
 Since, if all powerful, he leaves it so,
 He is not good, and if not powerful,
 He is not God."

It was genius unequalled among the sons of men that inspired

the Buddha's teachings, it was genius, commanding in its dictatorial strength, that held together his own. It was genius, the first and last that India saw, that in its lofty aims and universality foreshadowed the possibility of uniting the people into one great nationality, if such had ever been possible.

It cast no shadow over Indian thought. It gave it in the doctrine of Karma the best and surest motive it could ever reach unaided for the deepening of a sense of individual responsibility for act, thought, deed, or speech.

To the Buddhist's mind it is irrational to consider that there is a future heaven waiting to receive the blessed and the cursed on earth alike. The latter being a death-bed confession and the former by living a strenuous and upright life. Neither could a Buddhist imagine there could be two steps in a ladder, there is only birth to end in death for everlasting bliss and happiness in a heaven, and everlasting torture and suffering in a hell. It is like any other compensation, there should exist a discrimination to measure weight for weight. Had a redeemer been sent to us from God Almighty the omnipotent, could his mission be a failure to redeem the mass of humanity who are away from his realm at least in the form of the belief of a savior? It will appear to the reason of every man that if there is a merciful God who gives to his subjects a teaching to love his enemies that the same rule should be applied to himself to love his enemies also, and if he loves his enemies will he punish them more than will be for their good? What endless punishment be for the good of any being? If God loves only those who love him, what better is he than the sinner? Love thinketh no evil; can God design the ultimate evil of a single soul? Love worketh no ill; can God inflict or cause or allow to be inflicted an endless sin? If God can save all men but will not, is he infinite in goodness? As God is righteous, must not the desire for universal salvation be a righteous desire? Can anyone be thankful for that which on the whole is not a blessing? As man is a finite being, can he commit an infinite sin? If he cannot commit an infinite sin, can he deserve endless punishment? If one sin deserves an eternity of punishment, how much punishment will ten sins deserve? If Adam sinned without inheriting a depravity, why should inborn depravity be assigned as the cause of our sins? If God be a father to all men, will he do less for his children than earthly parents do for theirs? This idea of salvation enunciated by Buddha and instructed his disciples to trust in themselves and work their own salvation, as Goethe's idea of salvation, as exemplified in Faust, is self-salvation through our own deeds. He says:

"Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true;

He only earns his freedom and existence,
 Who daily conquers them anew.
 Then dared I hail the Moment fleeing;
 'Ah, still delay—thou art so fair!'
 The traces cannot, of mine earthly being,
 In aeons perish,—they are there!"

Goethe's God is the eternal in the transient, the immutable in the change and the rest that the thoughtful will discover in the ever agitated evolution of circling worlds. God, in a word, is the cosmic Nirvane, the rest in unrest, the peace in strife, and the bliss that is attained in the tribulations of noble aspirations. Goethe says:

"When in the infinite appeareth
 The same eternal repetition,
 When in harmonious coalition
 A mighty dome its structure reareth;
 A rapture thrills through all existence
 All stars, or great or small are blessed,
 Yet all the strife and all resistance
 In God, the Lord's eternal rest."
 "Ye faithful, do not claim that your con-
 Be truth alone; for we have faith like
 Science can't be deprived of the possessio
 Belonging to the world, and to me to

As Dr. Paul Carus states: "There are many similar agreements that can be traced between Buddhism and the tenets of modern science, especially psychology; and this is not at all surprising, for Buddhism is a religion which recognizes no other revelation except the truth that can be proved by science. Buddha teaches his disciples to contemplate by science. Buddha teaches his disciples to contemplate the fact of life without distorting them by postulates or metaphysical assumptions. His religion is the most radical freethought, that blinks no consequences nor allows anyone to be misguided by phantasms of the heart; yet at the same time, it is the most earnest devotion to truth, for the salient feature of Buddhism has always been that the surrender of the ego-illusion does not remain a mere theory but becomes a maxim of conduct, which induces Buddha's followers to renounce all egotism, to exert themselves in brotherly love and purity of heart, to devote themselves to the welfare of their fellow-creatures, and, above all, to serve the needs of those who toil and suffer."*

Christ taught by example, and in pithy aphorisms and parables, an ethics which closely agrees with Buddhistic ethics; but he taught no philosophy and no systematic religious dogma. Christ's ethics exhibits a broad humanitarianism, and the figure of Christ stands before us as the "ecce Homo"—the Son of Man, the representative of mankind. The church developed

* Dr. Carus, *Buddhism and its Christian Critics*

from the moral doctrines which Christ had neglected to teach, but unfortunately the dogmatists of the church replaced the broad "ecce Homo" by a narrow "ecce Ego"; and thus the assumptions of the ego-psychology have become officially recognized as Christian dogmas. Yet I venture to say that those two masters in the world of thought, Buddha and Goethe, are nearer to the spirit of Christ than those who bear his name and call themselves his disciples. If Christian dogmatists would begin to listen to the teachings of science, they might at last be converted to the ethics of their master.

The noble religion of Buddhism was impressed by the mighty Emperor Asoka, who carried to neighboring countries the civilization based on enlightenment and peace. The rock-cut edicts of this beloved emperor whose name has lived these two thousand two hundred years in the memory of countless numbers of peoples, show that India was in the senate of peaceful civilization before Christ, art, literature, and science flourished. Women took part in everything that was good and noble, equally with men. She became a public teacher with men and for the first time, and with men she taught the teachings of Buddhist religion. The Princess Singhametta, only daughter of the great emperor, went as a missionary to Ceylon and with her royal brother, Arahat Mahinda, established Buddhism there, the blessings of education given to all.

Buddhism now flourishes in Ceylon, China, Japan, Thibet and in various forms the teachings of Buddha have permeated the influence of this great teacher into the teachings of all great religions of the world. It is the hope of the Buddhist that the philosophy of this great religion will ever remain in the minds of the thoughtful men as one of the greatest and the profoundest philosophy ever put forth before the people to unify the scattered system of divers thoughts in the philosophical and scientific manner, yet by its simplicity in the code of its morals and ethics it presents to the ordinary mind, unhampered by any prejudices or sentiments, a teaching as clear and rational to follow, for it bears no extremes; it is the middle path (*mad-dime Maggo*), which gained millions of adherents to the noble teachings. The influence of this great reformer, says Mr. Frazer, "is well typified by the dome-shaped mounds of Sanchi, Bharhut, and Amravati, wherein were shut all that was left for the Buddhist to reverence, the relics of the Sakya Prince. These mounds remain the outward form of Buddhist thought, just as the Parthenon and the memory of Pallas Athene remain the memorials of Grecian ideals of beauty and of reasoned thought; just as Shah Jahan's Taj Mahal and Akbar's tombs shadow for the hopes that were bursting forth in India in Mughal times, only to fade away in dreams, as soft and pleasing as

those of the Sister Taj and stately bridge that was designed to span the water of the far-stretching Jumna."

So the dome-shaped mounds in India, left as memorials of the artistic conception of Buddha's mission, tell their own story—the story of how man turned his gaze from the heavens above and entombed his soul, so that never more might his aspiring hopes be roused to fancied dreams by stately minarets or soaring spires.

There have been time and again, by erudite scholars versed in Pali and Sanscrit literature in Europe and America, given to the western world translations of the teachings of Gautama Buddha, such men as Prof. Max Muller, Rhys Davids, and others. By the aid of these works many inquiring minds of the west have gained an insight into the teachings of this great reformer, from whom we often get criticisms and appreciations. Among whom, a German clergyman in whose criticisms and appreciations, he speaks of Buddha as "a sublime fool of the good Lord." Strange to say that he has extolled him in the highest terms of admiration and his abuse turned into an anthem of praise, thus:

"Buddha towers above the ordinary teachers not less by his intellectual geniality than by his moral excellence. Five hundred years before the birth of Christ did this far-seeing thinker anticipate the most far-seeing views in the field of natural science and the freest social advances of the nineteenth century. This very ancient saint of the interior of Asia was a champion of freethought and liberty after the most modern conception. He looked at the world with the unsophisticated eye of a scientist of our days, seeing in it a chain of causes and effects in continuous change, birth and death forever repeating themselves, or perhaps with the short-sightedness of a fashionable materialist, seeing in it nothing but the product of matter, which to him exists exclusively. A priest of humanity centuries before a Christ and Paul broke through the barriers of the Jewish ceremonial service, thousands of years before Lessing and Herder preached the newly discovered gospel of pure humanity, Buddha revealed to the people of India and China, to Mongolians, Malayans, the never heard of truth that upon the earth and in heaven humanity alone had merit.

"The moral code of Buddhism has given a purer expression to natural morality and has kept it more free from natural prejudices and religious admixtures than any of the later religions.

"Buddha already held high the banner of philanthropic sympathy, which is perhaps the acknowledged symbol of modern ethics, and before which in our times even the arms of war give way. The human demand that capital punishment be

abolished, which Christianity only now after nineteen centuries begins to emphasize, had already been realized in Buddhistical countries shortly after the death of the founder of their religion. And in regard to his efforts upon the field of social policy, I venture to call the reformer of India the boldest champion who has ever fought for the holy cause of liberty; for the tyranny which he fought—that of the Braman castes—was the most outrageous violation of the rights of man, and he that fought it was—according to the legend—the descendant of an Oriental dynasty which was of course, as every one of them, a sneer upon the liberty of the people.

“Sublime in his earthly career by his personal worth, Buddha has still been more elevated in his immortality by the extent and power of his historical effects. He is one of the spiritual kings whose kingdom is without end and whose train bearers are nations. The dark chasm of oblivion into which two thousand years have sunk has not even dimmed his memory.

“Following the track of the victorious son, his illustrious name has appeared like a brilliant meteor to us also, the inhabitants of the far west, the sons of Europe and America. He, who is adored like a god by three hundred and seventy-five millions of people in Asia, took captive also, not a few strong minds of the German civilized countries. Philosophers and poets, like Schopenhauer and Kinkel, worshiped at his shrine. His words sound in our ears also like words of authority. The dignified pathos that pervades them conquers the soul.

Not even feasting with the gods
Bring rest unto the truly wise;
Who's wise indeed doth but rejoice
That no desire within him rise.

“The sublimity that lies in his description of his blessed Nirwana is affecting: “I have attained unto the highest wisdom, I am without desires, I wish for nothing, I am without selfishness, personal sentiment, stubbornness, enmity; until now I was full of hatred, passion, error, a slave of conditions of birth, of age, of sickness, of grief, of pain, of sorrow, of cares, of misfortunes. May many thousands leave their homes, live as saints and after they have lived a life of meditation and discarded lust, be born again.”*

“The distinguishing character of Buddhism was that it started a new line, that it looked upon the deepest question men have to solve from an entirely different standpoint. It swept away from the field of its vision the whole of the great

*Prof. Rhys Davids.

Soul theory which had hitherto so completely filled and dominated the minds of the superstitious and the thoughtful alike. For the first time in the history of the world, it proclaimed a salvation which each man could gain for himself and by himself, in this world, during this life, without even the least reference to God, or to Gods, either great or small. Like the Upinshads it placed the first importance on knowledge, but it was no longer a knowledge of God; it was a clear perception of the nature, as they supposed it to be, of men and things. And it added to the necessity of knowledge the necessity of purity, of courtesy, of uprightness, of peace, and of universal love far-reaching, grown great and beyond measure.”*

Wednesday morning was devoted to a discussion of the plan to form a Monistic national organization. The basis for such a society was reported from the committee on resolutions in the “Declaration of Principles,” already given. The Declaration was formulated by Mr. Rappaport, after much discussion between himself and Dr. Hempel, and Messrs. Maddock and Carus. Professor Haeckel advocates the founding of a religion of Monism. Dr. Carus desires to reconcile religion and science, and Mr. Maddock does not believe in the mechanical theory of development advocated by Professor Haeckel and other eminent scientists. It was hard for them to agree, and the Declaration is a compromise.

The committee on organization reported that in its opinion such a national organization is desirable, and the detail work of forming it was committed to the Executive Boards of the American Secular Union and Freethought Federation and the Bund der Freien Gemeinden und Freidenker-Vereine von Nord Amerika. The officers of the latter society are: William Peterson, president; William Roehling, vice president; Fritz Gerecke, recording secretary; Fritz Schleicher, treasurer; Dr. Max Hempel, first corresponding secretary; Franz Hillig, second corresponding secretary; Franz Starz, financial secretary. The officers of the Secular Union and Freethought Federation to whom the matter was committed are: E. M. Macdonald, president; vice presidents, Joseph Warwick, E. P. Peacock, and Susan H. Wixon. E. C. Reichwald, secretary, and Dr. E. B. Foote, Jr. treasurer.

*Dr. Carus, *Buddhism and its Christian Critics*.

Wednesday afternoon Mrs. Fernande Richter spoke upon "The Work and Aims of the Modern Women's Movement." Mr. Ad. Falbisaner's subject was "A Pioneer of Rationalism in America." Philip Rappaport addressed the Congress on "Ideal and Positive Law."

MR. RAPPAPORT'S ADDRESS.

The expression Positive Law needs no explanation. Positive law includes all precept and ordinations, emanating from the proper political authority, and which must be obeyed by all who are subject to such authority or expect punishment, loss or some sort of disadvantage from disobeying them.

The ideal law, however, is only an abstract idea, a mere intellectual conception or perception. It lacks the sanction of the political law-giving power, it is not authoritative, no government enforces it and nobody is under any compulsion to obey it.

In other words: Positive law is law, but ideal law is not. It is, however, that which the people or a part of it expect to become law, in which case it will take the place of positive law.

Positive law is the law of the present, ideal law is the law of the future. The positive law of the present has been the ideal law of the past. Every law was a mere idea, a mere ethical conception, an ideal law, so to say, before it became positive law; the ideal law is the source from which positive law derives its life, the fountain from which it springs forth. Therefore, ideal law is always radical, or even revolutionary, while positive law is always conservative.

In law books and philosophical systems we frequently find the expression "natural law." From the materialistic point of view the existence of any natural law must be positively denied. Nature produces neither rights nor laws, neither moral nor positive authority, nor moral or positive obligations or duties. The basis of all law is the relation of man to man, not the relation of man to nature. No relations of right and duty exist between man and nature. The conception of right and wrong, of power and duty were not possible without the existence of a number of human beings be that number large or small. Law can, therefore, be only a social product.

It is perfectly superfluous to examine the idea of divine law. The divine origin of law is a matter of faith and cannot be the subject of scientific or philosophic investigation. However, it may be proper to remark that it is difficult to harmonize the obvious instability of the law with the assumption of its divine origin. For a God must naturally be infallible, and if he is, how is it possible that his work ever needs improvement?

The conception of law is closely connected with the conception of morals. These are also a social product. The moral idea cannot arise without the existence of a number of individuals, the relations between whom are such that the actions of one may injure or benefit the other. Therefore, it is society, the living of many together in time and space, which makes necessary rules of mutual conduct. Generally it will be attempted to establish rules which are expected to be of mutual advantage. The simpler the relations of men are to each other, the simpler will be these rules. I apprehend that there was a time when the relations were such, and the property-idea was so vague and undeveloped that even the distinction between mine and thine could not be clearly comprehended, so that no rules of conduct were necessary to protect property. Upon the other hand, complication of human relations produces more complicated ideas of morals and law, and in course of time it will become necessary to bring them into a system and reduce them to writing.

Austrian law directs the judges to decide according to natural principles when positive law proves to be inefficient. But what are natural principles? The savage who kills and eats his fellow-man acts according to what seem to him not less natural principles than the humane treatment of the prisoner of war appears to be natural to the modern civilized soldier. To one capital punishment seems right from natural principles, to another it seems wrong, also from natural principles. As a matter of fact what seems to be natural or unnatural appears so according to its consistency or non-consistency with social conditions and environments. If the principle is consistent with existing social conditions they appear generally in the form of positive law, if they are not, they not infrequently form what we may call ideal law. Nowhere does nature point out natural or unnatural principles of right or justice, or for that matter, any principles whatsoever. It is the state of culture and civilization which imparts to a principle the character of naturalness or unnaturalness. Culture and civilization, however, are social products.

Law is the result of moral conception, and moral conception the product of our consciousness of good and bad. What we perceive to be good is moral, what we perceive to be bad is immoral. This is true in general, although our judgment may sometimes be at fault. Our consciousness of good and bad is, however, closely connected with the natural surroundings and social environments, for they influence our material welfare. Life becomes more precious as subsistence grows easier, and the means to enjoy it become more numerous and frequent. Where nature is avaricious and the state of culture low, so that

subsistence is a matter of difficulty, even infanticide will rise to a moral precept and become, if not law, at least excusable custom, as, for instance among the Arabians.

Only in the most primitive condition of man does he depend on nature alone for subsistence, for with the progress of culture, man learns to aid nature or to use natural forces for the purposes of production. Man's productive power gradually increases and certain methods of production are developed. These become henceforward the source of moral precepts and law. A stage of civilization with so small a productive power that nobody can produce more than what he needs for his own subsistence, cannot produce a condition of dependence of one upon the other, and consequently not the moral conception of liberty. Dependence or servitude can only begin when productive power has risen to a degree where one can make use of the labor of another. What sense would there be in making a person a slave whose whole labor force is necessary for his own support? The existence of a merely consuming class is impossible where nobody is able to produce more than what is necessary for his own subsistence. In such a state of civilization the accumulation of property is impossible and no moral precepts and no laws can appear which are based on property relations or class-distinctions.

But if the productive power of man grows, be it by the invention of the bow and arrow, or of any other tool, so that the application of a man's labor force furnishes something over and above his subsistence, there commenced to be a reason for servitude, the accumulation of property became possible, the class made its appearance and with it new ideas of rights and law.

It is not difficult at all to understand that the manner of obtaining subsistence or in a more modern sense the mode of production is the source of moral precepts and principles of law. Neither nature nor God have anything to do with it. The law has always the tendency to adapt itself to the prevailing mode of production. To illustrate: The Christian nations consider the Bible to be a work of divine inspiration, it is the source of their religion. The Bible forbids the taking of interest. Accommodating translators speak only of usury. In spite of that, interest is taken and paid to-day as something self-understood. No money is loaned without interest, and if a debt is of long standing, the judge allows interest on it without even being asked to do so. It is a case of extreme rarity even among friends that no interest is taken on a loan, there are no moral or conscientious scruples against it. How is it, then, that the Mosaic law considers interest taking as immoral and the Christians of to-day do not? Consideration of the difference be-

tween the economic conditions of the time of Moses and of the present time make the answer very easy. At the time of Moses there existed no capital and no capitalism. Money was not borrowed for the purpose of profit-making, but because the borrower needed friendly assistance. It was considered immoral to take advantage of a brother's needy condition. If three thousand years ago the same use could have been made of money as to-day, the prohibition of interest-taking would not be in the Bible.

Every penal code contains laws which are without sense if not considered in the light of the economic conditions of the time of the origin of the code, and which therefore cannot be found in the penal codes of another period. Laws which are common to codes of different periods are only such of a general nature and adapted to any mode of production.

In the most ancient times land was owned in common by the whole tribe or nation. Private ownership of movable property was already far advanced before private ownership in land was established. Great as had been the economic inequality when there was only private ownership of movables, it became still greater with the establishment of private ownership in land. Those that had more than others, gained in influence and power and the economic class made its appearance. The economic class used its influence and power in perpetuating it through legislation and thereby became a political class. The political class arose out of the economic class by transforming its economic power into legal privileges.

The division of society into classes brought forth the class-struggles. They commenced thousands of years ago, and have not ended yet. They will not end, until the economic conditions have so changed, that there can be no such gross economic inequality as there is now and the existence of classes becomes impossible for economic reasons. Although to-day the principle of civil equality, of equality before the law, is generally prevailing in civilized countries, although the privileges of political classes have been swept away in bloody revolutions, the economic class still exists and rules with a power equal to that of the political class. The economic conditions have assumed such forms that the economic class is able to rule without legal privileges. The possessing class rules over the non-possessing class by the mere force of conditions. It rules with the same effect as the political class formerly ruled by the force of law, and, consciously, or unconsciously, the non-possessing class allows the possessing class, in spite of all theories of equality, to determine what shall be positive law in the land and what not. There, is however, this difference, that formerly the privileged classes exercised their power openly without reserve,

in a manner visible to everybody, while in modern times parliamentarism creates a semblance of self-government. The ruled classes, deceived or rather deceiving themselves in the consciousness of their numerical strength, do not see the hand that strikes them and believe that they themselves make the law.

As a matter of fact, they only make the ideal law, the law of the future. The positive law, the law of the present, is made by the possessing class.

The object of positive law was always, and still is, the preservation of the power of the ruling class and the guarding of its advantages. It stops short of this only when the ruling class is in danger of losing its power.

The object of the ideal law, on the contrary, is to curtail or to destroy the power of the ruling class. It rises out of the dissatisfaction and discontent of the non-possessing masses of the people with existing conditions. It is the exponent of their cares and sorrows, their hopes and longings, their wishes and aspirations. It springs from a sense of justice far in advance of that which underlies positive law.

Ideal law and positive law are in eternal conflict with each other. The ideal law is the progressive thought of freedom, always endeavoring to break the chains with which positive law has bound and fettered human society, and always battering at the forts which positive law has erected to obstruct the way to better conditions.

From the moment on that civilization had reached the point where in consequence of the possibility of the accumulation of property, and the resulting economic inequality, the development of classes began, from that moment on, I say, all law has been class-law; positive law that of the ruling class, ideal law that of the oppressed. But of course, the positive law was the law of the armored fist, ideal law that of the fist in the pocket. From time to time, however, this carefully concealed fist ventured out to strike some heavy blows, history calls such ventures revolutions. The result was always, if not immediately, at least after a while, a partial victory of ideal law over positive law.

History furnishes no proof of the origin of ideal law in the minds of the rulers; the ruling classes never produced any ideal law, calculated to break the power of existing positive law. Every addition to the rights and powers of the masses of the people had to be wrung from the ruling classes. There were never any voluntary concessions, although once in a while concessions had the semblance of being voluntary. And it always happened that when a ruled class succeeded in establishing its ideal law upon the throne of positive law, and itself as the ruling class, it ceased forever to see the necessity of further

changes and defended its positive law against new ideas of law and order with the same vigor and energy as the former ruling class did. The French revolution of 1789 left almost nothing of the privileges of the feudal class. It established the supremacy of the bourgeois class, but the latter seems to have forgotten its own revolutionary origin, and stamps as crime what gave it its own power. This will be so as long as the economic conditions make the existence of classes possible.

My views are, of course, entirely materialistic. It may be assumed that ideal law is merely the result of advanced thought, of an advanced sense of justice, generally prevailing in society, in short, that it is merely the result of a psychological process, but I do not share that belief. I am far from denying the influence of thought and sentiment, but they are themselves the result of material conditions. Every abstract idea is based upon some concrete fact or condition. Of how little value, comparatively speaking, abstract ideas without regard to physical conditions are, can best be seen by comparing the lofty ideas of liberty and happiness of our forefathers with the actual conditions now prevailing. What has become of the inalienable rights of man the declaration of which the Patrick Henrys and the Thomas Jeffersons thought sufficient for spreading happiness and contentment, and peace and harmony among the American people? If they would arise from their graves, and see what is going on to-day in the industrial and commercial world, if they would behold the two and three hundredfold millionaires and the factories filled with women and children, they would be utterly perplexed by the effect of their ideals. They did not understand, as we do now that the economic structure of society is the basis of all social institutions, law and morals included. No ideal law is of any value which does not proceed from economic considerations. There can be neither freedom nor happiness without individual economic independence. The Patrick Henrys and the Thomas Jeffersons did not and could not understand the power of purely economic classes, they could not understand it, because it had never happened before that great wealth could rule the world without legal privileges. We know better, not from greater wisdom, but from greater experience. We see in our time a new economic class, that of the wage-earner, with new ideal laws, battling against the ruling class and its positive laws. The positive law of our age protects property against man, the ideal law of our age aims at the protection of man against property. The positive law of our age values property higher than man, the ideal law values man higher than property. The positive law of our time makes human labor force subservient to wealth, the ideal law aims at the subserviency of wealth to human labor force. The positive

law of our age does what all positive law did heretofore: it purposes the perpetuation of the power of the existing ruling class; the ideal law aspires toward economic conditions which will make class-rule impossible.

Some time in the future the ideal law of the present will become positive law, which is to say that the hopes, the longings, and aspirations of struggling humanity will surely be realized at some future time.

MRS. RICHTER'S ADDRESS.

"One poor little drop that was accidentally spilled from the cup of wisdom has moistened my lips for a moment." That was the sad plaint of the nun Roswitha von Gandersheim, who, in the tenth century, composed her famous holy legends. The great Annette von Droste-Hulshof, whose thoughts, in the matter of strength and vigor, stand unsurpassed in the poetry of all times, sighed in ardent longing, as she felt the narrowness of her womanly life:



"Waer' ich ein Jaeger auf
weiter Flur,
Ein Stueck nur von einem
Soldaten,
Waer' ich ein Mann doch
mindestens nur,
So wuerde der Himmel mir
raten.

"Nun muss ich sitzen so fein
und klar
Gleich einem artigen Kinde,
Und darf nur heimlich loesen
mein Haar,
Und lassen es flattern im
Winde!"

"Were I a hunter out in the
open fields Or a mere fragment
of a soldier—Or were I at the
very least a man Then I might
get counsel from Heaven. But
as it is, I must sit so demure
and prim, Just like a dutiful
child, While only at home may
I loosen my hair And let it flutter
in the wind."

Somewhere about this same time my greataunt, the abbess of the ladies' religious establishment of Isenhagen in the Luneburg Heath, used to put spectacles on her sharp coal-blue eyes when she had to sit in judgment over the convent peasants, and would have them address her as "Mr. Abbot"!

The times have changed. We no longer ask imploringly for

the drop of knowledge, but nowadays we may drink all we please of it from the well. We no longer consume ourselves with longing to become a man in order to realize our strength and live out our life. We no longer need to assume the manners of a man when we are working at our profession in public. We are no longer rated as a mere appendage to man, as a being subordinated to him by God, but as a complete human, who is man's equal, even if differently endowed and equipped by nature. It has cost bitter struggles to reach our present status, and they were combats fought with unequal weapons. On the one side the complete armament of a long-established culture that regulated the world according to the needs and capacities of man alone; on the other side nothing but the conviction that this best of all worlds—which is the best simply because it is the only one we shall ever have—could perhaps be made still better if, in the building up of its culture, the needs and capacities of woman also were attended to.

In every age there have been women who went their own way, women who have been allowed to go their own way. The female philosophers of Greece, the Roman women who went into politics, the wise women of the ancient Germans, the talented women of the Middle Ages who even in those days were admitted to some universities. But the conspicuous women of this class were regarded distinctly as individuals, as absolute exceptions to the rule, who had nothing in common with their sex as such. As if the great geniuses among men were not also exclusively exceptions! In those days there was no woman's movement anywhere, nor was there any at the period of woman's direst condition of economic distress in the Middle Ages, when the female sex, as a result of the incessant wars, got to be in such a majority that it was a puzzling question what to do with the superfluous ones and those left unprovided for.

The trades arose in opposition to female labor. The convents were resorted to only by relatively few women as were also the Beguine houses, a sort of female co-operative societies to which indigent and homeless women flocked. Accordingly we find thousands of women tramping in the highways, or become wretched inmates of the municipal female hospices. As to how they occupied themselves in those places, we have vivid testimony in the history of the Preacher Rudolf, who, in the thirteenth century, devoted his life to rescue work among these unfortunates. We are informed that they answered him: "Sir, we are poor and weak; we can support ourselves in no other way; give us water and bread, and then we will be glad to follow you!" (A description taken from studies on the woman question in the National Economist, Karl Buchner).

The woman's movement, therefore, is not merely a result of

woman's need; and while we may expect much good to come from the development of social science, yet a simple solution of the woman question itself in the most ideal state of the future is not to be looked for as a foregone conclusion. The difficulties lie planted so deeply in the character of woman, in the different phases of her development, in her delicate relations to the other sex, that even the best material condition could not clear away all the obstacles that stand in the way of a fixed determination of what woman's share is to be in humanity's work of culture. For this reason the real woman's movement, although it had been under way for centuries, first took shape in a time when the belief in a divinely ordered world-system created by an all-righteous God was shaken, when a review of the existing relations had awakened a doubt about the justice of the best of all "man-worlds." That the economic conditions of the last twenty years powerfully assisted a woman's movement is self-evident. Woman entered into the wage contest as man's competitor. The unprovided-for, the "superfluous ones," no longer needed to become beasts of burden for the remainder of the family just because they were old-maid aunts; they had become self-supporting and useful members of toiling humanity. Nowadays a woman is not regarded as a "forlorn old maid" because she does not marry, but has simply transferred her calling to another field—and whether such action is always in accordance with the heart's conviction remains unsettled.

Thus the woman question could have been easily disposed of if it had not, in fact, arisen out of woman's needs. But this prying, investigating, analyzing age we live in brought forward another question which was utterly unknown to those earlier ages with their cut-and-dried social order and arrangement of people in classes. Since the French Revolution, which undoubtedly did recognize classes after all, the individual has been freeing himself more and more from the bonds of class divisions, and people have asked the question ever more persistently: "What is the relation of the single individual to society as a whole? What kind of rights has he in society? What kind of duties has he toward it?" And from this question, which received no satisfactory answer in the course of a hundred years, it was only a short step to that other one: "What relation do the individuals bear to each other—what is the status of one sex toward the other within the conceded social relations?"

And there at the same time a second difficulty was created! Along with woman's material sustenance, a matter that belongs in the domain of political economy, there came up the question of her delicate psychic needs, which no science can grasp and remedy. To make this difficulty worse it chanced that only one half of mankind were aware of the fact that everything was not

absolutely blameless in the relations of the sexes to each other. Man was perfectly convinced of the justice of the existing order. As he had arranged and disposed his world, woman had always seemed to him his property, precious to be sure, but absolute. Every maiden was to him a Galatea, and it was incumbent on him first to instil the breath of life into her. Every woman's soul was of course the blank leaf that was to acquire value only when man had put the inscription upon it. And now, when woman woke to the consciousness that she was primarily a human being and secondarily a woman, that she was an individual in the vast machinery of the world precisely as man was, that the leaf of her soul was altogether too often defiled with a false inscription, torn up and then thrown away, that she was not only living, as even Rousseau says, "for man's pleasure," but for her own sake—then it seemed to man, who had boldly and haughtily upset everything, as if God, social rank and authoritative belief were tottering on their foundations, as if the whole structure of his "man's world" were tumbling in ruins. It was a long time before man realized the truth; many, even some who do not openly acknowledge it, do not believe it even to this day, that woman is not to strive against man, but with man.

This is really not to be wondered at. For the precise aim of the woman's movement has not always been clearly and openly explained; the way thither has often been missed, and the traveler has found himself in a labyrinth of hazy conceptions, or in the quagmire of certain erotic pretensions. But for all that, we have never lost sight of the goal, even though we may seek to reach it by dark and devious paths. Human beings are utterly different from each other in their thoughts and feelings, yet they are alike in that impulse which animates the ideal world, alike in the eternal longing for happiness, the happiness of the individual and along with it the happiness of mankind; even so are women groping and striving, out of the difference of their nature, to reach a goal; the development of all their capacities, which cannot be other than their distinctively feminine capacities, their principal attributes, in order that these may be of benefit to their sex, to man and to man's world.

Some are trying to get nearer to this goal by striving to bring about equality of the sexes before the law; woman's right to vote in public matters; her right of control over her own property and earnings; the guardianship of her children; and all the other matters that are provided for in the written laws of mankind. I believe that the hardest struggle that woman has before her is the struggle against so-called "right." It will be much easier for man to concede to her individual freedom and settle the whole matter by letting her take it, than for man to

grant her these same rights officially confirmed and sealed in the civil code of the land. That fact is still patent even here in America where all kinds of antiquated remnants of English common law are simply ignored, yet they hesitate to strike them off the statute-books. And likewise in no other country on the face of the globe is the fact so clear to us that any one has whatever rights he chooses to take. Furthermore, so long as he does not take these rights which are his, just so long will they be withheld from him.

Another party in the woman's movement was animated by a bitter hatred toward the opposite sex. In the case of these people, the whole perspective of their outlook on the world was turned topsy-turvy. They saw only the injustice and forgot that the different activities of the two sexes demand a different work of cultivation. Woman's work is to be measured by a different standard than that of man. The value of man's work for civilization stands unassailable, and it is certainly not admissible to assume that women alone would have done it as well as man, although their mutual efforts would probably have accomplished greater results. Those women who regard everything achieved by man as bad have coined that cant phrase about the "misuse of woman's powers." They deplore the women who are compelled by social necessity to take up a vocation to which they are probably not called while some inclination or natural faculty draws them irresistibly to another. I believe that, under our modern system of labor, in which a man sits toiling at his books and figures for some thirty or forty years; in which a wretched cloak-maker is kept shut up in a stifling sweatshop day after day, until, as often happens, he finds relief only when the "poor man's friend," Death, comes along; in which machine labor turns the human beings themselves into machines,—I believe it is about time to talk about the "misuse of men's powers."

The women who are striving after this kind of equality, who run the idea that they can attain to the topmost heights of knowledge, who believe that an equal division of labor would go hand in hand with an equal performance of labor—these women forget, or they do not want to see, that we never really can be equal to man; equally deserving to be sure, but still not equal. The whole development of man, apart from all questions of culture, is one totally distinct from that of woman. There is a great deal said about woman's changeableness, the reproach is continually cast at us. Does not the cause of this lie in our basal characteristic, in the development of our existence, divided as it is into sharply differentiated epochs? The development of man, from boy to youth and from youth to manhood, takes place in a more uniform, if not simpler, way.

At an early period his profession or trade is already decided upon, and it usually clings to him till the advent of old age. It fills up his whole life outwardly. His views are broadened, his conception of life is deepened, his circle of influence is widened or becomes more intensely concentrated. Love, no matter how strong a hold it may take upon him, while it may advance him or hinder him according to circumstances, is never anything else than one of life's accompanying phenomena, and not life itself, as is the case with woman.

With woman, too, the development is foreshadowed even in the games of childhood; but how much more momentous and far-reaching are the changes that take place with her! The blossoming of a child into a maid often brings to light peculiarities of character which could never have been anticipated during the period of childhood, and in the majority of women love's fulfilment and motherhood produce a complete revolution, not only inwardly but outwardly. The appearance of man changes also; as he grows old his occupation in most cases stamps itself upon his exterior. A very aged man often retains his characteristics as a boy, but a woman who is growing old is generally a totally different being from what she was ten or twenty years ago, and frequently becomes unrecognizable. By reason of these vicissitudes in the phenomena of life, the restraint of a vocation that lies outside of woman's talents presents enormous difficulties if she desires to be true to herself and to her vocation. Either she cannot obtain to the same standard as man in what she accomplishes, or else she must give up her own nature, must prepare herself from a child up for her vocation, and overmaster those physical disturbances that are her normal lot—even though in doing so she injure her health and destroy her strength. There are women who can unite science, art, or the duties of a public vocation with those of their natural womanhood—but whether they accomplish the highest that their talents allow one to expect is very questionable. The majority of women at any rate suffer from the incompleteness of their existence; how ready they are to barter away their vocation, even though it make them independent and they are worthy of it, if the opportunity comes for them to take up with a man they love! This fact is always disregarded by those women who invented the phrase "Away with man!" who dream about a time when the "guiding sex" will prevail—that sex being of course the female.

(The first foretaste of the rule of this guiding sex will be, at any rate in America, the paradise of women, where women influence art, literature, education and schools to such an extent that it gives malicious critics a chance to talk about "effeminacy and superficiality." The fact that the American church, with

all its narrow-mindedness and hypocrisy, still keeps its hold on women, certainly does not cause cultural guidance by the female sex to shine forth in a very rosy light.)

There is another catch phrase, diametrically opposed to this first one, and it was coined by that group in the women's movement who discern in woman's life as regulated by instinct her only rightful destiny. These people, too, imperiously demand for woman the rights of the individual as against society, not however, in order that she may become intellectually equal to man, but in order that she may satisfy her specifically female attributes which find their highest realization in motherhood.

"The yearning for children," as this catch-phrase puts it, has certainly the most absolute justification in the case of the maiden who is becoming a woman. And the most hideous injustice ever enacted on earth is the position of the unmarried mother and her child. It is very significant that everywhere nowadays, and especially in Germany, the lever is being brought to bear to pry away this wrong, to spare the unmarried mother the humiliation which she has to bear alone, to secure for her and her innocent child some kind of a legal status—here we have a task which seems more urgent than all that sickly cant that is dished up for discussion regularly every year at the so-called "Mothers' Congress."

On the other side this demand of the right of woman to live out her own life leads to very slippery ground. Those of the sex who see in woman only the "female" as a finality, who insist on putting the sensual life of the sexes prominently in the foreground, have slipped up there often enough themselves. I believe frankly that all this sighing and stammering after the sensual pleasure of love is to be sought for more in poesy than in reality. It is therefore a natural reaction against the silence to which woman was condemned for centuries.

The ancients, who certainly did not honor woman in the Christian-Mediaeval sense, to say nothing of the sense recognized in our modern times of equal rights, nevertheless allowed a Sappho to pour forth the ardor of her heart in passionate, love-breathing songs. But after the decline of paganism, after the promulgation of eternal chastity that celebrated its greatest triumph against Nature in the virginal motherhood of the mother of God,—then woman's muse relapsed into silence for centuries. Her heart in spite of that was just as ready for love, her senses were just as responsive, only she was no longer allowed to express herself, and consequently she made verses galore about the beauty of nature, about the goodness of God, about the misery of mankind. Then came the deliverance of woman from the bonds of bygone ages. We plunged headlong into life, carried away with enthusiasm, into that life which we

had so long gazed at only from a distance. At last we could sing and talk and rhyme, we who had been kept in silence for hundreds of years; we could boldly speak out everything; we could drag to light the deepest depths of our being, we could, so to speak, pluck ourselves to pieces as the botanist plucks a flower to pieces; we could tear away the veil of modesty from our soul till that soul lay bare before the eyes of man, and say: "See, this is what we are! Not those august, pure, sweet beings with snow-white angel-wings, but just people like you, beasts like yourselves!"

But when matters came to that pass, the best of us came to their senses. For our most sacred attribute—our sense of modesty—had been wounded. And a light began to dawn upon them. Now they saw eternal nature flowing around them, the flowers exhaling their amorous odors, the animals revealing their natural reproductive desire; they came to know Mother Earth in her constant conceiving and producing. The hysterically voluptuous babbling of inflated stanzas lost its potency, and in its place came a change toward the natural, toward the unreserved but unsought acknowledgment of woman's sensibilities. Many splendid poems and tales by our modern feminine poets give evidence of this.

But all these phases have in turn been left behind. He who stands in the thick of the battle loses a clear view of the battlefield, or, as Holderlin so forcefully expresses it, "How can a man maintain a graceful bearing when standing in a crowd?" So it was with those women.

The great Women's Congress in Berlin has probably done much to throw light upon the situation. It was in itself no small feat to arrange an International Women's Congress in the most conservative country, the country of the "good German housewife," and that, too, in Berlin, right under the emperor's eyes. He was wise enough, however, to shut his eyes and allow the "new women" to be received by the empress.

The deliberations of these women, representing every nation and every feminine proclivity, make it evident that there is living and working in all of them that one fundamental principle which alone could make a woman's movement possible; the effort to develop the best in us, the purely womanly, to its utmost extent and to make it useful to mankind; not to relegate ourselves to the obscurity of a narrow environment, but to have a share in the great things of the world,—in science, intellectuality and the art of life.

Let us sum up briefly what I have been trying, I hope not quite unsuccessfully, to make clear to you.

The modern woman's movement has not sprung from woman's economic needs but from her intellectual needs, from the

striving after individuality which is so characteristic of our times. We have obtained recognition as individuals and the right to participate in the struggles of life—furthermore to participate bountifully in the blessings of our time.

We have also learned that we cannot put our work in the place of man's, that we can only supplement his work by placing at the disposal of the coming civilization our own capabilities, our keener intuition, our peculiar faculty of communication, our altruism and our higher conception of the sexual life.

What the future will bring, how it will change the forms of our life, we do not know. But we can concentrate all our efforts on influencing the world our way so that it will not become a one-sided "man's world," nor yet the world of a new "guiding sex," but a world in which the best qualities of man and woman are combined, thereby assuring to the coming generation the greatest possible share of happiness.

And in truth does not the striving for happiness constitute happiness itself? As we read in "Faust," "He who toils along ever striving can be saved."

So the striving for the solution is the only solution of the woman problem, as well as of all those other problems in the world which we relegate to the future.

The Wednesday evening program was "Closing exercises and Commers." The eight long tables were again put in place, and there were forty persons around each one. The program of the evening was as follows, the toastmaster being Dr. Carl Luedeking, dean of the faculty of the Washington University:

1. Male chorusFreier Maennerchor
2. AddressDr. Carl Luedeking
3. Piano solo, "Love Song"F. Liszt
Miss Annie von der Ahe.
4. Toast, "Our Congress"answered by Ph. Rappaport
5. Vocal solo, "May Morning"Denza
Mrs. C. Strassberger.
6. Toast, "The Liberal Press"answered by Mr. E. M. Macdonald
7. Violin solo, "Souvenir de Haydn"Leonard
Mr. H. Bauersachs.
8. Toast, "Labor and Freethought"answered by Mr. A. Hepner
9. Vocal solo, "Lorely"Liszt
Mrs. C. Strassberger.
10. Toast, "Rome and Liberty"answered by Judge C. B. Waite
11. Song (German)Assemblage
Words by Mr. Wm. Ahrens.
12. Piano duet, selected
Miss A. Cronacher and Mr. A. Meyer.

The conclusion came with the singing of a grand German song.

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Among those who took part in the Congress at some or all of its sessions, were the following:

Alabama—N. T. Harris.

Arkansas—J. R. Neal, W. B. Breece.

California—C. W. Winter, S. Steers.

Colorado—Charles W. Caryl, A. I. Lucas.

Illinois—D. Lundy, W. G. Reichwald, E. C. Reichwald, W. H. Maple, Dr. Paul Carus, F. Fromel, C. B. Waite, J. G. Kral, A. B. Barteau, M. H. Crider, S. P. Murray, William Green, L. H. Anderson, Mark Rowe, August Schle, S. Pabst, William Kamp, A. J. Kraft, H. Clay Wilson, W. L. Ryder, A. G. Humphrey, E. W. Kenyon.

India—Jayaputra H. Grairo.

Indiana—J. M. Miller, B. Luken and wife, Philip Rappaport, Ad. Falbisaner, P. Franzman and wife, Dr. T. J. Bowles.

Iowa—Jefferson Stoner, Dr. R. Jicinsky, J. R. Martz, J. F. Mars, A. R. Soder, W. B. Sherman, J. W. Stapleton, J. F. Clark.

Kansas—E. J. Ernst, John E. Remsburg, wife and son, J. W. Sharrard, J. J. Wilkes, D. Wilkes, W. H. Kerr, J. G. Cooper, E. E. Fairchild, F. J. Jacobs

Minnesota—A. J. Armstrong, E. G. Grundston, John Maddock, Cyrus Weber.

Michigan—L. J. Engle, C. H. Smith.

Missouri—R. H. Walker, A. Kallimeyer, F. Fexer, Arthur Busch, N. Nettle, J. N. Newson, A. H. Theile, J. A. Milliken, A. J. Moser, E. M. Blume and wife, W. H. Neighbor, J. Q. A. Newson, Otto Wilkin, W. Kruger, Ph. Morland, P. Mindell, M. Borchert, W. F. Landeochr, G. M. Jackson, D. F. Bell, Dr. Max Hempel, August Hoffman, W. Petersen, F. Hillig, G. C. Blumenthal, A. Hepner, H. Wirtz, W. H. Steen and wife, Mrs. A. L. Weinhausen, Dr. J. E. Roberts, Mrs. Fernande Richter, Miss Edna Rascher, Miss Rose Schaller, Miss Martha Brokate, Mrs. B. Strassberger, William A. Hearn, Miss E. Eppelsheimer, B. Strassberger, Dr. Carl Luedeking, Miss Annie Von Der Ahe, Mrs. C. Strassberger, H. Bauersachs, Miss A. Crohacher, A. Meyer, P. Theiman, H. Rasche, L. Rasche, W. Steiniger, O. G. Hartwig, E. Kourzenknabe, F. Ahrend, E. Kachele, F. Kist, C. F. Hellwig, F. Clabes, E. A. Stevens and wife, J. B. Linton, John Ihle, O. Clarner, J. W. Thiele, O. Froeckman, F. P. Held, J. H. E. Stoll, A. Hauerman, George E. Light, Mrs. F. Suessdorf, Miss Laura Fuhr.

Nebraska—L. Coenr, A. B. Foale and wife, W. E. Ragland, C. S. Israel, G. Israel.

New Jersey—Harriott White.

New York—C. R. Woodward, W. W. Ames, E. M. Macdonald, F. Lytell.

Ohio—W. Drake, G. H. Johnston, P. F. Chambard, R. H. McGreire, James Crowley and wife, Cyrus Sears.
 Oklahoma—H. M. Bickel and wife.
 Oregon—C. E. Blaze.
 Pennsylvania—J. A. Henderson.
 Tennessee—Dr. D. G. Curtis.
 Texas—J. S. Johnston and wife.
 Virginia—H. Smith Lubeck.
 West Virginia—Moletas Smith, W. S. Hammaker.
 Wisconsin—H. Heyder, J. W. Harrington, J. W. Day.

THE MINUTES OF THE INTERNATIONAL CONGRESS FOR PROGRESSIVE THOUGHT.

The International Congress for Progressive and Liberal Thought met at the Freie Gemeinde Hall, 20th and Dodier Sts., St. Louis, Mo., Saturday morning, October 15th, E. M. 304.

The Congress was called to order by temporary Chairman Mr. Wm. Peterson, and Mr. Dr. Hempel, Secretary. The election of permanent officers, Mr. Hammaker, of West Virginia, was elected President and E. C. Reichwald, of Chicago, Ill., Secretary. On motion of Dr. Hempel the following members were elected on the different Committees, as follows:

Committee on Resolutions; Mr. Paul Carus, Mr. John Maddock, Mr. Dr. Hempel, Mr. Phillip Rappaport, Mr. E. M. Macdonald.

Committee on Credentials; Mr. Theo. Fritz, Mr. S. Pabst, Mr. Henry Heider.

Committee on Organization; Mr. Leopold Saltiel, Mr. A. Falbisaner, Prof. J. George Kral.

On motion of Mr. Macdonald the Congress adjourned to meet at the Olympic Theatre, October 16th, at one P. M. The Congress opened by introducing Dr. Roberts, who addressed it, followed by Judge C. B. Waite, John R. Maddock and John E. Remsburg.

Evening session at the Freie Gemeinde Hall. Mr. Hammaker, Chairman. Prof. Kral addressed the Congress, followed by short addresses by Dr. Roberts, Mr. Rappaport and Mr. Hepner, followed by general discussions. Congress adjourned to meet at the same place at two P. M., October 17th.

The Congress opened at two P. M., by introducing Dr. Bowles, who addressed it on "The Decay of Supernaturalism." Prof. Kral was called on and spoke on "The Blessings of Poverty." The Chairman next introduced Mr. Jayaputra H. Grairo, of India, who addressed the Congress on "Buddhist Philosophy," after which Dr. Paul Carus talked on general topics, pertaining to Freethought. Dr. R. Jicinsky, of Cedar Rapids,

then spoke on "The So-called Christian Science and Miracles of the 20th Century." Reading of letters from Lima, So. America, and other places. Signed by George Greca; Sebest Baroni, Pres.; Christian Dam, Sec'y; Ernst Haeckel, Jena, Germany; Prof. Dr. Arnold Dodel, Logano. James B. Elliott sent a picture of Thomas Paine and a wreath of leaves, which were received with cheers.

The evening meeting was called to order by the Chairman at eight P. M., who called on Dr. Paul Carus, of Chicago, Ill., but as Dr. Carus was not present, Mr. Phillip Rappaport, of Indianapolis, was introduced and spoke on "Sociology, the Youngest of Sciences." Mr. Carus having arrived, he was introduced and addressed the Congress on "The Propagation of Philosophy as a Popular Study." After his lecture he invited questions to be asked, in which Mr. Blum, Dr. Bowles, Mr. Harrington and others took part. After which Dr. Carus, on motion of Mr. Maddock, was given a half hour in which to answer his critics. The next speaker introduced was Mr. A. Hausman, M. D., who spoke on "The Relation of Man to Nature." At its conclusion the meeting adjourned until the next morning, a ten A. M., October 18th.

Congress met, but adjourned until 3.30 P. M., when Prof. Kral gave a talk on "The Taxation of Church Property and what had been Accomplished in Chicago by the United Efforts of Societies," followed by the Report of the Committee on Resolutions, which was read by Judge Waite. Exceptions to the report by Dr. Roberts, who held that the report referring to the closing of the World's Fair should not be objected to at this time. By a vote of the Congress the report was carried as read.

The Committee on Organization recommended the adoption of the following resolutions, to wit:

1. It is the sense of this Congress that an International Organization of Freethinkers be created.
2. That preliminary thereto a National Organization be established.
3. That this National Organization should consist of local Organizations and persons acknowledging the declaration of principles adopted by this Congress.
4. That the initial work and the detail of the National Organization shall be intrusted to the Executive Boards of the Bund of Freien Gemeinden Freidenker Vereine of North America and the American Secular Union.

Evening session, eight P. M. The Chairman introduced Mr. John E. Remsburg, who addressed the Congress on "The Bible, Is it of Divine Origin?" Letters were read from S. R. Shepherd, of Kansas; Susan H. Wixon, of Massachusetts, and

George Jacob Holyoake, of England. A telegram of congratulation was received and read from the Bohemian Guard of Freethinkers of Chicago, after which the meeting adjourned to meet October 19th, at 9.30 A. M.

October 19th, 9.30 A. M. Meeting called to order by Vice President Peterson. The Committee of Organization reported. The report was accepted by a unanimous vote. Report of the Committee on Resolutions. Report was read by Mr. Phillip Rappaport and it was voted to accept the report, as read as a whole except to strike out the word "power" and put in place the word "being." Motion by Mr. Macdonald to adjourn was carried.

Afternoon session, October 19th, 2.30 P. M. Meeting called to order by Mr. Peterson, who introduced Mrs. Fernande Richter, of St. Louis. She spoke on "The Work and Aims of the Modern Women's Movement." She was followed by Mr. Phillip Rappaport, who spoke on the "Ideal Law and Positive Law." Mr. Ad. Falbisaner was next introduced and spoke on "A Pioneer of Rationalism in America."

Evening session opened at 8.30 P. M. Social gathering and closing exercises, concert, speeches, toasts, and refreshments, thus ending the grandest International Congress of Progressive and Liberal Thinkers ever held in America.

DOGMA AND SCIENCE.

Address of Dr. Moncure D. Conway at the Rome Congress, 1904.

Dogma means strictly an opinion, or an hypothesis. Every discovery of Science begins as an hypothesis. But among the hypotheses of primitive science there was one—the theory of deities—of such vast import that it excited popular fears, gave rise to priesthoods, and to an authority able to establish that hypothesis as in itself final. In Science hypothesis is never an end, but a means; it can attain authenticity only by verification, and the verification is always open to question. Any theory established otherwise than by proof of its truth is an arrest of the scientific process. Such is Dogma.

The development of theory into Dogma was very slow. Indeed Dogma would appear to be exclusively an institution of Christianity. Although there existed in the pre-Christian world a general belief in gods, that belief was expressed in poetry and philosophy—there was no formula or creed; no doctrine legally authoritative. In the Vedas, in the Hebrew psalms, along with hymns to the gods, there are expressions of Atheism. "Who can tell us whether there are any gods at all?" says a verse of the Vedas. "Why do you sleep, Jahve? Wake up!" says a psalm. In the book of Proverbs Agur ridicules with the wit of Voltaire, but more than his skepticism, the omniscient people who have discovered a Holy One who holds the winds in his fists. "I'm a stupid animal," he says; "I know nothing of any Holy One. What is his name, and what is his son's name?" All the books ascribed to Solomon are pervaded by biting skepticism, so is Job. But we do not discover that the ancient Freethinkers were punished for their denials. Buddha did not suffer, nor Confucius. There were struggles between rival gods as tribal banners, totem against totem, superstition against superstition, but punishment for religious or ethical opinion seems to have been unknown. Admirers of Socrates make him a martyr to philosophy, but he certainly was not; his hatred of the Democracy brought him into compromising relations with its practical enemies. And even so late as the time of Jesus, Freethought was unobstructed. If Jesus suffered violence, it was certainly not for his teachings, but because he led a sort of mob to prevent animal sacrifices in the temple.

It is the darling delusion of mankind that the world is progressive in religion, toleration, freedom, as it is progressive in machinery. But in some things the world has deteriorated. There is now a wider diffusion of what is called education, but in religion and ethics it is largely educated ignorance. People



MONCURE DANIEL CONWAY.

may outgrow natural ignorance, but ignorance carefully cultured, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth. Natural ignorance is as the young tree absorbing the rain and sunshine, and growing; educated ignorance is as the iron-bound cask which may be pumped full of purest water or finest wine, but derives nothing from them, and remains the same dead wooden cask till it rots. The difficulty of outgrowing the long breeding in Christianity is exemplified even by the survivals in many Freethinkers of the spirit of ancient faith after its letter is lost. Whence comes our belief in progress? It is said, time is on our side, and the future is inevitably ours. Is that a relic of the millennium? Time devours impartially the beautiful and the deformed, the good and the evil. It destroys the Parthenon of wisdom and the Colosseum of cruel combat. In reading Lucian we find him as once ridiculing the dilapidated gods of Greece, and affrighted by the more repulsive shapes of the new superstition advancing to take their place. That new superstition, Christianity, crushed the heart and brain of Greece, and to-day the land of intellectual giants is occupied by a race of intellectual dwarfs.

The Freethinker in America to-day stands in a position corresponding to that of Lucian and Celsus in the early days of Christianity. The United States was founded by great Freethinkers. Franklin, Jefferson, Washington, Adams and other statesmen took care to frame a constitution excluding religion from any part in the government. To-day the nation is enforcing a hard and cruel Sabbath; we are taxed to support a corps of chaplains in army, navy, and Congress, and the vast properties of churches being exempt from taxation we are all taxed to support the Dogmas whether we believe in them or not. We are all supporting propagation by the sword of dogmas in the realms of Confucius and of Mohammed. Our gallant Secularists have to struggle hard to prevent a Dogma from being incorporated in the United States Constitution. A large and growing party insists on overthrowing the freedom founded by our fathers. And we know well that if that Dogma of God is inserted in the Constitution it will be no idle word, but the inauguration of a relentless persecution in behalf of a composite traditionary image of a vulgar majority. Freethinking journals will be suppressed; assemblies and lectures will be suppressed; Science will be intimidated under a suspended sword; every official in the nation will be required to declare under oath his belief in the collectivist God.

And all that growing superstition labels itself Science. To our nation of eighty millions a child is born, unto us is given a prophethess, who has proclaimed a new religion—Christian

Science. Judea had its Solomon, China had its Confucius, Persia its Zoroaster, India its Buddha, but America has its Mrs. Eddy. Her spiritualistic infatuation makes more converts in a year than Freethought makes in a decade. The Christian Scientists have built hard by Harvard University one of the grandest churches in America. Behold Progress!

Another Dogma to which Freethinkers often lend themselves is that truth crushed to earth will rise again. Truth has been crushed to earth thousands of times without rising again. Buddha denies the gods and is made a god himself. Jesus drives the sacrificial animals from the temple and is made a sacrifice himself. Not long ago I received a letter from the late Herbert Spencer, whom I long knew personally, in which he warns me against an error in which he himself had long been misled, namely, the error of believing that man is a rational being. Man is not a rational being, he declares, but a bundle of passions, and his action depends on the passion that is uppermost at the time. But Herbert Spencer's error, I think, and that of most philosophers, is that of supposing that man is a truth-loving being. In personal affairs mankind likes veracity, but in religion the world is diseased, and demands the artificial temperature of illusion. The clear, bracing air of truth, sustaining to Science, is brutal to the pouter heart, long nourished on illusions, and moving is a waking dream.

Those of us who have been brought up under a rigid regime of Protestant dogmas, gradually discovered their falsity, and now see them as odious, have to wonder why we so long clung to them tenaciously, defending every link in the chain that bound us. We fight off the truth as long as it is possible. No doubt this is largely because our social and domestic affections have climbed on those stony walls of Dogma, covering them with flowers and fruits, and truth threatens to tear them away and cast them into the mud.

When Voltaire in his conflict with the church creed was asked by a priest, "What will you put in its place?" he replied, "I remove from you a cancer and you ask what will I put in its place!" But while Science and Freethought are compelled to struggle against the fictions and fallacies that afflict nations, they are animated by humanity, their aim is human happiness; that is their religion; and their propaganda can never be that of the missionary who with his dogmas besieges all the world. Science can never win victories of that kind. As Tyndall once said to me, "We can only plant the tree of knowledge beside the tree of superstition, and hope that its roots will be strong enough to draw away the sap and the superstitions wither."

Freethought is a kind of applied Science. Charles Darwin, whom I used to know, regarded the damage done to Dogmas

by Science as incidental and unintentional; the scientific men by their method of exactness, by their demand for the most thorough evidence, were unconsciously criticising the vague and untrustworthy evidence on which Christianity rested. I have known personally the leading scientific men in England and America in my time, and though their writings and lectures undermined orthodox Dogmas, they were tender and cautious in their relations with individuals and their sentiments. In fact it is necessary in a world suffering from the malady of orthodoxy that our private treatment shall be largely pathological. The wise physician will not tell the delicate patient the exact truth. The patient cannot bear it. It may cause fatal fear and emotion; in the invalid imagination the literal truth may do all the work of falsehood.

But these benevolent stratagems and deceptions, which seem essential to the fine art of living with others, are the small coralline builders of the stratum on which the Dogmas are founded. If it is right for the compassionate physician to conceal the truth in order to save a life, were it not right for a priest to suppress the truth to save souls from eternal torments in hell? Paul openly defended the privileges of pretense for the sake of the gospel and for the glory of God. Indeed most people regard as venial if not right stratagems for their own cause. When Garibaldi and Mazzini occupied Naples and the priesthood announced that the blood of St. Januarius would not liquefy as usual, the two radical leaders, both unbelievers, told the priests that unless the blood liquefied as usual the church of St. Januarius would be closed altogether, so the blood liquefied on time. And similarly St. Peter's was illuminated by the order of Mazzini when the pope had forbidden an annual illumination. These facts were told me by Mazzini, who said that he and Garibaldi considered it necessary that the people should not suppose that their fetes would be suppressed by republican government.

But connivance with unverity appears very different when it is for what we consider evil. During the Dreyfus struggle, a French officer, in his desire to save l'Etat-Major from disgrace, committed a forgery to prove Dreyfus guilty. The forgery was detected and confessed, and the officer killed himself. The crime was patriotic, and the native town of that officer regarded him as a martyr to France worthy of a monument. The forgeries which have been committed to support l'Etat-Major of Heaven have piled up like the Alps, and it requires hard work and learning to tunnel through them. The necessity of translating the Bible from dead languages has given free rein to perversion by mistranslation and interpolations. The European Bible opens with the words: "In the beginning God created the heaven and the earth." In these ten words there

are three mistranslations of fundamental importance. The second word of the sentence—"the"—is not in the original Hebrew; there is no article at all, but simply "In beginning." The next word is not "God" but plural "gods." The next word, "created," is rendered from a word meaning "separated." The sense of the original is: "In beginning [their work] the gods separated heaven from earth." By importing into this opening sentence of the Bible the notion of the creation of the world out of nothing, and ascribing this to a single God instead of gods, the deity is brought before men as the author of all the evils and agonies that have come out of his creation.

The mistranslations and the interpolations in the Bible are not trivial things; men do not make counterfeits for centimes. In one chapter woman is said to have been made from the rib of Adam. The sense of the original is that woman was made from the female side of man. Nothing is said of a rib. Yet by that rib error woman has been degraded throughout the Christian era. In Mark xvi, 15, Jesus is represented as saying, "Go ye into all the world and preach my gospel to every creature." This text is now known and admitted by all Christian scholars to be spurious, yet on that spurious text the whole missionary system is founded, foreign races are invaded by a gunpowder gospel and receive what the old crusader called "the curses of sweet Jesus."

There are many thousands of ingenious forgeries in the Bible, all now admitted by theologians. Christendom circulates them by millions in 150 different languages; that is, it circulates throughout the world millions of admitted falsehoods. But if it is all for the glory of God, who cares for the falsehoods?

The supremacy of the bishop of Rome over all other bishops rests upon a perversion of one sentence in a decree of the Council of Nice. The original manuscript is in the British Museum; anybody may examine it. There is no superiority given by the Council to one bishop over another. As Renan said, at the bottom of every institution there is a fiction.

One great difficulty of any direct propagation of Freethought is that half the world are in holy livery. If the churches and temples of the world were all closed many millions of people would starve. The officers and sailors on American ships ordered to threaten Turkey with a deluge of blood on account of the unpaid pecuniary claims of missionaries—these American marines may be Freethinkers, they may despise missionaries, but each is in uniform—that is, in livery—and must if ordered murder any number of Moslems to get money for missionaries. The livery of politicians and legislators may not be so visible, but in truth the majority of people find it useful and comfortable to belong to parties and sects, and escape individual

responsibility. But the Freethinker is that man who welcomes every teacher, but calls no man master. It is well that there should be congresses of this kind, because in no country can there be any continuous organization for any particular type of Freethought.

The only bond which can unite Freethinkers is the negation they have in common. Every one of us here, representing a group or groups, feels perfectly certain that the creeds and Dogmas are untrue. It never even occurs to us to take a theological Dogma seriously. Their growth, history, development, represent departments of ethnology and anthropology. We study them, explain them, but never answer them. When Freethinkers step away from their common negation, and begin to affirm, they become distinct individualities. They accept the facts of Science, but Science can give them nothing final; the seeming solid facts of to-day may be all floated by new facts discovered to-morrow. We cannot, therefore, compete with the organizations founded on Dogma. Those are for people who have adjourned their lives to another world. The Freethinker considers only the world he is in; he has all the heaven there is, and aims to make the most of it.

There is an old story of a knight who inherited a grand castle, but when he went to take possession of it found the best rooms closed. One room was walled up by the testator's will because some one had been murdered in it, another because it was haunted, a third was filled with the dilapidated old furniture accumulated in the family generations. The poor knight in his grand castle could only get a closet to sleep in.

That castle is but a too faithful picture of the world we are in. While Science is revealing its palatial grandeurs, and art its power to decorate them, millions of people never enter the great halls of reason and wisdom, know not the beauty that surrounds them, dwell in the dark closets of superstition and fear. It is easy for people who never saw the world to believe that it is under a curse. And indeed Protestantism in America takes pains to make Jehovah's curse actual for one day every week. Because a murdered Lord rose out of his sepulchre one Sunday our people must show their joy by going into his sepulchre and staying there twenty-four hours every week. This weekly entombment is enforced by law. The American Sabbath is at present the most grievous tyranny and oppression in the whole world. There cannot be a grosser superstition than to suppose one portion of time holier than another, unless it be the superstition that gloom is holier than mirth. It is solemn weekly human sacrifice. And it was sad tidings indeed to hear lately of a royal decree in Spain restricting the freedom and amusements of the people on Sunday. And I am sorry, also, to ob-

seive that the Roman Catholic priesthood in America, in their competition with Protestant sects, are beginning to assist in the Sabbatarian oppression. The free Sunday was the best thing about them—their distinction—and they are throwing it away.

Napoleon Bonaparte said, "The people do not care for liberty. Those who want liberty are a few peculiar persons. What the masses want is equality." And Bonaparte secured equality by turning the whole French nation into soldiers. What he said about the indifference of the masses to personal liberty is sadly illustrated in America. Democracy loves the uniform and uniformity. The Freethinkers, who know that it is through differentiation and variation that higher species are evolved, have as much as they can do to defend personal liberty—free speech, moral freedom, emancipation from the Sabbath. We are a small minority of the eighty millions of our people, largely immigrants who have come here not to find liberty but to make money. A large proportion of these immigrants in America are Catholics, and there has just been formed a Federation of Catholics. To Freethinkers, Catholicism is represented by its history, by the Inquisition, and the growth of that church—now numbering fifteen millions—is watched jealously.

The jealousy is just now accentuated by conflict between the French Republic and the Papacy. At a time when competent leadership is in apparent decadence in some foremost nations, France has preserved its high traditions in literature, art, and Science. It is not easy for Americans to discern how far the conflict represents the culture and genius of France and how far it is a simply political affair. In every revolution for national independence many different parties combine against some common enemy, but when that enemy is overthrown all the parties to the combination reclaim their share of the result. The experience of the United States has proved that though a church may be disestablished, Dogma cannot be disestablished. The Church of England was disestablished only to be followed by the practical establishment of all the churches. The vast English church properties were inherited by the same denomination, but whereas while connected with the state its properties and endowments were under control of the state, after the separation it possessed this immense wealth without any secular or legal restraint. The church gained more than its former advantages and was freed from all of its responsibilities and obligations. Having resided thirty years in London I am certain that there is more religious liberty in the English church than in the same denomination in America, and generally more freedom of thought and speech in England than in America. If the French Republic after amputating the Concordat shall make a Concordat at home with Catholicism and with Protes-

tantism, we may find reason to remember a bit of demonology mentioned in St. Matthew. It is said that when an unclean spirit is disestablished in a man he goes off and brings back with him seven other spirits uncleaner than himself, and they all enter in, and the last state of that man becometh worse than the first.

And, after all, that is the real aim of Freethought, to disestablish the popedom in the mind. So long as the unclean spirit of superstition possesses the mind it matters not whether it is under pope or president. Scientific investigators are not always Freethinkers outside of their own specialty. There are two eminent men of Science in England associated with Spiritism. Their minds always impressed me as good looms; they weave well all the threads supplied them, but are without power to discover or judge whether the threads they weave are sound or rotten. The Freethinker has his metier just there. He can utilize and apply Science for human liberation. And when I have listened to the marvelous eloquence of our great orator, Robert G. Ingersoll, I have indulged a dream that there might at some time be a training school for public teachers of freedom—freedom of thought, speech and morality.

It was the belief of Friedrich Strauss, author of the "Leben Jesu," that all freedom must be preceded by emancipation from supernaturalism. It is precisely forty years since I visited Strauss at Heilbronn. I walked with him beside the Neckar, and the same evening wrote down as nearly as I could remember what he said about his great work. This memorandum, taken from my old note book, shall close my address:

Strauss said he felt oppressed at seeing nearly every nation in Europe chained by an allied despotism of prince and priest. He studied long the nature of this oppression, and came to the conclusion that the chain was rather inward than outward, and without the inward thralldom the outward would soon rust away. The inward chain was superstition, and the form in which it bound the people of Europe was Christian supernaturalism. So long as men accept religious control not based on reason, they will accept political control not based on reason. The man who gives up the whole of his moral nature to an unquestioned authority suffers a paralysis of his mind, and all the changes of outward circumstances in the world cannot make him a free man. For this reason our European revolutions have been, even when successful, mere transfers from one tyranny to another. He believed when writing the "Leben Jesu" that in striking at supernaturalism he was striking at the root of the whole tree of political and social degradation. Renan had done for France what he had thought to do for Germany. Renan had written a book which the common people read; the influence of

the "Leben Jesu" had been confined to scholars more than he liked, and he meant to put it into a more popular shape. Germany must be made to realize that the decay of Christianity means the growth of national life, and also of general humanity.

THE BLESSINGS OF POVERTY.

"Blessed be ye poor: for yours is the kingdom of God" (Luke vi, 20).

These memorable words of Jesus contain the essence of Christian economics. It was only natural that a new religion pretending to give mankind a reliable, aye, an infallible solution of the riddle of existence and offering a new view of man's relation to his fellow-men and his alleged creator, should profoundly affect the economical ideas of its adherents; in other words, that it should have its own economic program. And the main idea of Christian economics is expressed in the words of Jesus which I have just quoted; the gospels declare poverty to be the highest of all blessings while riches are represented to the faithful as a safe passport to hell and damnation.

"Woe unto you that are rich!" we hear Jesus exclaim (Luke vi, 24). "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Ibid., xviii, 25). If this declaration means what it says, it is plain that it is absolutely impossible for a rich man to enter paradise, for no sane man can imagine a camel passing through the eye of a needle. The parable of Dives and Lazarus (Luke xvi, 19-32) is well known. When the beggar died, he was carried by the angels into Abraham's bosom, while the rich man went straight to hell. One went to heaven simply because he was poor; the other went to hell simply because he was rich; no mention is made of the good or bad deeds of either; we are merely assured that Dives had received his good things in his lifetime and hence deserved hell after death. A life of poverty and sores means an eternity of bliss; a life of riches and pleasure means eternal suffering. Which of the two should a true Christian choose?

If a rich man would inherit eternal life, it is not enough for him to keep all the commandments, he must do something more; sell all that he has and distribute unto the poor, and he shall have treasure in heaven (Luke xviii, 18-23). It is evident that Poverty is the economic ideal of Christianity; it brings the highest reward—the kingdom of God—to the faithful followers of Jesus after they are dead.

Looking at poverty from the standpoint of Jesus and the

Christian moralizers and philosophers we must admit that it is, indeed, something to be desired, as it is the source of certain advantages to the poor which the rich may never know. The blessings which poverty confers upon men are fourfold: material, moral, intellectual, spiritual.

It is well known that the poor have no opportunity to ruin their stomachs with foods too rich or with fancy drinks, with too much terrapin or champagne. As a rule the poor are famous for their excellent powers of digestion while our Hannas and Rockefellers suffer terribly with various ailments of the digestive organs. Good digestion—is it not a real blessing, even though there be very little spirituality about it? Again, the poor are generally forced to work, and to work hard, while the rich may laugh and grow fat in idleness. Now, it has been established upon sufficient evidence that hard work is really a healthy exercise; it develops the muscles and both lengthens and strengthens the bones. Here the poor surely have a substantial advantage over the rich whom idleness threatens with fatty degeneration of the heart.

The moral advantages too are worthy of consideration. The poor do not possess sufficient means to bribe their aldermen or buy legislatures; they cannot afford to buy expensive automobiles in which to run over ordinances and people; and, being obliged to work all day, have very little time to think of mischief. They have to be good whether they will or not.

As far as the training of intellect is concerned, the poor again possess a manifest advantage. They are engaged in a fierce struggle for existence, and the struggle makes them think; it forces them to exert their mental powers to the utmost. The teachers will tell you that in the schoolroom the poor man's children generally surpass the children of the rich both in intellect and industry. The rich man's son will not exert himself as he has no fears of the future, relying upon his father's riches, while to the poor the very knowledge of his being dependent upon himself is a powerful incentive to effort.

However, all these great advantages pale into insignificance beside the crowning glory of the poor; their full assurance of eternal bliss after death while the rich are sure to go to hell. The very thought of death, indeed, is the greatest solace to the poor, for death levels us all. In the words of Horace, "with equal justice pallid Death does strike the huts of the poor and the palaces of kings;" or, as another poet tells us,

"The prince, who kept the world in awe,
The judge, whose dictate fix'd the law,
The rich, the poor, the great, the small,
Are levell'd; death confounds 'em all."

No matter how rich a person may be, he has to die just like a beggar and must leave all his possessions behind.

Poverty does not confer its blessings upon individuals alone—all society is its beneficiary. Nowadays the rich man enjoys his riches all the more keenly the more poverty he sees around him, just as the pleasure of the saints is enhanced by the sight of the sufferers in hell; and the poverty of his neighbors often gives him a chance to exercise that most excellent of all Christian virtues—charity. If there were no poor there would be no alms giving, and the rich would have no opportunity to build poorhouses, asylums, orphanages, hospitals, or give alms; they would have no occasion to give exhibitions of benevolence and charity.

Ladies and gentlemen; many philosophers, both Christian and heathen, including the millionaire Seneca, have sung eloquent praises of poverty. In my humble way I have endeavored to point out some of the great blessings of poverty—and who would not admit that Poverty is a real blessing?

And yet, notwithstanding all the blessings I have mentioned, we cannot approve the view which Jesus took of poverty but, on the contrary, must reject the entire economic program of the Christian religion. For the arguments with which Christian priests, poets, and philosophers have supported their eloquent praise of poverty, are altogether false as will be found upon a thorough—not superficial—examination of them. It is true that that poor do not ruin their digestion with rich foods and fancy drinks, but they ruin their health with hard work and thousands of them die yearly as a tribute to the Moloch of modern industry. And if the poor be without means to commit any of the crimes of the rich, their very poverty will occasionally drive them to commit crimes of violence.

The assertion that the poor man's child in school surpasses the pampered child of Dives is not true as a general proposition. Poverty is a serious handicap even to a talented youth; and we may say with Dr. Johnson that even to-day "slow rises worth by poverty depressed." If it were true that parental poverty is an incentive to the children then we should strive to make all parents poor for the sake of the children—but none of our freak legislators have ever advocated any measures to that effect. It is easily seen how the superstition as to the relative excellence of poor scholars arose; the poor are so much more numerous than the rich that even the talented poor necessarily outnumber the talented rich.

What the poets say about death leveling us all, rich and poor, may be beautiful poetry; as far as hard facts are concerned, it is one of the worst frauds imaginable. Think of a man who has

to work hard all of his life—what consolation is there for him in the knowledge that the rich man's life of pleasure will end just as sadly as his own life of toil? If there is any leveling to be done, why should not the leveling process begin at birth instead of at death? Then it would have real value. The fact that the mere accident of birth makes one child a millionaire while it dooms another child to a life of cheerless drudgery, is proof enough that our boasted equality is but a dream; a snare which may entrap the judgment of the unthinking crowd for awhile—but not forever! Similarly the impossible heaven with its impossible joys may fool some people, but it cannot fool all the people. It is an invention of the ruling classes designed to keep the poor in subjection by promising them idleness and pleasure after death as a reward for toil and suffering in this, the only life.

We, the Freethinkers, look upon poverty in a different light. In our judgment, riches is not a crime, nor is poverty a virtue. We know that civilization is impossible without wealth; that it aims at securing larger comforts in life and the gradual destruction of poverty. If all poverty were abolished, charity would necessarily disappear, but we should bear the loss cheerfully, for Charity would be replaced by Justice which is far more valuable than all the three divine virtues of Faith, Love and Charity put together. Our civilization is imperfect because it is not just, because an enormous majority, the workers, are robbed of the greater portion of the proceeds of their work by a small minority, the drones. To put an end to that injustice must be the chief task of our best thinkers. Away with poverty! Away with misery! Such must be the battle cry of all right-minded men; and first of all we must demolish the false idea of poverty being something noble, a blessing and a virtue. We cannot hope for a lasting betterment of conditions as long as that false view shall prevail; for a man who accepts poverty as a divine institution will not assist others in removing its causes.

It is the chief aim and object of civilization to conquer the forces of nature, to abolish misery, enlarge the comforts of life and make life worth living. If all our sciences and inventions should fail in their ultimate object—should fail to abolish poverty which makes millions of people miserable—then it would be better, as Huxley has said, if some merciful comet should strike the earth and knock it into fragments.

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SHORT SKETCHES OF
THE OFFICERS AND SOME MEMBERS
OF THE
AMERICAN SECULAR UNION.

E. M. MACDONALD.



Eugene Montague Macdonald, President of the American Secular Union and Freethought Federation, and editor of *The Truth Seeker*, New York, is a product of the state of Maine, having been born at Chelsea, February 4, 1855. His father, Henry Macdonald, was of Scotch and Irish parentage. His mother, Asenath C. Macdonald, nee Hussey, is of English stock; a woman of keen intellect and of uncommonly strong mind. E. M. Macdonald spent his boyhood

in New Hampshire, and at the age of eighteen went to New York to follow the business of printing, which he had learned in Keene, N. H. When D. M. Bennett reached New York, in December, 1873, seeking a printer for the fifth issue of *The Truth Seeker* he was guided by mutual acquaintances to the young man's office, which he had hired from another friend. A Brooklyn Baptist broke the young printer up by collecting a large sum of money due the office and keeping it. Mr. Bennett then bought a printing outfit and installed young Macdonald as foreman. He also contributed to its columns and assisted Mr. Bennett in writing books. When Mr. Bennett was sent to prison by Anthony Comstock Mr. Macdonald was forced to become the editor of the paper. At Mr. Bennett's death he was one of a company which purchased the paper from Mrs. Bennett, and along in 1892 became sole owner. When Mrs. Bennett approached the limit of her age and became feeble, she made Mr. Macdonald's house her home, dying there at the age of seventy-nine. Mr. and Mrs. Bennett were to the last father and mother to him in their own minds and his. Lucy Colman, the last of the great anti-slavery apostles, also "adopted" him, and he has had the advantage of having three mothers and two fathers. And with

such parents it is small credit to him that he is a radical and a strong foe of superstition, injustice, and tyranny.

Mr. Macdonald has been one of the staunchest supporters of the American Secular Union and Freethought Federation, and has for some years been its presiding officer.

As a writer he is direct and vigorous. As a man his conduct is marked by an unswerving allegiance to his word, his friends, and the Cause to which he early devoted his life. Outside the enjoyments of home he has no object in life but to further the cause of Freethought through the wider dissemination of literature. He is a straightout Freethinker and Agnostic, and accepts neither the philosophy of Socialism nor Anarchy. In social economics he is an Individualist, in politics a believer in Democracy but not in the Democratic party. His people were Abolitionists in the "times that tried men's souls," and he voted with the Republicans when he became of age, but left that party when R. B. Hayes, the fraudulent president, listened to his Methodist wife, broke his word to Colonel Ingersoll, and suffered D. M. Bennett to serve a term in prison for doing that which all the best men in the country, U. S. Attorney-General Devens among them, said was no crime at all. At the age of fifty-one he is as zealous in the advocacy of liberty, mental and personal, as at the age of twenty-one.

SECRETARY REICHWALD.

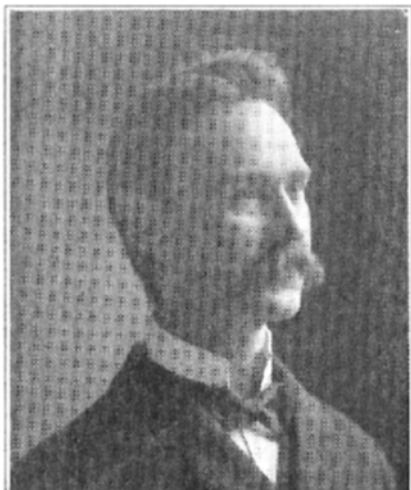


E. C. Reichwald, Secretary of the American Secular Union, born March 7, 1849, has been a very active worker in the Freethought ranks for many years. He came to Chicago in 1865 from Milwaukee, Wis. There his father was a contractor and builder, and in 1859 and 1860 contracted to build three churches. In two cases he was defrauded out of his pay. There was no Mechanics' Lien law in that state at the time; consequently he lost all. From that day the family became Liberal. After arriving in Chicago

E. C. Reichwald secured employment in a market during

the day, and in the evening attended Bryant & Stratton's Business College for three years. In 1868 one of the firm withdrew, and the firm of Jones & Reichwald started in the commission business on South Water street, Chicago. In 1883 the firm dissolved and the firm of E. C. Reichwald & Brother was organized, comprising E. C. and W. G. Reichwald. As secretary of the Union and Federation Mr. Reichwald has accomplished much. In 1901 he organized the United Societies for Equal Taxation, composed of German Turners, Bohemian Societies, and many labor organizations. The membership is somewhat over one hundred thousand. He is married and has one daughter. His family shares with him in all the principles of Liberalism.

EDWARD BOND FOOTE.



Having for his father Dr. E. B. Foote, Sr., "Doctor Ned" does not claim to be altogether a self-made man. He is willing to pass something to the credit of his ancestry. This he can afford to do, and leave a good balance to his own account. Edward Bond Foote was born on Aug. 15, 1854, near Cleveland, O. The best educational privileges were offered him, and he had the discernment to take advantage of them. He is a graduate of the New York College of Physicians and

Surgeons and of the Manhattan Liberal Club, and an alumnus of all the educative and improving incidents and campaigns of the Liberal movement for the past thirty years. He is theoretically an opponent and practically an opposer of the principal restrictions on life, liberty, and the pursuit of happiness. He is so unique in this respect that he sometimes feels lonesome. When any bill comes up at Albany to interfere with medical practice he packs his grip and starts for the capital with the determined purpose to kill it if he can. He does not believe in compulsory vaccination, or the suppression of un-diplomaed healers, or postoffice censorship, or interference with the liberty of the press, nor in laws governing the moral character of matter transported by common carriers, nor in the con-

cealment of physiological knowledge of a domestic nature; and as a neomalthusian he would not approve President Roosevelt's remarks on race suicide. He is treasurer of the American Secular Union and the backbone of the Free Speech Defense League.

SUSAN HELEN WIXON.



Susan Helen Wixon, author and educator, was born in Massachusetts and educated in the public schools and academies of her native State. As a writer she is well known to the Secularists of America and England. An easy, graceful speaker, she has ever been a welcome advocate of moral reform, education, and broad, religious platform, in Boston, New York, Philadelphia, Washington, Chicago, Fall River, and other cities. She is the author of several books, novels, short

stories, works on ethics, poems and historic narratives.

Miss Wixon is a Rationalist of the type of the late George Jacob Holyoake of England, who was her friend of many years' standing. She has little use for that which cannot stand the test of evidence, never intruding her opinions, however, unless these are sought; hence she is on the best of terms with people representing many shades of thought. For several years Miss Wixon was the popular editor of the Children's Corner of the New York Truth Seeker, her name still standing at the head of that page, although she is not now engaged in active work in that department.

In 1903 Miss Wixon was appointed by Gov. John L. Bates, a Special Commissioner, with the powers and duties of a Justice of the Peace. She is a member of the Woman's Relief Corps, Daughters of the American Revolution, American Peace Society, Old Colony Historical Society, and president of the Woman's Educational Society, of which she is the founder and leading spirit.

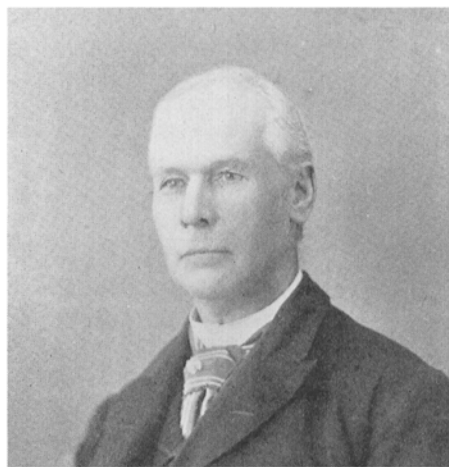
Miss Wixon has traveled extensively in European and Oriental lands as well as in her own country. In 1904 she made a tour of Italy, France, Switzerland and ancient Greece, visiting

many of the seats of Homeric civilization, notably Mycenae, Tiryns, Syracuse, Olympia, Delphi, Aegni, Eleusis, and many other places of note. Returning to her native land, she has been employed in giving addresses in relation to her travels before schools, colleges and church societies.

The lofty, appreciative basis accorded to Miss Wixon is attested by her twenty years' service on the school board of Fall River, Mass., where she resides, honored and beloved, and where she is still an active member, receiving at every election, the votes of both the leading political parties. Her special lines are for the betterment of women and children, in which direction her advice and sympathy are continuously sought.

Miss Wixon is represented in Bennett's "World's Sages and Reformers," Putnam's "Four Hundred Years of Freethought," Hetheringshaw's "Poets of America," and Moulton's "A Woman of the Century."

JOSEPH WARWICK.

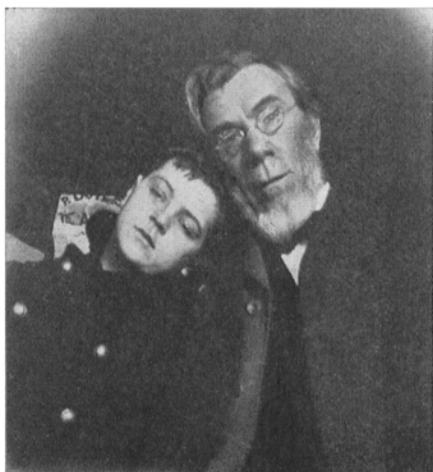


This vice-president of the American Secular Union was born of English parents, Feb. 5, 1831, in a village of County Down, North of Ireland. His grandfather had been a convert of John Wesley in 1784, and his father was a Methodist class leader and preacher. So Mr. Warwick may be said to have been raised in the Methodist camp. His father was sent to Australia in 1839, as a missionary, but his mother refused to go, on the ground that the country,

then known as Van Dieman's Land, was a penal colony. The death of his father in 1849 broke up the family and Joseph went to Glasgow, Scotland, where he remained for some seventeen years. In youth the literature to which he had access consisted of Bunyan's "Pilgrim's Progress" and little else. He was introduced to Freethought through a lecture by Robert Owen on the subject "All Religions Are Man-made." The lecture made a serious impression on his mind. Next after the Owen lecture he heard two by George Jacob Holyoake on "The Logic

of Life" and "The Logic of Death," both published and both preserved and cherished by him for their intrinsic beauty. The next Freethinker with whom he became acquainted was Charles Southworth, who died in Australia of the "white death" in 1855. He fell in and associated also with John Watts, Charles Bradlaugh, Mrs. Harriett Law, and Joseph Barker. In the years 1849-1866 he knew Mazzini and Count Pecci, who with Garibaldi made up the triumvirate that formed the republican government of Rome. Louis Kossuth he knew in 1854. He came to America in 1856. Landing in New York he journeyed to Cincinnati, Louisville, and Sacramento, and came back to New York about 1871, and has been here ever since, associated with the Brooklyn Philosophical Association, both as member and president. He is free to say he believes this to be the best Freethought society in America.

E. P. PEACOCK.



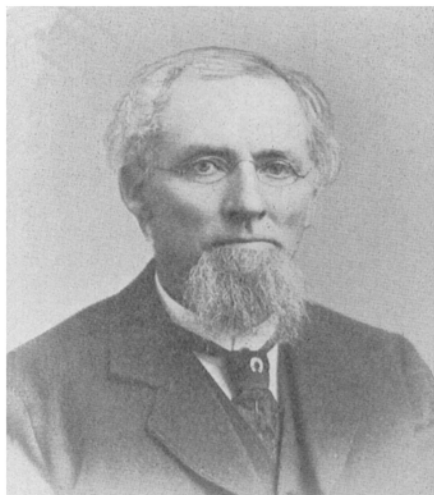
E. P. Peacock and Grandson.

Born Jan. 21, 1837, in Huntington, Eng., and coming to this country in 1860, Mr. Peacock settled in Chicago and opened a machine shop in which he is still engaged. He believes in practical work in Freethought lines; believes in hitting a head wherever it shows itself in any part of the country where the bigots are trying to enforce Sunday closing. No Sunday passes that does not see him at the Union headquarters with newspaper clippings planning

answers for them. He has spent much money on his own account in fighting for Sunday baseball and other amusements. He was elected Vice-President of the Union and Federation at the Congress in Buffalo, in 1901. A more energetic and persistent fighter never lived. Much credit is due Mr. Peacock for the advancement made in Freethought lines.

S. TOOMEY.

(Autobiographical Sketch.)



I was born March 1, 1830, in York County, Pa., the youngest of a large family. My father and mother had very little of this world's goods. I was taken away from home in my seventh year and raised carelessly by strangers. I gave to my father every dollar I ever earned except fifty cents, until I was seventeen years old. He being a tailor, made the very few clothes I needed.

At seventeen I started to learn the blacksmith trade; the following fall (1848) I managed to gather fourteen dollars, and taking my few clothes tied in a cotton handkerchief, I started for the West on foot. The English language being unknown in our section. I was not able to speak a word in English when I left for the West. In a little over three weeks' walking I landed in Tuscarawas County, Ohio, where I now reside. I soon got a job in a country blacksmith shop at one dollar a month, with board and lodging.

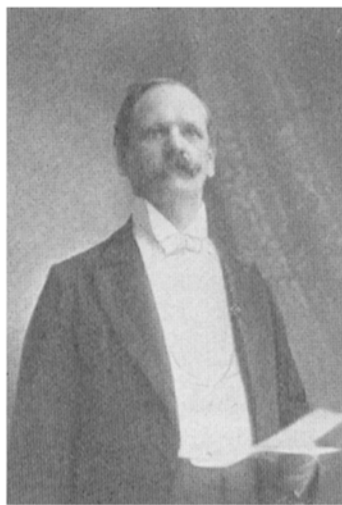
The fall of 1849 my boss sold out and moved west. The old customers insisted that I should stay and do their work. I told them I hadn't a dollar to buy tools with. There was an old Infidel, the only one in the neighborhood, said he would loan me the money to buy the tools, which was sixty-five dollars (I shall never forget him). This gave me a start. I stayed close to my business which is now known nearly over all the civilized world,—thanks to the old infidel for his help.

When I was sixteen years old I could neither read nor write. That winter I had a little leisure time and an opportunity to go to a subscription school at fifty cents a month. I went one month, which was thirty days; how I got the fifty cents I do not recollect, but I learned to read and write and simple addition and subtraction, and graduated at the end of thirty days.

After I came to Ohio and learned to read and speak English, I got to be a lover of books. In those days they preached hell

and damnation, and sometimes got me scared pretty badly. This led me to read the Bible and the more I read the more skeptical I became. I think the Bible the best book of all books to make Infidels, if read with an application of good common sense. Over forty years ago I became convinced that hell and the devil was a fraud and a myth, and sooner or later would go into bankruptcy, like Mrs. Chadwick. I have given my time and influence in favor of Freethought for many years and shall continue to do so. It is the duty of every Freethinker to support our publications, and donate to pay expenses of our associations in the A. S. A. and oppose all superstition wherever we find it.

COL. E. A. STEVENS.



Col. E. A. Stevens was secretary of the American Secular Union, from 1887 to 1889, during a period of great activity and achievement. Some of his accomplishments in those years were: A complete and accurate list of all ecclesiastical property in Chicago, taxed or untaxed; his challenge of the orthodox ministers to a discussion in the daily press; his discussion with Dr. Driver at Moody's Tabernacle; the five nights' debate he arranged between Charles Watts and

Dr. Driver, with the latter's complete and crushing defeat; his frequent addresses before the German Freethought societies and the fraternal co-operation he inaugurated between them and the American Secular Union; the efforts, during his official term, to secularize Girard College; his raising of the funds to redeem the pledge for the Bruno monument at Rome; and his successful suit restraining the supervisors of Cook county, Ill., from paying public money to Catholic institutions, which in two years saved some \$70,000. On resigning he returned to the employ of the Enoch Morgan's Sons Co., where as salesman, advertising writer, and speaker, attending banquets and conventions he has won renown. They have paid his salary and expenses for three years and loaned him to the National Association of Retail Grocers as their national organizer, in which position he

was, as usual, successful. Mr. Stevens is a forceful writer and latterly has become a brilliant speaker. He was formerly dubbed "Chicago's Bradlaugh." Born in England in 1846, before he was quite 14 he was found fighting with Garibaldi's Englishmen in the Sicilian Campaign. Some years later he was in the Fifth Army Corps in the Civil War. The G. A. R. has conferred on him unusual honors. After his resignation as secretary of the A. S. U. he was married to Luella Godman. Both Mr. and Mrs. Stevens are life members of the American Secular Union.

D. K. TENNEY.



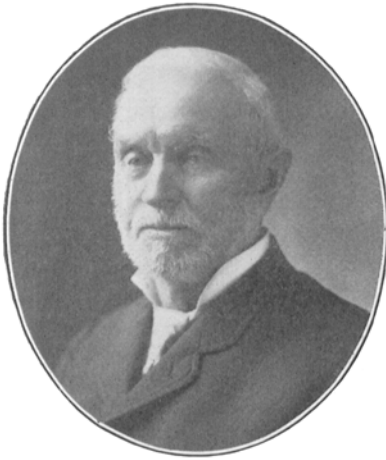
Daniel Kent Tenney, who has for many years been a Liberal promoter and advocate of Free-thought, was born in Plattsburg, N. Y., in 1834. His father being a minister of the gospel, the young man was "reared in the nurture and admonition of the Lord." At 8 he entered a printing-office in northern Ohio as an apprentice. When 15 he went to Madison, Wis., where, by working as a printer during vacations and on Saturdays, he was enabled to take a course of four years' study in the University of Wis-

consin. He was admitted to the Bar at 20 and has ever since successfully pursued that profession, being for about 27 years at the head of the one of the most prominent law firms in Chicago. After his active career in that city, he returned to his former home in Madison, to spend the remainder of his days.

When in his early days he found that geology did not agree with Genesis, he bought a Bible, which he carefully studied, and greatly to his disappointment, he concluded that the book is a combination of fiction, falsehood, and fraud. Ever since that revelation dawned upon him, he has been an able and conspicuous writer in the pages of Freethought literature, not hesitating to express his honest thought on all apt occasions. His benevolence and kindness as a citizen have been highly

appreciated in every community where he has resided. His foundation of beautiful Tenney Park in the City of Madison has inspired other good citizens there to emulate his example by liberal donations for the beautifying of its surroundings. He has repeatedly discouraged the desires of his friends to promote him to high judicial and other public office.

D. A. BLODGETT.



Of New England parentage and ancestry, Delos A. Blodgett of Grand Rapids, Mich., was born March 3, 1825, in Otsego county, N. Y. The family removed to a farm in Erie county. At 20 Mr. Blodgett, as boatman and raftsmen, worked his way down the rivers to New Orleans, thence went north to McHenry county, Ill., whither his parents had removed. In 1848 he got employment in the lumber woods of the region about Muskegon, Mich., and two years later was in the busi-

ness on his own account. He thrived and became a "millionaire lumberman," having large holdings of timber lands in Michigan, Washington, Oregon, and most of the gulf states, besides being largely interested in real estate in Grand Rapids and Chicago. He has engaged extensively and successfully in banking. In religion he has always been an Agnostic, and has maintained the Liberal cause in his city. In 1859 he married Miss Jennie S. Wood of Woodstock, Ill., who after thirty years of ideal married life passed away in 1890, leaving a son, John W. Blodgett, of late his father's right-hand man, and a daughter, Susan R., now Mrs. Edward Lowe. In 1893 Mr. Blodgett was again married, this time to Miss Daisy A. Peck, daughter of the late Prof. William Henry Peck, the author, of Atlanta, Ga. Without being a candidate for political office, Mr. Blodgett has always been a Republican, serving twice as a delegate to the national conventions of his party. He has made his great wealth a means of conferring benefits and happiness on others, and a worthy cause is sure of his prompt and generous assistance. He has been a founder of towns and villages and has left his stamp on every community in which he has operated his large interests.

BENJ. F. MORRIS.



Benj. F. Morris now of Warren, Pa., was born March 22, 1829, on a farm in Cattaraugus county, N. Y., reared in the Christian faith, and schooled in the district schools of that day. Nature was ever voicing her sweet songs, and he rejoiced that he had life. The sun, moon, comets, and stars were a perpetual delight, and he hummed the songs of the birds and bees—luxuriated in being. His mother was a good Christian woman and seemed to know the full mind of God as King David thought

his bishop did. Thinking lofty thoughts, in a fatal hour he must have committed an indiscretion, for then his mother gave him his first lesson in theology. She spoke of heaven, also of hell, where most all were destined to go, as most all were sinners. All this after death; and all must die. From happiness he was plunged in misery. Neither the earth nor the heavens shed any more beauty. He retired and wept. Life became a burden. The heretofore sweet notes became discords. Death and endless torment was to be his portion. God, good, powerful, and relentless. Misery for most all; happiness for the few of his children. This was not for long. His higher nature triumphed. Nature and reason came to his rescue. That lesson caused him to think. At 17 he entered a printing-office as an apprentice. He worked, read, and thought—thought many things. At 21 he became the publisher of a country paper, and in a way edited it. Kept thinking. What a balm for trouble is wholesome thought! In 1863 he bought the Warren, Pa., Ledger, a political sheet, which stood by him for 24 years. Then he sold, operated in oil and real estate, and lost money. He continued to write for the papers on various subjects, but his thoughts were too rank and plain for the average publisher and reader. Still, he kept thinking. In 1867 he purchased a drug store, where he thought more of other things than of the business on hand. He naturally turned toward the Free-thinkers. He and they amalgamated without forming a trust. At last he became an evolutionist. While still holding to the

Liberal thought idea he dived into the phenomena and philosophy of the spiritual idea, and learned more of certain things than he ever told; and to-day he would stake his life on what he considers the proven fact that spirits communicate with mortals. He is compelled to bear the taunts of those who never investigated and who therefore do not know. He has a high conception of the present, but builds more upon the beauty and greatness of the future than either the past or the present; but recognizes that all three are necessary in the line of evolution. B. F. Morris desires all to be freed from the mysticisms and superstitions inculcated by the theology of the earlier and darker ages. He believes knowledge the only savior of the human race, nor does he believe in the condemnation of any. Life is all the God he knows, and the innate principles governing. It has been in a small way, but he has done all he could to alleviate human suffering, and often more than he ought, for the welfare of those in his direct keeping. He is neither great nor rich in dollars, but content to lead the simple life, hating no one. May the Freethought Federation live long, is his wish; for without its ideas there would be no progress in the thoughts and ways of men, he says; and he is not taking theological lessons, and is happy. For, as Dr. Franklin said,

"Who can think with common sense

A smooth-shaved face gives God offense?"

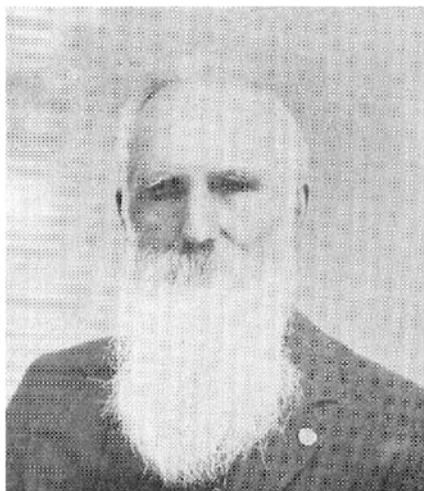
Mr. Morris asks: "Trammeled with a false education and experience, how can one develop the kingdom of harmony on earth?" Again, "Can that which is scientifically true to theologically false?"

ELIZA W. HAINES.



Mrs. Eliza W. Haines, nee Jennings, was born near Salem, Ohio, April 2, 1835. She was married in 1853 to John A. Haines, with whom she removed in the same year to Ripley county, Ind., near New Marion. To this union were born six children, all of whom are living at the present time. Mrs. Haines left the farm in 1894 for Versailles, the county seat of Ripley county, where she now resides.

J. W. HARRINGTON.

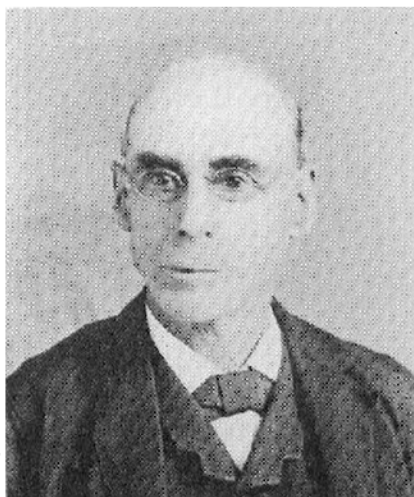


Mr. Harrington is a native of Maine, born at Durham, Dec. 14, 1832. In East Cambridge, Mass., he attended commercial college for a short term. In New England a house carpenter, in the South where he later found himself he piled cotton and worked at both the furniture and undertaking business. For two years he conducted a private school in the suburbs of Mobile, Ala. The breaking out of the war made the South no place for one of his political sympathies,

and in 1861, through many exciting experiences, he reached Cairo, Ill. Here he had as trying a time as the South had given him, for he found his neighbors unwilling to believe him when he said that the North had no "walkover" or before breakfast job to put down the rebellion. He went to Kentucky and enlisted in the 5th Regiment Infantry, an emergency regiment, which being shortly disbanded Harrington joined the Pearl Street Rifles in Cincinnati, soon afterwards reorganized as the 7th Regiment Ohio National Guards. He was later commissary sergeant 11th Regiment Tennessee Volunteer Cavalry; was three months prisoner of war; was exchanged; returned to duty; was commissioned 1st Lieutenant and R. C. S.; later appointed captain Company G, 9th Regiment Tennessee Cavalry. On being mustered out at the close of the war (March, 1865) he returned to Cincinnati and married Miss Adelia Woodruff; tried business as a tobacconist; took employment with a machine company; engaged in selling pumps, pipes, and other water and gas fixtures. Removing about 1879 to Wisconsin, he settled with his wife and three small children on a farm near which the village of Redgranite has since grown up. Reared under New England Puritanism, Mr. Harrington was taught to believe in the entire Christian outfit of supernatural beings. On arriving at a thinking age, through his inability to reconcile the suffering in this world with the existence of a competent and well disposed deity, he became a doubter. Making his mis-

givings known to a preacher, he was told to pray more. That settled it, and Harrington's name came off the church books.

MR. AND MRS. J. E. BURKHART.



J. E. Burkhardt, farmer, soldier, poet, author, editor, legislator, and Free-thought exponent, resides near Miltonvale, Kan. A native of Butler, Pa., he was born Jan. 3, 1838. He was commissioned Marshal of Enrollment, 1862, and a soldier of the Union army, Company A, 6th Regiment, Pennsylvania Volunteer Artillery. A Republican since the birth of the party, he has been repeatedly honored. A Kansas pioneer, prominent in the organization of his township (Oakland), in

1884 he parted from the church, and became an Agnostic. He is a member of the Secular Union and Freethought Federation.

Mrs. Burkhardt was Miss Eleanor N. Stewart of Dryden, New York. She taught school several years in Pennsylvania and taught the first school in District No. 55 in Oakland in a dugout, gratis. To her and her husband were born one son and three daughters, only one of whom, a daughter is living. Mrs. Burkhardt is a consistent Freethinker and possesses the courage of her convictions.



GEO. E. MACDONALD.



The irreligious activities of George Everett Macdonald have been confined in the main to work done on the New York Truth Seeker, the office of which he entered as devil in 1875 and is there now, although he spent six years (1877-1893) on the Pacific coast, conducting the weekly Freethought at San Francisco in partnership with Samuel P. Putnam, and discharging a city editor's duties on a Populist paper at Snohomish, Wash. He has written some Observations and other matter for The Truth Seeker.

In 1888 he married Grace, the daughter of Theron C. Leland (who in 1880 and 1881 was Secretary of the National Liberal League.) He has two sons (Eugene Leland, b. 1890, and Putnam Foote, b. 1897). He was born in Maine, to Asenath Hussey and Henry Macdonald, April 11, 1857, and raised in New Hampshire.

RHODA A. GLOVER.

Mrs. Rhoda A. Glover was born in 1826 in New York city. She was a charter member of the first Suffrage League in Brooklyn, N. Y., and subscribed to the Freethinkers' Magazine from the start. Eighteen years ago she and her husband moved from Brooklyn to the greater freedom of their country home at Baldwin, L. I. There while she delights in her numerous farm pets of horses, cows, dogs, and angora goats, she still finds time to attend the Women's Literary Club and to take an active part in the Political Equality



League of the locality. She is a great believer in the benefits of outdoor life. In winter no day passes without its walk or drive and always there is the greenhouse to be looked after daily, while in summer she can give lessons in gardening, as she has the happy faculty of making plants grow by loving them, and her flowers are so successful and luxuriant that they are famous throughout the neighborhood.

A. W. STURDY.



Albert W. Sturdy, of Attleboro, Mass., was born in Mendon, of that state, on March 4, 1831, and was educated in public schools and at Thetford Academy, Vt. His business career has been in the jewelry trade. On the breaking out of the Civil War he was in New York and joined the First Regiment of City Guards. Later he returned to Massachusetts and enlisted from his native state for the war. He joined, July 23, 1861, the Wrentham company then forming, which afterward became Company I in the

18th Regiment Massachusetts Volunteers. After reaching Washington the regiment was attached to the Army of the Potomac. Mr. Sturdy received promotion through all the successive grades from private to first lieutenant during a term of twenty-one months. Returning home to Attleboro, he resumed his neglected business as a manufacturing jeweler, continuing the same until 1891, when he retired. He has always, from his early manhood, questioned the creeds of orthodox Christianity, and after establishing a home with a family of wife and children he joined the Ingersoll Secular Society at Paine Hall, Boston, about the year 1882, having been a reader of the Investigator several years earlier under the management of Mendum and lastly of his good friend Washburn, who, by the way, has agreed, if alive, to say a word for him when he has gone to rest, so that no one may do it who does not believe that "death ends all."

MARILLA M. RICKER.

Mrs. Ricker resides in Dover, N. H., and is a lawyer, public speaker, and writer for the press. Though a cousin of Brigham Young, she is not a Mormon or any other variety of Christian. An idea of her belief may be gathered from an address before the Washington Secular League, in which Mrs. Ricker said: "Teach children that prayer is idiotic. I am not afraid, and no priest or parson can make me believe, that my title to, a future life, if there be one, is defective.



I refused for my mother, when ten years old, to pray, and I have never prayed." Mrs. Ricker has offered a set of Ingersoll's works to any public library in her state that will catalogue them and make them accessible to its patrons.

E. LIVEZEY.

Mrs. Elias Livezey, who has been a good, staunch Free-thinker for many years, was born June 30, 1819. He resides in Baltimore, Md., and has combated theological ideas through the columns of the press in the city and state where he resides.



He has always advocated Freethought and progressive ideas in all matters. His address before the Tax-Payers' Association of Baltimore added largely to the defeat of a proposed amendment to the Constitution conferring the power on the legislature to exempt

church and other property, at their discretion. This amend-

ment was submitted to the people, and defeated by a decisive vote, yet, in defiance of the people, the next legislature passed an Act of Exemption, which is forbidden in the Constitution and Bill of Rights of the state, and which is evidently a clear violation of the Constitution.

Subsequently a convention of ministers was called to meet at Dr. Fulton's Episcopal church to further the cause of "God in the Constitution." Mr. Livezey wrote against it, and that was the last heard of the "God in the Constitution" party in Baltimore. The Baltimore Sun complimented Mr. Livezey as the only man in Baltimore that had the courage to confront this convention. Mr. Livezey believes in working through the local press to disseminate Freethought, and, at the same time, extend all the aid possible to the Freethought press throughout the United States, believing the progress of the world depends upon Freethought, and although in his 87th year, Mr. Livezey still vigorously advocates the cause.

C. R. WOODWARD.



Corodon R. Woodward was born at Lockport, N. Y., July 12, 1831, the only child of Wareham M. and Abigail Richardson Woodward. His parents moved to a farm three miles north, where he began farming in the summer and attending school in the winter. Becoming dissatisfied with wages at home of about one dollar per month, he took a position in the city in 1847 at ten dollars per month. In 1848, Aug. 6, he started West, remaining a few days in Cincinnati, O.,

and thence journeying on to St. Louis, Mo., where he took the office of clerk on one of the Illinois river steamers, and soon began to study the stream. In two years of hard night-and-day work he earned and received a first-class pilot's license, and was shortly advanced to captain of the steamer Kingston, plying the Illinois river from St. Louis to Kingston Coal Mines. He was married, June 12, 1852, at St. Louis to the daughter of George and Celestie Christman. Two sons were born, Jabish

Hyacinthe and Robert King, and two daughters, Agatha Lucinda and Christena Margaret. His wife, Christena, died at Cairo, Ill., in 1891, where reside nearly all the family; the exception, Christena Margaret Hopkins, is in St. Louis, Mo. In 1892 he was married to Janet, the daughter of Joseph and Mary Cuquette of Lockport, N. Y. After living in Cairo until 1902, the family returned to the old home, Lockport, N. Y. The family having removed from St. Louis to Cairo in 1863, Mr. Woodward engaged in the heavy hardware business, which very soon developed into the general hardware (wholesale) business, which he conducted for forty years, when he sold out to the employees, giving them all the time they desired for payment. The time that Mr. Woodward spent in business in St. Louis and Cairo covered a period of fifty-four years, which he thought was long enough in the harness, and he therefore retired from active participation in the company's business. Mr. Woodward was mayor of Cairo for two years (1895-1897), and at the close of the term he visited Europe in one of the Clark parties, the journey extending to Italy, Switzerland, Germany, Belgium, France, England, Ireland, Scotland, and Wales. At the latter place he remembers seeing Mr. Gladstone, his wife, son, daughter, and grandchild. His impressions of Italy and Belgium, he says, were anything but pleasant—so much poverty on all sides, except in the churches; there they had taken all of the life and energies of these countries to build costly, beautiful, and magnificent churches by the hundreds. He was a member of the school board six years in Cairo, and assisted in building the new high school and other school houses. His earliest recollections of church affairs were the scares Millerism gave the citizens of New York state. Whenever something unusual appeared in the heavens the Millerites were sure the world was about to be destroyed, and up rose everybody, children in night garments, to see the falling to pieces, or something, they knew not what. "Frost or snow," he says, "out we came, shivering, to await our doom. What wicked nonsense!" Mr. Woodward was raised in the Methodist church, and in Cairo attended the Presbyterian church with his family. He relates that one day he questioned Dr. Brigham of that city about certain chapters in the Bible. The doctor laughed and gave him the "Inquirer's Text Book" and the "Age of Reason." It was not long until he was free from all religious miracles and superstitions. He read closely several times and completely analyzed the thirty-first chapter of Numbers, showing just what the father of Jesus would and could do in the line of depravity. He soon heard Ingersoll and now finds himself an Agnostic very much of the Ingersoll type. He is, he tells us, "fond of Paine's works, Buckle's 'History of

Civilization,' Volney's 'Ruins of Empires,' Darwin, Edison, Spencer, Tyndall, Humboldt, and all the grand chorus of thinkers who have made the melody of the sciences—their glories—and have beyond computation enriched the world." He hopes the day is not far distant when all that noble band of true patriots will receive justice and honor that is their due for spreading the light of the sciences and true living, from nation to nation, the world over.

LOUIS J. ENGEL.

(Autobiographical Sketch.)



I was born Jan. 30, 1866, in Springwells, Mich. I am a market gardener by occupation. Gardens are located at Woodmere, near Detroit, Mich., where I now reside.

My parents, born in Germany, were nominally Protestants and I was brought up in that faith. My conversion from Christianity to Free-thought was caused mainly by the reading of Paine, Gardener, Remsburg, Keeler, Meslier, Ingersoll, Lyell, and Buechner. After a careful reading of these

works, I was convinced that the Bible is the invention, or rather blunder, of very pious and ignorant zealots. I do not believe in a life beyond the grave, but I do believe in the adage, the good that men do lives after them. My idea of immortality is best expressed in George Eliot's *Choir Invisible*. And in the lines of Gustave Freytag: A noble human life does not end on earth with death. It continues in the minds and deeds of friends as well as in the thought and activity of the nation.

I am a Materialist and an Agnostic; am a firm believer in evolution, in Darwin and Haeckel; find great satisfaction in Lyell, Leconte, and Buechner; am an admirer of Ingersoll and Putnam; am a subscriber to *The Truth Seeker* and the *Liberal Review* and a member of *The Secular Union* and *Freethought Federation*. I attended two congresses, the 1901 at Buffalo, N. Y., and the 1904 at St. Louis, Mo.

COPLEY COTTRELL.

When the Huguenots had to leave France, some of them went to Ireland and settled there. Among them were the Cottrells, who married with the Copleys, and that is how the subject of this sketch came by an Irish and a French name. Copley Cottrell, of Mt. Clemens, Mich., was born in Ireland, Jan. 18, 1835, a descendant of the Huguenots. He served in the war of the Rebellion in Company C, U. S. Infantry. His profession of faith is short: "I believe



in no church and no creed. I believe in a man being loyal to his country first, last, and forever. I believe in no God, big or little, and let the devil take care of himself, as I have to do. And from popery, slavery, priestcraft, and knavery, 'Good Lord, deliver us!'"

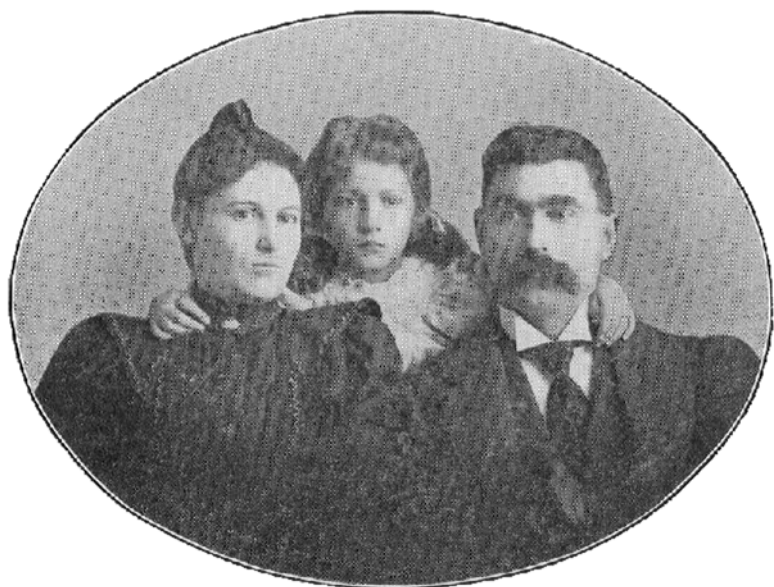
HENRY J. SMITH.



After a strenuous career ashore and afloat, Mr. Smith is now able to live without work at his home in Buffalo, N. Y. Born in that city, he when a boy sailed out of New York for two years, and also for a number of years sailed on the lakes. Quitting the life of a mariner, he joined the Buffalo Fire Department, and remained there without interruption for twenty-six years, twenty-three years as engineer of the steamer. In 1900 he was retired on half pay.

Mr. Smith is in comfortable circumstances. While not rich,

he is not poor either. He has enough to keep himself and wife. He is well and favorably known, owes no man a cent, and has never knowingly wronged anybody out of one. For the last five years he has enjoyed a well-earned rest from labor.



ROBERT STUART.

(Autobiographical Sketch.)

I was born and raised in the north of Ireland. I came to America at the age of seventeen and soon became acquainted with the works of Thomas Paine and other honest writers. About this time Robert G. Ingersoll, the grandest man that ever set foot on American soil, began delivering lectures through the country, and it did not take me long to see the falsity of not only the Christian but all other religion, and to see the imposition and folly of all religious training. My wife's maiden name was Annie Holgate, of American parentage, and I am happy to say she concurs with me in my Liberal views in every respect. We have three children—Marguerite, Alice, and Robert Ingersoll Stuart—and we hope the boy will live to emulate the example of his noble namesake. I am engaged in the mercantile business at Oak Hill, Minn., and in this part of the world my Liberal views do not help me much.

W. H. BEAN.



Mr. Bean favors the editor of this record with following brief and modest sketch of his life:

"I have always lived in Rock Island, Ill., and in the year 1862, at the age of twenty, I enlisted in the Union army and was mustered out after the close of the war, in the summer of 1865. I am still and have been in business in Rock Island for the last 30 years; have been a subscriber to The Truth Seeker and other Liberal papers for the 30

years past. I have always taken an interest in your papers."

J. B. BEATTIE.

John B. Beattie was born at Sparta, Ill., Aug. 29, 1858. In 1887 he was married to Anna L. Trefts at Swanwick, Ill., and located in Chicago. In 1893 he bought into the jobbing confectionary business, where he still remains. His wife died in 1894, leaving him with two boys. His present wife was Miss Ida Hill before their marriage in 1901. A considerable portion of the Freethought work Mr. Beattie has done is in the form of short squibs in the daily papers. He has two reasons, he says, for writing



short letters; first, a short letter finds more readers, and, second, he avers he can't write a long one. (Besides, short letter is much more likely to be published.)

Mr. Beattie is a life member of the American Secular Union and a charter member of the Ingersoll Memorial Association of Chicago. He is also proud to be known as a member of the United Societies of Chicago and Illinois in favor of equal taxation.



MR. AND MRS. C. E. GLAZE.

Mr. Glaze was raised by strict Methodist parents, but could never honestly accept their religious teachings, and at an early age became a Freethinker. He has supported all Liberal and reform movements that have appealed to him. For a number of years he was a member of the Oregon State Secular Union and is a member of the American Secular Union and Freethought Federation. He is a native of Missouri, where he was born 42 years ago. He lived in that state 15 years, and in Texas six years. For the last 21 years and over he has lived near Dayville, in Oregon, where he engages in cattle raising and ranching.

Mrs. Glaze, a daughter of Capt. G. McCuiston of Verdella, Mo., was born 34 years ago. She is a Methodist, but a liberal one, her views permitting her to be an extensive reader of Freethought literature.

B. F. HYLAND.



The ancestors of B. F. Hyland came over on the Mayflower in 1620, undoubtedly, he remarks, the descendants of slaves. There were three Hyland boys, who took what were known as the Hyland Heights, now the Scituate, and they kept the descent there for two hundred years, when it passed to the female line. His mother's people, whose name was Damon, reached Marshfield, Mass., and are said to own most of that place now. B. F. Hyland was born the same

year as George Francis Train (1829), Train in Boston and Hyland in the Green Mountains, Nov. 20, in a cabin that never had been warmed with fire. His father soon imagined that God had called him to preach the Baptist gospel, for which he must prepare himself by studying Greek and Hebrew, and for that purpose he removed to Newhampton, N. H., studying in the Baptist theological institution there until the spring of 1834, when, considering himself duly prepared, he and his family started for the Far West loaded with Baptist tracts wherewith to convert the heathen and the Indians. They reached Chicago in June. At that time a few log cabins on Lake street were all that marked the place. Twenty years earlier grass was the only thing that showed life on either side of the Chicago river. Fort Hamilton having been forcibly vacated, the family went southwest to Plainfield, where some of the Hylands are yet. The subject of this sketch was taught great reverence for Jesus and intense fear of God. In 1852 he went to Oregon. In the following year he reached Corvallis, where he now resides. He journeyed to Central America, and was gone twenty-one years, returning to Corvallis in 1874. He still had all of his religion with him, and had been trying all of this time to help Jesus and appease the wrath of God. Then he picked up a copy of The Truth Seeker, which opened his eyes to a new field, and he began buying books and reading them. He has abandoned the theological conception of the world for that which is disclosed by science, and has been a Freethinker for the past quarter of a century.

H. STEINMETZ



A native of Germany, Mr. Steinmetz was born at Hesse Cassell on Dec. 23, 1841. Having finished a course in the graded schools, he learned the profession of gardening and came to this country in 1866, living for several years in and around Philadelphia. In 1881 he removed to North Carolina, and has since that time followed the business of a florist. He says that he has been a Freethinker ever since boyhood, even before he had met with other Freethinkers or read

Liberal literature. When he happened across some Liberal papers, he only found his own views corroborated and strengthened. His conception of the universe is the oneness or unity of nature, as opposed to dualism, and there is no room for supernaturalism in his philosophy.

E. D. NAUMAN.

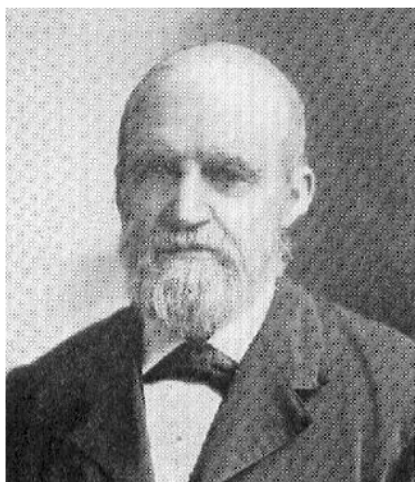
Mr. Nauman of Sigourney, Ia., was born Dec. 19, 1864, in Keokuk county, Ia., where he has lived ever since. Graduated in 1887 from the county Normal School, he taught school for two years before graduation and five years afterwards. In 1890 he married Emma Goodman and bought a farm, on which he lived ten years (1892-1902). He has held the offices of tax assessor, secretary of the school board, U. S. census enumerator, and deputy clerk of the district court.



In religion he is and always has been Agnostic, with Atheistic proclivities, and Mrs. Nauman, though raised a Campbellite,

shares his views. He became a member of the American Secular Union about ten years ago, and has been a reader of *The Truth Seeker* for 25 years, his father taking that paper before him. Music is his delight and recreation, and "Nauman's Orchestra" is one of the institutions of Keokuk county.

JUDGE C. B. WAITE.



The author of the "History of the Christian Religion to the Year Two Hundred," a book which has perhaps had more influence upon thinkers and investigators than any book of a religious character ever produced in this country, was born in Wayne county, N. Y., Jan. 29, 1824. He was admitted to the bar in 1847, commenced practice in Rock Island, Ill., and in the '50's was recognized as one of the ablest and most successful lawyers in Chicago. President Lincoln

appointed him (1862) associate justice for Utah territory. Resigning two years later, he moved to Idaho City, becoming district attorney; returned to Chicago and resumed practice of the law. His time since 1872 has been spent almost exclusively in literary pursuits. After publishing his "History," Judge Waite spent three years (1884-1887) in foreign travel. Some of his books are: "Conspiracy Against the Republic," showing what efforts have been made to obtain ecclesiastical control of the government; "Herbert Spencer and His Critics," which is a lucid statement of the Spencerian philosophy and an examination of Mr. Spencer's doctrine of "The Unknowable," and a "Homophonic Vocabulary," a work which accomplishes a step toward a universal language by giving about 2,000 words having a like sound in the ten principal languages of the world. In the same line is his "Homophonic Conversations" in English, French, German, and Italian. Besides writing these books Judge Waite has been a frequent contributor to nearly all of the Freethought journals, and is best known to Freethinkers by these contributions. At the age of 81 he is still pursuing the life of a student, his readings and researches being carried on in several languages.

BETHIA MONETTA WIXON.



Bethia Monetta Wixon, only sister of Susan Helen Wixon, was a highly-gifted and attractive woman. She was not in public life to the extent of her sister, but was keenly alive to everything of public interest conducive to the welfare of humanity. Shortly after her graduation from the Fall River (Mass.) high school, she contracted what proved to be an unfortunate marriage. One child, a daughter, was the fruit of this union. Her picture forms the frontispiece of "The Story Hour," to whose memory

the book was dedicated. This child died in her seventh year, and her loss was a most distressing blow to her mother. Marital trials, following, well-nigh wrecked a beautiful and useful life. Divorce and the resumption of her maiden name preceded the return of the bereaved mother to her sister and the home of her childhood, where the twain dwelt in affectionate confidence, studying, reading and traveling together. Bethia was fond of philosophy and poetry. She was a deep thinker, a clear reasoner, sharing the same broad and liberal views as her sister. In society she was much admired for her witty sayings and brilliant repartee. A lover of nature in all her varied moods, color, light and harmonious sound, the hints and tints of forest and flower, for her had great fascination. She was a natural delineator of character, and her character sketches, in private parties and theatricals, attracted much attention, but she could not be induced to appear before large public audiences. An artist, she produced some admirable work in landscape and floral painting, while in music, the violin was her favorite instrument. She was the first Registrar of Quequechan Chapter, D. A. R., and a member of numerous clubs and societies for the elevation of humanity. Her sudden death in 1900, in the zenith of her powers, was a severe blow to her devoted sister, from which she has never recovered.

MISS META BOCHERT.

Born May 8, 1881 in the hills of Thuringen, Germany, when only six months old her parents immigrated to America, settling immediately at Milwaukee, Wis. There Meta attended the public school and was graduated at an early stage of her life. Her parents not having the means that would enable her to complete her education in the higher branches of learning, Miss Bochert continued and acquired a liberal education with the aid of the Sunday school and the juvenile classes of the Freethought Congregation (Freie Gemeinde) of Milwaukee, and has been for four years an active member of that organization, and always ready and willing to serve its great and noble cause.



M. H. COFFIN.



All of this name in America are the descendants of the English emigrant, Tristram Coffin, who came to the country in 1642. No less than ten of the family served in the continental army during the Revolutionary war. The mother of M. H. Coffin was a Hull, of the family of which Commodore Hull was a member. Morse H. Coffin, the subject of this sketch, was born in Roxbury, N. Y., Sept. 20, 1836. As a child he attended Baptist Sunday school. His parents

removed to Boone county, Ill., to a prairie farm, in 1845. His limited schooling was supplemented by a strong taste for

reading, though good books were scarce. To his qualities as a listener and observer is largely due his reputation as an intelligent and well-informed man. In 1859 he went with two other men and ox teams to Boulder City, Col. Reaching there in debt he squared himself and made a living and a little more at whipsawing. With his surplus he bought a few lots in town. In the spring of '60 he located a homestead of which his present farm is a part, twelve or fourteen miles from the foothills and several miles from any other rancher. He had the usual Western pioneer experience—some months of warfare, with expeditions and scouting after the redman. In 1865 he returned to Illinois and made Julia A. Dunbar his wife. The next spring she journeyed with him to his pioneer home. Five children have been born to them, to one of whom, dying at the age of 20, was given the only purely secular funeral held in that section of the country. It excited remark, but was approved as being in accord with the wishes of the deceased. A faithful Sunday school attendant in youth, Mr. Coffin emerged from orthodoxy by reading the works published by Fowler & Wells. He also gives much credit to modern Spiritualism. He saw the Investigator and became a subscriber in the '60's and took The Truth Seeker twenty-five years ago. He has a comfortable and hospitable home at Sandstone Ranch, not far from Longmont, Col.

E. H. COUSE.



This citizen of De Smet, S. D., was born in Otsego county, N. Y., April 1, 1830, and when an infant was baptized into the Presbyterian church. His family moving to McHenry county, Ill., for the next ten years he worked to help make a living for a large family of brothers and sisters. He was married at the age of 25, and moved to Minnesota, then a new country, where willing hands found plenty of work, and idlers were not wanted. At Father Abraham's call for three hundred thousand more, he enlisted and served three

years in the 9th Minn. Vol. Infantry. He is now the only living member of field and staff of that regiment. In 1880 Mr.

Couse moved to South Dakota and engaged in the hardware business. By dint of industry, economy, and fair dealing he built up a lucrative business, retiring in 1902 with something saved for old age or a "rainy day." Now, at 75, with good health and a strong right arm, his "fad" is fixing up a farm in the country, where he spends much of his time in the summer, doing considerable work with his own hands and, best of all, enjoying it. "I have tried in the past," says Mr. Couse, "and still am trying to make the most of this life, as I do not expect to pass this way again, and I am willing to leave the final result to Nature's laws."

G. A. F. DE LESPINASSE.

(An Autobiography.)



I saw the daylight in the Netherlands, 53 years ago. Grandparents and parents were all Free-thinkers. My father emigrated to this so-called God's country in 1869. I followed him in 1871. Reason, lack of funds.

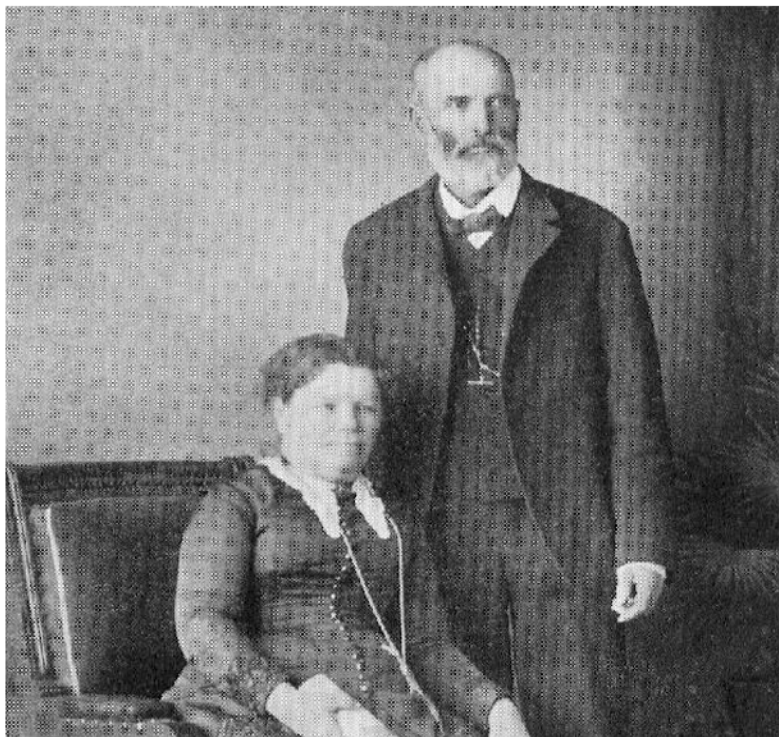
I tried to gain a livelihood in various ways, without working; but failed in the attempt because the benighted Christians refused to trust and patronize me. This made me a bitter enemy of the Christian religion and its votaries. To retaliate I turned allopathic physi-

cian and for twenty-five years have made them rue the day.

I became a life member of the American Secular Union about the time of the Pittsburg Congress, and was promptly dubbed one of its 125 vice-presidents. As long as S. P. Putnam lived I managed to occupy a seat in the baldheaded row.

I was labeled an Anarchist by Sullivan of Referendum fame, but B. R. Tucker ferociously tore the label from my coat, and I have been a kind of forlorn lamb in the herd ever since. Have lately been supporting Socialism, not because I am a Socialist, but to get even with Roosevelt for slandering Thomas Paine. I am a staunch supporter of Woman's rights. I have read *The Truth Seeker* for twenty years with great benefit to the paper and incidentally to myself.

I was married to a lady with black hair in 1879. I have sometimes wanted to try a blond one, but since my wife objected I stuck to black. I never was divorced because I could not afford it. I have an only son, and am glad to state that he is an improvement on the stock.



MR. AND MRS. FLORENCE.

Of French descent and born a Catholic, Mr. Charles Florence, now 75 years old and a Freethinker, came to California in 1855. Mining there and in Montana and British Columbia until 1872, he then went to Denver, his present home. For forty years he has been a Freethinker, his wonder never ceasing to grow how people can hold on to the old creeds. In 1883 he married Josephine Voght (born in 1832), who was also raised a Catholic, but has long since discarded that faith as a lie and too often a cloak of crime. "This happy change," writes Mrs. Florence, "was brought about by my husband, and I have never regretted it. I am sure that were all men like Mr. Florence, there would be more happiness in the world."

JOHN BULMER.

(Autobiographical Sketch.)

I was born Sept. 6, 1829, at Leemoor, near Wakefield, Yorkshire, Eng. In 1835, I began working in the coal mines, and was about the mines until Dec., 1901; was foreman of mines for one man thirty-five year. In 1858 my wife and I came to America, landing at Pittsburg, Pa.; then went to Kentucky and from there to Illinois. Present residence, Du Quoin, Ill. I never was a member of any church, but was always interested in Freethought work. Ill health causes me to be

very quiet; then, too, it has been very lonely since my wife died, Nov. 17, 1900.



H. KILGORE.

H. Kilgore was born near Sandy Lake, Mercer county, Pa., Nov. 1, 1831. At the age of 20 the religious restraints of the church that then believed in infant damnation became irksome to him and he left the church and the country and moved westward, where men can think out loud. After various stop-overs he finally located in 1873 near Wilber, Neb. Here for 32 years, by procuring lecturers—Rensburg, Jameson, and Bell—and dispensing Freethought literature at times



he caused Rome to howl and John Calvin to weep; and as the result of the concentrated efforts of local Freethinkers and the American Secular Union the Bible must go and is gone from the public schools of Nebraska.

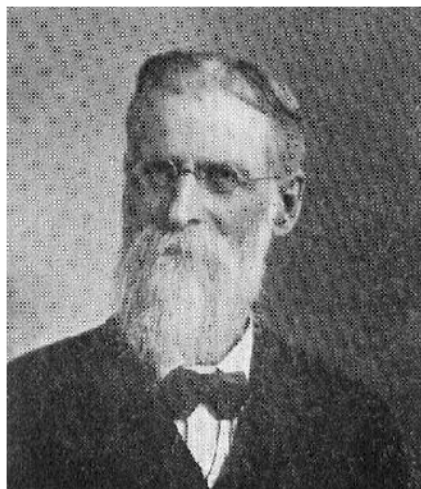
DR. HENRY ADER.

Born in Munich, kingdom of Bavaria, Jan. 23, 1844, Henry Ader received a very good elementary education until he was nearly 14 years old, when he emigrated to the United States, working upon a farm until about 20. He then took up the study of medicine, attending the Philadelphia University of Medicine and Surgery until graduated in 1869. He then located at Somerset, Ind., at which place he still resides. In 1876 he went to the Cincinnati College of



Medicine and Surgery, whence he was also graduated. At present he is not in active practice, attending a drug store and the treatment of chronic diseases. Dr. Ader had passed 61 before experiencing his first illness, an attack of the grip, which is no respecter of physical condition.

WILLIAM HART.



The life story of this progressive Freethinker and author is modestly told below in his own words:

"I was born July 10, 1828, at Syracuse, Onondaga county, N. Y., from which place my parents moved to Ohio when I was about three years old. A few years later my father and mother separated, and my mother—poor, with five children—returned to Onondaga county, N. Y. Some years later she married, and my stepfather and mother, with the five children,

moved to Tamaqua, Pa. I remained there until grown up and

married. Then, with my wife, I moved to Mayville, Wis., and from there, immediately after the close of the Civil War, moved, with my family, to Kirksville, Mo., where I have resided ever since. But, considering my age, I deem it best to be with some of my children, and, for this reason, my home will be hereafter at Los Mochis, Sinaloa, Mex., where I have a son and two daughters, with their families, in a prosperous American settlement. My wife was born Jan. 28, 1831. She died Jan. 27, 1894. She entertained Liberal views, like myself. She was what is commonly called a medium; her phase mostly running to the healing of the sick. Through life I have been a watchmaker and jeweler; have been out of business about seven years. I am the author of 'The Candle From Under the Bushel.'"

C. A. WHITFORD.



C. A. Whitford, Allington, Neb., was born in Wayne county, Ohio, Feb. 28, 1833; grew to manhood in Noble county, Ind.; in 1856 he and a few of his nearest relatives migrated to the territory of Nebraska, where he secured the farm that he is now living on. In 1860 he went to Colorado, where he spent several years with very indifferent success at mining, but held several elective offices, financially much better than mining. In 1863 he was married to Sarah E. Charles; had six

children born, three of whom are living. The entire family are what might be termed very liberal in their religious views. Mrs. Whitford is inclined to Spiritualism while Mr. Whitford is—well, as Professor Tyndall once said, one of those who have not lost their religion, because they never had any. In 1874, on account of failing health, Mr. Whitford with his family returned to his Nebraska home, where for thirty years he has been engaged in farming and fruit raising. Before leaving for Colorado he resigned the offices of postmaster and county commissioner. Since coming back he has held for fifteen months the office of state commissioner of the Trans-Mississippi Exposition for the Second Congressional District of Nebraska.

LOUIS STEINER.



A respected carpenter's son, Louis Steiner was born at Schwaebisch Hall, Wurtemberg, Germany, Feb. 5, 1867. His early education was in the Protestant faith, which he received at the benighted public school in Wurtemberg. At 16, called to England by his sister, he feared he might not get along among the English-speaking carpenters of London, and learned the baker's trade. In 1886 he sailed for America, making this his second adopted country. He won satis-

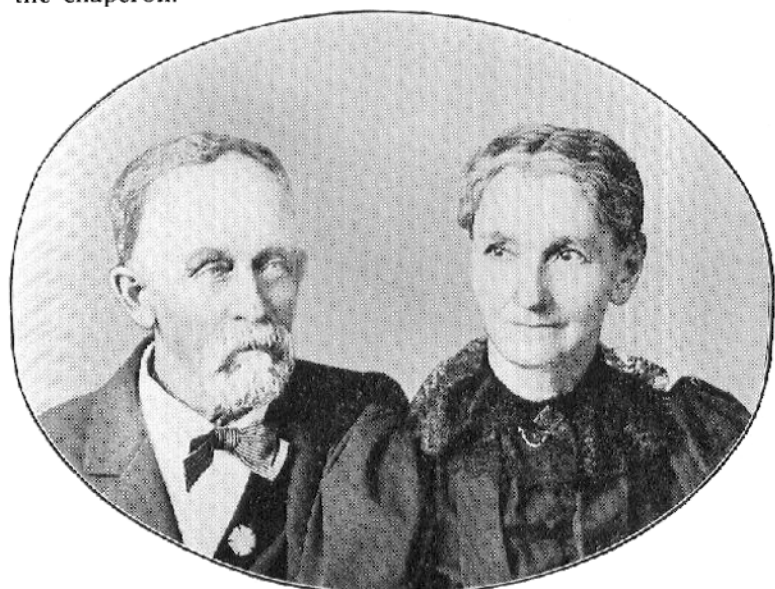
factory success, after the usual struggle, and finds himself in good circumstances. His views are radical. He has found that his religious education was of no value to him, and he would therefore like to see religious teaching excluded from the public schools and from the training of the rising generation altogether.

DR. TOBIAS SIGEL.

Dr. Sigel supplies the publisher with this brief and vigorous sketch: "Born in the woods at the foot of the ruin of the ancient Castle Beureck, near Voehringen, Oberamt Sulz, on the Neckar, Wurtemberg; raised in the strict orthodox Protestant faith; I became an apprentice in the comptoir of a clock factory at Schwenningen, near the Baden frontier, at the age of 14. I emigrated to America Jan. 17, 1879. Here I worked at sixteen different trades before I became shipping clerk, teacher of gymnastics, and finally physician. I



attended evening school and was graduated from the Business College at Newark, N. J., 1881. Then I attended the scientific course at Cooper Institute, New York, and from there went to Milwaukee, Wis., to attend the seminary of the North American Gymnastic Union. In 1886 I came to Detroit to teach and study medicine, being graduated as M. D. in 1889. Since then I have practiced the healing art. I am for radical measures. I hate conservatism, the beaten track, the Sunday school, and the chaperon."



MR. AND MRS. ASA SMITH.

Asa Smith was born in New York State in 1833. His father and mother were born and baptised in the Quaker church, but he has never belonged to any church. When he was 9 years old the family moved to McHenry county, Ill.; moved to Dane county, Wis., three years later; in 1857 came to Kansas and bought the land he now lives on. Went back to Wisconsin. In '61 he was married to Miss M. H. Bolton. In '64 enlisted and served in the army and served to end of the war. In '67 came onto his land, where he has lived ever since. Mr. and Mrs. Smith have raised five children, three boys and two girls, none of whom belongs to any church. Have taken The Truth Seeker since Bennett went to New York. They are glad to have been able to help free the minds of many good people from the fear of that awful hell made by priests to frighten them into the fold to be robbed.

THEO. FRITZ.

Theo. Fritz, secretary of the Freidenker Publishing Company of Milwaukee, publishers of the German newspapers the Freidenker and Arminia, devoted to radical Free-thought and progressive politics, was born in Fallenburg, Prussia, Germany, Aug. 27, 1851, and came to America with his parents in 1857. He has resided ever since in Milwaukee, Wis. Here he attended the public school, and has been a member of the Freethought Congregation (Freie Gemeinde)

since 1870. He served his city as member of the board of aldermen 1882-1886, and represented his district as senator during the terms of 1886-1889. He deems it worthy of note, being a radical, that he has never had a cause in any court of record either as plaintiff or as defendant.



R. STEWART.

Of Scotch parentage, Robert Stewart was born on the 11th of September, 1844, in Rawdon county, Hastings, Ont., and raised on a farm. A limited education was supplemented with reading and study, and the exercise of practical common sense and reason, with large observation of nature's works. Mr. Stewart has practiced pharmacy for many years, succeeding fairly well. He is unmarried. Very religious for many years and a constant churchgoer, he at length

discovered religion to be but a mask and "fell from grace."



By years of investigation into the false assumptions of orthodoxy he gradually grew into a confirmed Freethinker.

L. D. CRINE.



November 12, 1864, Llewellyn D. Crine, was born on a farm in Tioga county, New York, at a place called Catatonk. It was the intent of his father, Stephen Decatur, and mother, Adelia Bennett, that he should ultimately unfold into a clergyman, preferably of the Baptist denomination. The son might have been inclined to a theological education, had it not been for one heresy from childhood, namely, disbelief in the existence of a God. Having received an academic and

business education and having a preference for trying life in New York city, a position was secured in the office of the West Shore Railroad Company, and in the fall of 1889 he came to the new field of employment. Since that time he has held various office positions in New York city,

Early in his office practice it was his ambition to perfect his degree of skill so as to be serviceable in reporting worthy speeches of Freethinkers and others for *The Truth Seeker*, and he considers it the triumph of his ambition, up to date, that he has been serviceable in that direction.

On February 14, 1901, after a slow succession of months, his wedding day arrived, and at Shelburne, Massachusetts, in the home of "one of the Puritans of the Puritans," and under the ministrations and "loving benediction" of a Congregational clergyman, a friend of the family, he joined hands with Miss Harriet Tyler Peck, whom he met in school, and who traces a portion of her education back to D. L. Moody's Northfield Seminary, and her ancestry, with pride, back nine generations to the Revolutionary war, the execution of Major Andre, and to England in the time of the Mayflower. She has filled her husband's life with blossoms, and has herself been so much influenced by his free religious opinions, that now she rides in street-cars on Sundays, and her only objection to the picture of Thomas Paine in their home is that "he is not pretty."

LAURA J. ANDREWS.



Mrs. Laura J. Andrews was born in Camden, N. J., May 3, 1832. Her mother, Martha Conant, was a descendant of Roger Conant, the first governor of Massachusetts. Mrs. Andrews was very desirous of acquiring an education, but was prevented by her early marriage, at the age of 15, to W. E. Polhamus at Belleville, N. Y. He died in Minneapolis, Minn., in 1888. Two children were born to them, a daughter and a son. Her grandchildren are the pride of

Mrs. Andrews's life. The oldest, who is 14, is Robert Ingersoll Polhamus. None of the children has ever attended Sunday school. Mrs. Andrews is a radical Freethinker. She was married to her present husband, N. B. Andrews, at Tacoma, Wash., in the year 1891, and they are now living in Port Angeles.

F. LARABEE.

The parents who brought this unbeliever into the world at East Otto, N. Y., Feb. 11, 1828, were Methodists, and thus educated he knew no better than to be one himself until, when he had reached the age of 45, good luck, as he esteems it, came to him in the form of Colonel Ingersoll's lectures on "The Gods" and other subjects, and his eyes have been opened ever since. It worked for all time a complete cure of theological ailments. Mr. Larabee has tried to keep himself informed on the progress of Freethought movements. He



has taken reason for a guide and believes it would be an insult to his intelligence to follow any other. He says that if a revelation is his due, or coming to him, anybody else may have it; he has no use for it, as he much prefers demonstrated facts. God, in his opinion, stands for what people do not know, and their deity, therefore, is their ignorance.

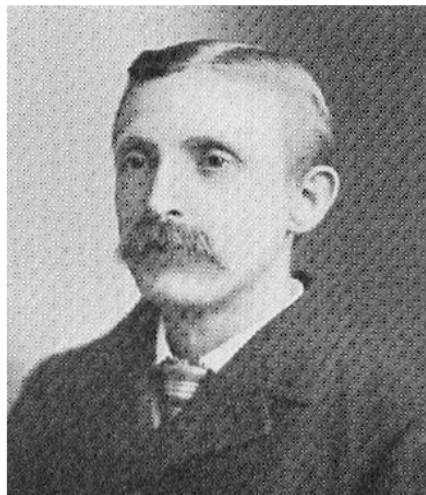
EDWARD BLISS FOOTE.



Dr. Foote is so well known by reputation, especially to the persons into whose hands this book is likely to fall, that a biographical sketch will be useful mainly to another generation. Edward Bliss Foote was born in the village of Cleveland, O., on Feb. 20, 1829. His father, Herschel Foote, who shortly removed to a place about seven miles west of Cleveland, was the village merchant, the postmaster and the squire, and he kept a free hotel for traveling professional men—minis-

ters, teachers and singing masters. In emulation of Benjamin Franklin, whom he greatly admired, the boy resolved to become a printer, and in spite of the family objection that printing was under suspicion of being something of a black art, he entered a composing room at the age of fifteen and one-half years. The business made a Liberal and a scholar of him, as it has of many another, and he graduated from the case to the tripod of a paper that could speak respectfully of modern Spiritualism and entertain the heresies of the Unitarian ministers. When Dr. Foote wrote his "Plain Home Talk" he was himself a Liberal Unitarian. When a few years ago that celebrated work was enlarged and revised into the "Home Cyclopaedia" the author had revised and expanded himself into an Agnostic, which he expects to remain until death parts him from his opinions. At the age of 76 Dr. Foote is the Grand Old Man of Larchmont Manor, on Long Island Sound, loved by his acquaintances and honored by his fellow-townsmen. For mention of his many deeds in behalf of Liberalism, the reader will see Putnam's "Four Hundred Years of Freethought."

HENRY FASH.



Henry Fash, born Aug. 19, 1856, in Luebeck, Germany, came May 1, 1871 to Chicago, in which city he has resided ever since. He has been in the book and newspaper trade since 1873, and at his present place of business since 1884. He has always been a Freethinker and has sold all kinds of Free-thought books and papers, though his neighborhood is a rather religious one. His place is a landmark on the West side of Chicago and known as such all over the United States.

He is a strong advocate of the public schools, taxation of all church properties and for Liberalism and Freethought all the time. He always has had *The Truth Seeker* nailed up on the Bulletin board. The display of liberal books of all kinds is a prominent feature of his window show.

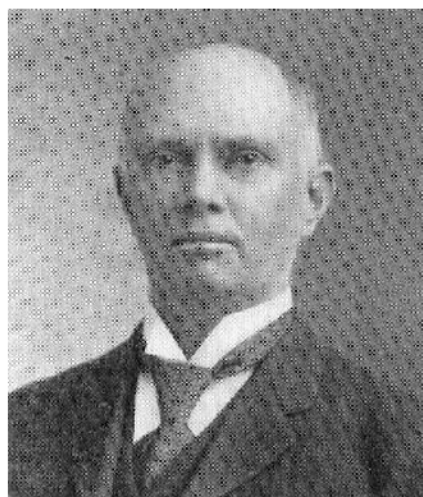
CHARLES ELMENDORF.

The subject of this sketch was born in 1829, in Canandaigua, N. Y.; removed in 1833 to Penn Yan, N. Y., which became the permanent home of his family, and he, with the exception of seven or eight years, has lived there ever since. In September 1863 he joined his brother, Lieut. Wm. Elmendorf, at Greytown, Nicaragua, remaining there and in the City of Granada, on Lake Nicaragua, for a time, and then by the way of Panama sailed to San Francisco, where he stayed until the spring of 1865, when he went back to Penn Yan, where



he has been ever since. Elmendorf nor his brother ever became a member of any church, nor were they ever befuddled with the old superstition. In his youth he was required to attend Sunday school, his father having become a Presbyterian, but his father became, after a time, thoroughly cured of this disease and never had another attack in any form, and the germs and microbes of the old theological humbug never found in his boys congenial soil in which to propagate. They were too healthy. Although 77 years old, almost, Mr. Elmendorf is as sprightly as a boy. He never had a wife. There is where he made a mistake, he is inclined to think.

S. S. BRYAN.



"I was born," says Mr. Bryan, "in Bossier Parish, Louisiana, July 15, 1849. My father and a number of his relatives, came to Louisiana from Georgia about 1840. He was a planter, and I was born and grew up on the plantation. My parents were both college graduates, something unusual at that time, and their taste for literature, and an ample library, cultivated the taste in me. I attended the country schools in my neighborhood, with considerable intermissions

caused by the civil war, until I was seventeen. I entered Washington College, now Washington and Lee University, in September, 1866, and pursued the classic course there till March 1, 1868. Lack of means, caused by the war, necessitated my return home at that time to engage in earning a subsistence. I went to work on our depleted lands and was engaged in agriculture until 1884. During these years in the country I had the opportunity to study nature as well as to read literature. I was continually struck with the great discrepancy between nature and the prevailing religion. The creeds and dogmas of the latter gradually crumbled away under the truthful precepts of the former. I became a Freethinker, and have since tried, whenever I have had the opportunity, to present the same

benefit to others. I have put myself on record as a member of the American Secular Union and Freethought Federation, and a member of the Ingersoll Memorial Association.

"In 1884 I removed to New Orleans and engaged in commerce. In 1889 to 1892 inclusive I was in the wholesale grocery and importing business in partnership with my two brothers, under the firm name of Bryan Bros. Since then I have been interested, with one of my brothers, in The Red River Oil Company of Alexandria, La.

"I was married in Brooklyn in 1900, and have since resided there most of the time."

R. C. BURTIS.



The late Richard C. Burtis, was born in Pitts-town, N. Y., in 1824. He was a shoemaker by trade, and followed this occupation in the early years of his life. He came to Michigan in 1857, and located in Watrousville, where for over twenty years he was engaged in the mercantile business, and where he died. He retired in 1880 and resided on a farm in the outskirts of the village, upon which he erected one of the finest houses with surrounding buildings in the coun-

ty. Mr. Burtis was a strictly honorable and upright citizen, and enjoyed the respect of a large circle of acquaintances. He was very domestic in his tastes and habits. He was one of the stockholders and directors of the First National Bank of this place.

"In politics," wrote Mr. Burtis, "I have always been with the Republican party since its organization. Have always been opposed to human slavery and an advocate of temperance. In religious opinions am a radical Freethinker, ignoring all creeds and superstitious traditions of the past, wanting fact before faith.

"For modes of faith let graceless zealots fight
His can't be wrong whose life is in the right."

Right living, just and honest dealing with all mankind, gov-

erned by a desire for the true and moral in all our intellectual acquirements, will, I think, afford quite satisfactory results."

Mr. Burtis died January 17, 1901. No religious ceremonies were held at his funeral. Major Emil Pfeiffer, a Freethinker from Detroit, conducted the services.

FLORA A. BURTIS.

(Autobiographical Sketch.)



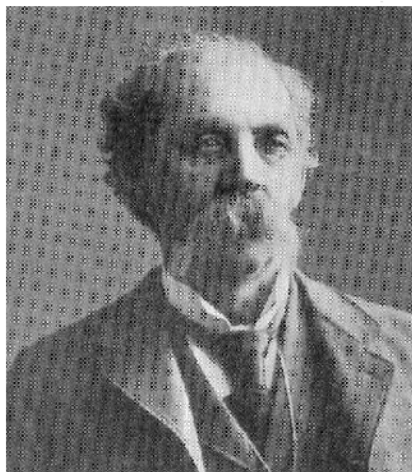
I was born in Wayne county, Mich., in 1832. My parents were Methodists and my early training was along the lines of the old-fashioned orthodox religion and the observance of Sunday as a holy day. I was one of a family of seven children all in time gathered into the church. But of the five who lived to pass a half century mark, three became Freethinkers. At the age of eighteen I commenced teaching, which I followed for several years, going to Watrousville.

this State, in that capacity in 1857 where I first met Mr. Burtis and in '68 we were married. Mr. Burtis was a man of Liberal views and tolerant of the opinions of others, but had no use for religion. For a few years I continued my church going, the while becoming more and more skeptical. In '94 a brother in the West sent me a Truth Seeker. It was the first paper of the kind that I had ever seen, and as I read it I was amazed at the criticisms of the church, the Bible, and religion that it contained, and lest it might shock some of my Christian friends I kept it out of sight. However, I was interested, and subscribed for the paper. From that date my conversion to Freethought was rapid and sincere, and The Truth Seeker was a fixture in our family.

Learning through it of the Congress of the American Secular Union and Freethought Federation to be held in Chicago in '96, Mr. Burtis and I attended, and both became life members of the Society.

I. VAN WINKLE.

Although all of his family and relations are Christians, Mr. Van Winkle has reached the age of 59 without contracting the disease, and is hopeful of escaping it altogether. He conducts a vehicle and farm implement business at Dysart, Ia. Our friend was married to Miss C. P. Ellis of Palo, Ia., in 1876, and they have two daughters. He has been a resident of Dysart since 1861.



JOHN E. REMSBURG.



Mr. Remsburg is a native of Ohio, born near Fremont, in that state, Jan. 7, 1848. He was a soldier in the Civil War (said to have been the youngest to carry a musket on the Union side), and received a special certificate of thanks from President Lincoln. Teaching school after the war, he was in 1872 elected superintendent of schools for Atchison county, Kan. At the age of 21 or thereabouts the subject of theology came up for settlement with him, and having investigated the claims of

Christianity to the belief of mankind he became a Freethinker and entered the lecture field. Besides lecturing for many years he has written and published some of the most valuable works to be found in Freethought literature. They are "Life of Thomas Paine," "The Image Breaker," "False Claims," "Bible Morals," "Sabbath Breaking," "The Fathers of Our Republic," "Was Lincoln a Christian?" "The Bible" (pronounced by good

judges the best work of its kind published on either side of the Atlantic), and in *The Truth Seeker* (1904-1905) a series of convincing articles on "Whence Came Christ?" He has held upwards of twenty debates with Christian opponents, mostly clergymen, and has been president of the American Secular Union (1898-1899). In 1879 he married Miss Nora M. Eiler, who is a Freethinker, and has done much to make his life a happy one. They have six children, five sons and a daughter. His writings are marked by deep research, faultless logic, cogent argument, and surpassing succinctness of statement. Including newspaper editions of his lectures, they have had a circulation of hundreds of thousands of copies. His latest work, "Six Historic Americans," is now on press.

JOHN MADDOCK.



Mr. Maddock is by birth an Englishman, a native of Liverpool, where he was born July 24, 1839. At 13 he went to sea, and there are few maritime ports where he has not made entry. The North American continent Mr. Maddock has skirted from Boothbay, Me., to Lower California, and he has circumnavigated the globe from Liverpool to India, out by way of Cape Horn and returning by way of Good Hope. His travels have materially helped to liberalize his mind. Brought up an Epis-

copalian, he was in 1860 persuaded to become a Baptist by several missionaries who were on his ship from Boston to Rangoon, Burma, and who baptized all of the officers and every member of the crew but one. The disunity of the churches and the laxity of moral character among members soon raised doubts in his mind, and he at length concluded that Christianity, instead of being a divine revelation of truth, was a batch of unsupported dogmas. This was his first step to complete Rationalism. He served three years and three months in the U. S. navy during the Civil War, in succession as seaman, gunner's mate, and as watch and divisional officer. He was in twenty-one engagements, but was only once wounded. In this war he fought for the preservation of the union of the American people.

He is now engaged in contending for the unity of the whole human race upon a secular and scientific basis, which, he affirms, will be brought about by the rational naturalism which is now so successfully at work dethroning irrational supernaturalism, the mythical foundation and superstructure of Christianity. His views will be found set forth at length in his St. Louis address which appears at another place in this volume. Mr. Maddock lives in Milwaukee, Wis.

E. W. KENYON.

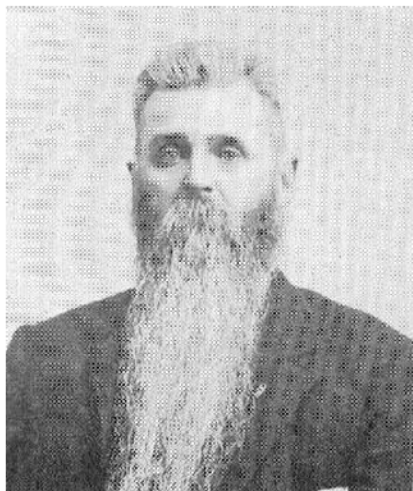


E. W. Kenyon was born on the old Deacon Philip Kenyon homestead, Plainfield, Windham Co., Conn., in 1838; attended school at Plainfield Academy, Suffield, Conn., and East Greenwich, R. I., and taught his first of nine school terms at 18 years of age. He served in the army the last year of the Civil War, and participated in the battles of Nashville and Franklin. Was in the mercantile business at Vineland, N. J., and Newtawaka, Kan., about 20 years. Was postmaster 15

years. Was in the wholesale hay commission business in Kansas City, Mo., where he resided about 15 years, thence to Chicago where he at present lives. Was assistant editor of the Freethought Magazine the last year of its publication. At the age of fourteen he joined the Baptist church at Moosup, Conn., thus early becoming interested in religious matters, and after learning from Astronomy the vast extent of the universe with its uncounted millions of worlds, the idea that God sent his only son to die for this infinitesimal world, became so absurd and childish as to forever destroy rational common sense belief. And now after more than fifty years of critical study and observation of religious phenomena, the evidence and conviction has grown stronger and stronger that all religions have been a deleterious factor to the welfare and progress of mankind; and especially Christianity with its enormous aggressive conceit, whining about the skeptical disturbance of its own faith, but giving millions to disturb the faith of other lands. De-

giving its authority from God through a supposed revelation, it has thus always justified its intolerance, persecutions, and colossal wrongs to humanity. Skeptics and heretics have been the especial innocent victims of its venomous persecutions and it is the duty of Freethinkers to destroy its power for evil by exposing the falsity of its pretentious God-revealed authority.

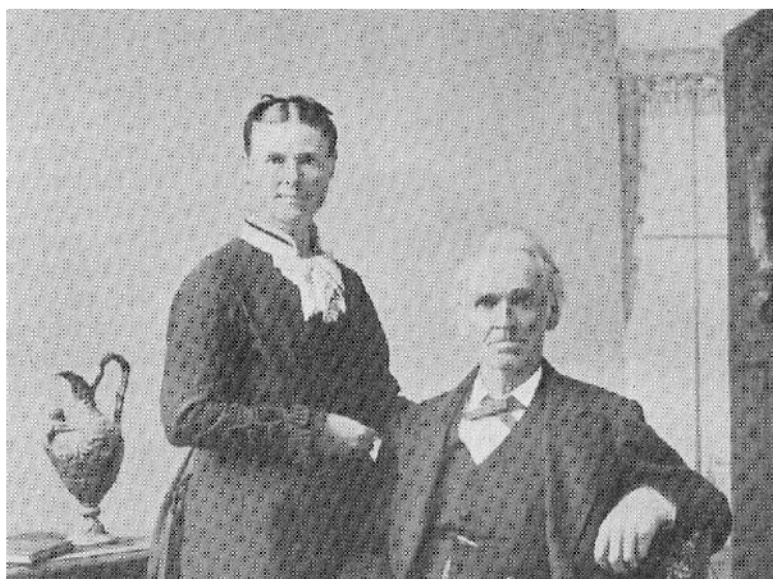
JAMES LAIRD.



Having brought him into the world on May 1, 1832, at Brownville, N. Y. the parents of James Laird ten years later moved to Nauvoo, Ill., and became Mormons. His father was called to go out and preach the Latter Day gospel, leaving James to be everybody's boy. He traveled west in 1847, attached as camp help to a company of desperate characters whose interest was mainly in horses, cattle, and wagons, which they paid for in bogus money. In Missouri he left this outfit and got

work (1848) with a farmer in Andrew county. That winter, passing north into Iowa, he joined a fur company going into the Rocky Mountains with a band of horses. The association was not improving, and he returned to Iowa for three months' schooling, which completed his scholastic education. In 1851 he was again in Missouri, but hired out to a merchant firm loaded for Salt Lake City. On his arrival he joined his family. He engaged in various occupations, trading on the plains and establishing two trading posts. In Echo Canyon he had the Pony Express stock relay when it started overland. Employed by the Overland Stage Co., he came in contact with some of the desperadoes infesting that country, including Slade, route agent for the company, who was afterwards hanged by the vigilance committee. (Mark Twain gives Slade's biography in "Roughing It"). By 1857 Laird had a wife and five children. He quit the Plains, as the wilderness was called that lies between the Rocky Mountains and the Mississippi River. He and his family were Latter Day Saints. Moving to Nevada, he engaged in teaming in the mines; journeyed thence to California, freighting, farming, cattle-raising, up to 1879; then north to

Oregon, staging and mail contracting ever since, with ups and downs. Here he met many Freethinkers, including Samuel P. Putnam, whom he deemed "the king of them all." His experiences on the plains, where hundreds of prayers were said morning and evening by people who were starving and dying, and no help came, made him an unbeliever in any God who cares for the welfare of his creatures. Mr. Laird's home is at Sitkum, Or.



DR. A. K. OLDS—MRS. M. J. OLDS.

Dr. A. K. Olds, of McMinnville, Or., was born in New York in 1811; emigrated to Michigan in 1821; lost his parents while quite young; was bound as an apprentice to learn the forge trade; went to Lake Superior and erected a forge, overseeing it for a considerable time; married at 21; had several children; sickness set in; the doctors broke him up, and concluding there was no science in medicine, he studied for a hydropathic and magnetic healer. He practiced with wonderful success. Moved to Oregon in 1852, settling at McMinnville, where he resided until his death in 1897. He was a natural born leader, with large reasoning faculties, and saw much need of reform in many ways. In his community he took the lead in all progressive moves in politics and religion. He started a large Grange; he built a Secular hall, his daughter Nettie being the lecturer, and he established a fine school, which was his last work. He died as he had lived, trusting in Mother Nature.

M. J. Olds, his wife, was born in Indiana in 1836; moved to Oregon in 1846; lived a sincere Christian 20 years. Marrying Dr. Olds at 30 years of age, she became an active worker in the Secular cause, is such at the present time, and will continue to work for the upbuilding of humanity until her death. The couple raised two children, a boy, A. K., and a girl, Nettie, educating them well. Nettie Olds Haight is now practicing osteopathy.

J. SPENCER ELLIS.



J. Spencer Ellis, the present editor of *Secular Thought*, of Toronto, Canada, is a native of London, England, where he was born in 1838, and he is consequently in his 68th year. His mother belonged to a well-known old Derbyshire family named Harrison, and his father, Charles Ellis, to another Derbyshire family, originally of Welsh descent.

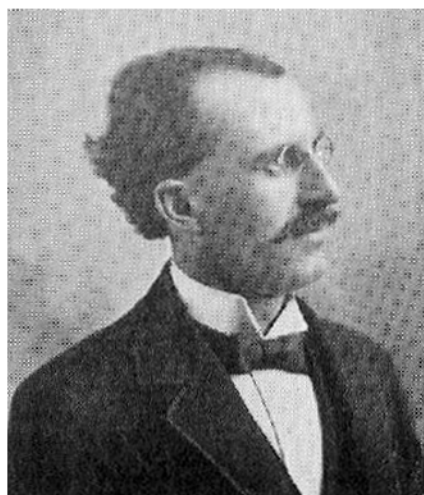
The father (who for some years was a Congregational preacher) died in 1849, the mother in 1850,

and the younger children were taken charge of by the older, it falling to the lot of young Spencer to take up his residence with his brother, J. Harrison Ellis, then residing at Devonport, Devonshire. The latter was a pronounced Secularist, was on terms of intimacy with Robert Cooper, George Jacob Holyoake, etc., and took an active part in Freethought advocacy; and thus Spencer Ellis, who had been brought up in the regulation go-to-Sunday-school-and-church fashion, though he had never really imbibed the orthodox ideas and made not the slightest pretence of piety, became familiar with Freethought, and soon accepted it fully.

In 1861, having attained a position in the office of the great London newspaper, *The Times*, which promised to relieve him of any anxiety for the future, he in 1876 retired from it, seeking in emigration to Canada the means of recouping his health, somewhat shaken by many years of arduous work, most of it being night work.

From a very early number of *Secular Thought*, Mr. Ellis contributed to its columns; and when in 1891, Mr. Watts finally left Toronto, Mr. Ellis took entire control of the paper. The task was a heavy one, for up to this time the paper has not reached a self-supporting position; but, being a printer, Mr. Ellis has been enabled to carry it on under circumstances which would ordinarily have been fatal to its existence. He has, indeed, made very heavy sacrifices for it—sacrifices which only those who know the heavy drain which the publication of a weekly newspaper necessarily entails can properly appreciate. Practically, it has caused the loss of a large business, with heavy financial loss. Thanks, however, to the generous support of a few staunch friends, he has been enabled to carry it on up to the present day.

G. M. M'CLEARY.



George M. McCleary was born March 29, 1865, at Duncan Post Office, now the town of Coulter, Pa., the eldest of nine children. Besides accumulating considerable real estate in the fast growing manufacturing City of McKeesport, Pa., where he has lived for the past twenty-five years and is now, as for the past fifteen years, actively engaged in the real estate and insurance business, he holds the distinction of possessing the largest and best Liberal or Free-

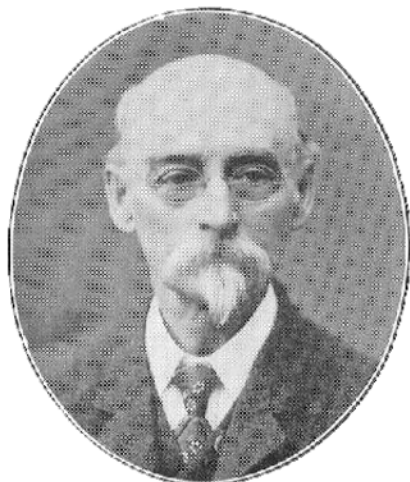
thought library in his home city, which is open and free to all. While Mr. McCleary is heterodox and very pronounced in his views, he is still large enough to accord to every man the right to think and act for himself.

He has been happily married for the past seven years, as he says to the best girl Mother Nature ever gave birth to. He is often heard to say that if he were not married he would be before the sun went down and to the same girl, if she would have him. They have no children.

For the past ten years he has been giving a Christmas treat

to all children under twelve years of age who do not attend any Sunday school, and all newsboys regardless of age. At first five hundred pounds of candy was all that was required, now it takes two thousand pounds (one ton). He is known to hundreds of children as "Uncle George."

DR. I. S. CURTIS.



Dr. Curtis was more than forty years old before he knew that there were any such publications as Liberal prints. Then he happened upon The Truth Seeker and the Free-thought Magazine. He lives in a town of 7,000 inhabitants, and says he doubts that 20 persons are now aware of the existence of such literature. His city is the seat of a famous college, too. He was born in the town of Bowdoin, Me., Jan. 1, 1839. After about six years his parents moved to Bath. Educated

in the Bath schools, he also attended High School, and after leaving that institution spent four years at the carpenter's trade. Having reached the right age, he went to Bowdoin College, Brunswick, was graduated in 1867, and took up the study of medicine, finishing his course in 1872. He practiced some sixteen years, then learned the drug business, in Aug. 1899, buying a drug store in Brunswick, to which he has ever since given his attention. Dr. Curtis was happily married thirty-six years ago, and Mrs. Curtis, though believing herself to be orthodox, is most in sympathy with the school of religionists represented by Dr. Abbott of the Outlook. As for Dr. Curtis himself, he has been skeptical from his youth up, as his parents were inclined to be before him. He once heard a minister declare Ralph Waldo Emerson to be the "wickedest man in this country," and believing the clergyman to be a liar, he got Emerson's works and read them. Of course they demonstrated the correctness of his theory with regard to the truthfulness of the preacher in question.

T. THEO. COLWICK.

(Autobiographical Sketch.)



Thomas Theodore Colwick first saw the light of day upon the waves of the Atlantic, on July 2, 1854, having been born when his parents were on their voyage across the Atlantic. 'First settling in La Salle county, Ill., my father rented a farm for about four years, but because of small returns he concluded to go farther out; he removed to Bosque county, Texas, in 1859, whither a few of his countrymen had preceded him five years earlier. When the Civil War began, my father was conscripted

into the Confederate service against his will and wishes. Being the oldest boy, though a mere stripling, it then fell on my young and inexperienced shoulders to lighten mother's load to the extent of my limited power. We endured both the vicissitudes of a frontier life and the rigors of attending war. I was reared on my father's farm, where practical lessons of economy were instilled and regular habits of industry inculcated. Being naturally fond of reading and of a studious disposition, I managed to acquire a little knowledge of literature, and learning in a limited degree, and may thus be termed a 'self-made man.' Having also an active and independent mind, I became interested in reformatory subjects when but a youth in my teens. My first vote for President was cast for the venerable Peter Cooper, first nominee on the Greenback ticket, in 1876. Joining the Farmers' Alliance in 1885, I took an active part in that movement, which survives in the Farmers' Educational and Cooperative Union of America. As one of the originators of a cooperative publishing company, the first of its kind in the United States, as far as I am aware, I was elected secretary of the Alliance Publishing Association, and afterwards manager and editor of the Alliance Sun. I was actively interested in the People's party movement. I was appointed postmaster at Norse, Tex., in 1900."

JAMES CRAIG.



James Craig, eldest son of Andrew Craig, Scots Greys Cavalry, and his wife Helen Reid, of Paisley, Scotland, was born at Birmingham, England, June 4, 1832. In 1845 he was apprenticed as salesman, etc., for seven years in Hull, England. In year 1854, he took passage for Montreal, Canada. In 1855, he entered service of the Great Western Railway of Canada, (now G. T. Ry.) and served 40 years as clerk, station master, etc. In 1872, he took residence in Toronto,

which is still his home. As regards belief, he was brought up a Protestant Christian, but for the last forty years he has held Atheistic opinions, and considers himself an Agnostic, say like the great Colonel Ingersoll.

B. J. MAUERMANN.

(Autobiographical sketch.

Being in boyhood a Catholic and a pupil of St. Mary's school, San Antonio, Tex., I got full religious instruction, and was the recipient of various sacraments, sufficient to make me an exemplary Christian. At home, however, they were not quite so well pleased with my other studies, and I was placed with an instructor who was preparing scholars for entering college. At this school the first object was to lead the scholars to think. This method brought about a great change in my ideas. And as higher mathematics, ancient history



and as higher mathematics, ancient history

and geology began to take lodgment in my brain, the load of bigotry I had accumulated was thrown overboard for all time. The war between the states lasting longer than was anticipated, the school broke up, for the teacher believed that the continuation of the Union as a whole was necessary to the perpetuation of a free country, shouldered a musket to show his sincerity, and a little later I followed his example. After getting back to San Antonio, I joined the Turnverein and was its president for a number of years. The members of this club were almost all Freethinkers. As foreman of a volunteer fire company, I was at the head of about fifty young men of the foremost families of our place and everyone a liberal. My position regarding the god idea is based strictly on conviction, and when I proclaim myself an Atheist it is not a matter of believe or not believe but entirely a matter of knowledge.

EMIL FREDERICH.



Mr. Emil Fredrich is a native of Alsace-Lorraine. He was born of French parents May 7, 1852. He came to the United States in 1884 and has been a resident of Mount Sterling, Ky., ever since. He has devoted much time in the study of practical botany, which has made him a very successful florist. Although his tendencies were of a rationalistic nature, his parents taught and impressed him with the Catholic faith. At 14 they placed him in a seminary to study for the

priesthood, but his inquisitive mind cut short every prospect of his ever wearing the priestly stole. He is a strong advocate of free argument and has ever been the friend and defender of the intellectually oppressed, a staunch, fearless defender of Free-thought, ever trying to uplift his fellow men from the errors of superstition. He believes that gentleness resulting from natural morality is a great advantage to the cause of Freethought. To avenge himself on his adversaries he makes them his friends, trying to impress them with the mental freedom inherent to our cause. Defeat acts as a stimulant and rouses him to action. He

recognizes the unavoidable fact that coming generations will be critics of our acts, therefore he urges all Liberals to make good their claim by word and deed, so that by our truthfulness and fair dealing with the world, orthodoxy can no longer find excuse to resist intellectual progress, but will ultimately, of its own accord, make an open confession, and be gently but irresistibly drawn into our tender fold.

B. F. ROBBINS.

(Autobiographical Sketch.)



Born in Harwich, Cape Cod, Mass., at twelve I took to water—salt water—and shipped as cook on the good schooner *Caroline*, coasting from port to port. The next year I went to the Sable Banks codfishing and for seventeen years plowed the mighty deep, as almost all Cape Codders did in those days.

After fifteen years of fishing, I changed to coasting, owning a part of the vessel I shipped in as mate. Afterwards I went to work with my brother in the

wheelwright business, and when he moved to Brewster, I took up the business "on my own hook." I always had enough to do with my wheelwrighting and blacksmithing, and I have now in old age.

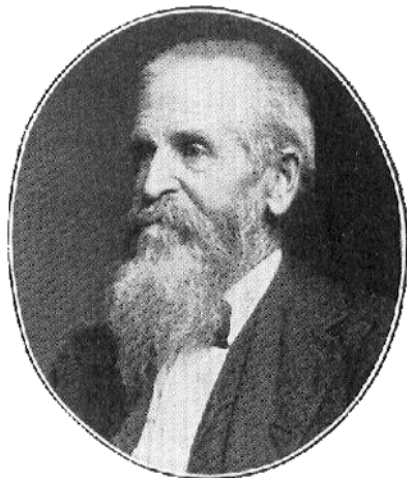
In youth I was trained to believe as ninety-nine hundredths of my townsmen believed, in the Christian religion, supposing what all of them said must be true without question. This, the prejudice of education, lasted me up to about twenty-five or thirty years of age, when the whys and wherefores of religion took possession of my inquiring mind.

I have managed to keep on good terms with about all of my customers and neighbors, not only in my dealings with them, but also in the position I took in regard to slavery and Christianity, in which I was extremely radical and outspoken. I work in my shop or outdoors in plain sight on Sunday and no one ever thinks of interfering.

I think I have exalted myself enough, but I will venture to mention one or two things more. When I was just arriving at manhood I thought out an iceboat for sailing on ice, and it worked precisely as I anticipated. I also got up a patent to protect carriage axletrees and sold the patent rights in New York, New Jersey, and Pennsylvania for \$300 to one Jones of Brooklyn. He had had the same inventive idea that I had and had tried to get his own idea patented, not knowing of mine.

Now, at the age of nearly eighty-two, I am well and hearty, for temperance, hard work, and a clear conscience have served me well. I aim to be a faithful and loyal champion of Free-thought, and hope that the little seeds of theological reason which I have sown may bear good fruit. [Died, Jan., 1906.—Ed.]

M. M. MURRAY.

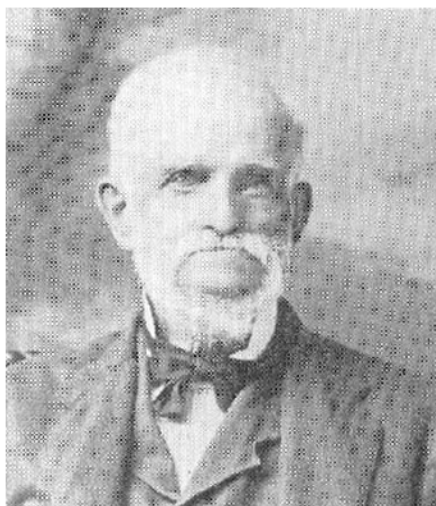


M. M. Murray was born in Orwell, Vt., Aug. 12, 1829; son of a noble and revered father, Orson S. Murray, who studied for the Baptist Ministry, and was ordained, but the "call" which he accepted was in the interest of human liberty and morality. He was among the first to work in the cause of Anti-Slavery in the United States,—was mobbed seven times in the state of Vermont, while preaching in the interest of that cause; was the only delegate from that state to

the National Anti-Slavery Convention, held in Philadelphia, in 1833. He soon abandoned the Bible as a guide. The elder Murray was also editor and publisher of the "Regenerator," 1844 to 1856, in the interest of Freethought and mental liberty, its motto, "Ignorance the Evil, Knowledge the Remedy." M. M. Murray and brothers were practical printers, and devoted their young years to the production of the "Regenerator," which had a hard struggle for existence, like the liberal publications of to-day, and finally ceased when its existence became dependent on hired and paid labor. The elder brother, C. O. Murray, having died in 1849 M. M. Murray and younger brother, C. B. Murray, now editor and publisher of the Cincinnati Price-Cur-

rent, feeling that duty to themselves required them to withdraw their support in 1856, the "Regenerator" and their martyrdom ceased. Since that time Mr. Murray has done financially what his means would admit, and mentally what his brain could accomplish in the interest of non-superstition and mental liberty.

B. F. RUNNELS.

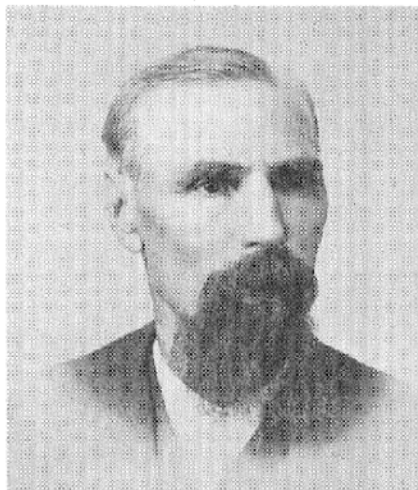


Benjamin F. Runnels is descended in a line of four generations from Samuel Runels of Port Arthur, N. S. Said Samuel Runels, with his wife Abigail, settled near Haverhill, Mass., in 1702, and from that locality the various branches of the Runnels family have sprung. B. F. Runnels was born April 6, 1823, in Licking county, O., the fifth son of Stephen Runnels. He had a good education for those times, attending the Wesleyan University at Delaware, O., working for his

board at grubbing in a swamp. A part of the "Big 4" railway now crosses the scene of his labors. He taught school four years in Kentucky and Tennessee. In Obion county, Tenn., Alex and Jim Crockett, grandsons of David Crockett, attended his school. He visited Henry Clay at his home, being handsomely entertained and shown over the beautiful grounds where, as the great statesman said, there was every variety of tree to be found in the United States, even to the "hickory." It was just after his defeat in the presidential campaign. He treated his visitors to whiskey which he had "had in the house for forty years." While in the South Mr. Runnels took a two months' trip of hunting and fishing with Major Adams on the Obion river. They giggered the largest turtle, measuring 36x32 inches on the shell, and killed a bear on the borders of Reelfoot lake. Returning to Ohio, he contracted with Robbins & Co. of Hartford, Conn., to sell the book called the "Universal Traveler," which he continued for five years, selling in Indiana, Illinois, Missouri, and Iowa, where he met with wonderful success. The money thus earned he invested in Illinois and Iowa lands, bought from the government at from 80 cents to \$1.25 per acre, part being land warrants. January 23, 1852, he mar-

ried Lucy Snow Wyeth, who had been his nearest neighbor and playmate in childhood. In 1858 they migrated from Ohio in wagons and settled near Clarinda, Ia., where they improved a portion of their land, moving later to Hawthorne, Montgomery county, which has since been his home. Mrs. Runnels died Dec. 30, 1878. Of the six children, but one son, Walter, and a daughter, Mrs. G. E. Anderson, survive. His oldest son, Irving, died at 24 years of age in Colton, Cal., while looking after mining interests near there. Mr. Runnels married the second time Mrs. Alice E. Curtis of Omaha, Neb., who lived about three years. His third wife was Miss Marion E. Sells of Toronto, Ont., with whom he has lived for 17 years. From his youth he was trained to believe that the Bible was the word of God. He read the Bible through three times, and at Sunday school when a boy he could repeat most of the first four books of the New Testament. He was interested in prehistoric things. He read "American Antiquities," "Book of Martyrs," Volney's "Ruins," Hume, Voltaire, Humboldt, Paine, Ingersoll, Haeckel, and many others. He traveled some and became convinced of the fallacy in the superstitions of the human race, and that there is nothing true which does not conform to the laws of nature. He believes that reason should be our only guide. At the age of 82, with what information he has, his conclusions are that all "inspiration" is cogitated in the human brain, and that we are immortal only as all nature is. He believes that Darwin's theory of existence is correct.

PETER WOODHOUSE.



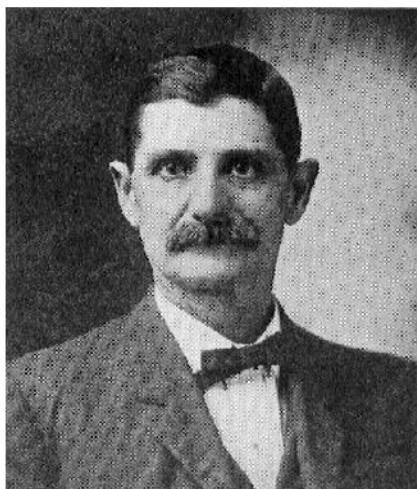
Born in Staffordshire, England, on the 11th of Sept., 1824, Peter Woodhouse emigrated to America in 1830, and settled in Pottsville, Pa., remaining there seven years. On the first of Jan., 1852, he went to the Pacific coast, and spent five years in the gold fields of Northern California. Near the close of '57 he returned to his old home in Wisconsin, and was married Jan., 1858. He has four living children, three daughters and one son, each of whom has a family of four children.

On the first of February, 1883, with his son-in-law he

took up the business of banking under the firm name of Woodhouse & Bartley. His son, W. F. Woodhouse, is first cashier and part owner, and his grandson, Frank Bartley, second cashier. They have followed this line of business continuously to the present time. The place of business is Bloomington, Grant county, Wis., an inland town of eight hundred inhabitants. Grant County has been the home of Mr. Woodhouse for 68 years. "I have taken The Truth Seeker," he writes, "since some years before D. M. Bennett passed away. It is the best paper of its kind in the country and deserves much better patronage."

GEO. W. HAIL.

(Autobiographical Sketch.

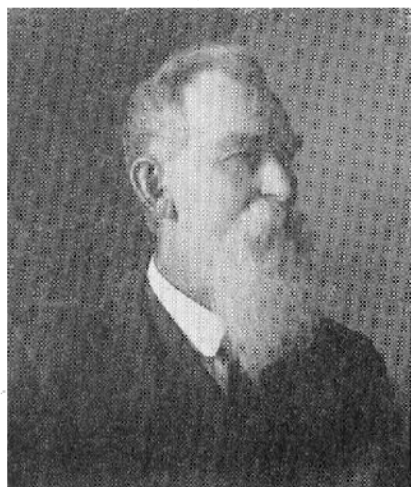


I was born Nov. 8, E. M. 351 (1851), in Ozark, Ark. My father, Wm. Hail, was of English descent. I don't know my mother's ancestors; they died when she was young. Father and mother were members of M. E. Church for some 25 years. The last twenty years of father's life was spent out of the church.

We crossed the Western Plains in 1857 to California, took ship on the "Golden Gate" at San Francisco, and sailed South to Acapulco, crossed the Isthmus of Panama, sailed the Gulf of Mexico, then up the Mississippi to New Orleans. In 1870 I crossed the Plains again, visited Los Angeles, Cal., then recrossed the Plains to Texas. I saw the rough and rocky range, where nature's great upheavals had been heard and felt. Here my eyes were opened to investigation. I married Miss Ella Stinnett, Dec. 27, 1876. She was born Jan. 31, 1858. We have lived that placid happy life that holds love and joy to the human heart. We have nine children living, four girls and five boys. Our children are joyous and good. Our home is one where light and flowers are abundant, and beautiful pictures adorn the walls. Our library, though small, contains three or four hundred books, which occupy the minds of the family in pleasant social hours. We know enough to be happy here, and try to make others happy.

In 1893 I was elected as alderman for the city of Hico for a term of two years. I was elected by the unanimous vote of the City Council as secretary for said Council, which position I held for eight years. I was also elected secretary of the Hico Public Free School Board, and held this office four years. I have been in the implement, vehicle, saddle and harness business for thirteen years in Hico. April of 1905 I was again elected alderman for the ensuing two years, by a large majority. I was appointed officer of elections to hold the last three elections that have been held for the state and city in the city of Hico, Texas. I was appointed notary public by the governor at the last session of the legislature.

P. S. BINKLEY.



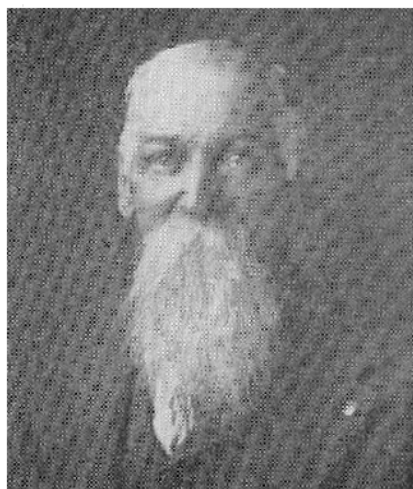
Philip Shissler Binkley was born in Lancaster county, Pennsylvania. At the age of seventeen he was apprenticed to a wagon maker. He became a skilled mechanic, and soon developing good business qualifications, he became a partner in the concern and added the manufacture of the two-horse grain drill—the first in the State of Indiana. In 1862 he enlisted in Company C, Fifth Indiana Cavalry, and was elected Second Lieutenant. He was married in 1856. His wife

having died in 1901, he has since lived with one of his two sons at East Germantown, Ind.

Mr. Binkley has always been a reader and student of philosophy and at an early age avowed his disbelief in the old church dogmas; and so openly, earnestly, and sincerely did he pronounce them false that he never lost the respect of his neighbors and friends, as is too frequent in such cases; but can count by the score as his staunch intimates men who are sincere Christians, including even ministers of the Gospel. He takes a keen interest in political affairs and twice represented his county in the state legislature. On account of his business experience, hard sense, and wide information, he is sought for counsel and advice by all classes. The community in which he lives has greatly profited by his presence.

JOHN W. IRION.

The subject of this sketch was born near Washington Court House, Ohio, Aug. 7, 1837. His great-grandfather, Philip Jacob Irion, served in the war of the Revolution; his grandfather, Robert Anderson Irion, in the war of 1812, as did also his mother's father, John Wright. At the age of 19 he started for the West. In the spring of 1859 he came to what is now Colorado, and is a member of the Society of Colorado Pioneers. He went through the Indian cam-



paigns; was a captain in the Cherry Creek Rangers during the Indian raids of 1868; has held several public offices, and is at this time postmaster at Thomasville, Col. He became a Free-thinker a number of years ago; is a firm believer in equal taxation, and believes in doing what he can to better the conditions and extend the liberties of the people of the whole world.

LOUIS SUSSMILCH.



Louis Sussmilch is a native (born in 1842) of the village of Harlingerode, dukedom of Braunschweig, Germany. From his 6th to his 14th year he attended the grammar school there, and then served a three years' apprenticeship to a baker. To advance himself he spent a year in Braunschweig and three years in Frankfort-on-the-Main; emigrating in 1864 to America. He was for ten years with Geo. G. Fox of the Consolidated New York Pie Bakery, and

went with him to Charlestown, Mass., in the capacity of fore-

man, which position he still holds. He joined the Odd Fellows in 1873; has been recording secretary, vice grand and noble grand; in 1880 was made degree master of the United Brother Degree Lodge No. 5 of New York; later reached the position of senior warden in the encampment. Taking a great interest in Freethought, he joined the Boston Society and the American secular Union.

N. F. GRISWOLD.

The father of N. F. Griswold migrated from New England to Lockport, N. Y., where the subject of this sketch was born on Oct. 7, 1824. He was brought to Connecticut as an infant, and at 11 years of age left home to shift for himself. From farm work he got into a country store, where he stayed until he was 16. He then learned the tinner's trade, subsequently buying out his employer and starting in business for himself. That was the foundation of the Griswold-Richmond-



Glock Cooperative Company of Meriden, Conn., which has been one of the most successful business enterprises in New England. Mr. Griswold received his first Freethought lesson by being compelled to learn a verse in the Bible every day, and realized that compulsory devotion was unjust. For some years he was connected with a Universalist Society and Sunday school, but came out of the fold altogether when he had read reports of Ingersoll's lectures, and, inviting the great orator to Meriden, was refused the use of the Universalist church for the lecture. He then concluded that if the Universalist church could not open its doors to Ingersoll it was too narrow for Griswold, and he severed his connection with the society. He has since adhered to no cause but that of Freethought, and has given thousands of dollars to its support. The church has revealed itself to him as the prop of the rich man and the leech of the poor man.

MARY E. SMITH HAYWARD.



Mrs. Mary E. Smith Hayward spent her childhood and youth in Susquehanna county, Pa. From her earliest recollection she detested the lurid sermons and everything connected with orthodox creeds. Several years were spent in teaching and in working in stores. In the spring of 1885 she went from Pennsylvania to northwestern Nebraska, filing on land and buying more. In September, 1904, she opened a dry goods store at Chadron, Neb., and has

since then had the leading store of the town. She is a vegetarian. For the last fifteen years Mrs. Hayward has been an officer in the Nebraska Equal Suffrage Association and was state president several years.

J. A. MILLIKEN.

James Albert Milliken is one of a family of fourteen children, eleven of whom, with the mother, are still living, and enjoys the distinction of being the only one of them who takes an active interest in Freethought. But he was born a Freethinker, and as a boy eschewed Sunday school, preferring to read at home or work among the fruit plants in the garden. His parents located on a farm in Adair county, Mo., in 1859, and that has been the family home ever since. At the



age of twenty he passed an examination at the county institute entitling him to teach.

W. L. RYDER.



Walking L. Ryder, of Monticello, Ill., was born in Jefferson county, N. Y., March 6, 1834, and lived there until nearly of age. He taught school three months, and spent three years in the preparatory department of Oberlin College, O. Like his mother and many relatives, he was then of the Baptist faith. Everything at Oberlin was tinged with religion, and all recitations opened with prayer; yet he not only became an unbeliever, but on leaving was an Atheist,

and not long afterwards a Materialist.

Born in Worcester county, Mass., in 1831, Francis Brigham Pratt was raised a Baptist and was taught and firmly believed that the Bible was inspired of God and everything in it literally true and that all who died out of the church went to hell. He remained steadfast in this belief until he began reading and thinking upon the subject and then became a Freethinker. He submits this characteristic sketch: "Born poor and held my own ever since. When a boy

F. B. PRATT.



worked in cotton factory; for the past 35 years have practiced law at Canton, Miss. Republican in politics. Was postmaster at Canton under Garfield one term, and under Harrison one term. Was district attorney in Mississippi six years. State senator four years in Mississippi from Madison county. Common school education. Picked up legal education by reading nights and Sundays. An old bachelor. Residence, Canton, Mississippi."

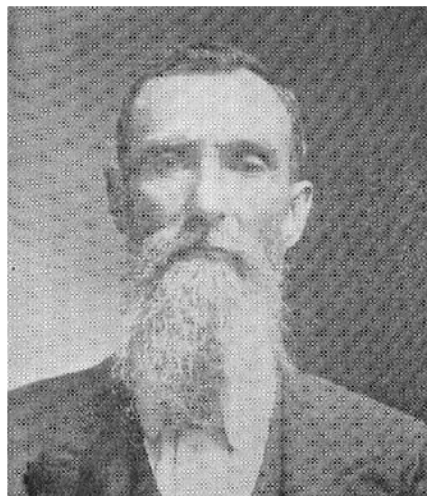
A. J. CULVER.

It is Mr. Culver's own fault that he is not a man of piety, because he enjoyed great religious advantages when young. His parents were old-style Methodists, his father being a preacher as well as a doctor of medicine. So he was raised in the church, as it were. His father's house was a hotel for sky-pilots from far and near, and the son knew all of the old Methodist war horses who ramped about Illinois, such as Peter Cartwright, Peter Ackers, and some lesser lights. Nevertheless



truth compels the statement that Mr. Culver developed into a Freethinker, wholly neglecting the means of grace and having faith in no prayer but work and caring for no church but the theatre, while he finds his heaven in the home he has built up with great industry and labor. Mr. Culver is a native of Illinois, where he was born in 1841, but lives now in Carlsbad, Cal.

G. W. GANN.



This is a crowded record of a strenuous life. Born in Henderson county, Tenn., Aug. 5, 1836, G. W. Gann went with his father in the same year to old Nagadoches county, Tenn.; thence in 1837 to Shawnee Prairie; taught a few terms of school. In 1858 he ran for surveyor of Angelina county, and was defeated; studied law, and in 1860 was beaten by two votes for assistant secretary of the Senate; ran again for surveyor of Angelina county, and was elected. Resigned (while

on his way North) rather than support the Confederacy. Taught school in Kansas. Went to the mining country of Colorado; nothing doing. After the war he went home to Texas, escaping hostile Indians on the Platte. Raised the American flag in Homer, July 4, to celebrate its success. Was appointed to administer oath of allegiance to citizens; district clerk of Angelina county; also member board of registration under reconstruction acts; district attorney of eight counties, and in 1870 district attorney for Polk, Tyler, Newton, and Jasper counties. Moved in 1873 to Denton, Texas, where he now resides. Tried to believe the Bible in youth, but never succeeded. At the age of 69 he looks upon religion as not only false but pernicious.

DR. F. FETTIG.

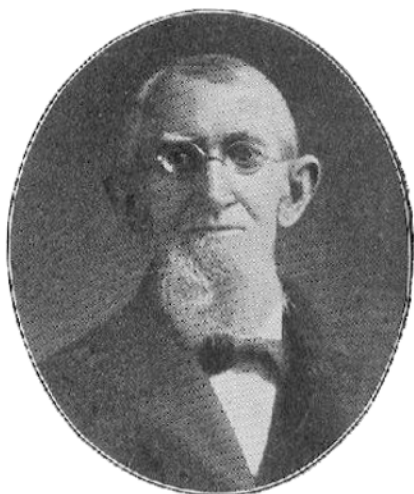


Felix Fettig was born in Baden, Germany, in 1837, and educated in music and medicine at Munich and Heidelberg. He was brought up a Catholic, but when he left college he left his religion there. He left Germany and landed in New York in 1856. Shortly afterward he enlisted in the United States army, and in a short time received the appointment as hospital steward, which he held for thirty years, when he was retired and mustered out of the army, and com-

menced to practice as a physician. At the time of his death he had the largest practice on the West Side of Detroit, Mich. Although mustered out of the Army of the Union, he still remained an active veteran in the army of Freethought. He planted its banner on the ramparts, with the legend inscribed thereon, "Reason, Truth, and Justice," and at its foot he stood guard resting upon his arms, awaiting for the bugle's call for duty to aid his comrades fight the battles of reason, against the demon of superstition, ignorance, and credulity. Dr. Fettig was mustered out of the army of Freethought by death on the 11th day of March, 1904. He was survived by a wife, two sons, and three daughters.

C. WERNER.

Charles Werner of Owensboro, Ky., is a native of Prussia, Germany, where he was born in 1826. He was raised as a Lutheran Christian. From 14 to 19 he worked as a house-builder. He then served as a volunteer in the 4th Battalion of Sharpshooters, City of Nordhausen, from 1845 to 1848, in the Prussian army during the Revolution in Germany. He was with the people, but had to fight against them. This determined him to leave the old country, which he did in 1849, landing in New York.



W. T. GALLOWAY.

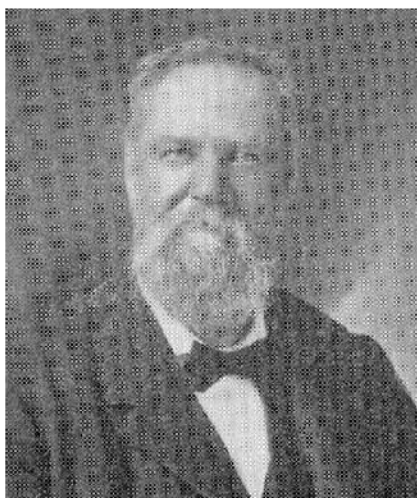
(Autobiography.)



I was born in the town and about three miles back from the village of Newburgh, N. Y., at a place called the Bank Place Aug. 3, 1826. One of the first events I noted was going to school and learning to make my letters in the sand. At 20 I went out to make my own way in the world; spent two years on a farm, was a sailor on the briny deep, a boss carman at old Washington Market, a captain on the raging canal, and a hotel keeper. I married and went to Minnesota

for a year and a half, and was doing well, never better in my life, at the grocery business with my brother. Leaving almost everything there so as not to injure my brother, I came back to Orange county, New York, for the sake of my family.

G. W. MOREHOUSE.



George Wilkinson Morehouse, astronomer, teacher, and army veteran, was born at North Cohocton, N. Y., Oct. 31, 1840. District and private schools, with plenty of home study, supplied his education. He spent his first money for an unabridged dictionary, and his next for microscope and telescope. His war service left him unrecovered from a wound which still gives him periods of enforced rest. In 1864 he married Miss Frances Fitch, whose death occurred

fifteen years later. Two sons and two daughters survive. Mr. Morehouse has written much for the scientific press. His principal work is the "Wilderness of Worlds," a book showing that everything is natural and the universe without beginning or end. Mr. Morehouse is connected with and teaching in the Morehouse Business College, Muskegon, Mich.

ALBERT DE GOLIER.

Albert DeGolier was born in Keating township, Pa., June 4, 1831. His father moved to McKean county in 1830 and died at Smethport in 1833, when only 31 years old. Albert found a home with Warren Edson, a farmer, who gave him the benefit of the common schools; and, as he grew older, he assisted in the work on the farm. At 14 he went out into the world to care for himself. For six years he worked on farms and at lumbering, as employment presented itself; and, at the



age of 22, commenced farming on his own account. In 1860 he moved to Iowa, where he kept a small store at a hamlet known by the pretentious name of New York, in Wayne county. Removing in 1866 back to McKean county, Pa., he engaged in mercantile business in the village—now city—of Bradford. He remained in this business for twelve years, when he closed out his store and, in 1876, became interested in the production of petroleum oil. He was married October 17, 1853, to Miss Eleanor Hutchinson. Mr. DeGolier is the father of eleven children, six only of whom are now living. He was a member of the board of School Control for 20 years, and served as a member of Councils for several years. He has now retired from active business pursuits.

N. S. JOHNSON.

Johnson, Nels S., better known as N. S. Johnson, was born near the City of Risor in Norway, August 5, 1833. In early life he was a sailor, and came to New York for the first time when he was twenty years of age. During the eighteen years he was a sailor he filled about all the positions there were, from cabin-boy to captain. He has sailed pretty nearly everywhere, and there are few European ports he has not visited. At one time he was a gold-digger in Australia. He came to



the United States the second time in 1865. He settled in Sioux Falls, Dak., in the '70's; was industrious and economical, and whenever he could save a dollar he put it into real estate, and is to-day "well fixed," as the saying goes. He is a man of positive convictions, and always ready to stand by them. He has written several books in the Norwegian language, which have been published in this country. They are upon religious subjects, and his views, as set forth in his publications, are of the Liberal order. He is a thoroughly honest man and a good citizen.

W. B. ARMSTRONG.



"I am a Naturalist, or Materialist, in belief. I believe that the material universe and the laws governing it are the all-in-all. I believe that man and all other animal and vegetable life are the product of natural law, and that all beings supposed to exist independent and outside of nature are only creatures of the imagination. I believe that we shall all be as happy after death as we were before birth. When a human being dies I believe that his or her troubles are over. The

foregoing may not be true, but it is my conviction nevertheless. The world is my creed; humanity my brothers; and to do right my religion." That is the confession of faith of W. B. Armstrong of Italy, Texas, who was born in Fayette county of that state, May 6, 1855. For ten years a member of the Methodist church, his faith was destroyed when he was 25 by an attempt to harmonize the conflicting doctrines of the Bible.

JOHN C. MILES.

John Curtiss Miles of New Haven, Conn., has the distinction of having been in business in that University City for a longer period of time than any other person in his line, he having opened a merchant tailoring establishment there February 1, 1851, and has remained continually in the business ever since. He has made the "clothes which make the man" for men who have been and are statesmen and scholars for more than half a century, and is likely to continue doing



so for at least a score of years to come, as he is in the full enjoyment of all his faculties.

Mr. Miles was born in Milford, Conn., Oct. 5, 1829, of orthodox parents, but failed to be imbued with the philosophy of orthodoxy. An inquiring mind and a love of liberty of thought and conscience brought him into the ranks of the Freethinkers, and for more than 25 years he has been deeply interested in the movement they are making to help free the race from the thralldom of superstition and ignorance.

JOSEPH RHODY.

Mr. Rhody was born a Roman Catholic on both sides of the house, though the nationality of his parents was not the same. His father, a Catholic, came from county Donegal, Ireland, and his mother, of the same faith, from Rhenish Bavaria. He was born Jan. 27, 1847, in Cambria county, Pa., near Spangler, Pa., where he now lives, which locality was then a howling wilderness. Only his mother's lack of means prevented her from schooling him for a priest. He



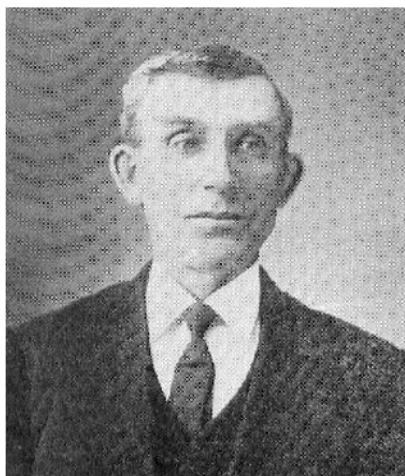
was married Nov. 21, 1870, at Carrolltown, Pa. Skepticism first invaded his mind during the war, when as a member of Company H, 93rd Regiment Pennsylvania Volunteers, he was led (Mar. 25, 1865) into a charge upon the Confederate line of battle in front of Petersburg, Va. With him was his cousin, and both wore scapulars, duly blessed by a priest and by the faithful believed to be a shield against bodily harm. His cousin fell mortally wounded. That made a doubter of Mr. Rhody; and contact with Freethinkers and the reading of *The Truth Seeker* did the rest. His mind is now thoroughly emancipated from supernaturalism.

S. F. BENSON.

An Iowan, born in 1839, Mr. Benson was educated in the common school with a finish at Lenox College, at Hopkinton, Ia., then called the Bowen Collegiate Institute. His work was in a sawmill and on a farm until the Civil War; when he enlisted in the 32d Iowa Regiment, losing an arm at the battle of Pleasant Hill, La., April 9, 1864. He has traveled over much of this country; has been connected with the banking business for many years, and is now cashier of the bank of Pierson, Ia.



ELLWOOD CHANTLER.



The subject of this sketch was born on the farm on which he now lives in the Township of Pelham, County of Welland, Province of Ontario, on the 15th of November, 1851. His father and his mother came to Canada about the year 1836. Ellwood was brought up in the principles of the Society of Friends, his parents being members of that society. About the first thing to open his eyes was reading a lecture on "Ghosts" by Colonel Ingersoll some thirty years

ago; and shortly after he got hold of a copy of Paine's "Age of Reason," which still further disgusted him with the Bible and the Christian religion in general. He was taught to believe that "Tom" Paine was a bad man, the mere mention of whose name almost caused him to shudder, but after reading the "Age of Reason" he had a very different opinion.

J. E. VEST.



In 1841, J. E. Vest was born in the state of Virginia, and when still a child was brought to the state of Ohio, near Chillicothe. There his mother died and left him a helpless babe of two years, and then his troubles began, he being jostled about and left finally in the state of Indiana. At 13 he began to fight the battle of life for himself. He passed through the Civil War with the 11th Indiana Volunteer Infantry. Then he returned to his native state and, as he assures this bi-

ographer, married the prettiest and sweetest girl in the world.

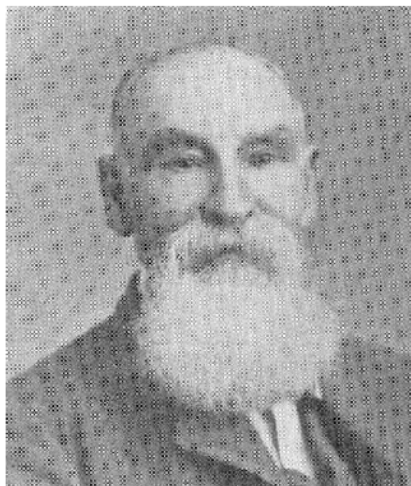
W. H. STEEN.

William H. Steen was born in Kentucky on Dec. 21, 1846, and when twelve years of age moved with his parents to western Missouri, and settled in Cass county, where he has since resided on a farm, with the exception of the years 1897-1901, when he was engaged in the grocery business in Harrisonville, Mo. He was brought up to attend church and Sunday school, but never united with the church, and for the last twenty-five years has been a full-fledged Atheist, with a big "A."



He has been a regular subscriber to The Truth Seeker for many years, is the possessor of many Liberal books, and attends the meetings of Dr. Roberts at the "Church of This World" at Kansas City, Missouri. W. H. Steen was married to Miss Orpha Perkins on June 17, 1880. To this union have been born five children.

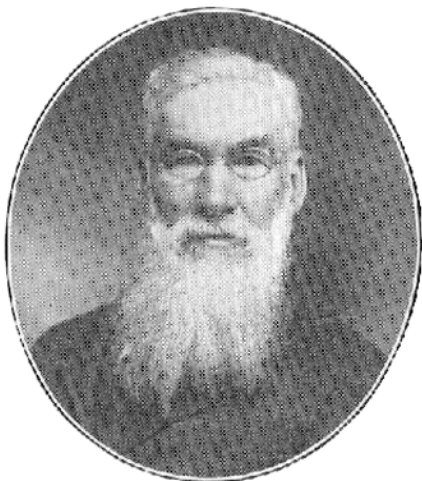
W. A. GILMORE.



Here is another pioneer who crossed the plains to the Far West. Born near Georgetown, Wis., Oct. 1, 1839, W. A. Gilmore went to Siskiyou county, Cal., in 1853, and grew to manhood amidst the lofty mountains of that region. In '68 he rode horseback to Vancouver, Wash., and after three years migrated to Coos Bay, Or. On a homestead which he there took and improved he lived for 33 years, selling in 1904 and moving to Marshfield. He never married nor used intoxicants or tobacco.

GEORGE W. PHILLIPS.

The subject of this sketch, like the subjects of many other biographical observations, was born of poor but honest parents. The event took place in Truxton, N. Y., on the 10th of July, 1837. He later lived at Dryden, in the same state, also in Fabius. At 21 we find him in Cuyler, then in De Ruyter, and in '61 he went to Albany to enlist in Company H, 44th N. Y. Volunteers. His career as a soldier was interrupted by sickness; he was sent home, but later joined the 2d N. Y. Cavalry and served to the end of hostilities. He was married in 1858, and has contributed to race preservation as the progenitor of 8 children, 18 grandchildren, and 5 great-grandchildren. He followed the calling of a millwright and other productive trades. A religion which teaches the love and fear of its deity he was obliged to reject, because he always had a natural aversion for that which he feared.



J. HUGHES.



James Hughes was born April 8, 1828, in Parish Luch, County Down, Ireland. He came to America in 1853 and worked for several years in Pennsylvania. In 1858 he came into the Wisconsin lead mines, where he worked until he enlisted in Company C, 2nd Wisconsin Infantry, Iron Brigade, in 1861. He was wounded Aug. 28, 1862, and was discharged Jan. 29, 1863. He then came back to Glen Haven, Wis., and engaged in farming, where he still remains with his wife and daughter.

CHARLES R. BOERGER.
(Autobiographical Sketch.)

I was born in Fort Wayne, Ind., Nov. 28, 1858, and brought up in the German Reformed church and school. I had to help my father with his work, which was raising and moving buildings, and I have followed that calling ever since.

In 1895 I decided to examine the other side of Christianity, or read what the Infidels (as the Christians call them) have to say. I bought the "Age of Reason" by Thomas Paine. After reading it and subscribing for The

Truth Seeker, I was convinced that all the religions with which I was acquainted had their origin in ignorance, and that they have been fostered and kept alive by crafty and designing priests whose livelihood depends upon propagating among the unthinking and credulous the unscientific and degrading fables and superstitions which the intelligent have outgrown.

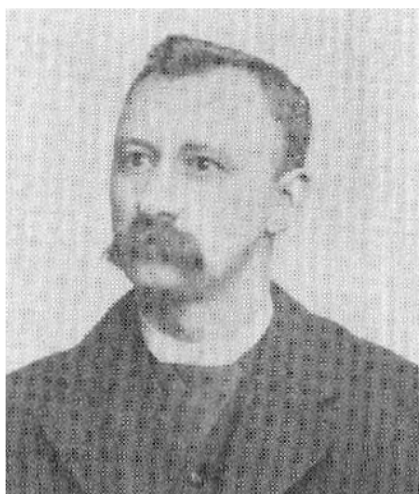


G. O. ROBERTS.

(Autobiographical Sketch.)

I was born April 26, 1848, in Fayette county, Pa. Was reared on a farm; have been railroad-ing since I was twenty-one years of age (wanted to begin earlier, but my mother would not consent); have been a conductor for thirty-three years. Was married to Miss Ellen S. Mathews, on the 4th of April, 1872, in Pittsburg, Pa.; have three children: Charles S., Isabel M., and Harvey H. My wife is strictly a home woman and wastes not a moment in

T. F. VANASEK.



speculation on future existence.



Thomas F. Vanasek was born 1854, in Bohemia. In 1860 he crossed the Atlantic and arrived in New Prague, Minn., with his parents in the month of June. In La Crosse, Wis., he attended a German Catholic school one year, aged 9; at 11 he received the sacred rites of confession and communion; served as altar boy at church until 16; worked on a farm until 17; then learned the tinner's trade in St. Paul, Minn. In 1876 he made his home in New Prague,

Minn., opened the first tin shop, and gradually added hardware to his stock. This he continued for 26 years; then sold his stock of hardware and the building he had erected and retired to private life. He quitted the Catholic church at the age of 21, and has since been a Freethinker. He has raised a family of three sons and three daughters, all of whom are living.

GEORGE W. M'KINNY.



Mr. George W. McKinny, of Cole Camp, Mo., was born in Carroll county, Mo., June 10, 1849. He lived on a farm until 1875, then moved into the town and started in business on his own account, in which he made it a success notwithstanding his Liberal views, which he freely expressed to his neighbors. Many of his neighbors to-day are as free of orthodox superstition as he is. In 1889, Mr. McKinny was married to Miss Rebecca Jane Trip-

litt, a native of Shariton county, Mo. They have three children.

MRS. A. J. SCHOFIELD.

This lady's first step in unbelief was probably the yielding to that subtle form of heresy called Vegetarianism. Since that time her progress has been steady until she has now become one of those who claim to be a Free-thinker "in every sense of the word." Mrs. Schofield was born in January, 1839, in Washington county, state of Iowa. Her parents belonged to what was called the Streator church, and were extremely religious. They did not take any special pains



to see that their oldest girl received an education, but the family was drenched twice a day with family worship in which the old ideas of "judgment and justice" were made preeminently conspicuous. That sort of religion, with no love in it, was particularly repellant to the girl, and her rejection of it led her to finally discard the whole system.

HORTENSE MALCOLM PHELPS.

Born in Oakland, Ont., March 10, 1850, and married to Geo. T. Phelps at Woodstock in 1869, Mrs. Phelps joined the church with her husband, but was of too skeptical a nature to remain in the fold. She was always criticising the orthodox religion, and was inclined to be an Agnostic, demanding proof for everything, and of course not getting it. In 1900 she "came out" and resolved to think and reason for herself, standing for truth wherever found. Soul illumination,



however, convinces Mrs. Phelps that the continuation of life is a law of nature.

A. E. SMITH.



Born in England, Dec. 16, 1849, emigrating to America, June, 1852, landing in Strongsville, Ohio, moving to Berea where he now resides, A. E. Smith at 14 began working in the stone quarries, for which Berea is famous, starting as water boy and pushing his way up to superintendent. At 22, having learned telegraphy, he became operator at the Berea station for the L. S. & M. S. R. R. Co. and the C. C. & St. L. R. R. Co.; was soon made assistant in the freight office; was

transferred to West View, O., as agent and operator for seven years; transferred back as freight agent, the position he holds today, having now been 33 years with the railway companies, 27 as agent. He was married at 22 to Abbie W. Spellman, and they have a grown-up son and daughter.

CHARLES BINCK, PH. D.



Mr. Binck was born at Chicago, Ill., April 14, 1868, and attended school and college in Germany. He is engaged in the sartorial art business in Burlington, N. J., and is also a newspaper writer (pen name C. Dauntless). He is a member and lecturer of Friendship Liberal League of Philadelphia, Pa., and a member of the American Secular Union and Freethought Federation. Mr. Binck is an active and enthusiastic Agnostic and advance agent of scientific thought and

reason, a good scholar, and an extensive traveler.

O. H. SMITH.

Mr. Smith's parents were of New England stock, and their ancestors (1642-1710) represented Hartford and Middletown in the legislature or general council of Connecticut, thus being in at the birth of the "blue laws" of that state. O. H. Smith was born at Amity, Pa., Aug. 29, E. M. 248 (1848). He went to Michigan in 1856. In 1870 he married Lucy Hoskins. A son and daughter were born, who reside near their parents at Montrose, Mich. Mr. Smith had done some



thinking for himself on religious questions, when, about ten years ago, he read the "Age of Reason;" the remnants of the chains that bound his mind then vanished like a dream on waking, and he no longer defended or apologized for the "holy book." Mrs. Smith is also a Freethinker, and their daughter and her husband, Mr. and Mrs. Moody Russell, are similarly

of independent mind. Mr. Smith follows the occupation of a farmer.

HENRY KAISER.



Born at Dover, O., March 9, 1845, Henry Kaiser went to California at the early age of 13 to engage in gold mining. He was 21 when he went to school. In 1871 he attended art school and studied portrait painting in oil colors. In 1879 he was giving lessons in portrait painting in Carson City, Nevada. He removed to Penryn, Cal., in 1887, where he still resides, having resumed his avocation of portrait painting, which he had suspended for a

time on account of poor health.

WILLIAM GEBSER.

Mr. Gebser of Viola, Idaho, was born in New Ulm, Minn., Feb. 27, 1860. He acquired his education in the public schools, and at the age of 16 learned the cigarmakers' trade. At 18 he was sent by his employer to conduct a retail and wholesale cigar store. At 19 he bought out the business and kept the same till 1886, when moving to New Ulm he opened up the same business. Having no success, he quit and went to Spokane, Wash., in the spring, 1890; in '91 went to Latah county,



Idaho, and filed on a homestead working off and on, and the last 4 years permanently as bookkeeper and salesman in saw mills. Quit in 1905 to go into dairy and cattle business.

C. H. JONES.

Mr. Jones is a native of Rhyl, a seaside summer resort on the north coast of Wales, where he was born Oct. 16, 1862. His father was a timber merchant, who had been nurtured in the bosom of the Protestant church. His mother was of an ancient family, and a Calvinist. She died in 1864; the father in 1873, leaving our friend a full orphan at 11. After attaining some knowledge of bricklaying, he bade Wales farewell, and Liverpool, in England, received him for a sojourn-



ing of four years, during which his burden of religious opinions rolled away, and he found himself a Freethinker living in a world of new ideas. He has been a New Yorker since 1883.

H. JOHNSON.



Henry Johnson came to America in 1846 from Sweden, where he was born on July 27, 1832. Landing in Buffalo, N. Y., he two years later went to Henry county, Ill., when not much besides rattlesnakes and fever and ague occupied the prairies of that region. He worked at Rock Island and elsewhere for whatever would yield the best returns. In 1873, forming a partnership, he built a grist and custom mill at Orion, Ill. It went up in smoke later at a loss of \$10,000. He

then tried merchandizing up to 1901, when he sold out to his son and retired from active business on account of failure of his eyesight.

A. R. WOODHAMS.



This Californian was born of English parents near Newburgh on the Hudson in 1832. At 12 he went to Chili, S. A., and to California in '49. After a little mining experience he went with his father to the farm where he now resides. In 1855 he came East to buy cattle and take them overland to California. He traversed New York and Canada and outfitted at Kalamazoo, Mich.; thence West by wagon through intervening states to the great plains and home.

In '63 he saw service in Arizona with a cavalry company when the Apaches were on the warpath. Since then he has been farming, fruit raising, and attempting the cultivation of common sense among his religious neighbors. (Santa Clara, Cal.).

JOS. A. KIMBLE.

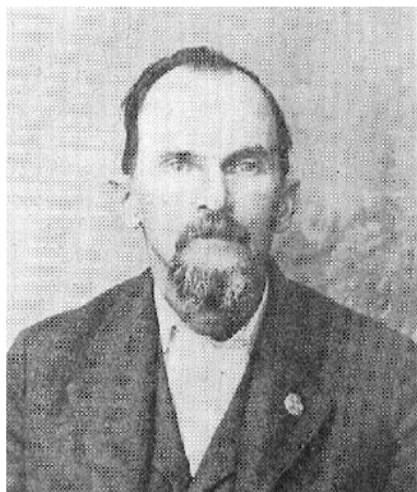
(Autobiographical Sketch.)

I was born in Pike county, Pa., near Lackawaxen, that being my father's native county (Jacob Kimble). My people moved from there to Susquehanna county, Pa., when I was very young (1 year old), where father bought a small farm and kept a hotel. I attended public school, and when larger worked on the place. In 1866 father sold the place and moved to adjoining county of Broome, N. Y., town of Vestal, my present home; here I attended select school one



year, in Union Village, after which I followed farming, gradually drifting into the livery and hotel accommodations business.

T. J. MINOR.



Ten years ago Mr. Minor was a member of the Campbellite church, but having read the Blue Grass Blade and "Bible Myths," he became convinced that the Christian religion was not founded in fact. Since his conversion to the larger faith of the religion of humanity he has had less use, the more he sees of it, for the current theology. To him "God," "heaven," and "soul" are words representing so many delusions. Mr. Minor was born in

1850, and does a general mercantile business at Ocoee, Fla.

SARAH E. WILEY.

Sixty years ago (1845), of Scotch-English parents, Sarah E. Wiley was born in Lisburn, near Belfast, Ireland, and four years later her parents brought her to Canada. Though reared as an Episcopalian, she has been a skeptic for many years and has not affiliated with any church since 1876. Mrs. Wiley first became a reader of Huxley and Tyndall through the Popular Science Monthly, and later of Ingersoll through The Truth Seeker. When two years ago she first read



Paine's "Age of Reason," the work proved but a confirmation of ideas previously held, though expressed in fresh and attractive language. After seven years of widowhood she married her present husband twenty-five years ago. She resides in Galveston, Texas. This is her faith: "I believe in the here

and now, and that reason is the only torch. I believe in supporting Freethought to the extent of my means."

C. S. RANDOLPH.



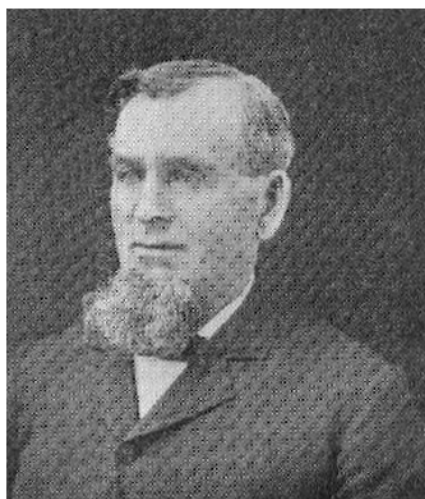
C. S. Randolph, born June 4, 1854, in Fayette county, Pa., came to Fulton county, Ill. in 1864, where, except for two years in the Far West, he has since resided. He taught school, read law, and was deputy sheriff of Fulton county two years, but has given most of his time to the drug business. On Dec. 21, 1891, he married Miss Leone B. Robinson of Ipava, Ill. Since 1897 Mr. Randolph has been postmaster at Ipava. He is broad-gauge in his religious and political ideas,

believing in free speech, free press, and free schools.

GEORGE BROWN.

(Autobiographical Sketch.)

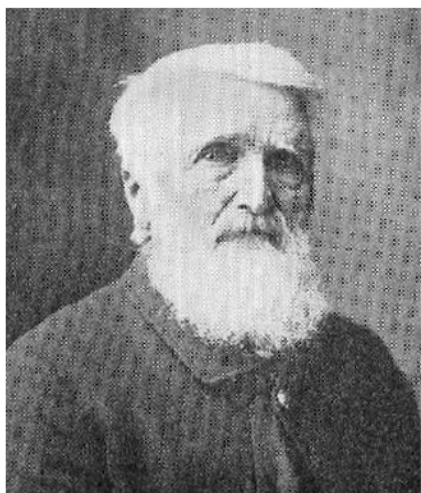
I would say first in regard to my age, it is now past three score and ten. The soil I first trod was on a farm in western New York. I stayed by the old home there until I was 32 years old. I then came West and located on a farm in Deerfield, Iowa, where I have made my home till the present time. My early teachings on theology were in accordance with the popular theory, that the Bible was written by inspired writers and its teachings should be held religiously



sacred, and while these teachings were almost indelibly stamped upon me in my youthful days, I never united with any church. I am an unbeliever in myth and miracle.

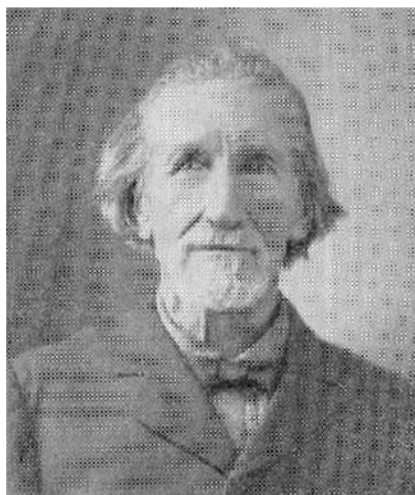
R. I. DUGGAN.

Richard I. Duggan was born in Ireland, Oct. 30, 1847. He was raised among strangers, all of whom were Catholics. He was brought to America by some one at about the age of seven, and at once received confirmation in the church. Going to Chicago about 1854, he was met by relatives and sent to the Christian Brothers' School. He lived at an orphan asylum, whence he was sent out to work for farmers. He was in a wholesale boot and shoe house when in 1861 he got a chance to



enlist, and went to fight for his adopted country.

W. A. GRISWOLD.

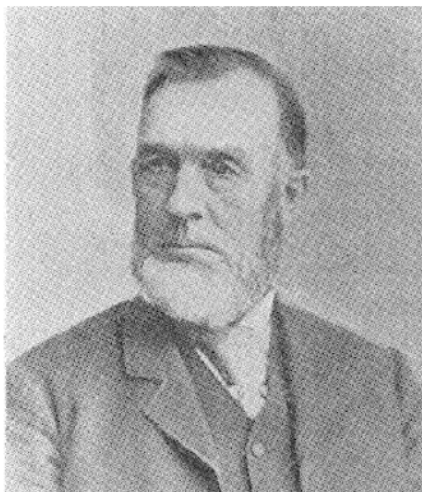


It was on a homestead chosen by his grandfather in 1796 at Crownpoint, N. Y., three miles from Lake Champlain, that William A. Griswold was born Feb. 3, 1825. At the age of 10 he was evicted with the family from the house for an unsatisfied mortgage and found shelter in an old woolen mill. Removing to Stockham, N. Y., at 12, in 1847 he began working in a locomotive repair shop in Reading, Pa.; in 1853 was foreman in a car shop; married Harriet Meyer (born 1827

in St. Petersburg, Russia, of German parents), who bore him four children, all now living. During the Civil War he was foreman in the construction of gunboat machinery, Brownsville, Pa.; worked on the machinery that pumped the water from the first tunnel under the lake for the Chicago waterworks.

NELSON CRANE.

Mr. Crane resides in Sanford, N. Y., and is a Liberal for the good and sufficient reason that he finds it impossible to be otherwise. Congratulating him a few years ago on his election as supervisor for a third term, the editor of the local paper wrote: "There is no resident of the town of Sanford who enjoys in a greater degree the respect and esteem of his neighbors than the gentleman whose portrait we have the pleasure of presenting above." Mr. Crane, at seventy-six years of age, is a farmer and a surveyor.



P. F. CHAMBARD.



Mr. Chambard thinks he was born a Freethinker, for the more he sees of the world the more he becomes so. And he has seen much of the world. Born at Audincourt, Department du Doubs, France, he was in 1836 brought to this country by his father, who settled near Mount Eaton, Wayne county, Ohio. He lived there until 1848, when he moved to Fayette county, then a wilderness, and that has since been his home. He has crossed the continent from East to West

twice, and once from North to South, and revisited his native land in 1889, besides traveling in Switzerland. He has been twice married, and death has twice robbed him of his mate. He has two daughters and a son living.

CHARLES GYER.



This veteran of two wars was born in Alsace, Aug. 22, 1824, of French and German extraction. He came to this country when 11 years of age, and was taken to St. Mary's in Jasper county, Ill. He stayed there but a few years, for he got tired of Catholic teaching—that being a Catholic settlement. Hence he struck out for himself, and cast his fortunes among strangers. When he came of age the Mexican war was going on, and he enlisted, serving until the end, 1858.

Four years later he enlisted for the Civil War in the 11th Kansas, and served through the Rebellion.

DR. CHARLES E. WEST.

(Autobiographical Sketch.)

On November 21, 1863, in the little town of Moroni, Sanpete county, Utah, about six pounds of living flesh christened Charles E. West assumed an individual role in this world of joy and sorrow. My great grandfather was the nephew of Benjamin West, the artist.

My father, though poor, gave me common school advantages, from which I graduated in 1882. After attending the Winamac Normal, I secured a year's licence and the following winter was spent in pedagogy. In the spring of 1885 I was graduated from the Physio-Medical College now in Indianapolis.

In religion I am an Atheist, in politics a Socialist, in medicine a reformer and in morality a man.



H. J. SWINDLER.

At the ripe old age of 83 Mr. Swindler says: "I believe that all religious creeds are the work of man only. I believe that one man knows as much as any other about that of which no man knows anything. My creed is to deal justly with all; to do what good we can, and to prevent what harm we can. I do not believe that the Testament, either Old or New, is of divine origin."

Mr. Swindler was born in Brownville, Pa., Sept. 2, 1821. He learned the potter's trade; at the end of

his apprenticeship he took a term in the academy, and then rented the pottery. By turns a school teacher, business man, and farmer, he settled down in the latter capacity in Magnolia, Ill., in 1853.



W. S. HAMMAKER.



Winfield Scott Hammaker, born in the Old Dominion, near the historic James river, June 1, 1849, spent his boyhood days on the farm in summer, attending the subscription school in winter. In 1866, aged 17, he crossed the mountains into the Kanawha Valley, W. Va., and the next year received a teacher's certificate. The year 1868 found him with a party of engineers in northern Minnesota. While there he taught public school. He was employed by the Lake Superior and Puget Sound Land Co.

He placed the first stake in laying out the town of Moorehead, in the Red River Valley, and of Fargo, the Dakota town just across the river.

SIDNEY WALTER.

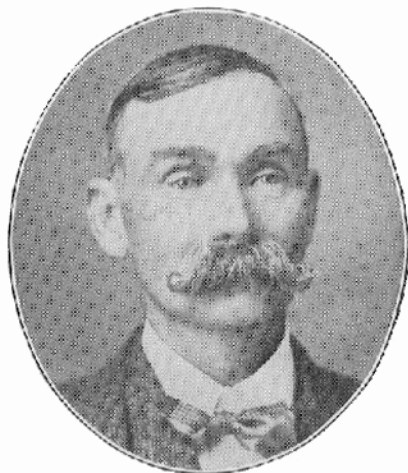
As the proprietor of a well-improved farm of 420 acres within the township of Marysville, Kan., Mr. Walter is well known in that section of the country. He was born in Oakland county, Mich., on July 10, 1842, and when 19 responded to President Lincoln's call for 75,000 men to repossess the forts, places, and property seized from the Union. Mr. Walter was married in 1868 to Miss F. Goring, and they have one child, a girl. Since going to Kansas, he has devoted his attention wholly to farming and stock-raising, has made good improvements on his place, and carries on the stock business very successfully.



L. P. TEBBE.

L. P. Tebbe was born at St. Louis, Mo., and when his father went across the plains with an ox team during the California gold fever of 1851 he with his mother and sister moved to Carroll county, Mo., by boat, and remained in those parts until 1865. Then they returned to St. Louis and he learned the brickmaking trade and went to school. He went into brickmaking in Carrollton in company with his father. Later he homesteaded 160 acres in Clay

county, Kan. He married Miss Katie Kircher of Cloud county in 1876. No children have resulted, "but am still courting the same old girl," writes Mr. Tebbe. He made a success of stock-raising. His last move was to Loveland, Col.



H. L. MOFFITT.



Like Thomas Paine, Mr. Moffitt is of Quaker parentage. He was born Feb. 9, 1841, near Winchester, Randolph county, Ind., and in 1852 went with his parents to Iowa, where he has lived most of the time since. In July, 1862, he enlisted as a soldier to fight for his country, and served to the close of the war in Company K, 28th Iowa Volunteer Infantry. He was married Oct. 25, 1866, to Sarah E. Green of Randolph county, Mo., who bore him seven children, all now living except one, a sweet little girl who

died before she was quite three years. "Our children," writes Mr. Moffitt with pardonable pride, "are an honor to their parents and to themselves. They are Freethinkers and use neither liquor nor tobacco."

Descending from ancestors who emigrated from England to America in the seventeenth century and settled in Massachusetts, B. F. Wing was born in Trumble county, O., Aug. 16, 1833. He settled where he now lives, Whitehall, Wis., in 1861. He was brought up under strictly religious influences, and at the age of 17 was prevailed upon to join the Methodist church on six months' probation. He got enough of Methodism during the probationary period, and declined to be received into full membership. He has been an unbeliever in

B. F. WING.



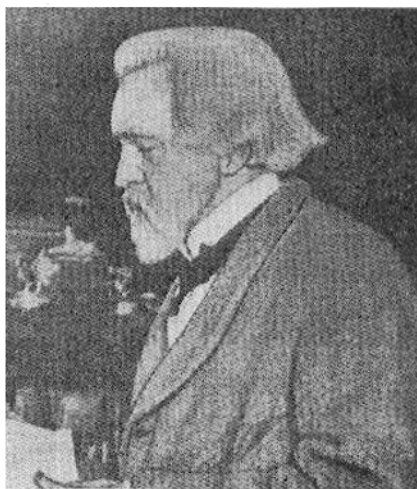
all revealed religions, Bibles, and creeds for the past forty-five years. He has two sons and two daughters, grown up and with

families of their own. He never sent them to Sunday school or took them to church. Mr. Wing has engaged in several lines of business—farming, manufacturing, mercantile, and real estate—whereby he has succeeded in accumulating sufficient for his needs. He retired from active business twelve years ago.

GEORGE JACOB HOLYOAKE.

From "Who's Who" 1905.

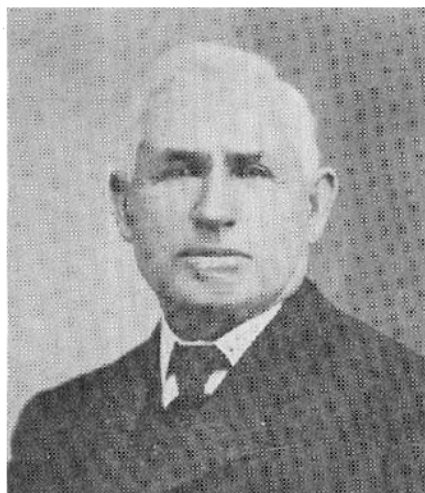
Honorary member of Institute of Journalists and of Musée Social, Paris; The Cobden & National Liberal Clubs. Journalist; author, lecturer, born Birmingham, April 13, 1817; twice married, 1839 and 1885. Educated, Old Mechanics' Institute, Birmingham. One of lecturers appointed to explain Social System of Robert Owen, 1841. Imprisoned at Gloucester 1842, for an answer given in discussion; the founder of Secularism, which purports to be a form of opinion



relating to the duty of this life, which substitutes the piety of usefulness for the usefulness of piety; acting secretary to British Legion, sent out to Garibaldi, 1861; in aiding the repeal of the tax upon knowledge incurred £600,000 of fine, which he was under the necessity of asking Mr. Gladstone (then Chancellor of the Exchequer) to take weekly, 1854; chiefly instrumental, John Stuart Mill wrote, in procuring the Affirmation Act, 1869; suggested series of Blue Books issued from Foreign Office by Lord Clarendon, on Condition of Industrial Classes in Foreign Countries; 1870-2. Publications: Edited 30 volumes of Reasoner, 1846-1866; History of Rochdale Pioneers, 1857-92. A New Defence of the Ballot; The History of Cooperation in England, 1875. Life of Joseph Rayner Stephens, Preacher and Political Orator, 1881. Self-Help one Hundred Years ago, 1890; The Cooperative Movement of To-day, 1891; Sixty Years of an Agitator's Life, 1892. Public Speaking and Debate, 1894; Nature and Origin of Secularism, showing that where Freethought commonly ends Secularism begins, 1896; Jubilee Histories of the Leeds and Derby Cooperative Societies; Essentials of Cooperative Education; 24 years Chairman of the Traveling Tax Abolition Committee. Ten Letters, Being the Case

stated between Cooperators and Private Traders, 1903; Bygones Worth Remembering, 1905. Died Jan. 22, 1906.

DEXTER K. COLE.



Mr. Dexter K. Cole is a native of New York city, where he was born on Jan. 3, 1837. He lived in the city until six years old, when his father purchased a farm in Darien, Conn., and the family moved thither. Here Dexter attended the district school until, being twenty years old, he went back to New York and served a three years' apprenticeship at ship carpentering and took a course in marine drafting in the Mechanics' Institute. He worked under many shipwrights up

to the time of the war, when he went to work in the Brooklyn Navy Yard, continuing there until 1862. He then accepted a position as master carpenter of the steamer *Cosmopolitan* in the government transport service in the Department of the South, resigning on account of sickness. In 1863 he came home to Connecticut, and having recovered his health built vessels for the oyster trade up to 1884. At that time he took up the oyster business and moved to Northport, L. I. The two oyster corporations, one at Northport and the other at Norwalk, Conn., built up under Mr. Cole's superintendence, are among the largest oyster concerns in the United States.

Mr. Cole was brought up under the strictest kind of religious influence, on the maternal side. Dexter, from his earliest recollection, was a constant attendant at Sunday school, and at the earnest solicitation of his mother, joined the Methodist church when he was 25. About 1886 Mr. Cole read Paine's "Age of Reason," entirely changing the religious outlook for him, and he became a Freethinker. He has been twice married, his first wife being Miss Mary J. Lowndes of Darien, Conn., who became the mother of three daughters, and died in 1885. He married in 1886 Catherine T. Hoyt, who is still living. All of his daughters, their husbands, their children, and his wife are staunch Freethinkers, among whom no church member or church attendant is numbered.

C. H. HAMMOND.



The subject of this sketch was born on his father's farm in Summit county, O., Jan. 15, 1833. It was here that he laid the foundation of his present vigorous health and acquired those sterling and just qualities which have been his actuating motives through life. His parents died when he was 16 years of age, but he continued to live on the farm four years longer, where he followed active outdoor pursuits, attending district school during the winter months. After leaving the

farm at 20 he was a student of the Akron, O., Union High School for a brief time; later he was graduated at Folsom's Commercial College, Cleveland, O. In May, 1865, he married Sarah Myra Skiff, a woman of excellent mind. Two sons were the result of this union, the eldest one, born Oct. 17, 1868, losing his life by the explosion of a "bomb" in Peoria, Ill., Oct. 30, 1884. The other one, born in 1875, is now (1905) head cashier and chief clerk of the C. B. & Q. R. R. of Peoria, and a young man of exceptionally fine business qualities. Mr. Hammond removed to Peoria in 1875, where he was occupied for a number of years as bookkeeper and clerk in Clark, Hanna Co.'s store. Since that time he has been the Western representative of E. H. Kellogg & Co.'s oil house of New York. He has accumulated a fine property, and lives in an elegant home on one of the noted avenues of Peoria. Though he has passed the age of three score and ten, he still leads an active and strenuous business life. He is an ideal Western man who has been effectual in "doing things" and whose activities have been tireless in building up trade. He possesses a striking personality, with an address marked by cordiality and kindly feeling. He is independent in his views, and seeks none of the "thrift that follows fawning." That religious creed that soars to the heavens in its doctrines, but looks to the earth for its rewards, is no part of his Christian faith. There is nothing one-sided, monotonous, or spiritless in his mental make-up; simply a plain, honest, generous-hearted man, every inch a gentleman, possessing manly and sensibilities to a marked degree, and a geni:

ness for all. Like the sacred fire, his good feeling for his fellow man is never extinguished. He is singularly attractive as a companion, fond of good company at home, and good company is fond of him. He has done many generous things, and did them because of generosity. As men's views are the result, generally, of their understanding, he believes that reason and intelligence should be the governing principle of mankind.



C. D. JOHNSON.

The subject of this sketch was born in Lorain, N. Y., Jan. 29, 1830. In Florence, to which place he removed, he received such an education as was obtainable in the village school and at Haskell's Seminary, supplemented with the village library. In Barrington, Ill., he engaged in developing a new farm. In Wisconsin (1860) he was at housebuilding and millwright work. Settling in Escanaba, Mich., in 1865, he was for two years employed in the car shops of the C. & N. W. R. R. Co., and for one year with the Jackson Iron Co. at Fayette. He was married at Colona, Wis., Aug. 2, 1869, to Mary Chamberlin, who has borne him four children. His home since marriage has been Escanaba.

OTIS WHITE.



In 1879 a copy of the New York Truth Seeker fell by chance into the hands of a man who fifteen years earlier had crossed the plains from Iowa to Colorado. He became a subscriber and for twenty-five years has been an active worker in the Free-thought cause. The man was the subject of this sketch. Mr. Otis White was born and raised on a farm in the township of Sugar Grove, Warren county, Pa., first seeing the light on March 24, 1841. His parents, of the

Universalist faith, came from Oneida county, N. Y. In March, 1864, he went to Illinois; in the November following, to Oshkosh, Wis., and was there when Abraham Lincoln was assassinated. He next removed to Iowa, and from that state by team further West, until, having spent two summers on the plains, he settled, Dec. 1, 1866, at Salida, Col., where he still resides.



J. H. HUNT, MASSILLON, O.

G. G. EITEL, M. D.

Dr. G. G. Eitel was born in Chanhassen, Carver Co., Minn., Sept. 28, 1858. His parents were evangelicals, his mother strictly orthodox, but his father was very liberal. Dr. Eitel was brought up under the same belief, but at an early age he began naturally to grow liberal, before he came in contact with any Liberal works. By reading the speeches of Ingersoll and others, and by mingling with students of open and inquiring minds, his growth was very much accelerated.



The time came when he had to decide between naturalism and supernaturalism. He made a study of the different creeds and sects, and reached the conclusion that he would cast his lot with those who followed reason and science. His great sympathy for the human race as a whole caused him to take a cosmopolitan view of things and to be charitable toward people of every belief. This he believes to be true Liberalism and the true logical attitude from the point of view of scientific determinism.