THE Freethinkers' Pictorial

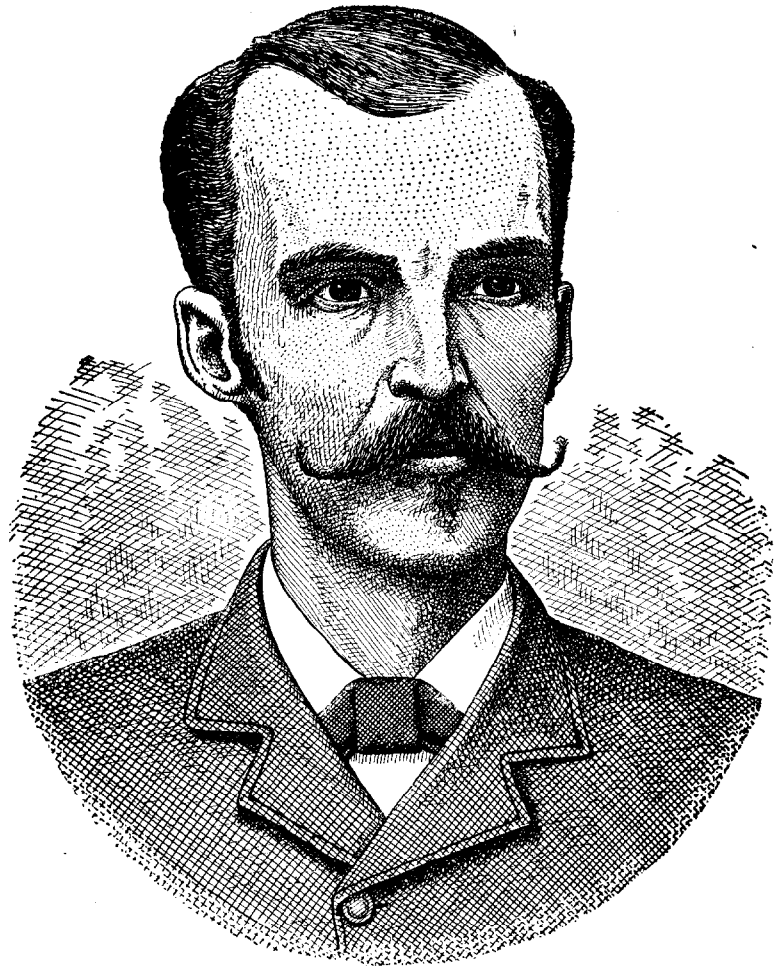
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Watson Heston.

THE

Freethinkers' Pictorial Text-Book

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION

AND

Revealing the Abuses of a Union of Church and State

WITH

COPIOUS CITATIONS OF FACT, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST

DESIGNS BY WATSON HESTON

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is to again make the United States the
Free Marketplace of Ideas that the
American Founding Fathers
originally meant this Nation to be.
Emmett F. Fields

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ANNOUNCEMENT.

The pictures in this volume appeared in The Truth Seeker during the years 1886 to 1889, and are republished at the request of the readers of that journal, who desired them in more permanent form. They are—with the exception of two or three—the work of Watson Heston, who weekly illustrates the cover pages of The Truth Seeker with designs showing the abuses of the people by the church and designs showing the puerilities of the Bible. The Truth Seeker is published by The Truth Seeker Company at 28 Lafayette Place, New York, for $3 a year.

In the winter of 1890–91 it is proposed to print in form similar to this the Biblical pictures which have appeared in The Truth Seeker, with a page of description and comment to each picture. That book will sell for $1. The price of this volume is $2.

UNCLE SAM AND THE PRIESTS.

THE PESTS THAT BOTHER UNCLE SAM.

There are now thirty post chaplains in the army, authorized by the act of March 2, 1849, and four regimental chaplains, one for each of the colored regiments, authorized by the act of July 28, 1866. These thirty-four officers rank as captains of infantry with pay varying from $125 to $175 per month according to length of service. But there are over one hundred army posts in the country, and consequently some of them are without chaplains. Under the shadow of the well-known holiness of this administration, the churches have become emboldened to procure the introduction in Congress of several bills having for their object the advancement of religious interests. A sample one of these is described in a dispatch from Washington to a daily paper. It proposes a graded corps, to consist of twenty senior chaplains, thirty chaplains, and fifty assistant chaplains, having the pay and allowance respectively of major, captain, and first lieutenant of infantry. To their names on the register would be added their religious denominations, which is not the practice now.

Two chaplains log-rolling for the privilege of holding an unconstitutional office, and incidentally earning $900 a session, was the ungraceful spectacle the country beheld at the organization of the fifty-first Congress. Last session the House of Representatives was Democratic, and the blind chaplain Milburn was chosen to direct the action of God so far as that action related to the lower House. This year the House is Republican by a small majority, and the Republicans selected for all its offices men of their own political faith. The Republican candidate for chaplain was a relative of Mrs. Harrison. By the bolting of a few Republican members Mr. Milburn had a good chance of election, and his friends worked for him strenuously. He was finally elected. There isn't the shadow of a ghost of a shaving of constitutional authority for swearing in a chaplain as a United States officer. In fact, it is forbidden; for the prohibition against religious establishment is violated by such act. But some of the members of the House are pious, and of course are willing to violate not only a constitution but the rights of all other citizens to get daily religion at some one's else expense, and the rest of the members are afraid to antagonize the churches. So the people have to pay for what about eight of every ten of the members regard as a positive nuisance.—*The Truth Seeker, Feb.* 1, 1890.

The Italian priests, unique in the world, are the real enemies of their country, and when Italy finds herself pledged to defend her land against invasion, the priest will be the spy of the enemy, and will excite a civil war in the country where all these ministers have left him absolute master.—*Garibaldi.*



THE PESTS THAT BOTHER UNCLE SAM.

UNCLE SAM SLEEPS, BUT THE PRIESTS DO NOT.

The government supports on the Indian reservations many schools under control of the churches, especially of the Catholic church, and continually gives to these religious institutions large sums of money and tracts of land.

We hold education to be a function of the church, and we will not accept the state as educator of the people.—*New York Tablet (R. C.).*

We are not advocates of religious freedom, and religious freedom is simply tolerated and endured until the opposite can be carried into effect.—*Bishop O'Connor.*

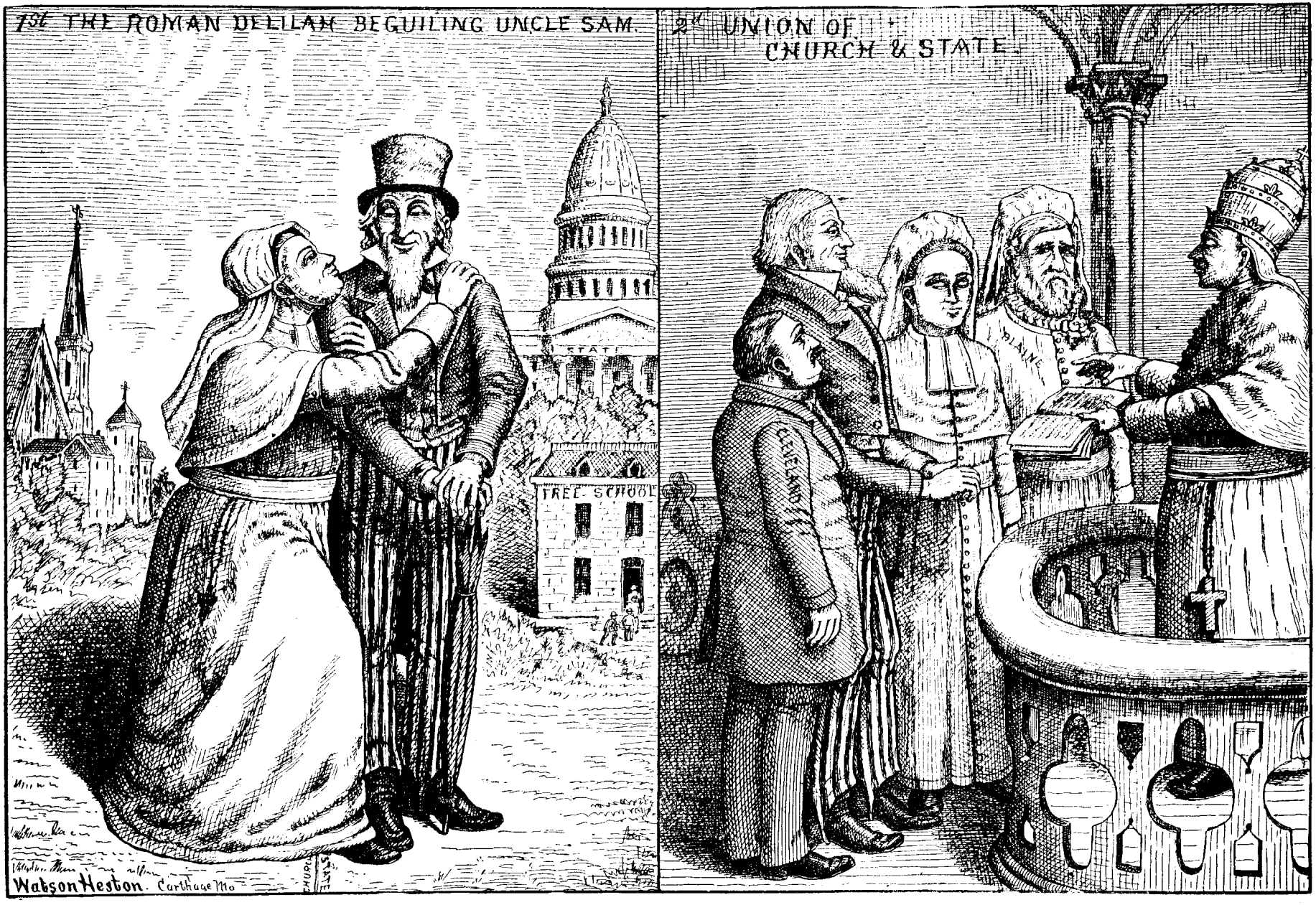
In 1559, Pope Paul IV. instituted the Congregation of the Index Expurgatorius. "Its duty is to examine books and manuscripts intended for publication, and to decide whether the people may be permitted to read them; to correct those books of which the errors are not numerous, and which contain certain useful and salutary truths, so as to bring them into harmony with the doctrines of the church; to condemn those of which the principles are heretical and pernicious; and to grant the peculiar privilege of perusing heretical books to certain persons." . . . The Index Expurgatorius of prohibited books at first indicated those works which it was unlawful to read; but, on this being found insufficient, whatever was not permitted was prohibited—an audacious attempt to prevent all knowledge, except such as suited the purposes of the church, from reaching the people. . . . Catholicism insists that blind faith is superior to reason; that mysteries are of more importance than facts. She claims to be the sole interpreter of nature and revelation, the supreme arbiter of knowledge; she summarily rejects all modern criticism of the scriptures, and orders the Bible to be accepted in accordance with the views of the theologians of Trent; *she openly avows her hatred of free institutions and constitutional systems, and declares that those are in damnable error who regard the reconciliation of the pope with modern civilization as either possible or desirable.*—*Draper's Conflict Between Religion and Science.*

The Romish church does not hesitate to avow that she holds her ordinances superior to the civil laws. Recently a New Jersey priest named Butler left the church and married, then abandoned his wife and returned. A reporter asked Bishop Wigger of Newark how Butler's marriage would be regarded—whether the church would employ a married priest or Mr. Butler would get a divorce, and on what grounds, as his wife had violated no marital obligations. Bishop Wigger replied: "The church never recognized the marriage. Father Butler had made a solemn vow of chastity, and his marriage was not valid. There was no marriage to be annulled."—*The Truth Seeker, Oct.* 19, 1889.

In Montreal it recently became necessary in a court to obtain the evidence of a nun in a convent. To the requisition issued by the court Archbishop Fabre returned that the convent was a corporation whose by-laws were made by the pope; that it had been its privilege to have evidence of the nuns taken only in the convent, and they could not attend court. The church requires but a little more power in the United States to assume equal arrogance here.—*The Truth Seeker, Nov.* 16, 1889.



UNCLE SAM SLEEPS, BUT THE PRIESTS DO NOT.



ROMANISM WITH HER MASK ON.

The feudal church never ceased for a moment to be animated and governed at bottom by the principles of theocracy, and she never for a moment relaxed her endeavors to gain for this, the predominancy. Now she leagued with royalty, now with the pope, and now with the people, to destroy the feudal system, whose livery, for the time, she was compelled to put on.—*Guizot's History of Civilization.*



THE MASK TORN OFF.

When the church obtained the direction of the civil power, she soon modified or abandoned the tolerant maxims she had formerly inculcated.—*Lecky's History of Rationalism.*

"SUBMIT TO THE ROMAN PONTIFF, AS TO GOD."

He (the pope) alone has the right to assume empire. All nations must kiss his feet.—*Bull of Gregory VII.*

Let it be remembered that all churches have persecuted heretics to the extent of their power. Toleration has increased only when and where the power of the church has diminished. From Augustine until now the spirit of the church has remained the same. There has been the same intolerance, the same undying hatred of all who think for themselves, and the same determination to crush out of the human brain all knowledge inconsistent with an ignorant creed. Every church pretends that it has a revelation from God, and that this revelation must be given to the people through the church; that the church acts through its priests, and that ordinary mortals must be content with a revelation—not from God—but from the church. . . . Give any orthodox church the power, and to-day they would punish heresy with whip and chain and fire. As long as a church deems a certain belief essential to salvation, just so long it will kill and burn if it has the power. —*R. G. Ingersoll.*

The church has never formally given up the wish, however hopeless it may be, that the fervor and discipline of primitive times could be restored, and, consequently, instead of abolishing their injunctions and specifically substituting other practices in their place, she has preferred ever considering these as mitigations of *what she still holds herself entitled to enforce.* The only difference, therefore, between her former and her present practice, is that the mitigation or commutation has become the ordinary form of satisfaction which, however unwillingly, she deems it prudent to exact.—*Cardinal Wiseman.*

If the laws of the state are openly at variance with the law of God—if they inflict injury upon the church—if they clash with the dictates of religion, or set at naught the authority of Jesus Christ which is vested in the supreme pontiff, then, indeed, it becomes a duty to resist them, a sin to render obedience. . . . Nay, it is a duty assigned by God to the church to make resistance, if at any time the state does harm to religion, and to strive that the virtue of the gospel shall influence the laws and institutions of peoples. . . . There is no true and lawful authority except that which comes from God, the sovereign Lord of all, who alone has power to give man authority over his fellow-man. . . . Now, to declare what is the divine teaching is the function of the teaching church to whom God has intrusted the guardianship and interpretation of his words. *But the highest teacher in the church is the Roman pontiff.* Hence, as the union of mind necessitates a perfect agreement in one faith, so it calls all wills to be *perfectly submissive and obedient to the church and the Roman pontiff, as to God.* . . . The diminution and loss of Christian faith is shown most of all in the wrongs which are too often done to the Catholic religion publicly and before the eyes of men—wrongs which an age that practiced religion would not suffer for a moment.—*Encyclical of Leo XIII. of Jan.* 10, 1889.



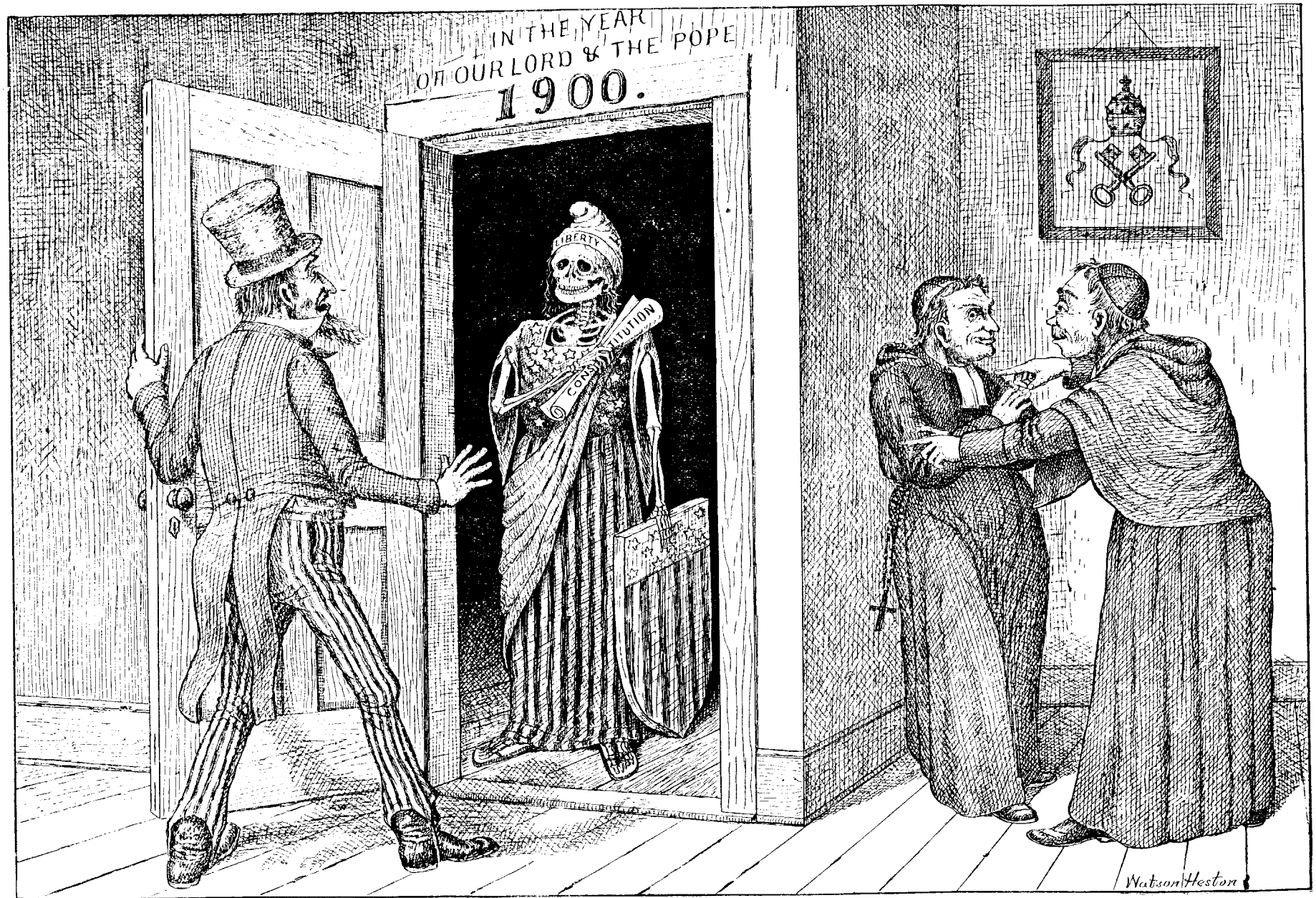
"SUBMIT TO THE ROMAN PONTIFF, AS TO GOD."

THE SKELETON THAT UNCLE SAM MAY SOME DAY FIND IN HIS CLOSET.

Their [the Jesuits'] restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death, and——.—*John Adams, president of the United States.*

For many years some of the leading bishops and priests have labored through the press and at political meetings, as well as in public lectures, sermons, and more indirect means, to lead Americans to the belief that popish doctrines and practices are very different from what they have been said to be—from what, in short, they have for centuries been seen and known to be, and from what they have claimed and gloried to be, in other countries. These pretensions have been brought forward in so many and such various and insinuating forms, that some minds have been quite perverted by them, many more favorably impressed and multitudes thrown into doubt. And one influence has been exerted so to co-operate with another, that the effects are visible on every side. . . . A politician is approached with an offer of votes, because he is told that he is regarded as a man of superior discernment or liberality; and another man, educated as a Protestant, is raised to a desired office by those who have done it for their own purposes merely, and will know how to use him when the time arrives. He may boast of his own independence, fairness, tolerance, or discernment, but he will always be, and always by intelligent observers will be seen to be, a mere puppet in the hands of the crafty. . . . Popery is incontestably and necessarily, from her very nature, inconsistent with civil and religious liberty; she still openly claims to be so in every country but this; and there she confesses, while denying it here, that she has no hope of receiving respect or gaining converts among us, but by pretending and appearing to be exactly what she is not.—*Theodore Dwight's Roman Republic.*

I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letter over again, and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. Our system, however, of religious liberty must afford them an asylum. But if they do not put the purity of our elections to a severe trial, it will be a wonder.—*President John Adams to Jefferson, May* 16, 1822.



THE SKELETON THAT UNCLE SAM MAY SOME DAY FIND IN HIS CLOSET.

A NEW LAOCOÖN.

Laocoön, in Greek legend a Trojan patriot, who, for offending the gods, was strangled, with his two children, by two great serpents from the sea.

The two divisions of the Catholic church may be truly likened to the great serpents from the sea. There is almost absolutely no education or progress possible where the Greek church rules, and of its sister the Roman church, Macaulay says: "During the last three centuries, to stunt the growth of the human mind has been the chief object of the Roman Catholic church. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor." Says Ingersoll:

"The Roman Catholic church is the enemy of intellectual liberty. It is the enemy of investigation. It is the enemy of free schools. That church always has been, always will be, the enemy of freedom. It works in the dark. When in a minority it is humility itself—when in power it is the impersonation of arrogance. In weakness it crawls—in power it stands erect, and compels its victims to fall upon their faces. The most dangerous institution in this world, so far as the intellectual liberty of man is concerned, is the Roman Catholic church. Next to that, is the Protestant church.

"The church is the stone at the sepulcher of liberty; the upas-tree, in whose shade the intellect of man has withered; the Gorgon beneath whose gaze the human heart has turned to stone.

"All the languages of the world have not words of horror enough to paint the agonies of man when the church had power.

"Christianity, for a thousand years, taught memory to forget and reason to believe. Not one step was taken in advance. Over the manuscripts of philosophers and poets, priests, with their ignorant tongues thrust out, devoutly scrawled the forgeries of faith. For a thousand years the torch of progress was extinguished in the blood of Christ, and his disciples, moved by ignorant zeal, by insane, cruel creeds, destroyed with flame and sword a hundred millions of their fellow-men. They made this world a hell."

All the intelligent nations of antiquity were distinguished by a tendency to legislative progress, till the freedom of that progress was checked by the claims of religious infallibility. The claims of an infallible revelation preclude the necessity of reform. "Should mortals presume to improve the ordinances of a God?"—*Prof Felix L. Oswald.*

To smother its grand adversary, liberty, has ever been the first and last aim of the church. The overthrow of freedom is its mission and its hope. No man can read its history, the doings of its conventions, its laws and canons, without perceiving that in every act its aim has been to crush human liberty, under pretext of piety, and to found a tyrannical despotism, civil and religious.—*Guizot.*

Theocracy has actively assisted in throttling all republics and turned them into ecclesiastical despotisms and ultimate ruin.—*E. A. Stevens.*



A NEW LAOCOÖN.

THE TRAIL OF THE SERPENT.

A countryman, who had more generosity than judgment, found a snake which had been left out in the cold until it was ready to perish. Moved by pity, he took it into his house and warmed it by his fireside. No sooner had the warmth restored it than it began to attack the members of his household. At this the man, whose compassion had saved its life, saw that the only way to deal with a reptile was to destroy it, which he at once proceeded to do. MORAL: Don't trust a Roman Catholic.

Catholics claim the proportion of their population in this country to have increased as follows: 1770, 1-120; 1790, 1-70; 1800, 1-53; 1810, 1-48; 1830, 1-21; 1850, 2-7; 1888, 1-6.

If anybody thinks that kings, nobles, and *priests*, are good conservators of the public happiness, send him here [Paris]. It is the best school in the universe to cure him of that folly. He will see here with his own eyes that these descriptions of men are an abandoned confederacy against the happiness of the mass of the people.—*Jefferson.*

It is incontestable truth that, for many centuries, the Christian priesthood pursued a policy, at least toward those who differed from their opinions, implying a callousness and absence of the emotional part of humanity which has seldom been paralleled, and perhaps never surpassed. From Julian, who observed that no wild beasts were so ferocious as angry theologians, to Montesquieu, who discussed as a psychological phenomenon the inhumanity of monks, the fact has been constantly recognized. . . . . These were the men who chanted their Te Deums over the massacre of the Albigenses or of St. Bartholomew, who fanned and stimulated the Crusades and the religious wars, who exulted over the carnage and strained every nerve to prolong the struggle—and, when the zeal of the warrior had begun to flag, mourned over the languor of faith, and contemplated the sufferings they had caused with a satisfaction that was as pitiless as it was unselfish. These were the men who were at once the instigators and the agents of that horrible detailed persecution that stained almost every province of Europe with the blood of Jews and heretics, and which exhibits an amount of cold, passionless, studied, and deliberate barbarity unrivaled in the history of mankind.—*Lecky.*

I entreat my readers to throw off the apathy they have hitherto felt on the subject, and study the history of this so-called church, in the writings of its own historians, and of others of reliable authority. Is it possible that the people of this country require to be reminded, after so many generations of their forefathers have struggled unto death for religious liberty, that the Romish hierarchy has been nothing but a gigantic political institution? Surely the memory of her blood-stained character is not obliterated from the minds of men. Her hands are dyed, deeply dyed—saturated through and through—with the blood of her victims. The high moral teaching of the best outcome of humanity from age to age, and the sacred duty of rendering unto others the rights we claim for ourselves, she has ferociously suppressed with fire and sword, and every hellish engine of torture the diabolical ingenuity of man could invent.—*W. Stewart Ross, Editor Secular Review.*



THE TRAIL OF THE SERPENT.

SOME UNDESIRABLE IMMIGRANTS.

The clergy have ruined Italy.—*Lord Brougham.*

The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with activity and enterprise. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization.—*Macaulay's History of England.*

In Spain the priests, the highwaymen, the bishops, and thieves, are equally true believers. The man who takes your purse on the highway, and the priest who forgives the robber, are alike orthodox.—*Ingersoll.*

Those nations in which the church is still powerful are still almost savage—Portugal, Spain, and many others I might name. Probably no country is more completely under the control of the religious idea than Russia. The czar is the direct representative of God. He is the head of the church, as well as of the state. In Russia every mouth is a bastile, and every tongue a convict. This Russian pope, this representative of God, has on earth his hell (Siberia), and he imitates the orthodox God to the extent of his health and strength.—*Ingersoll Catechised.*

The Roman Catholic is the dominant church of Mexico. . . . The administration of justice is inefficient, and the courts corrupt. Brigandage and violence endanger personal security, and damage commerce and prosperity.—*People's Cyclopedia.*

For the nations of the Latin races, the chance of salvation offered by the Protestant revolt had come too late. The poison of antinaturalism had fastened upon their souls. They had lost not only their liberty, but their desire for liberation. The systematic murder of all avowed Freethinkers had emasculated the national mind. They had ceased to despise mental prostitution. They had come to enjoy the ceremonies and wretched mummeries of their church. Spain and Portugal have sunk to the level of the East-Buddhistic nations. Ireland, southern Germany, and southern France still sleep; and Greece will awake no more.—*Prof. Felix L. Oswald.*

I admit that Portugal is a Christian country—that she engaged for hundreds of years in the slave trade, and that she justified the infamous traffic by passages in the Old Testament. I admit, also, that she persecuted the Jews in accordance with the same divine volume. I admit that all the crime, ignorance, destitution, and superstition in that country were produced by the Catholic church.—*Ingersoll.*



SOME UNDESIRABLE IMMIGRANTS.

LAY LOYALTY.

In 1889 the laymen of the Catholic church held a convention in Baltimore, at which the speakers endeavored to convince the public that the Roman church is loyal to American institutions. The following are some Roman Catholic utterances which do not exactly harmonize with this declaration:

Our church is God's church, and not accountable either to state or country.—*Pope Pius IX.*

The church is certainly intolerant in matters of doctrine. True; and we glory in it.—*Mgr. Segur.*

In one word, that pest, of all others most to be avoided in a state, unbridled liberty of opinion.—*Pope Pius IX.*

God hath made the political government subject to the dominion of the spiritual Roman Catholic church.—*Cardinal Baronius.*

Let God arise; let him repress, confound, annihilate this unbridled license of speaking, writing, and publishing.—*Pope Leo XIII.*

The pope, by divine right, hath supreme power over the whole world, both in ecclesiastical and civil affairs.—*Cardinal Bellarmine.*

Religious liberty is merely endured until the opposite can be carried into effect without peril to the Roman Catholic church.—*Bishop O'Connor.*

Whether *laymen* are justified by the rules of the church in promising loyalty, may be seen from the following opinions, which certainly do not induce one to place much dependence upon lay councils:

The laity have no jurisdiction and power over the clergy.—*Council of Constance.*

That we may in all things attain the trusts; that we may not err in anything, we ought even to hold as a fixed principle that what I see white I believe to be black, if the superior authorities define it to be so.—*Ignatius de Loyola.*

Every man must rule his life according to this constitution of the church, which no man has power or authority to alter. Again, as in the exercise of their spiritual power the bishops must be united to the apostolic see, in like manner the clergy and the laity must live in a strict union with their bishops. Should anyone give occasion for criticism, whether by his conduct or by the theories which he may uphold, let no private person take upon himself the office of judge in his regard, an office intrusted by our Lord Jesus Christ to the one pastor whom he has placed above the sheep and lambs. Let each one engrave on his memory the most wise teaching of Pope St. Gregory the Great: "Subjects are to be warned that they shall not arrogantly judge the life of their superiors; even should it be their lot to see such superiors acting blameworthily; for fear lest their own keenness in blaming evil should beget with them the beginnings of a pride which would lead them into graver faults. Let them be warned against the danger of placing themselves in rank opposition to their superiors, of whose faults they have become aware. Should such superiors really have committed blamable actions, their inferiors, full of the fear of God, must not judge them, even in the mental blame, except in a perpetual spirit of respect and submission. The actions of superiors are not to be touched by the sword of speech, even when they seem to deserve a righteous rebuke."—*Encyclical of Leo XIII., Jan.* 10, 1890.


INQUISITION
COLUMBIA
YOUNG AMERICA
JESUITISM
TREASON
BALTIMORE CONVENTION OF ROMAN CATHOLICS
PROTESTATIONS OF LOYALTY TO AMERICAN INSTITUTIONS!
WE WOULD BLESS YOU AS WE HAVE BLESSED SPAIN, PORTUGAL, ITALY, MEXICO, IRELAND etc et al
POPERY
Watson Heston Carthage Mo.

LAY LOYALTY.

WHERE LIBERTY REIGNS THE TYRANT SEEKS TO SLAY HER.—*La Salle.*

There is no traitor like him whose domestic treason plants the poniard within the breast which trusted to his truth.—*Byron.*

It was the rude barbarians of Germany who introduced this sentiment of personal independence, this love of individual liberty, into European civilization; it was unknown among the Romans, it was unknown in the Christian church. The spirit of Christianity wrought a change in the moral character of man, opposed to this principle of independence; for under its influence his mind struggled to extinguish its own liberty, and to deliver itself up entirely to the dictates of his faith. But the feeling of personal independence, a fondness for genuine liberty, . . . we are indebted for to the barbarians, who introduced it into European civilization, in which, from its first rise, it has played so considerable a part, and has produced such lasting and beneficial results, that it must be regarded as one of its fundamental principles.—*Guizot's History of Civilization.*

Towns upon acquiring the right of community, became so many little republics, governed by known and equal laws. Liberty was deemed such an essential and characteristic part in their constitution, that if any slave took refuge in one of them, and resided there a year without being claimed, he was instantly declared a freeman, and admitted as a member of the community. These communities, or free cities, were so favorable to freedom, that they were distinguished by the name of *Libertates.* They were at first extremely odious to the nobles, who foresaw what a check they must prove to their power and domination. Guibert, abbot of Nugent, calls them execrable inventions, by which, contrary to law and justice, slaves withdrew themselves from that obedience which they owed to their masters. The zeal with which some of the nobles and powerful ecclesiastics opposed the establishment of communities, and endeavored to circumscribe their privileges, was extraordinary. A striking instance of this occurs in the contest between the archbishop of Reims and the inhabitants of that community. It was the chief business of every archbishop during a considerable time, to abridge the rights and jurisdiction of the community; and the great object of the citizens, especially when the see was vacant, to maintain, to recover, and to extend their own jurisdiction.—*Robertson's Survey of the State of Europe.*

Guard with jealous attention the public liberty. Suspect everyone who approaches that jewel.—*Patrick Henry.*

It is proper to take alarm at the first experiment on our liberty.—*President Madison.*

For a nation to love liberty, it is sufficient that she knows it; and to be free it is sufficient that she wills it.—*Lafayette.*



WHERE LIBERTY REIGNS THE TYRANT SEEKS TO SLAY HER.—*La Salle.*

THE OUTCOME OF CHURCH AND STATE UNION.

Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state.—*Dr. Schaff, D.D., LL.D., Professor of Church History in the Union Theological Seminary of New York.*

In proportion as the ecclesiastics became co-legislators, heresies became civil crimes, and liable to civil punishments.—*Dean Milman.*

The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious, ready at the word of the law-givers, if such a word could now be obtained, to put their torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, *that magistrates have a right to exterminate all heretics to the Calvinistic creed.* They pant to re-establish by law that holy inquisition which they can now only infuse into public opinion.—*Thomas Jefferson.*

Do not trust any church with political power, for if so, the rights of others will surely have to suffer. I represent an unusually liberal body, but I would not trust the reins of government in its hands; and I am sure I would not put them in the hands of others, who have exhibited an intolerant spirit in this and other lands.—*T. W. Smith, an American Missionary.*

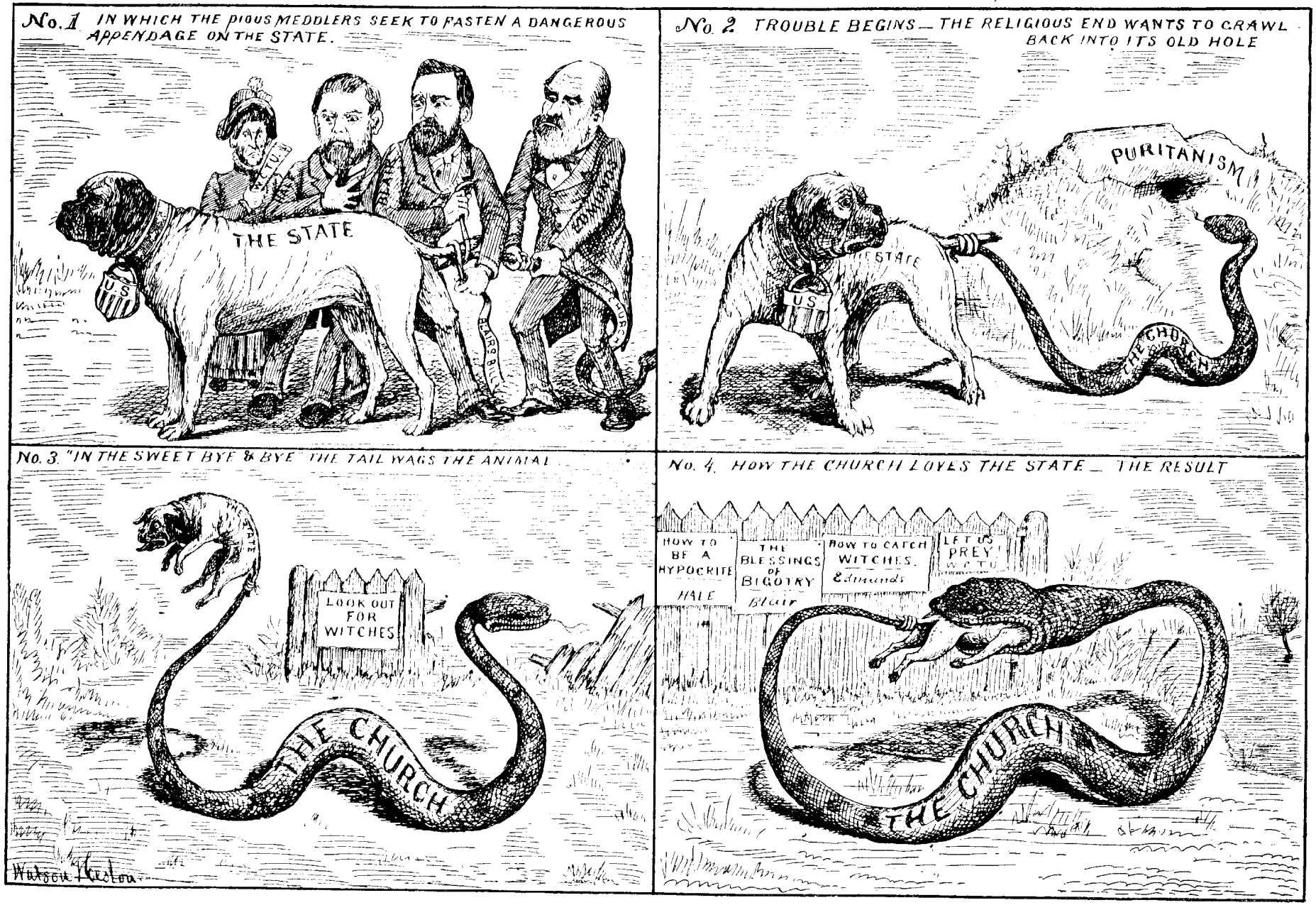
It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject of ecclesiastical establishment. The situation, too, of the different states, equally proclaimed the policy, as well as the necessity, of such an exclusion.—*Judge Story on the Constitution.*

Already, even before the close of the fifth century, we discover some of those vicious principles which have had so baneful an effect on the advancement of our civilization. There already prevailed in the bosom of the church a desire to separate the governing and the governed. The attempt was thus early made to render the government entirely independent of the people under its authority—to take possession of their mind and life, without the conviction of their reason or the consent of their will. The church, moreover, endeavored with all her might to establish the principle of theocracy, to usurp temporal authority, to obtain universal dominion. And when she failed in this, when she found she could not obtain absolute power for herself, she did what was almost as bad: to obtain a share of it, she leagued herself with temporal rulers, and enforced, with all her might, their claim to absolute power at the expense of the liberty of the subject.—*Guizot's History of Civilization.*

The government of the United States is not in any sense founded on the Christian religion.—*George Washington, Treaty with Tripoli*, 1793.

The liberty of man is not safe in the hands of any church.—*Ingersoll.*

The secularization of politics is the measure and the condition of all political prosperity.—*Lecky.*



THE OUTCOME OF CHURCH AND STATE UNION.

THE GOD-IN-THE-CONSTITUTION GUERILLAS.—LIBERTY IN PERIL.

The God-in-the-Constitution party, known as the National Reform Association, desire this change in our organic law:

The first sentence of Article I of Amendments reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This would be made consistent with the proposed amendment by substituting the words "a church" for "religion," making it read, "Congress shall make no law respecting an establishment of a church." This is what the Reform Association believes *should be the rule of a rightly constituted state. There should be* religion but no church.—***Christian Statesman***, Nov. 1, 1886.

Of this party and its purpose Colonel Ingersoll says: "The National Reform Association and the Catholic church are dangerous according to their power. The Catholic church has far more power than the Reform Association, and is consequently far more dangerous. . . . Suppose, then, that we amend the Constitution and acknowledge the existence and supremacy of God—what becomes of the supremacy of the people, and how is this amendment to be enforced? A constitution does not enforce itself. It must be carried out by appropriate legislation. . . . To recognize a deity in the organic law of our country would be the destruction of religious liberty. The God in the Constitution would have to be protected. There would be laws against blasphemy, laws against the publication of honest thoughts, laws against carrying books and papers in the mails in which this constitutional God should be attacked. Our land would be filled with theological spies, with religious eavesdroppers, and all the snakes and reptiles of the lowest natures, in this sunshine of religious authority, would uncoil and crawl. . . . For many years priests have attempted to give to our government a religious form. Zealots have succeeded in putting the legend upon our money: 'In God We Trust;' and we have chaplains in the army and navy, and legislative proceedings are usually opened with prayer. . . . The government of God has been tried. It was tried in Palestine several thousand years ago, and the God of the Jews was a monster of cruelty and ignorance, and the people governed by this God lost their nationality. . . . The government of God was tried in Geneva when John Calvin was his representative; and under this government of God the flames climbed around the limbs and blinded the eyes of Michael Servetus, because he dared to express an honest thought. This government of God was tried in Scotland, and the seeds of theological hatred were sown that bore, through hundreds of years, the fruit of massacre and assassination. This government of God was established in New England, and the result was that Quakers were hanged or burnt—the laws of Moses re-enacted and the 'witch was not suffered to live.' This government of God was tried in the United States, when slavery was regarded as a divine institution, when men and women were regarded as criminals because they sought for liberty by flight, and when others were regarded as criminals because they gave them food and shelter. The pulpit of that day defended the buying and selling of women and babes, and the mouths of slave-traders were filled with passages of scripture defending and upholding the traffic in human flesh."



THE GOD-IN-THE-CONSTITUTION GUERILLAS.—LIBERTY IN PERIL.

RELIGIOUS TREASON THE RUIN OF THE REPUBLIC.

If the people are silent under oppression, it is lethargy—the forerunner of death to public liberty. —*Jefferson.*

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*U. S. Senate Report*, 1829.

On the 25th of May, 1888, Senator H. W. Blair, of New Hampshire, introduced into the Senate the following proposed amendment to the Constitution:

Section 1. No state shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

Sec. 2. Each state in this Union shall establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and THE PRINCIPLES OF THE CHRISTIAN RELIGION.

In the Senate session of 1888-89 Senator Blair also introduced a Sunday law bill with this title: "A bill to secure to the people the enjoyment of the first day of the week, *commonly known as the Lord's day*, as a day of rest, AND TO PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP." At the next session he modified the title to read: "A bill to secure to the people the *privileges of rest and of religious worship, free from disturbance by others*, on the first day of the week." The provisions of both bills were substantially the same, and intended to accomplish what the title of the first describes.

The wisdom of resistance [to tyranny] at the beginning, has been repeatedly inculcated by the wise and liberal-minded of all nations, and the experience of every age hath confirmed their instruction. But no precept or example can make the bulk of mankind wise for themselves.—*Josiah Quincy, Jr.*

The profession of religious ends does not always exclude other ends; some of them possibly dangerous to the rights of men, if not to the state itself.—*Alvah Hovey, D.D., President Newton Theological Institution.*

When spiritual authority is established, when it has effectively taken possession, in the name of right and power, of the human reason and conscience, it is natural that it should go on to assume a domination over the temporal order; that it should argue: "What! have I a right, have I an authority over that which is most elevated, most independent in man—over his thoughts, over his interior will, over his conscience; and have I not a right over his exterior, his temporal and material interests? Am I the interpreter of divine justice and truth, and yet not able to regulate the affairs of this world according to justice and truth?" The force of this reasoning shows that the spiritual order had a natural tendency to encroach on the temporal.—*Guizot's History of Civilization.*

All over Europe the priesthood are now associated with a policy of toryism, of reaction, or of obstruction. All over Europe the organs that represent dogmatic interests are in permanent opposition to the progressive tendencies around them.—*Lecky.*



RELIGIOUS TREASON THE RUIN OF THE REPUBLIC.

A TRANSFIGURATION OF THE BARTHOLDI STATUE WHICH MAY BE EXPECTED UNDER CATHOLIC RULE.

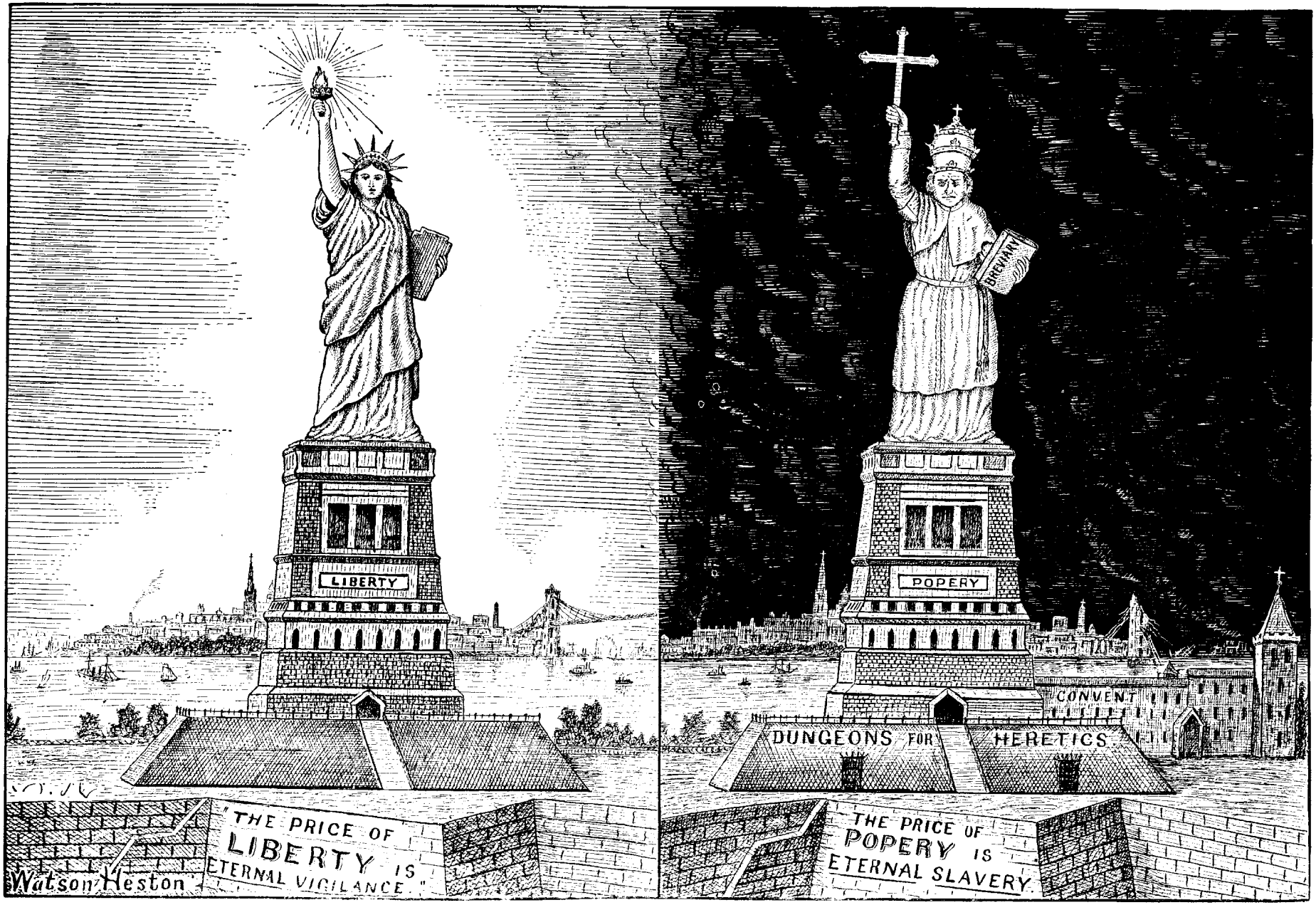
If the people do not keep the clergy under control they will bring the people into abject slavery and keep them there. In every nation upon earth they have done so; what should change their character here?—*Dr. Thomas Cooper.*

K. John. Though you, and all the kings of Christendom,
Are led so grossly by this meddling priest,
Dreading the curse, that money may buy out;
And, by the merit of vile gold, dross, dust,
Purchase corrupted pardon of a man,
Who, in that sale, sells pardon from himself:
Though you, and all the rest, so grossly led,
This juggling witchcraft with revenue cherish;
Yet I, alone, alone do me oppose
Against the pope, and count his friends my foes.
—*Shakspere.*

I do not want to support the Catholic church. It is not worth supporting. It is an unadulterated evil. Neither do I want to reform the Catholic church. The only reformation of which that church or any orthodox church is capable is destruction.—*Ingersoll.*

The most important thing in this world is liberty. More important than food or clothes—more important than gold or houses or lands—more important than art or science—more important than all religions, is the liberty of man. . . . What light is to the eyes, what love is to the heart, liberty is to the soul of man. Without it, there come suffocation, degradation, and death. . . . Liberty is the condition of progress. Without liberty, there remains only barbarism. Without liberty, there can be no civilization. . . . Without liberty of thought, no human being has the right to form a judgment. It is impossible that there should be such a thing as real religion, without liberty. Without liberty there can be no such thing as conscience, no such word as justice. All human actions—all good, all bad—have for a foundation the idea of human liberty, and without liberty there can be no vice, and there can be no virtue. Without liberty there can be no worship, no blasphemy—no love, no hatred, no justice, no progress. Take the word liberty from human speech and all the other words become poor, withered, meaningless sounds—but with that word realized—with that word understood, the world becomes a paradise.—*Ingersoll.*

Courage yet! my brother or my sister!
Keep on! Liberty is to be subserved, whatever occurs;
That is nothing, that is quelled by one or two failures, or any number of failures,
Or by the indifference or ingratitude of the people, or by any unfaithfulness,
Or the show of the tushes of power, soldiers, cannon, penal statutes.
Revolt! and still revolt! revolt!
What we believe in waits latent forever through all the continents, and all the islands and archipelagos of the sea;
What we believe in invites no one, promises nothing, sits in calmness and light, is positive and composed, knows no discouragement,
Waiting patiently, waiting its time.
—*Walt Whitman.*



A TRANSFIGURATION OF THE BARTHOLDI STATUE WHICH MAY BE EXPECTED UNDER CATHOLIC RULE.

WHAT UNCLE SAM SHOULD DO.

Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*President Madison.*

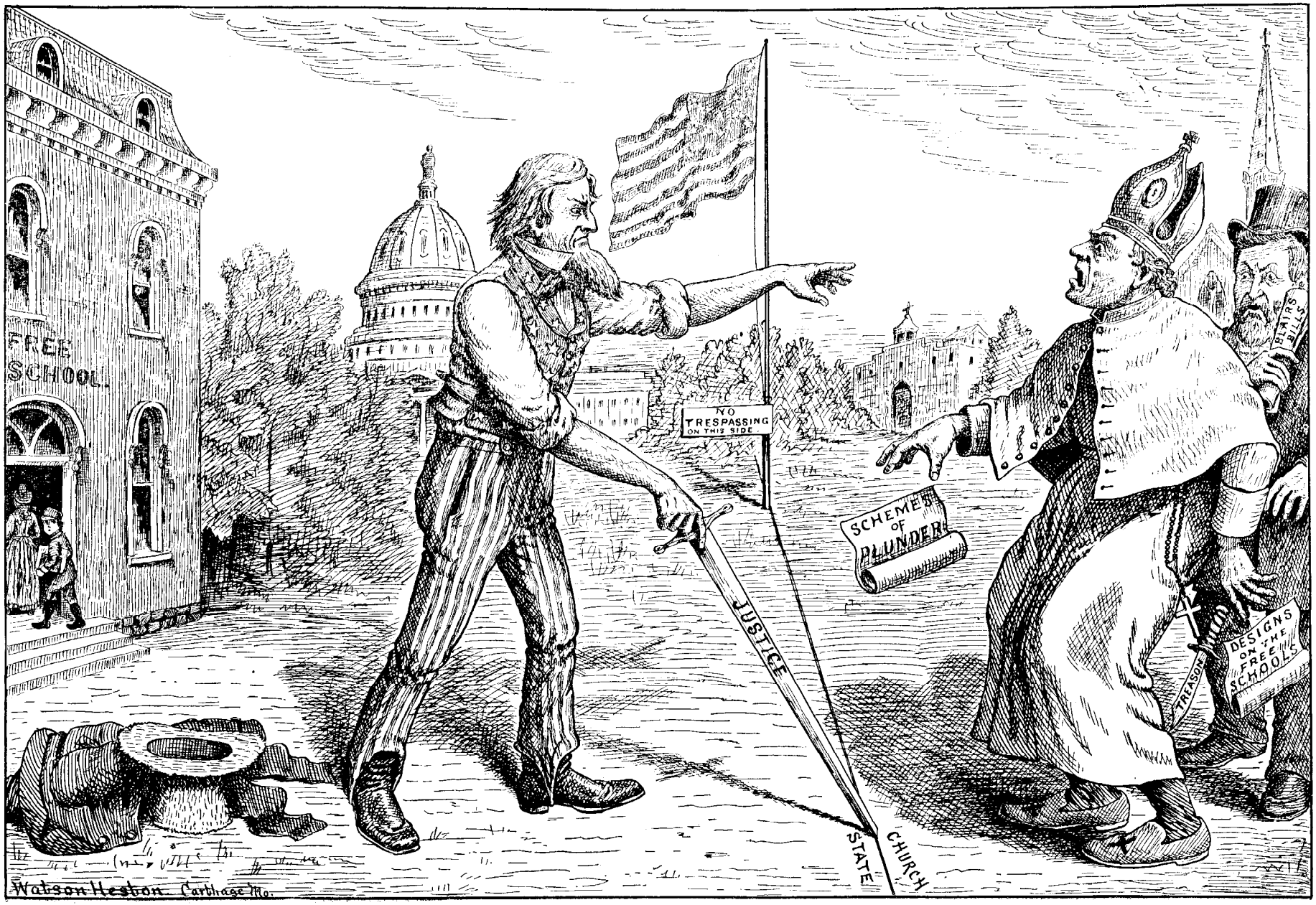
The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.—*President Garfield to Congress, June* 22, 1874.

Perfect religious liberty requires not only that every man shall be free to exercise his own faith (provided this does not disturb the peace nor injure the morals of society), but also that no one shall be taxed in any form to support the religion of another. —*J. P. Thompson in Church and State.*

In a republic like ours, where the citizen is the sovereign, and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason's and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state or nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the church and state forever separate.—*President U. S. Grant.*

Few pages of history awaken feelings of deeper sadness than those which record the union of civil power with religious bigotry, and the results of that union in times of persecution. For the state to lend its arm to the church, and at her suggestion destroy life instead of protecting it, is for it to mistake utterly the ends of its existence, and usurp in turn the functions of a higher power. The doctrine of "the two swords" in the hands of the pope has led to unutterable horrors.—*Alvah Hovey, D.D.*

When a religion is good, I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one.—*Benjamin Franklin.*



WHAT UNCLE SAM SHOULD DO.

THE CHURCH ROBBING THE PEOPLE.

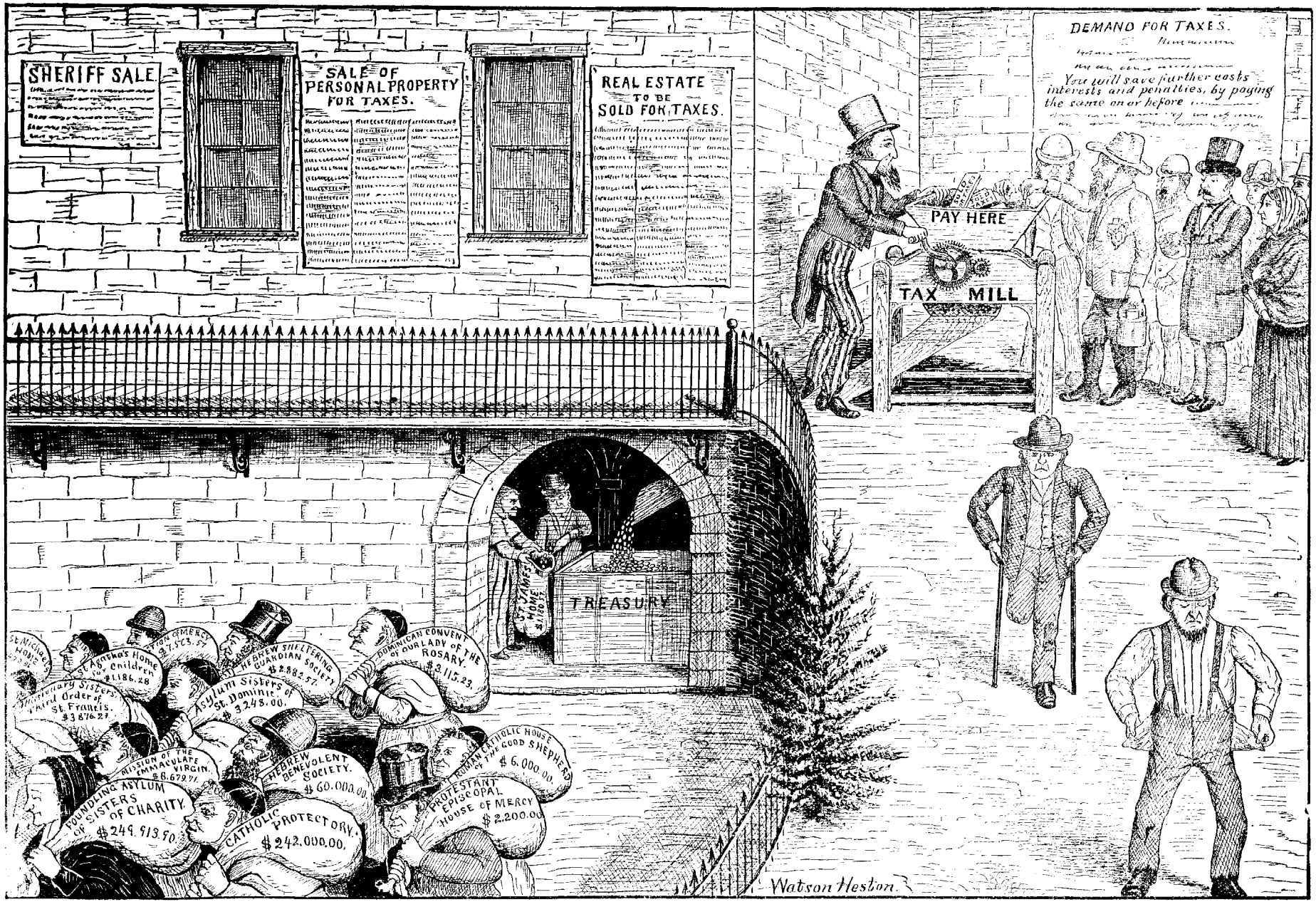
NEW YORK CITY'S ANNUAL GIFT TO THE CHURCHES.

The generosity of New York city, under a government chiefly controled by Roman Catholics, is well known. The raid upon the treasury represented on the adjoining page was made in 1886, and is but a sample of the yearly benefits received from the city by the various church societies. The grant for 1887 exceeded these figures by $221,003.30. When printing these figures originally, "The Truth Seeker" said: "Some of these societies are worthy institutions, though unconstitutionally Christian in their character and management; but the most of the nearly eleven hundred thousand dollars goes as subsidies to sectarian institutions over which the state has no control, they being managed by churches. Under secular names, and ostensibly for humanitarian purposes, the various sects are consuming an enormous amount of the people's money. The bulk is consumed by the Roman Catholics. The Foundling Asylum of the 'Sisters of Charity' gets a quarter of a million—the New York Catholic Protectory nearly as much more. In both of these institutions the city is paying more for the support of children committed to them than it would cost in houses managed by the city; and, in addition, is paying to have them educated in a religion which not only does not possess the negative virtue of restraining from crime, but does possess the positive vice of being the producer of more cruelty and crime than any other on the face of the earth. It needs no words to Freethinkers to show the evil in the principle of the state subsidizing private institutions. We hope, however, that the foregoing figures may open the eyes of a few Protestants to the wrong they are doing in permitting public money to be thus used."

> Oh, that in England there might be
> A duty on hypocrisy!
> A tax on humbug, an excise
> On solemn plausibilities;
> A stamp on everything that's canted!
> No millions more if these were granted
> Henceforward would be raised or wanted.
> —*Henry Luttrell.*

Hospitals: pious institutions in favor of the poor, that is to say, of those who manage and direct them. The managers and directors of these institutions are usually well housed, clad in purple and fine linen, and fare sumptuously every day.—*Voltaire.*

Take theology from the world, and millions of men will be compelled to earn an honest living. Impudence will not tax credulity. The vampire of hypocrisy will not suck the blood of honest toil.—*—Ingersoll.*



NEW YORK CITY'S ANNUAL GIFT TO THE CHURCHES.

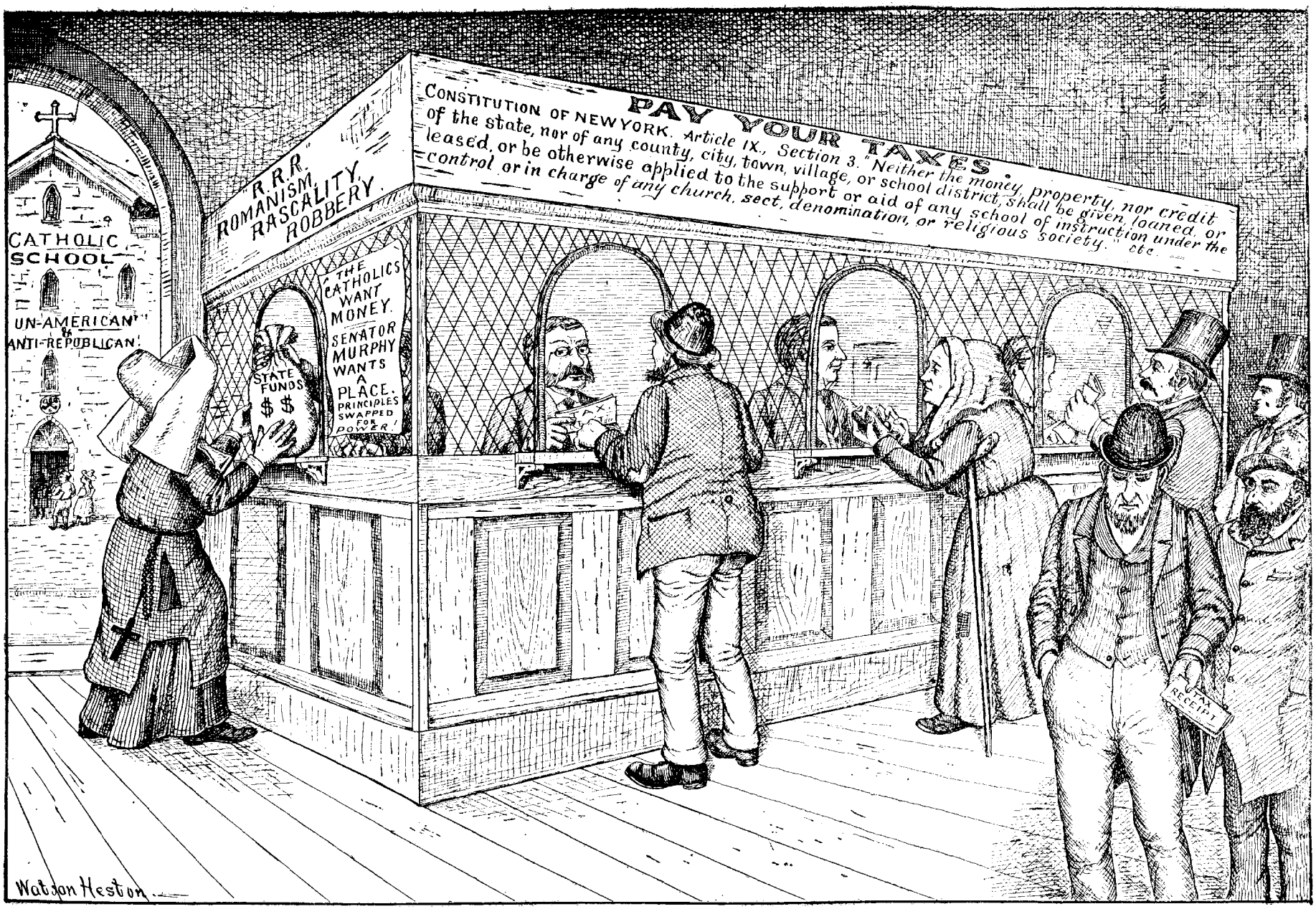
THE TAXPAYERS AND THE CHURCHES.

When a bill, the effect of which would be to tax church property, was before the New York legislature in 1886, the Constitution Club, represented by Samuel B. Duryea; the American Secular Union, represented by T. B. Wakeman, and some unorganized Liberal Christians, represented by Gilbert R. Hawes, were allowed a hearing in favor of the measure before the Assembly committee on Ways and Means. The hearing was arranged by J. J. McCabe, of Albany. The following incidents were related at the time in "The Truth Seeker": "'There is no use of your doing anything more about this bill,' said a member of the legislature to Mr. McCabe. 'Why?' asked he. 'Is it not a good bill?' 'Yes, good enough,' replied the solon; 'but'—here he executed a complicated wink—'the members will get the tip to defeat it.' To Mr. McCabe's endeavors to get him to tell who would give the 'tip,' he would say nothing positive, but intimated that the Catholic priests would be heard from on the subject. That this is so was brought out by Senator Murphy. A member of the Constitution Club called upon him, read the bill to him, and asked his opinion of its merits. 'A good bill,' was his comment. 'Will you introduce it in the senate?' asked the club man. 'H'm; I think you had better try to get Mr. —— to introduce the bill. Perhaps he will do it. You see'—this in a burst of confidence—'there are six Catholic institutions in my district, and if I introduce this bill I shall be killed.'"

In 1880 Dexter A. Hawkins, A.M., of the New York bar, published a pamphlet entitled "The Roman Catholic Church in New York City, and the Public Money and Public Property of the People." In this pamphlet the author showed that "the Roman Catholic church has obtained from the city donations of real estate to the amount of $3,500,000;" and that in eleven years the same church "has received from the public treasury $6,043,626.45. It received, in 1878, $710,350.98; in 1879, $693,616.29."

In 1880 it was estimated that there was in the United States $746,294,833 worth of untaxed church property. In 1890 the estimate was $1,500,000,000. This is in accord with President Grant's computations (p. 42). A sum that by doubling every decade had reached in 1900 $3,000,000,000 would have been in 1890 $1,500,000,000, and in 1880 $750,000,000. As to Grant's estimate for 1870, a table of ours, compiled from censuses and church yearbooks, agrees with it with sufficient nearness:

Alabama	$2,414,515	New Mexico (1870, $322,621)	$365,500
Arkansas	854,975	New Jersey (1870, $18,347,150)	19,043,519
Arizona	24,000	Nevada (1870, $212,000), 1874	301,450
California [taxed]	.....	Ohio (1875)	33,328,000
Colorado	207,230	Oregon (1875)	51,300
Connecticut	13,428,100	Pennsylvania (1875)	64,311,365
Dakota	16,300	Rhode Island (1875)	5,141,400
Delaware	1,823,950	South Carolina (1875)	4,065,500
Florida	426,520	Tennessee	5,934,450
Georgia	3,561,955	Texas (1875)	1,779,700
Idaho	18,200	Utah (1875, Mormons, $1,000,000; other Christians, $70,900)	1,070,900
Illinois	22,664,283	Vermont (1875)	4,162,400
Indiana	11,942,227	Virginia (1875)	6,327,700
Iowa	5,730,352	Washington territory (1870, $62,450), in 1875	105,700
Kansas	1,722,700		
Kentucky	9,824,465		
Louisiana	4,048,525		
Maine	5,200,853		
Maryland	12,038,650		
Massachusetts	24,488,285		
Michigan	9,133,816		
Minnesota	2,401,750		



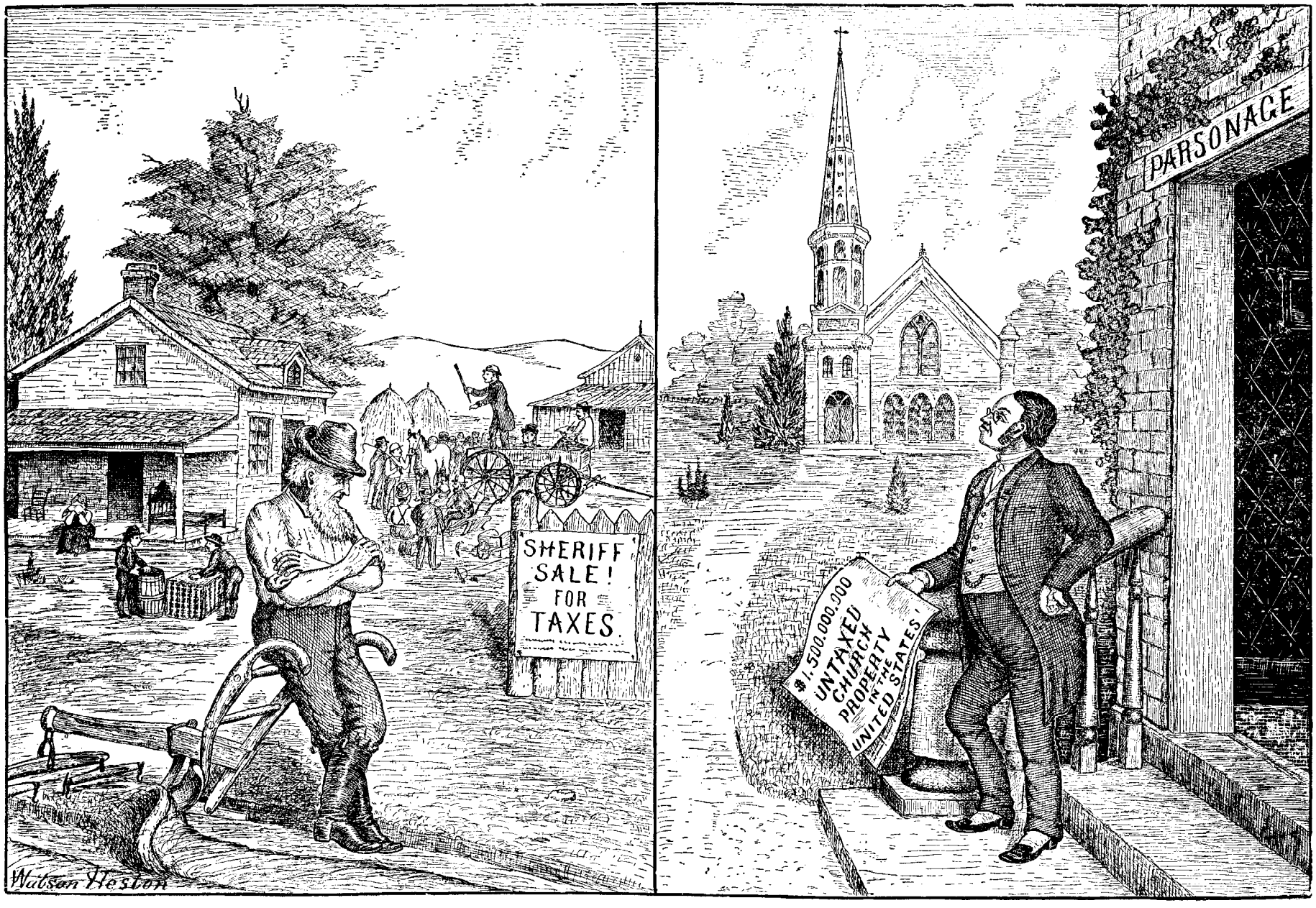
THE TAXPAYERS AND THE CHURCHES.—I.

Mississippi	2,360,800	Wisconsin (1870, $4,890,781)	6,905,450
Missouri	9,709,358	Wyoming territory (1875)	56,500
Montana	99,300	West Virginia	1,349,600
North Carolina	2,487,877		
Nebraska (1870, $386,000), 1875	665,150	Total	$407,204,006
New Hampshire	3,303,780		
New York (1870, $66,073,755), 1884	101,105,765		

We have, then, in the United States at present say $1,500,000,000 invested in untaxed church belongings. At two per cent taxation (an exceedingly low estimate of the average rate) this property should bring the state governments $30,000,000 per annum. Instead of this, it yields not one cent of revenue. It is the most stupendous steal on record. The so-called river and harbor jobs and Star Route swindles were but petty larceny in comparison. Let us, to be on the safe side, suppose that church property has not maintained the same rate of increase (though we have every reason to suppose that it has, and no reason to suppose that it has not). Let us even call the total to-day $1,000,000,000; still we have the enormous sum of $20,000,000 as the amount of which the nation is yearly defrauded. So much for church exemptions under a tax estimated at two per cent. But there are many states in which the percentage is much higher. There is ground to believe that three per cent is nearer the average rate than two. At three per cent the annual exemption would be $45,000,000.

"I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe the church property of the United States, which paid no tax, municipal or state, amounted to $87,000,000. In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. The accumulation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."—*General Grant's Message*, 1875.

"The continual acquisition of real estate by the church, or indeed by any corporation, is a serious matter. Priests having no heirs among whom to divide the wealth, often gained by threatening the aged and sick with the terrors of the next world, it accumulates in a rate altogether disproportionate with that of the rest of the community. All the old countries have experienced this. In England before the stringent statutes of mortmain the church had got possession of one-third of the property of the kingdom, and Blackstone says that but for these statutes ecclesiastical corporations would have engulfed the whole real estate of the country. Once allow a church the right to acquire, hold, and use property without taxation and without limit, and resort must finally be had to confiscation to preserve something for the people. The Catholic countries, Italy, Spain, and Mexico, have found this, and have been forced in their need to fall back on the stores accumulated by their black armies of non-producing priests, monks, and nuns."—*J. M. Wheeler.*



THE TAXPAYERS AND THE CHURCHES.—II.

THANKSGIVING.

THE FOLLY OF THANKSGIVING PROCLAMATIONS.

As dark and as horrible as you Christians paint your devil, your God is infinitely worse! He has made all the conditions for evil, he causes all the unhappiness, he induces all the suffering, he causes all the death. If God did not want affairs in this world to get all snarled up the way they are, it only remains that he did not know how things would come out, or he had not the power to prevent it. I must repeat that the existence of endless unhappiness and suffering is a clear proof that he is unable to prevent them or has not the disposition to do so; it is a disproof of his omnipotence, or his goodness, or both. This cannot be effectually disputed; so long as it is claimed that the God of theology is the author of all the factors in existence, of all the conditions that have ever arisen, with the full knowledge of what the result of everything would be countless years before he made it, he cannot possibly escape the blame for all the evils that exist. It is in vain for you to say that God is not the author of sin, is not the author of the devil, as such. If he is the author of all existences, and if he made everything with the tendencies and dispositions which they exhibit, and he knew just how everything would act, he is absolutely the author of all the evil in existence to-day, and it is utter twaddle, special pleading, and silly falsehood to try to make the opposite appear.—*D. M. Bennett.*

The next thing that gave the church a blow was Statistics. We found by taking statistics that we could tell the average length of human life; that this human life did not depend upon infinite caprice; that it depended upon conditions, circumstances, laws, and facts, and that these conditions, circumstances, laws, and facts were during long periods of time substantially the same. And now, the man who depends entirely upon special providence gets his life insured. He has more confidence even in one of these companies than he has in the whole trinity. We found by statistics that there were just so many crimes on an average committed; just so many crimes of one kind and so many of another; just so many suicides, so many deaths by drowning, so many accidents on an average, so many men marrying women, for instance, older than themselves; so many murders of a particular kind; just the same number of mistakes; and I say to-night, statistics utterly demolish the idea of a special providence. . . . Why does special providence allow all the crimes? Why are the wife-beaters protected, and why are the wives and children left defenseless if the hand of God is over us all? Who protects the insane? Why does providence permit insanity? But the church cannot give up special providence. If there is no such thing, then no prayers, no worship, no churches, no priests. What would become of national thanksgiving? . . . It does not make a bit of difference whether we have good times or



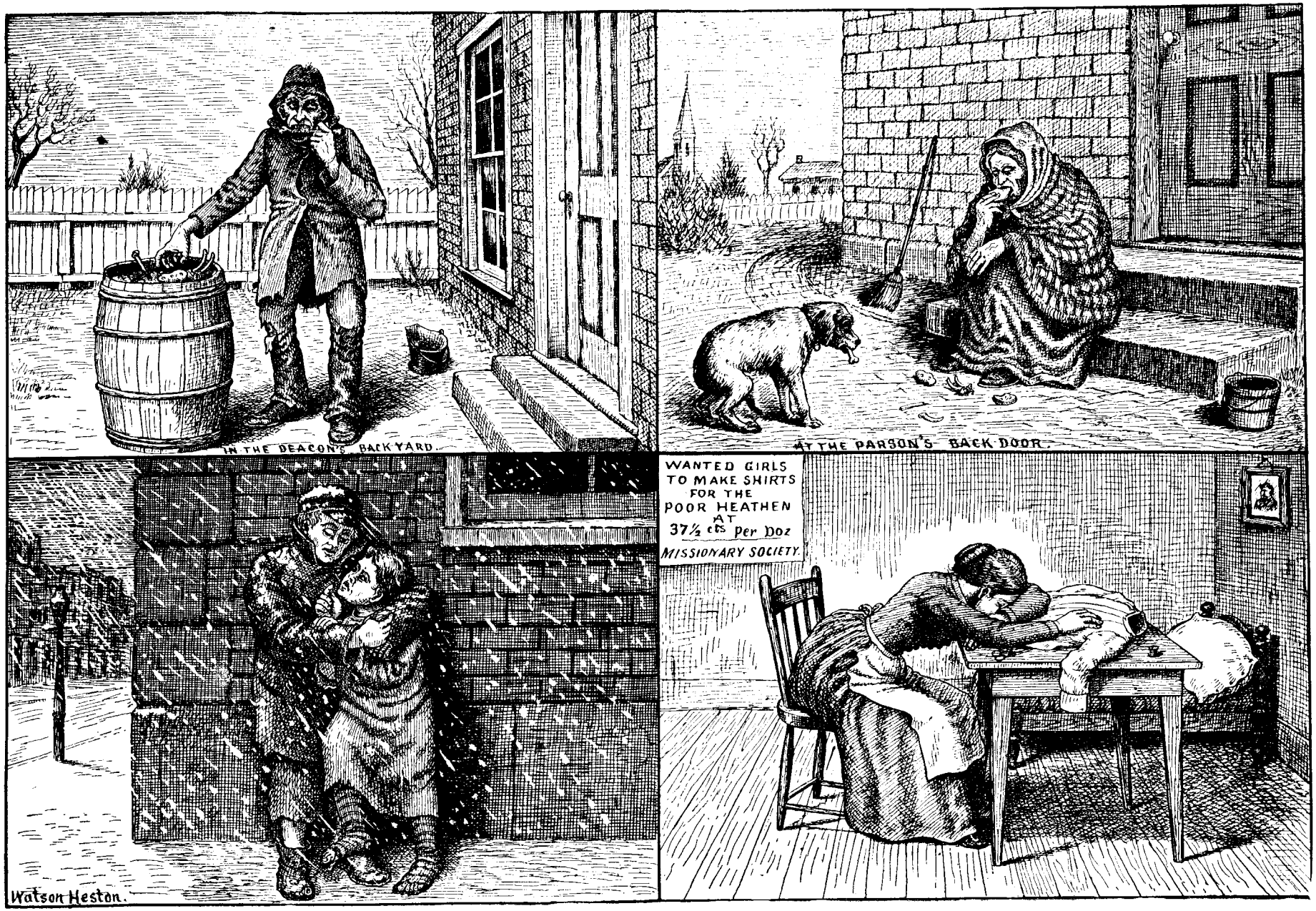
THANKSGIVING.—I.

not—the thanksgiving is always exactly the same. I remember a few years ago a governor of Iowa got out a proclamation of that kind. He went on to tell how thankful the people were and how prosperous the state had been. There was a young fellow in that state who got out another proclamation, saying that he feared the Lord might be misled by official correspondence; that the governor's proclamation was entirely false; that the state was not prosperous; that the crops had been an almost utter failure; that nearly every farm in the state was mortgaged, and that if the Lord did not believe him, all he asked was that he would send some angel in whom he had confidence, to look the matter over and report. . . . The truth is, it is impossible to harmonize all the ills, and pains, and agonies of this world with the idea that we were created by, and are watched over and protected by an infinitely wise, powerful, and beneficent God, who is superior to and independent of nature. . . . Nature, so far as we can discern, without passion, and without intention, forms, transforms, and re-transforms forever. She neither weeps nor rejoices. She produces man without purpose and obliterates him him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears are alike to her. She is neither merciful nor cruel. She cannot be flattered by worship nor melted by tears. She does not know even the attitude of prayer. She appreciates no difference between poison in the fangs of snakes and mercy in the hearts of men. Only through man does nature take cognizance of the good, the true, and the beautiful; and so far as we know, man is the highest intelligence.—*Ingersoll.*

It is when we open the Book of Nature, that book inscribed in blood and tears—it is when we study the laws regulating life, the laws productive of development—that we see plainly how illusive is this theory that God is love. . . . How many hearts yearning for affection are blighted in solitude and coldness. How many women seated by their lonely firesides are musing of the days that might have been. How many eyes when they meet these words which remind them of their sorrows will be filled with tears. Oh, cold, cruel, miserable life, how long are your pains, how brief are your delights! What are joys but pretty children that grow into regrets? What is happiness but a passing dream in which we seem to be asleep, and which we know only to have been when it is past? Pain, grief, disease, and death, are these the inventions of a loving God?—*Winwood Reade.*

If God is the author of good, he is also the author of evil. If he is entitled to our gratitude for the one, he is entitled to our hatred for the other. . . . The same arguments which prove that God is the author of food, life, and light, prove him also to be the author of poison, darkness, and death.—*Shelley.*

The order of the universe is the marvelous arrangement and working of nature as seen by those who look at her through the spectacles of faith, which have the virtue of hiding from the eyes of those who wear them the disorders that exist in the universe. Through these glasses can be seen neither disease, nor crime, nor wars, nor earthquakes, nor intolerant theologians: all is in first-rate order when our sacrificers have well dined, and whosoever



THANKSGIVING.—II.

troubles their digestion is a disturber of public order.—*Voltaire.*

This assumption that each kind of organism was specially designed, carries with it the implication that the designer intended everything that results from the design. Observe the consequences. Without dwelling on the question put in a recent chapter, why during untold millions of years there existed on the earth no beings endowed with capacities for wide thought and high feeling, we may content ourselves with asking why, at present, the earth is largely peopled by creatures which inflict on each other, and on themselves, so much suffering? What must we think of the countless different pain-inflicting appliances and instincts with which animals are endowed? Not only now, and not only ever since men have lived, has the earth been a scene of warfare among all sentient creatures; but paleontology shows us that, from the earliest eras geologically recorded, there has been going on this universal carnage. Fossil structures, in common with the structures of existing animals, show us elaborate weapons for destroying other animals. We have unmistakable proof that throughout all past time, there has been a perpetual preying of the superior on the inferior—a ceaseless devouring of the weak by the strong. How is this to be explained? How happens it that animals were so designed as to render this bloodshed necessary? How happens it that in almost every species, the number of individuals annually born is such that the majority die of starvation or by violence before arriving at maturity? Whoever contends that each kind of animal was specially designed, must assert either that there was a deliberate intention on the part of the creator to produce these results, or that there was an inability to prevent them. Which alternative does he prefer? To cast an imputation on the divine character, or assert a limitation of the divine power? It is useless for him to plead that the destruction of the less powerful by the more powerful, is a means of preventing the miseries of decrepitude and incapacity, and therefore works beneficently. For even were the chief mortality among the aged instead of among the young, there would still arise the unanswerable question—why were not animals constructed in such ways as to avoid these evils? why were not their rates of multiplication, their degrees of intelligence, and their propensities, so adjusted that these sufferings might be escaped? And if decline of vigor was a necessary accompaniment of age, why was it not provided that the organic actions should end in sudden death, whenever they fell below the level required for pleasurable existence? Will anyone who contends that organisms were specially designed, assert that they could not have been designed so as to prevent suffering? And if he admits that they could have been made so as to prevent suffering, will he assert that the creator preferred so making them as to inflict suffering?—*Spencer.*

Thomas Jefferson is the only president we have had who refused to make a fool of himself by issuing Thanksgiving proclamations. During his eight years' incumbency of the office, not a single religious proclamation was issued. Referring to his action in this matter, he says: "I know it will give great offense to the clergy, but the advocate of religious freedom is to expect neither peace nor forgiveness from them."



THANKSGIVING.—III.

SABBATARIAN EFFORTS IN THE NATIONAL SENATE.

The following is the text of the Sunday Bill introduced by Senator H. W. Blair in the United States Senate in 1888. The bill failed to pass, and was introduced at the next session, shorn of a few religious phrases, but the same in its provisions. We use the bill of 1888, as that is a plainer exposition of what the Sabbatarians desire, and asked for before they became frightened at the great opposition aroused.

A BILL TO SECURE TO THE PEOPLE THE ENJOYMENT OF THE FIRST DAY OF THE WEEK, COMMONLY KNOWN AS THE LORD'S DAY, AS A DAY OF REST, AND TO PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That no person or corporation, or the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed, any secular work, labor, or business, to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place, subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

Section 2. That no mails or mail matter shall hereafter be transported in time of peace, over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: And provided further, That when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

Sec. 3. That the prosecution of commerce between the states and with the Indian tribes, the same not being work of necessity, mercy, nor humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent or employee of any person or corporation, who shall wilfully violate this section, shall be punished by a fine of not less than ten nor more than one thousand dollars; and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

Sec. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

Sec. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

Sec. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of



SABBATARIAN EFFORTS IN THE NATIONAL SENATE.

articles of food in condition for healthy use, and such transportation for short distances from one state, district, or territory, into another state, district, or territory, as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.

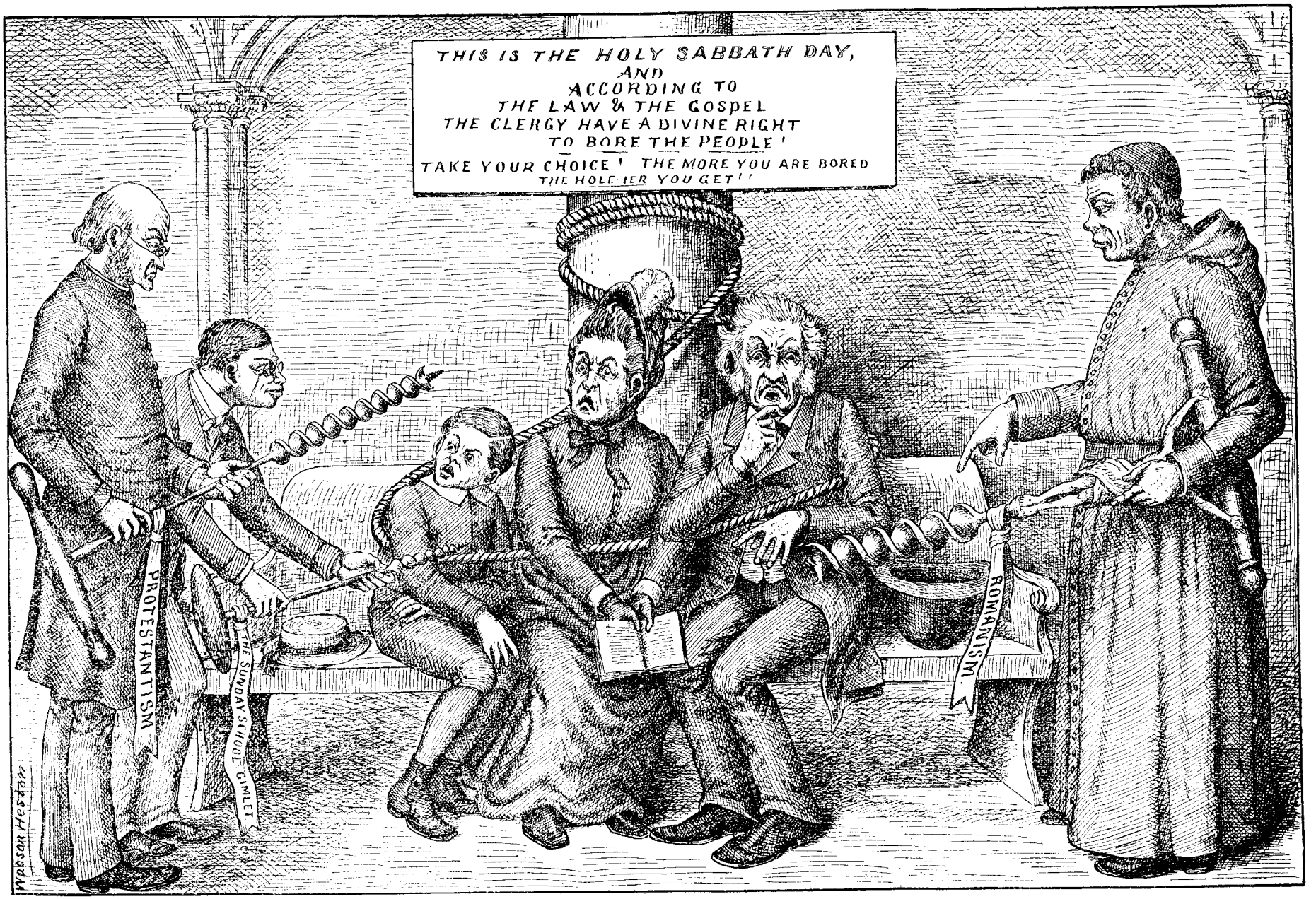
Whosoever shall profane the Lord's day or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether willfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sin and offense. But if the court upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH that all others may fear and shun such provoking, rebellious courses (Num. 15: from 30 to 36 verse).—*New Haven Colony Records*, 1653–1655, *p.* 605.

The setting apart of a day for rest, for recreation, or religious worship, is a custom that antedates the earliest authentic records of history. Centuries, and perhaps millenniums, before the slaves of Pharaoh fled from Egypt and founded a nation of their own, was such a day observed. The Israelites borrowed the custom either from their masters or from the neighboring nations who had followed it from time immemorial. It needed not the proclamation of a God to secure its adoption. The social instincts of the people and the interests of the priest combined to suggest the propriety of selecting a day to be observed in common by all the members of a tribe or nation. At the same time, the isolated condition of many of the earlier nations, as well as the differences of religious opinions, precluded the possibility of the same day being observed by all mankind; and hence we find one nation or church observing one day, while another nation or church observes some other day. Every day has doubtless been the sacred day of some people. Take our three great Semitic churches, all springing from the same source, yet each observing a different day—the Jewish church observing Saturday, the Christian church observing Sunday, and the Mohammedan church observing Friday. Yet why, with all this diversity, you ask, was every seventh day so generally adopted? Is this not proof of its divine origin? No; natural phenomena determined not only the principal divisions of time, but likewise suggested nearly all of our sacred and festal days. The annual revolution of the earth in its orbit around the sun determined the division called a year; the diurnal rotation of the earth on its axis determined the division called a day. The time elapsing between one new moon and another suggested the division called a month; while the several phases or quarters of the moon suggested the division called a week; and the length of the week, which nature had determined, suggested the septenary number in the observance of this day. At an early period in the world's history, we find the pagans consecrating a day of the week to each of the seven principal celestial bodies which they had deified. Sunday was consecrated to the sun, Monday to the moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn. The names of the days are derived: Sunday from *sun;* Monday from



SUNDAY IN A SABBATARIAN CITY.

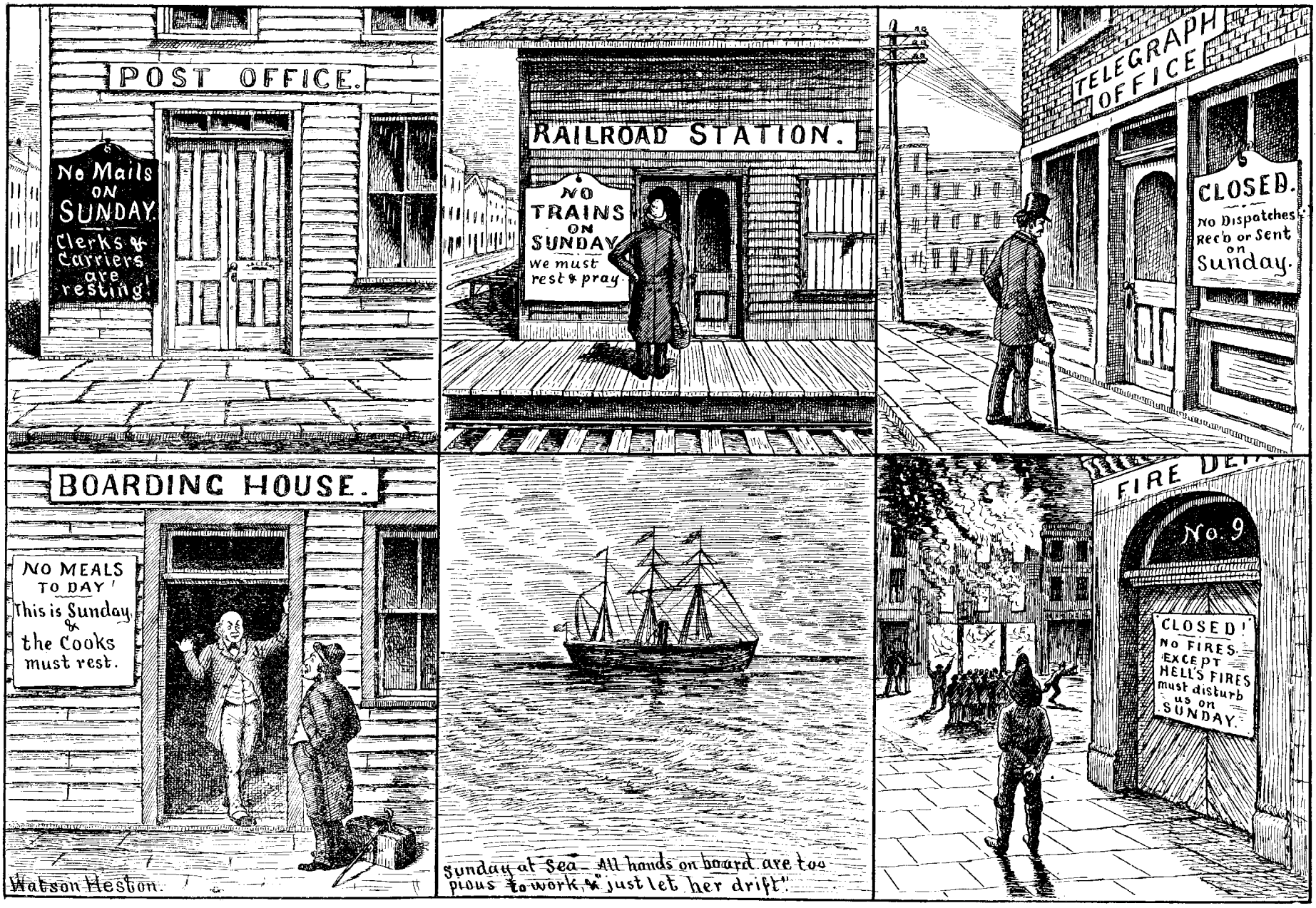
moon; Tuesday from the Saxons' war-god, *Tuisco;* Wednesday from their god *Woden;* Thursday from *Thor,* the god of thunder; Friday from *Fria,* wife of Woden and goddess of marriage, and Saturday from *Saturn.* With the Egyptians, and with the Jews, the days of the week were not distinguished by names, but by the ordinal numbers. Sunday was called the first day of the week, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the seventh. This fact remember, that with Jews and Christians, with all churches, and with all nations making the week a principal division of time, Sunday has ever been the *first* day of the week, and Saturday the *seventh.* "But you are ignoring the Bible," says the Christian. "You ought to accept the Mosaic account of the institution of the Sabbath." Which account? You cannot be ignorant of the fact that the Bible contains two apparently different and contradictory statements in regard to its origin. The Decalogue, or Ten Commandments, you are doubtless aware, is presented twice in the Pentateuch—in the twentieth chapter of Exodus, and in the fifth chapter of Deuteronomy. A striking resemblance exists between the two copies; the Commandments all appear in the same order, and in nearly the same language. But immediately following the Fourth Commandment in each case, and constituting a part, as it were, of the Decalogue, is the reason assigned for instituting the commandment. And what is the reason assigned? Read the commandment as given in Exodus, and immediately following it are these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. xx, 11). Now read the commandment as given in Deuteronomy. In the same place where the words just quoted appear, occur the following: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. v, 15). Here are two entirely different reasons given for instituting the Sabbath. The first account states that it was instituted in commemoration of God's having rested from his labors on this day; the second account states that it was instituted in commemoration of the escape of the Israelites from bondage. The one places it at the creation, the other at the exodus, two thousand five hundred years later, according to Bible chronology. But whatever may have been the origin of the Jewish Sabbath, the injunction to observe it is plain and emphatic: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the *seventh* day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Now, my Christian friend, do you accept or reject this law? Do you keep sacred this seventh day, or Saturday, as commanded by your God? You do not. Why? "Because this law has been abrogated," you answer. Very well; for the sake of argument, at least, the validity of your conclusion is accepted. And now, if the Sabbath has been abolished, what means this perpetual cry about "Sabbath-breaking?" If this law has been annulled, then, surely, you have no Sabbath to desecrate. Oh, but you say that you have had another day consecrated in place of the old one; that you have been authorized to observe



THE CLERGY'S OPPORTUNITY.

the first day of the week instead of the seventh. When, where, by whom, and by what authority have you? All your authority, you claim, emanates from the Bible. Now, please show me your authority for this. I defy you to point to one line, one word, between the lids of your Bible, commanding you, or even authorizing you, to observe the first day of the week, or Sunday, as a Sabbath. You have no scriptural authority for this innovation whatever. When reproved for non-observance of the Sabbath of the Bible, you plead the abrogation of the Jewish law; to uphold the Sabbath of the church, you cite the Fourth Commandment. But, in the language of Milton, "If, on a plea of a divine command, you impose upon us the observance of a particular day, how do you presume, without the authority of a divine command, to substitute another in its place?" You denounce as wholly debased the Sabbath-breaker, and attribute nearly every accident occurring on Sunday, occurring on another day, to the displeasure of an offended deity. What sublimity of logic! You ignore your God's injunction respecting the observance of his Sabbath, and yet expect him to visit with awful punishment all those who do not choose to keep your Sabbath. Upon the same principle, the counterfeiter should expect the government to punish those who do not accept his spurious coin as genuine.—*John E. Remsburg.*

In the Old Testament it is always the observance of the seventh day that is enjoined, and there is not a word in the New Testament that authorizes its change to the first day. Jesus was regarded as a Sabbath breaker. Paul refused to insist on the Sabbath being kept, and was "afraid of" those who observed it. The observance of Sunday as the Sabbath is unchristian. The early Christian fathers did not recognize the day in that light, and though their writings contain great lists of faults, no allusion is made to neglect in observing Sunday as a Sabbath, nor is it anywhere enjoined. In the second century Justin Martyr wrote in his controversy with Trypho, the Jew, "You see that the heavens are not idle, nor do they observe the Sabbath;" and he says of Sabbaths, "There is no need of them since Jesus Christ;" and he speaks of the custom as "weakmindedness." Irenæus, Clement, Tertullian, Origen, and others, spoke against Sabbath observance. It was not sanctioned till 321 A.D., when Constantine gave the edict, "Let all judges and inhabitants of cities and all craftsmen rest on the venerable day of the sun. But countrymen may freely and lawfully attend to the cultivation of the fields, lest by delay the opportunity granted by the favor of heaven should be lost." Through the middle ages the day was kept with great laxity, and the reformers strongly opposed the sabbatical idea. Luther said: "If, anywhere, the day is made holy for the mere day's sake; if, anywhere, anyone sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to feast on it, to do anything to remove this encroachment on Christian liberty." When John Knox visited Calvin on Sunday afternoon, he found him playing at bowls. The enforcement of the Sabbath was opposed by John Milton, Richard Baxter, John Bunyan, Jeremy Taylor, Dr. Paley, Archbishop Whately, and many other distinguished members of the Christian church. The first Sunday laws were enacted in England during Queen Elizabeth's reign, 1558.—*Robert C. Adams.*



AS THE CLERGY DESIRE SUNDAY.—I.

Since, then, the [Jewish] Sabbath was originally an ordinance of the Mosaic law, since it was given to the Israelites alone, and that for the express purpose of distinguishing them from other nations, it follows that if those who live under the gospel are emancipated from the ordinances of the law in general, least of all can they be considered as bound by that of the Sabbath. —*Milton.*

Dr. Heylin, chaplain to Charles I., and an able authority upon the Sabbath question, says: "Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week."

Grotius, one of the greatest jurists and theologians of which the church can boast, thus testifies: "These things refute those who suppose that the first day of the week was substituted in place of the Sabbath, for no mention is ever made of such a thing by Christ or his apostles."

The opinion that Christ and his apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to the first, seems to prevail without sufficient reason.—*Archbishop Paley.*

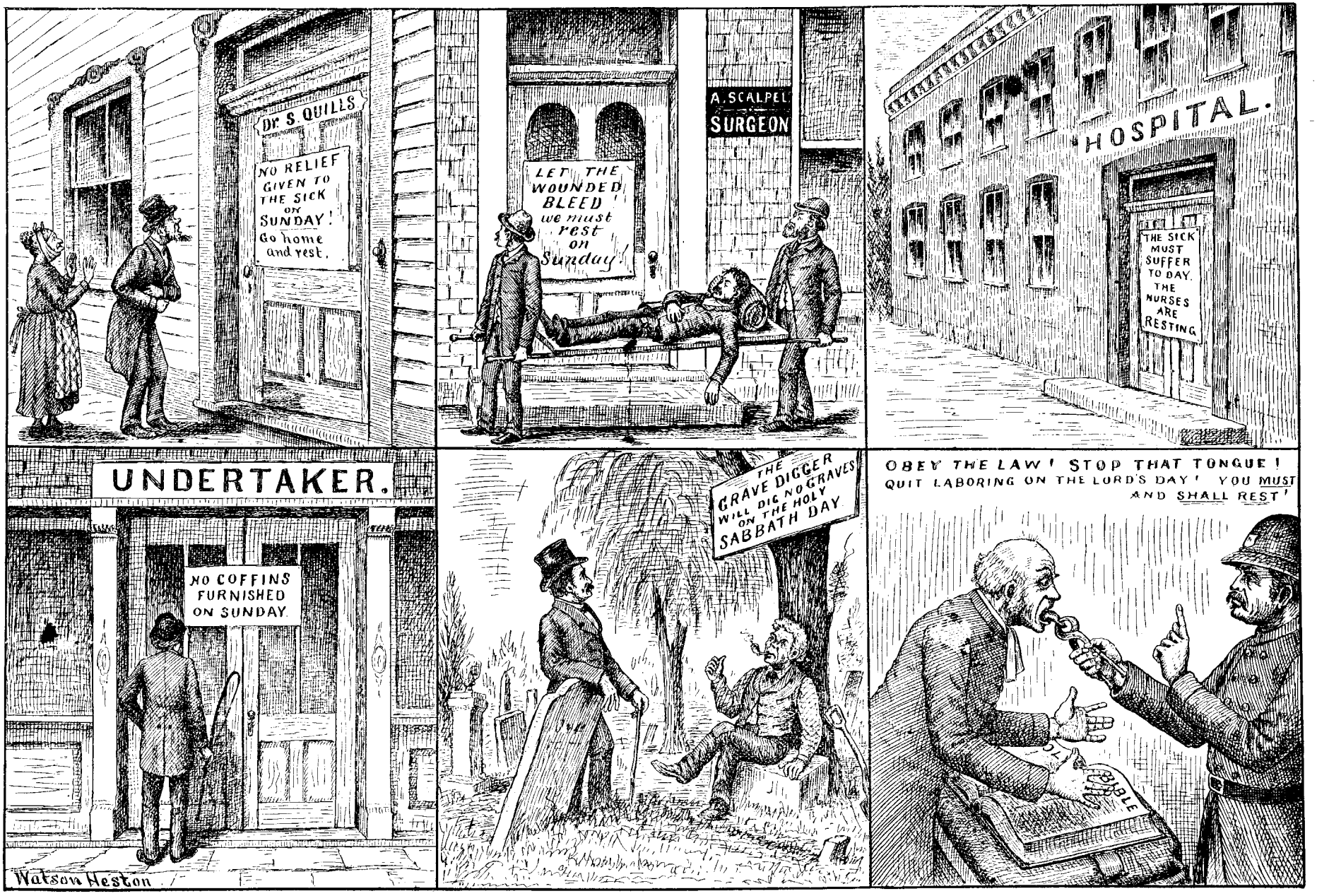
The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday.—*Neander, Church Historian.*

Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian scriptures (New Testament) a single command to keep the Sabbath in any form or on any day.—*Rev. Dr. James Freeman Clarke.*

The dogma of the assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible. . . . It will be plainly seen on a careful examination of the accounts given by the evangelists, that Jesus did decidedly and avowedly violate the Sabbath.—*Archbishop Whately.*

We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of molding their minds as wax in the hollow of their hands.—*Thomas Jefferson.*

The condition of things brought about in Scotland by the clergy in the last century, upon the attainment by that class of nearly absolute power, is thus described in Buckle's History: "It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered, or your beard shaved. Such things were not to be tol-



AS THE CLERGY DESIRE SUNDAY.—II.

erated in a Christian land. No one, on Sunday, should pay attention to his health, or think of his body at all. On that day horse-exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. Bathing, being pleasant as well as wholesome, was a particularly grievous offense; and no man could be allowed to swim on Sunday."

The Sunday, as now held, is a horrible nightmare on human society, and the diabolical spell is upon us still. It is midnight gloom and darkness on this as well as many other purely religious and theological dogmas; and, like children frightened, the world is afraid to go out in the dark to see what is the matter, or even to uncover its head. And the clergy, like vulgar housemaids, keep telling their dismal stories, to scare us worse and worse.—*Parker Pillsbury.*

Millions of toilers who seek to drown their misery in the Lethe of intoxication are deprived of every healthier pastime; the magistrates of our wealthy cities rage with penal ordinances against the abettors of public amusements on the day when nine-tenths of our laborers find their only leisure for recreation. —*Prof. Felix Oswald.*

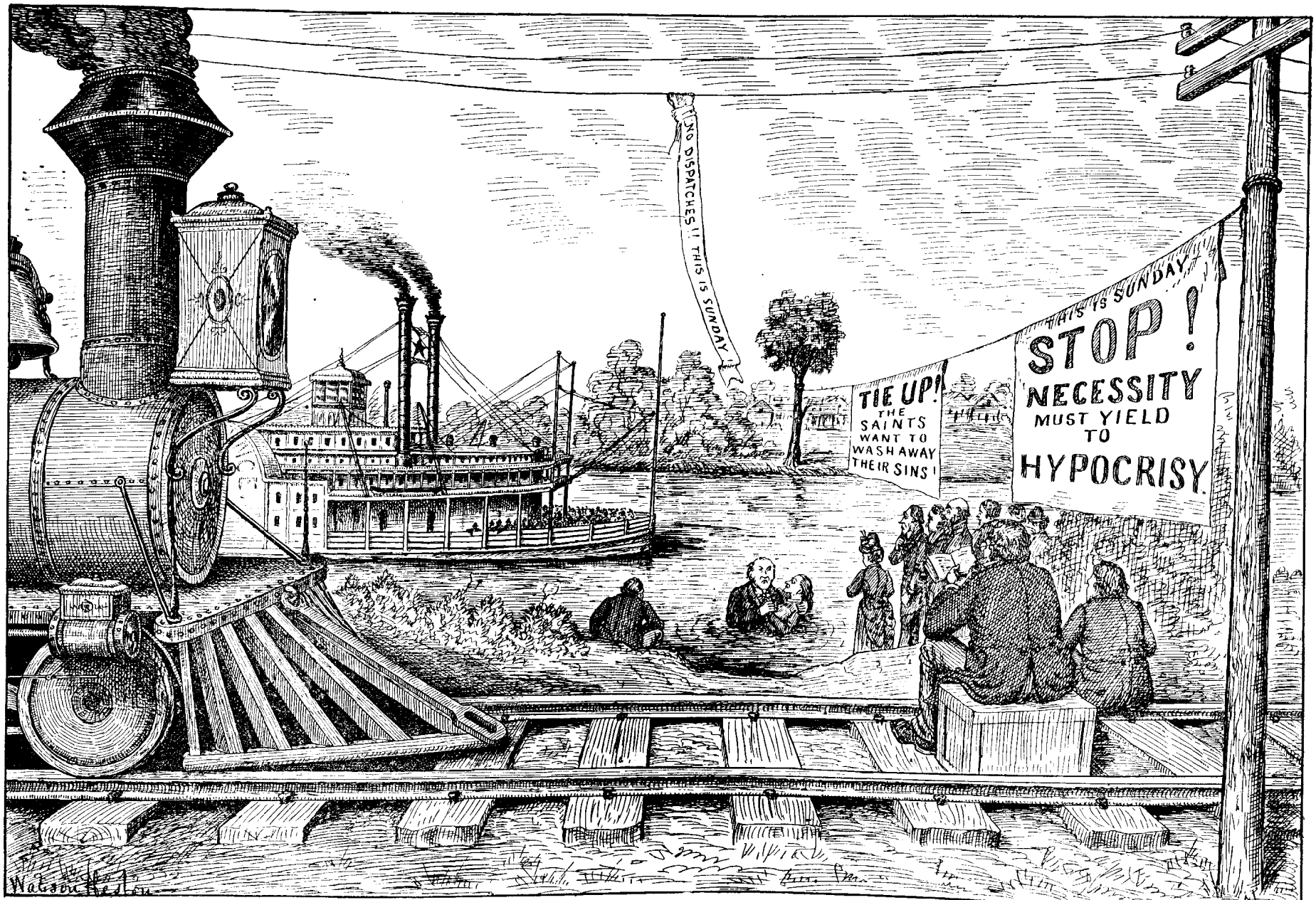
Holidays: Certain days wisely set apart by the church to be spent in holy idleness, which is favorable to piety. An artisan may not, without sin, work for his bread on a holiday, though he may get drunk if he chooses, and has the means of doing so. However, the safest manner of passing such days is to sit and yawn your head off.—*Voltaire.*

Some men will not shave on Sunday, and yet they spend all the week in shaving their fellow-men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbor's reputation on week-days.—*Beecher.*

Then, though we can't certainly tell
What mirth may molest us on Monday,
At least, to begin the week well,
Let us all be unhappy on Sunday.
—*Lord Neares.*

I think that Sunday should not be a day of gloom, of silence and despair, or a day in which to hear that the chances are largely in favor of your being eternally damned. That day, in my opinion, should be one of joy; a day to get acquainted with your wife and children; a day to visit the woods, or the sea, or the murmuring stream; a day to gather flowers, to visit the graves of your dead, to read old poems, old letters, old books; a day to rekindle the fires of friendship and love.—*Ingersoll.*

Nature is as playful, as bright, as joyous on the Sabbath as on any other day. And what are children but nature on legs; and why should they be less happy than birds and all other forms of sportive life with which she has peopled the earth? The next warm Sabbath, dear friends, take your little ones out into the parks and fields and roadways, and let them romp, and play, and be happy.—*W. H. H. Murray.*



AS THE CLERGY DESIRE SUNDAY.—III.

THE CHILDREN AND THE CHURCH.

TWO WAYS TO GO.

Ignorance is a disease, and a deadly and dangerous disease. There are few things in the world more costly than an ignorant man.—*Ernest Jones.*

Ignorance is not bliss.—*Dr. McGlynn.*

Ignorance is not the corner-stone of virtue.—*Ingersoll.*

The only rock foundation for virtue is knowledge.—*Robert Dale Owen.*

Science is more important in a republican than in any other government.—*Jefferson.*

Ignorance is the opposite of knowledge and the first step to faith, and of the highest importance to the church, seeing that since the laity has become more enlightened, faith has declined on the earth, the heart of charity has become hardened, and the shares of the priesthood are hourly rendering more modest dividends.—*Voltaire.*

Every school-house is a fort.—*Ingersoll.*

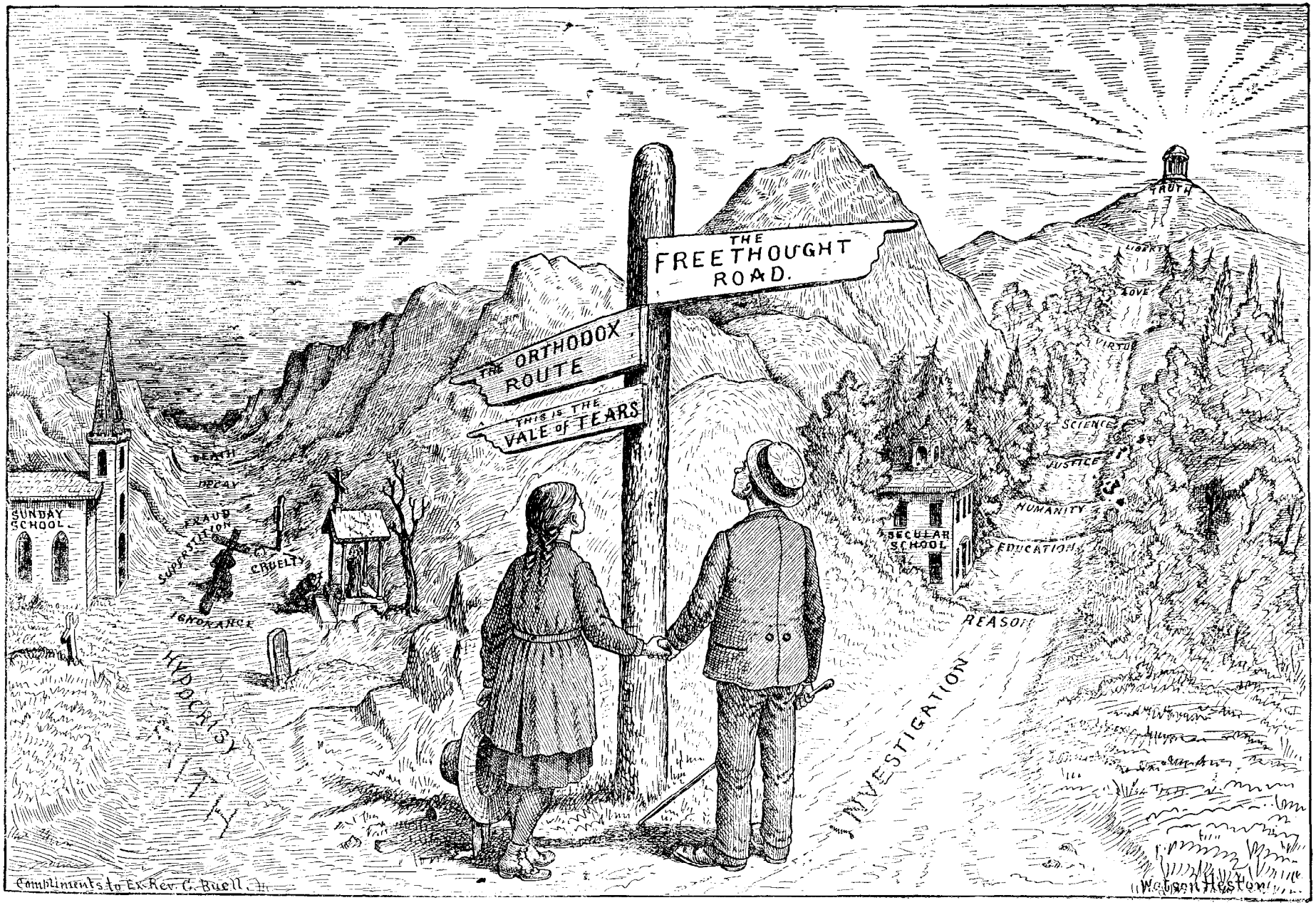
The strength of early association is a fact so universally recognized, that the expression of it has become proverbial.—*Dr. Carpenter.*

In vain shall we attempt to cure men of their vices, unless we begin by curing them of their ignorance. It is only by showing them the truth, that they will perceive their real interests, and the real motives that ought to incline them to do good. Instructors have long enough fixed men's eyes upon heaven, let them now turn them upon earth. An incomprehensible theology, ridiculous fables, impenetrable mysteries, puerile ceremonies, are too fatiguing to be any longer endured. Let the human mind apply itself to what is natural, to intelligible objects, sensible truths, and useful knowledge. Let vain chimeras be banished, and reasonable opinions will of their own accord enter into heads thought to be destined to eternal error.—*D'Holbach.*

Let pure modern morals be taught in the schools in place of biblical instruction. Teach children that morality is wholly independent of theology, and its claims are enforced, not by Sinai, but by usefulness.—*Robert C. Adams.*

Suppose that all the money wasted in cathedrals in the Middle Ages had been used for the construction of school-houses, academies, and universities, how much better the world would have been! Suppose that instead of supporting hundreds of thousands of idle priests, the money had been given to men of science for the purpose of finding out something of benefit to the human race here in this world.—*Ingersoll.*

We should have Freethought colleges and Secular missions, and even isolated Liberals might do better than "drift with the stream." They might let their children pass their Sundays in the freedom of the forests and mountains to worship the God of nature in his own temple.—*Prof. Felix L. Oswald.*



TWO WAYS TO GO.

WHICH SHALL WE HAVE?

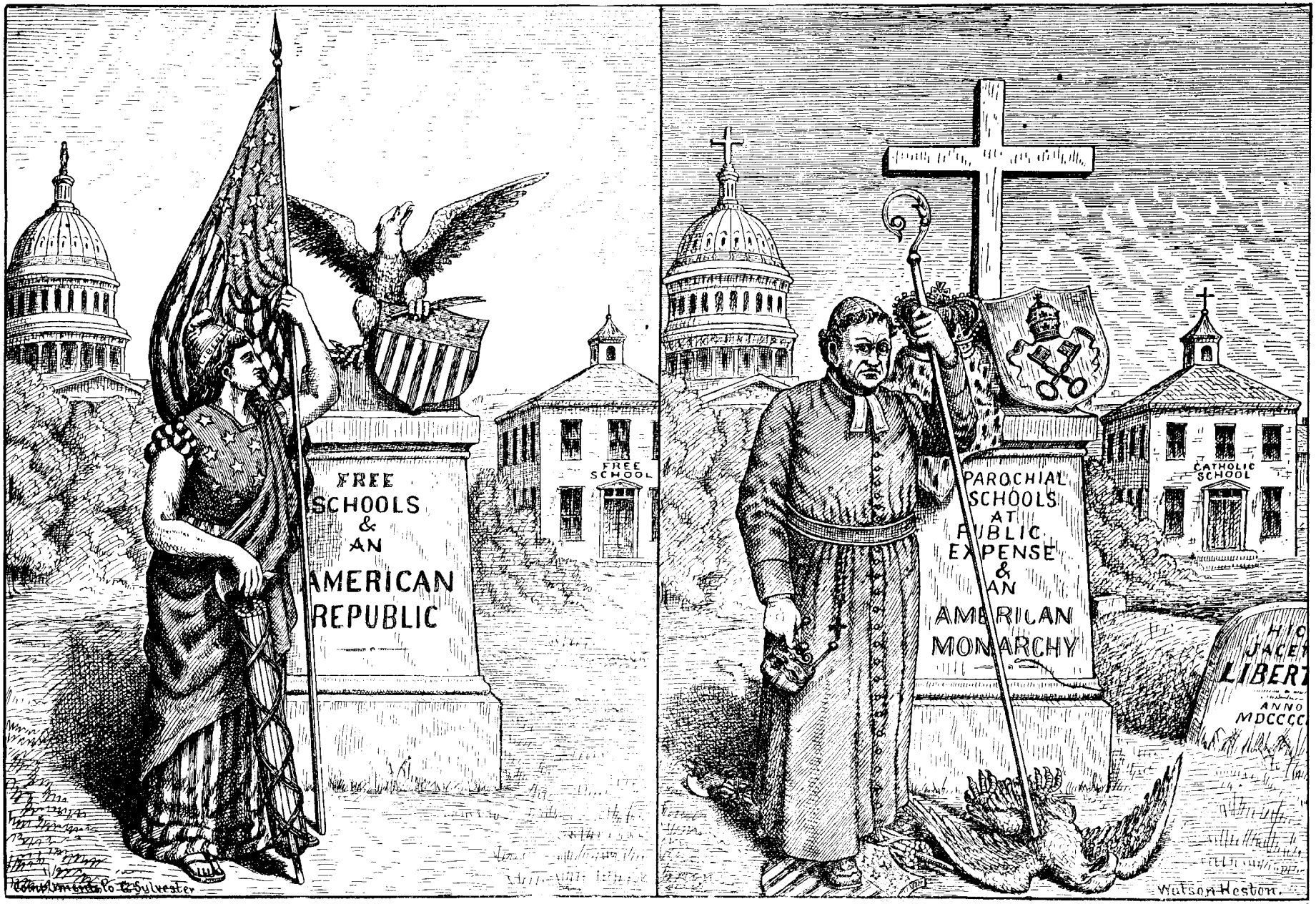
There is a serious danger that in this country a man, to become a Catholic, must become almost a foreigner—just like that monsignor whose ancestors came to this country two hundred years ago, and yet who recently denounced as no true Catholic a man who would refuse to take his politics, as well as his religion, from Rome. Why, it has gone so far that a parent cannot remove his child even from one Catholic school to another without the consent of the bishop, and it has actually been declared that it is better that a child should have no education at all than go to the accursed public school. If this country should ever become entirely Catholic, the parents of the country would then have no voice whatever in deciding upon what sort of a school their children should attend. They would make the very ministry of Christ subordinate to their wretched schools. And to bolster up that false doctrine, they are bedeviling the politics of the country to secure what they call "their share" of the school taxes, to be expended without the people having any say as to how it is done. A number of years ago, a number of priests determined that they would get the support for their parochial schools from the state. They were warned that such a course would bring the church into discredit. And at Archbishop McCloskey's palace a bargain was made with Peter B. Sweeny, and at the next election the fearfully corrupt Tammany machine held its power through the assistance of the ecclesiastical machines. The Sunday before the election, many priests exhorted their flock that they should vote for those who would help the church. To get money for their schools, they were willing to enter into an alliance with that infamously corrupt ring. . . . Trusting churches with the education of the people would be like trusting the care of sheep to a council of foxes or wolves.—*Dr. McGlynn.*

Catholic control has left Brazil with 8,000,000 persons that cannot read or write. There is not a university or technical school of rank.

The Methodists are holding out their hands to the Catholics on the school question. The Nashville, Tenn., *Christian Advocate* says: "It is agreed among Christians that Christian education, distinctively such, is a necessity. Secular schools do not and cannot meet all the needs of education in our country. This the Christian conscience and judgment universally affirm and maintain. It is generally agreed, also, that Christian education means denominational education. The Christianity that is not denominational in this country is hard to find, and when found does not amount to much. All the churches have practically settled the question for themselves that they will have their own schools. Education is in this country universally recognized as a function of the Christian church. There will be no retrogression on this line. On the contrary, the conviction is deepening that the church must do more than it has ever done for Christian education. The more fully the subject is canvassed the more urgent does this necessity appear."

Liberty cannot be preserved without a general knowledge among the people.—*Daniel Webster.*

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Everett.*



WHICH SHALL WE HAVE?

A TEACHER WE DO NOT WANT.

You claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvel of poetry and arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, and, in spite of you, a world, America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, Spain has lost this secret power, which it had from the Romans, this genius of art, which it had from the Arabs; and in exchange for all that you have made it lose, it has received from you—the Inquisition.—*Victor Hugo.*

Books that have been dropped from Boston public schools in the last ten years through Catholic interference are Dickens's Child's History of England and Miss Thompson's History of England. The histories of Macaulay, Green, and Knight are excluded as text-books or works of reference.

The Jesuits appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation.—*Macaulay.*

Late statistics give the percentage unable to read or write in various countries thus: Mexico, 93; Russia, 91; Spain, 80; Italy, 73; England, 33; France, 30; United States, 20; Germany, 12.

We do not, indeed, prize as highly as some of our countrymen appear to do the ability to read, write, and cipher. Some men are born to be leaders, and the rest are born to be led. The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience.—*The Catholic Review.*

Every Catholic is in favor of education enough to change a barbarian into a Catholic; every Protestant is in favor of education enough to change a Catholic into a Protestant; but Protestants and Catholics alike are opposed to education that will lead to any real philosophy and science.—*Ingersoll.*

I admit that Portugal is what it is, on account of the preaching of the gospel. I admit that Portugal can point with pride to the triumphs of what she calls civilization within her borders, and truthfully ascribe the glory to the church. But in a little while, when more railroads are built, when telegraphs connect her people with the civilized world, a spirit of doubt, of investigation, will manifest itself in Portugal.—*Ingersoll.*



A TEACHER WE DO NOT WANT.

THE SHADOW IN OUR SCHOOLS.

The parochial [Roman Catholic] school, in comparison with the public school, has relatively reduced and dwarfed the ability of the Irish race to gain a livelihood to such an extent that in the city of New York, from 1871 to 1875 inclusive, five years, the Department of Charities and Corrections cared for Irish paupers to the number of 98,787; while of Americans there were only 63,178; of Germans, only 24,273; and of all other races only 17,563. In addition to this there were each year several thousand of the Irish race assisted by the charitable institutions of their church, of which we have no reliable data.

The above figures, reduced to a comparative ratio based on the last United States census of each race in this city, taking the Americans as the unit of the ratio, gives the following:

Americans	1.00
Irish	3.50
German	1.33
All others	1.50

In other words, a child trained up in the Roman Catholic parochial school is so much inferior intellectually to one trained up in the public school, that he is three and a half times as likely to become a pauper as he would be if he attended the free public schools of the city.

But, says the Romish priest, in answer to the remonstrance of the parent, "If the catechism and the dogmas and practices of the church taught in the parochial school don't enable the children to earn their living as well as does the course of instruction in the public schools, they at least correct their morals, and so make them better members of society."

This is a great mistake, for the facts show just the opposite.

In this city, in fifteen years and four months ending Dec. 31, 1875, the record of arrests gives the following:

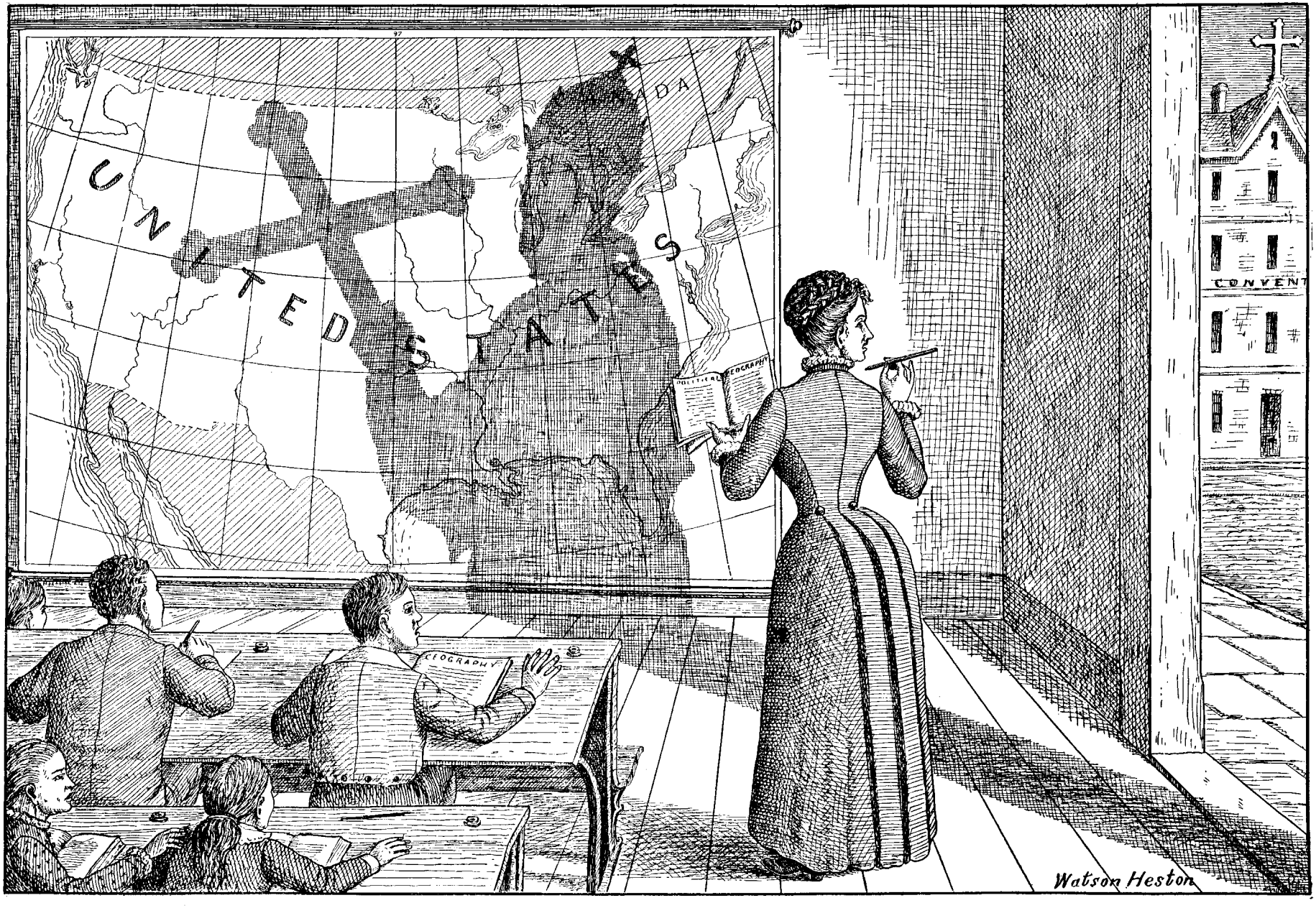
Irish	571,497
Americans	387,154
Germans	119,659
All other races	92,934

And the names of those arrested show that a large percentage of those classed as Americans in the above table are of Irish parentage, and hence, to a large extent, attended the parochial schools. But taking the table just as it stands, and reducing the figures to a comparative ratio based on the number of each race in this city, as fixed by the last United States census, and adopting the American as the unit, gives the following:

Americans	1.00
Irish	3.28
Germans	1.07
All other races	1.27

In other words, a child trained in the parochial school of the Roman Catholic church is more than three and a quarter times as likely to get into jail as the child trained in the free public school.

The last year has seen an increase in the energy of Catholics in their endeavor to get possession of our public schools. Instances of this movement that have come to light exhibit every variety of method, according to circumstances.—*Truth Seeker Annual*, 1889.



THE SHADOW IN OUR SCHOOLS.

A NEW APPLICATION OF AN OLD TEXT.

The following resolution was offered in the United States Senate, May 25, 1888, by Senator Henry W. Blair, of New Hampshire:

50th CONGRESS, 1st SESSION. } S. R. 86.

Joint resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools.

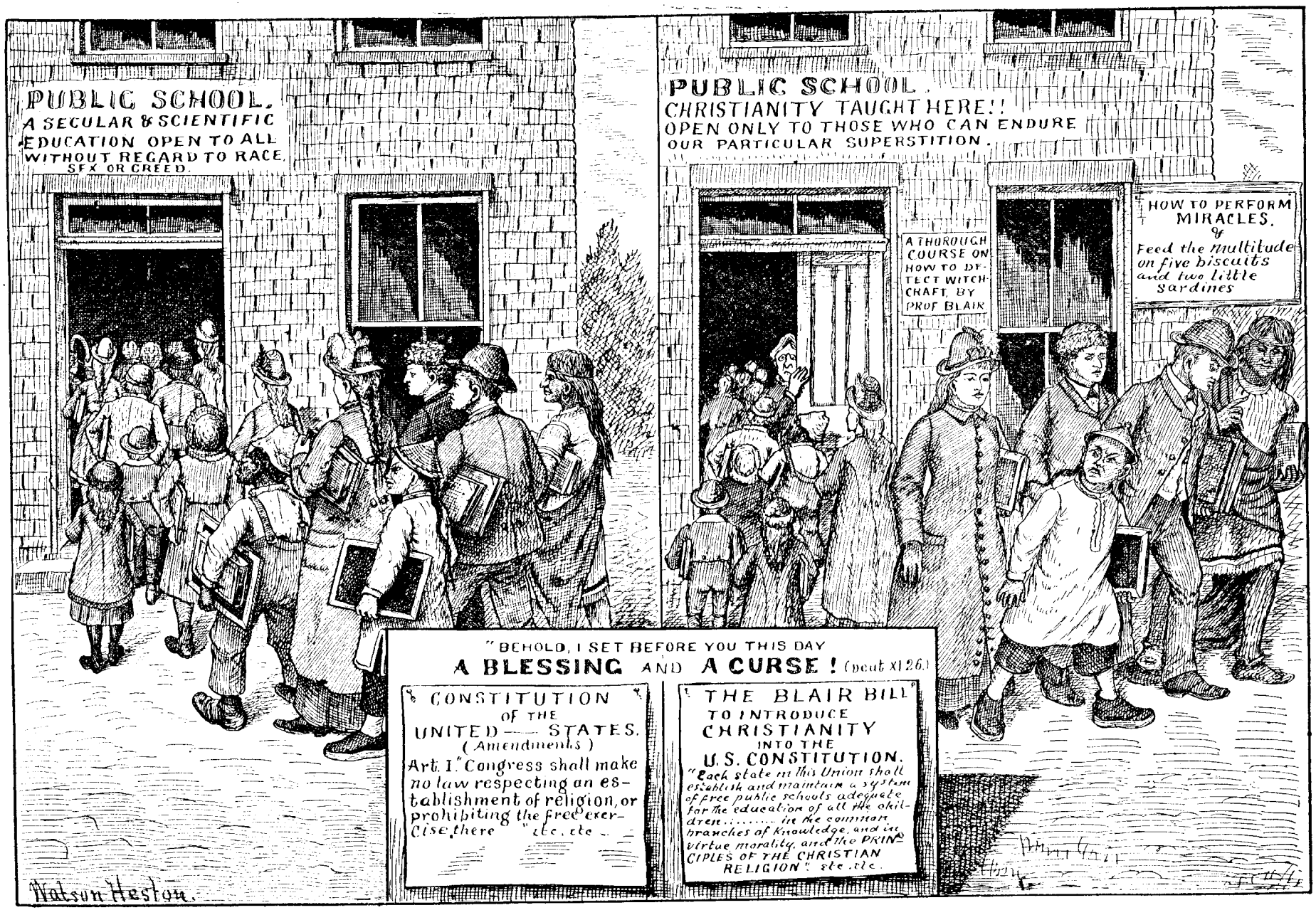
Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the states, to become valid when ratified by the legislatures of three-fourths of the states, as provided in the Constitution:

ARTICLE —.

Section 1. No state shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

Sec. 2. Each state in this Union shall establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

But it is asked by some, who by asking it betray their want of comprehension of the real question: Have Protestants no rights? Cannot the majority of the community insist upon their consciences? Must the rights of minorities alone be consulted? Are we to be ruled by Catholics, or Jews, or Infidels? The answer is obvious and easy. Protestants have no rights, as such, which do not at the same time and to the same extent belong to Catholics, as such, to Jews and Infidels too. Protestants have a civil right to enjoy their own belief, to worship in their own way, to read the Bible and to teach it as a part of their religion, but they have no right in this respect to any preference from the state, or any of its institutions. They have no right to insist upon Protestant practices at the public expense, or in public buildings, or to turn public schools into seminaries for the dissemination of Protestant ideas. They can claim nothing on the score of conscience, which they cannot concede equally to all others. It is not a question of majorities or minorities, for *if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all.* It is against the predominance and power of majorities, that the rights of conscience are protected, and have need to be. If it be said that the Protestant conscience requires that the Bible be read by and to Protestant children, and it is a denial of a right of conscience to forbid it, waiving at present the obvious and conclusive answer that no such right of conscience can require that the state shall provide out of the common taxes for its gratification, it is enough to say, that Catholics then, too, have the same right to have their children taught religion according to their views—not out of the Douay Bible—if they do not consider that sufficient, but by catechism and in the celebration of the mass, if they choose to insist—that Jews have the same right to have their religion taught in the common schools, not from the English version of the Old Testament, but according to the practice of their synagogues—and Infidels have the same right to have their children taught Deism, or Pantheism, or Positivism.—*Hon. Stanley Matthews, Associate Justice of the United States Supreme Court, in the case of Minor against Cincinnati School Board.*



A NEW APPLICATION OF AN OLD TEXT.

THE REPTILES IN THE PATH.

Dr. Draper concludes one of his works with these words, directed against the Roman Catholic church: "Will modern civilization consent to abandon the career of advancement which has given it so much power and happiness? Will it consent to retrace its steps to the semi-barbarism, ignorance, and superstition of the Middle Ages? Will it submit to the dictation of a power which, claiming divine authority, can present no adequate credentials of its office; a power which kept Europe in a stagnant condition for many centuries, ferociously suppressing by the stake and the sword every attempt at progress; a power that is founded in a cloud of mystery; that sets itself above reason and common sense?"

It is commonly urged on behalf of the church, as a prominently extenuating circumstance, that she encouraged and fostered learning. She did nothing of the sort. Vast numbers of the monks could not sign their own names, and many of them could not even read. In Scotland, in a reformatory council which they held at Edinburgh in 1549, they acknowledged that "corruption and profane lewdness of life, as well as gross ignorance of arts and sciences, reigned among the clergy of almost every degree." This admitted corruption and lewdness, instead of being coupled with learning, seems to have been linked with downright ignorance and illiteracy; for the same council that enacts that every clergyman should dismiss his concubine—that the clergy shall not allow their bastard children to be brought up in their benefices, for the purpose of marrying the girls to barons and erecting baronages for the boys—enacted that a certain catechism should be read to the parishioners, and all "rectors, vicars, and curates were enjoined to practice daily in reading their catechism, lest, on ascending the pulpit, they should stammer and blunder, *and thereby expose themselves to the laughter of the people!*" So much for the encouragement of learning with which their apologists would fain credit the clerical illiterates of Rome. Learning they had none. The very council which ordained that the catechism should be read by a clergy that could not read, ordained that, "If any of the hearers testified a disposition to call in question any part of the catechism, the clerical reader was prohibited, under pain of deprivation, from entering into dispute with them on the subject, and was instructed to *delate them to the Inquisitors!*" According to Jortin, as quoted by Dupin, the monks, far from being a scholarly or literate class, were a collection "of beggars, fugitives, vagabonds, slaves, day-laborers, peasants, mechanics of the lowest sort, thieves, and highwaymen," attracted to the church because that, "by becoming monks, they became gentlemen and a sort of saints."—*Saladin.*

Mexico, with its nine millions of people, has seven millions left in ignorance, poverty, and peonage, resulting from the apostolic tyranny which so long held the world in bondage. In Mexico the schools are at work, and, as the result of education, on the anniversary of the death of Juarez, some thousands of Liberal students in procession cried, "Death to the clergy!" and death to the conservative party which would keep the republic of Mexico in longer subservience to the hierarchy of Rome.



THE REPTILES IN THE PATH.

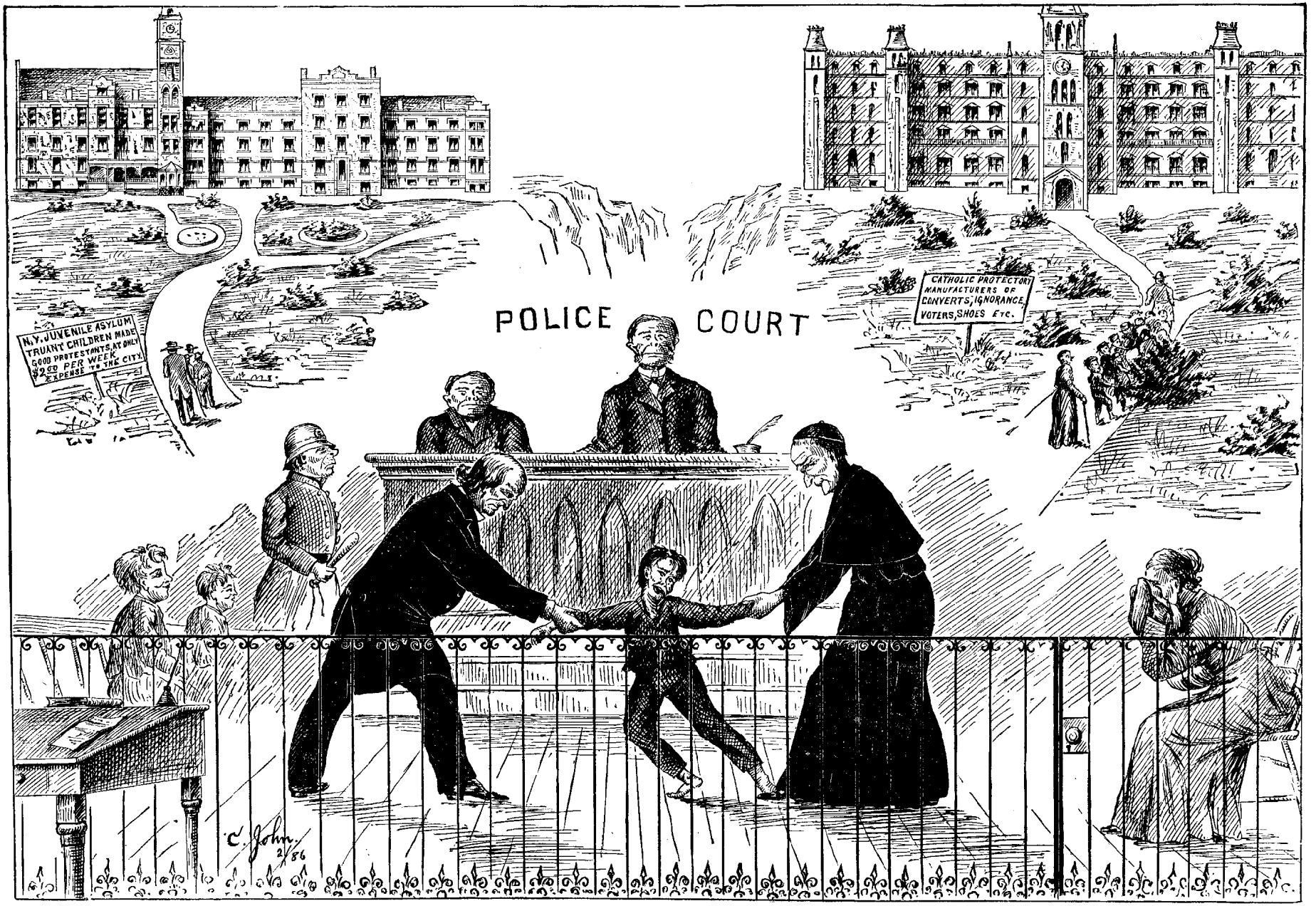
RECRUITING FOR CHURCH INSTITUTIONS.

A certain man of old is alleged to have said, "Suffer little children to come unto me," but nowadays those who engage in charity as a commerce go him a great many better and force the children to come unto them. The man of old is said to have meant kindly to the children. The managers of our asylums mean only business. The state allows two dollars per week for the support of truant children, and the managers of the charitable institutions find it profitable to keep agents at the police courts to influence the commitment by the police justices of unruly children to their several institutions. Sometimes the contests are about even, but the Catholic usually wins. The New York Juvenile Asylum this year calls for $104,000; the Catholic Protectory for $242,000. This money will be used to train a few thousand more children in Christian grace. But if the man of old could see how these children are treated in these places he would have punctuated his entreaty into the painful statement, "Suffer, little children who are brought unto me."—*The Truth Seeker, Feb.* 27, 1886.

The bill recently introduced at Albany by Senator Ives to allow a number of charitable institutions, both Catholic and Protestant, to secure a share of the school moneys of the city of New York, is attracting a great deal of attention. The friends of the Catholic Protectory (one of the beneficiaries) claim that the Protectory has been giving education as a gratuity, and that proper compensation has been unjustly withheld for years. Therefore the constantly reviving demand for a part of the school moneys.—*New York Times,* 1888.

A plan by which religion could be introduced into schools is the same which now is in use in the asylums, etc., the denomination starting and managing the school, and the state paying for results in the secular branches. If the state wishes to regulate the secular studies, another plan of compromise, although not as suitable, might be accepted by us. Let the state appoint Catholic teachers for Catholic children, and Protestant teachers for Protestant children, prescribing the present neutral system of education for certain hours of the school day, and giving also a fixed hour or hours for daily religious instruction.—*Catholic World.*

The division of the school funds is not the only steal of the churches, nor does it form a large item in the total amount which New York annually contributes to support Christianity. Other institutions receive more than ten times the amount, and the greater part of it is used for purely sectarian purposes. Even the public institutions are influenced largely by Christian theology, and such places as the New York Juvenile Asylum are but little better than a purely sectarian asylum like the Children's Fold. Both teach the Protestant religion to the unfortunates in their charge. For the year 1889 the city is taxed $1,142,232.61 to support benevolent and religious institutions, and of this only $153,-424.88 goes to strictly public purposes. . . . It is evident that the Protestants are as deep in the mire as the Catholics are in the mud, and that the great aim and object of both is to get as much money from the public as circumstances and the ignorance and indifference of the people will permit. —*The Truth Seeker, June* 1, 1889.



RECRUITING FOR CHURCH INSTITUTIONS.

A PAROCHIAL SCHOOL LESSON.

The proficiency of the children in Christian doctrine continues to be the first and most important care of the heads of both the male and female departments. The religious instructions given . . . have had the most satisfactory results, as shown by the large number of children acceptably prepared this year to receive the sacrament of confirmation, which was administered to five hundred and forty boys and girls at the chapel of the female department by the Most Rev. Archbishop Corrigan on June 16th last.—*Report of New York Catholic Protectory*, 1886.

This Roman Catholic church, after a few centuries of thought, made a creed, and that creed is the foundation of the orthodox religion. Let me read it to you: "That we worship one God in trinity and trinity in unity." Of course you understand how that is done, and there is no need of my explaining it. "Neither confounding the persons nor dividing the substance." You see what a predicament that would leave the deity in if you divided the substance. . . . "The Holy Ghost is from the Father and the Son, not made nor begotten, but proceeding." You know what proceeding is. "So there is one Father, not three Fathers." Why should there be three Fathers, and only one Son? "One Son, and not three Sons; one Holy Ghost, not three Holy Ghosts; and in this trinity there is nothing before or afterward, nothing greater or less, but the whole three persons are co-eternal with one another and co-equal, so that in all things the unity is to be worshiped in trinity, and the trinity is to be worshiped in unity. Those who will be saved must thus think of the trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. Now the right of this thing is this: That we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of his Father begotten before the world was." That was a good while before his mother lived. "And he is a man of the substance of his mother, born in this world, perfect God and perfect man, and the rational soul in human flesh, subsisting equal to the Father according to his godhead, but less than the Father according to his manhood, who being both God and man is not two but one, one not by conversion of God into flesh, but by the taking of the manhood into God." You see that is a great deal easier than the other way would be. . . . In order to be saved it is necessary to believe this. What a blessing that we do not have to understand it. And in order to compel the human intellect to get upon its knees before that infinite absurdity, thousands and millions have suffered agonies; thousands and thousands have perished in dungeons and in fire; and if all the bones of all the victims of the Catholic church could be gathered together, a monument higher than all the pyramids would rise, in the presence of which the eyes even of priests would be wet with tears.—*Ingersoll.*

Nothing could be more absurd than for a Roman Catholic priest to teach a public school, assisted by nuns. The Catholic church is the enemy of human progress; it teaches every man to throw away his reason, to deny his observation and experience.—*Ingersoll.*



A PAROCHIAL SCHOOL LESSON.

PRODUCTS OF THE PAROCHIAL SCHOOLS.

It is not risking much to say that if there were no public schools there would be very few parochial schools, and the Catholic children, for all the churchmen would do for them, would grow up in brutish ignorance of letters; and a commonplace of churchmen here would be the doctrine taught by the Jesuits in Italy, in their periodical magazine, the *Civilta Cattolica*, that the people do not need to learn to read, that all they do need is bread and the catechism, the latter of which they could manage to know something of, even without knowing how to read. A confirmation of this is to be found in the very general illiteracy in countries where churches and churchmen have been exceedingly abundant and have exercised temporal control. It is a remarkable fact that in Italy, France, and other so-called Catholic countries, in spite of the hostility to the government schools, the clergy do not establish parochial schools. The ecclesiastical authorities of Italy, while willing enough to impose on our Catholic people of America so heavy a burden, do not dare to try to impose a similar burden upon their people nearer home.—*Dr. McGlynn.*

Said Mabillon, a very learned French writer of the seventeenth century: "Not one priest in a thousand in Spain could write a common letter of salutation to another." Alfred the Great, of England, declared that he could not find a single priest south of the Thames who understood the ordinary prayers, or could translate them into his mother tongue.

A census of the illiterates in the various countries of the world, recently published in the *Statistiche Monatsschrift*, places the three Slavic states of Roumania, Servia, and Russia at the head of the list, with about 80 per cent of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent, followed by Italy with 48 per cent, France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent, in Austria 39, and in Ireland 21.

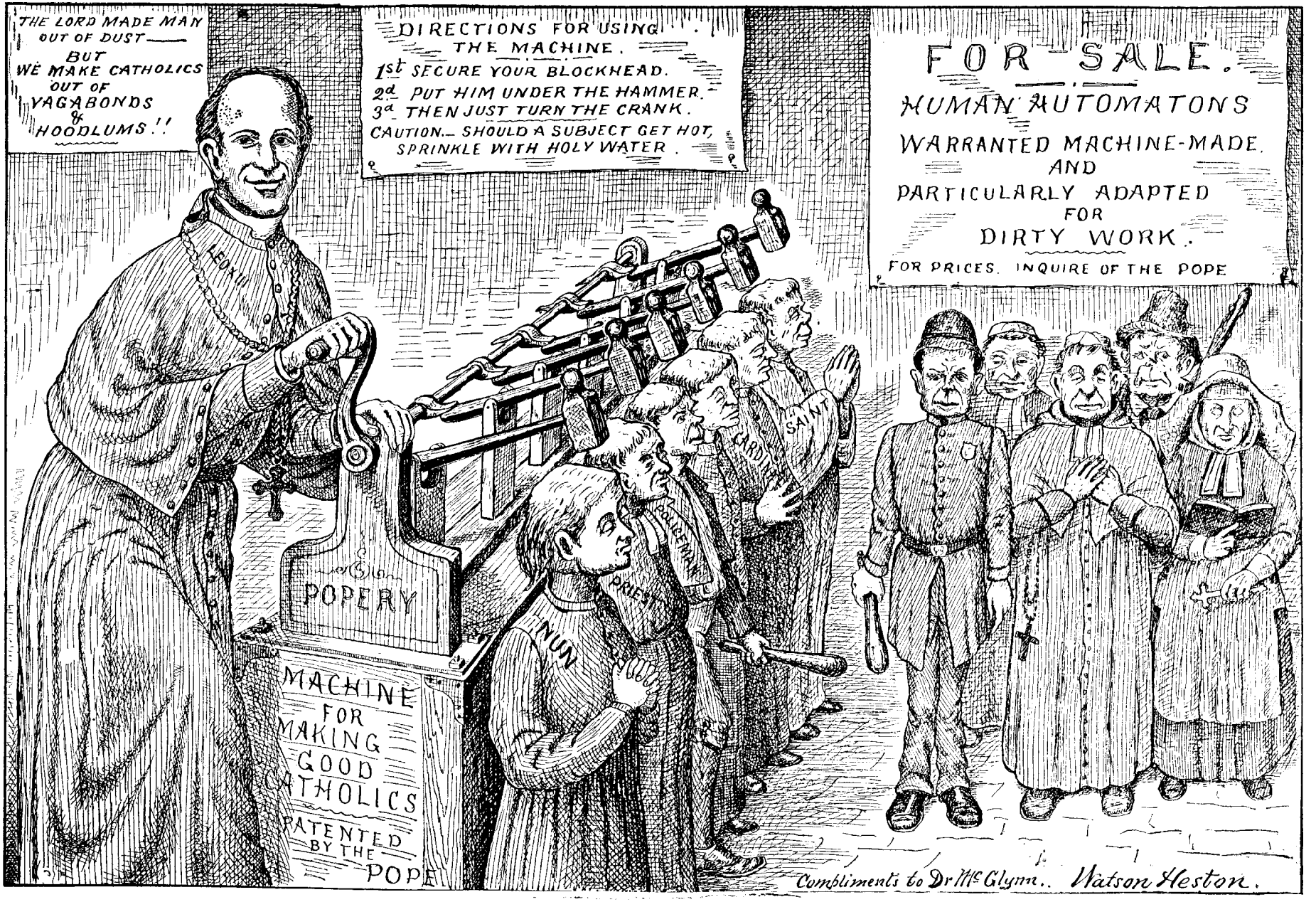
An exchange says there are in the city of Rome 30 cardinals, 35 bishops, 1,469 priests, 2,382 monks, and 2,215 nuns, and yet 190,000 of the inhabitants can neither read nor write. If this be the case where so large a portion of the inhabitants are preachers and teachers, what a sublime failure the Roman Catholic system of education must be!—*Christian Advocate.*

This is the percentage of illiteracy among the leading foreign nationalities that are crowding into Massachusetts: French Canadians, 51 per cent; Italians, 53; Portuguese, 69.

A good Christian should have no brains, or at least the less he has of them the better. With the help of preceptors, confessors, and convents, Christian parents can have the brains of their offspring reduced to the least volume.—*Voltaire.*

Dr. McGlynn recently described the parochial schools as taught by ignorant persons "who sandwiched bad grammar with the catechism in ill-ventilated rooms in church basements."

The machinery for the practical exemplification and practice of this mixture of deviltry, pretension, and thrift, under the name of religion, is being organized everywhere in this country on a vast scale. Churches, cathedrals, convents, and parochial schools are being built and dedicated in alarming numbers and costliness almost beyond belief.—*A. J. Grover.*



PRODUCTS OF THE PAROCHIAL SCHOOLS.

THE DISGUISE SLIPS OFF.

Mr. Hoyt, superintendent of the poor in Westchester county, has endeavored to move from the care of the Protectory such poor children of that county as were committed to us. This risk of proselytizing [in other words, removing from Catholic influence] the poor children of Westchester was successfully avoided by the authorities of the Protectory, and the board of supervisors of that county have since decided to permit all of the Catholic children in our charge to remain in this institution, and that future commitments be continued thereto, leaving it to our care to procure fitting homes for them.—*Catholic Protectory Report for* 1887.

Rome's attitude toward the education of the masses should be inferred from her course in those countries where she has, or has had, undisputed sway; and there she has kept the people in besotted ignorance. Instance her own Italy, where seventy-three per cent of the population are illiterate; or Spain, where we find eighty per cent; or Mexico, where ninety-three per cent belong to this class.—*Dr. Josiah Strong's Our Country.*

I described to Antonelli the free public schools and the state of public education in Massachusetts, giving that as a model of the American system. His reply was that he "*thought it better that the children should grow up in ignorance, than to be educated in such a system of schools as the state of Massachusetts supported; that the essential part of the education of the people was the catechism; and while arithmetic and geography, reading and writing, and other similar studies, might be useful, they were not essential.*" His cousin, in speaking of the state of society in the Holy City, remarked sarcastically, "its leading and most numerous institutions were a church, a monastery, a nunnery, and a foundling asylum." . . . . This church made haste to set its skilled talent to devise schemes to connect whole broods of their institutions by a sort of sectarian suction-hose with the public treasury. It accomplished this under the word "*poor.*" It had the word defined so as to include, among others, "the sick, destitute, friendless, and infirm," and the occupants of their enormous boarding-house, built on land given by the city [New York] and improperly called the "Foundling Asylum of the Sisters of Charity;" and by the same statute they grabbed the excise moneys, thus adding several hundred thousand dollars more to their annual subsidy. These so-called "foundlings" may be two years old when received by the "Sisters," and may board with them, or under their control, *till* 18 *years old if girls,* and 21 *years old if boys.* They may be indentured to this institution, if half-orphans, by either the father or mother; and the mother may board there, also, to look after the children. For every child boarding there, these "charitable Sisters" draw from the city treasury $138.70 per year, and for every mother boarding there, $216 per year; total for a mother and child, $354.70 per year, besides having the work of the children and mothers. The cost to the city treasury of this church boarding-house of the Sisters of Charity is now between two and three hundred thousand dollars per year, and if well managed brings annually not less than $100,000 net profit to the church.—*Dexter A. Hawkins.*



THE DISGUISE SLIPS OFF.

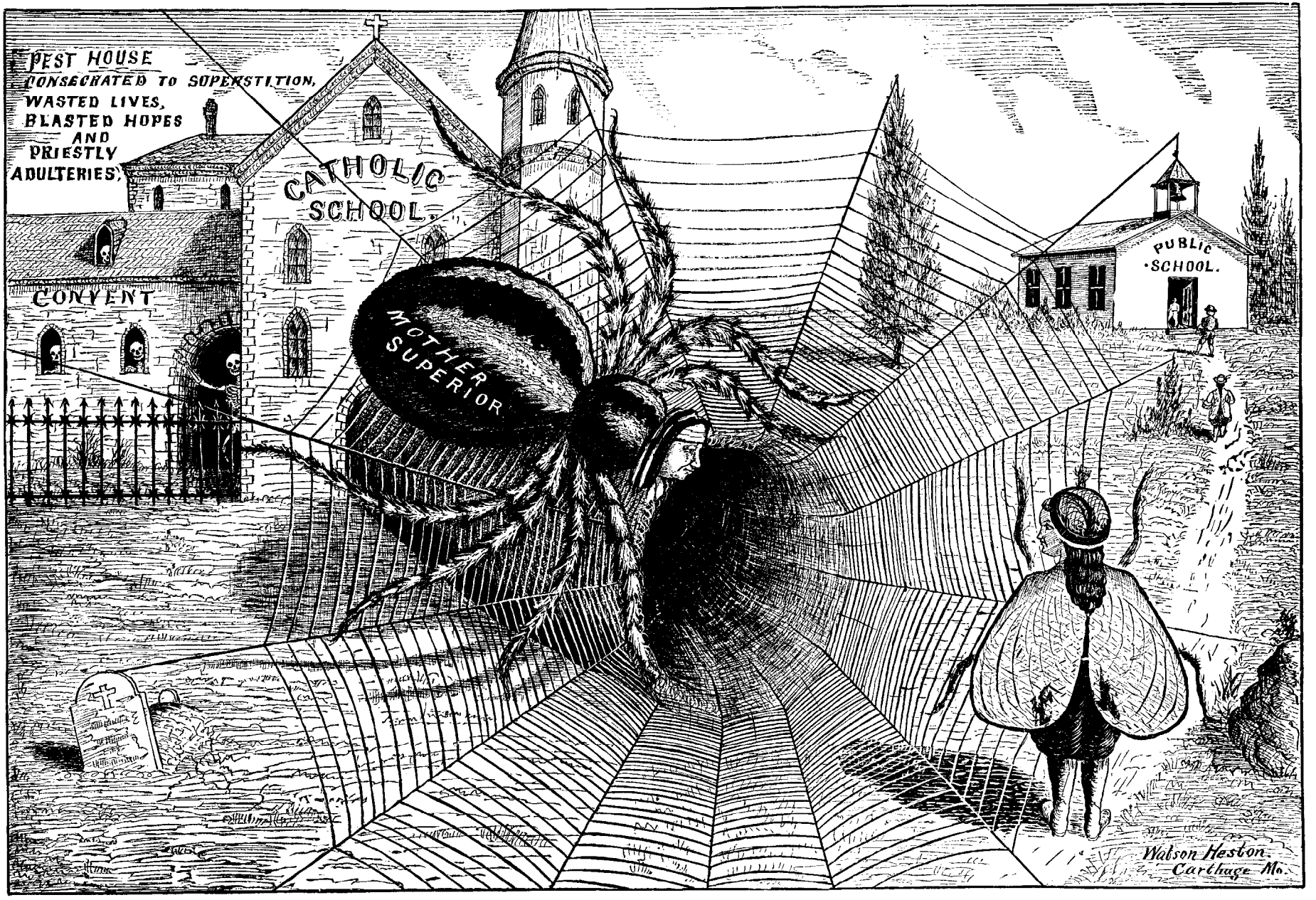
A WEB FOR THE UNWARY.

In the French *pension*, or boarding-school, for girls, nuns who are themselves most profoundly ignorant have entire charge of the instruction, which is without the slightest depth or practical value. The knowledge acquired by the Paris girl is supremely superficial and external. She learns to recite La Fontaine's fables and long passages from Bossuet's speeches, is interminably studying grammar, spelling, and rhetoric, writes daily exercises, compositions, and sentimental letters, and yet, of history and geography, she acquires only the most inadequate ideas, with absolutely nothing of arithmetic or the natural sciences. . . . On the other hand, the good sisters who manage the *pension* attend to the religious instruction of those committed to their charge, with the greatest solicitude. Devotional exercises, incessant drudgery over the catechism, frequent masses and almost as frequent confessions, all work together to fill the young girl's mind with the darkest, most superstitious bigotry, whose power over her is increased by the fact that there is no enlightened intercourse nor enlightening knowledge to counteract its effect.—*Nordau.*

All the clergy kept mistresses, and *all the convents of the capital* [Rome] *were houses of ill fame.—D'Aubigne's History of the Reformation, vol. i, pp.* 18, 19.

One of the commissioners of the report to Parliament, in 1563, at the instigation of Henry VIII., writes as follows: "Truly, the monstrous lives of monks, friars, and nuns have destroyed their monasteries and churches, and not we. The commissioners found great factions in the houses, and barbarous cruelties exercised by one faction against another, as either of them prevailed. . . . But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole convents being found almost all with child; for the dissoluteness of abbots, and the other monks and friars, not only with harlots, but married women; and for their unnatural lusts and other brutish practices . . . are not fit to be spoken of."—*Burnet's History of My Own Times, bk. i, p.* 191.

The education in convents, were it twice cheaper than it is now, would still cost twice more than it is worth. It is in this circumstance that we can repeat and apply the old proverb, "Cheap things are always too highly paid for." In the first place, the intellectual education in the nunnery is completely null. The great object of the pope and the nuns is to captivate and destroy the intelligence. The moral education is also of no account; for what kind of morality can a young girl receive from a nun who believes that she can live as she pleases as long as she likes it—that nothing evil can come of her, neither in this life nor in the next, provided only she is devout to the Virgin Mary? Read the "Glories of Mary," by St. Liguori, a book which is in the hands of every nun and every priest, and they will understand what kind of morality is practiced and taught inside the walls of the church of Rome. Yes, let them read the history of that lady who was so well represented at home by the holy Virgin that her husband did not perceive that she had been absent, and they will have some idea of what their children may learn in a convent.—*Father Chiniquy's Fifty Years in the Church of Rome.*



A WEB FOR THE UNWARY.

THE RELIGIOUS TRAP.

I would be honest at the cradle. I would not tell a child anything as a certainty that I did not know. I would be absolutely honest. . . . You can so stuff a child with superstition that its poor little brain is a bastile and its poor little soul a convict. Fear is the jailer of the mind, and superstition is the assassin of liberty.—*Ingersoll.*

How so many absurd rules of conduct, as well as so many absurd religious beliefs, have originated, we do not know; nor how it is that they have become, in all quarters of the world, so deeply impressed on the mind of man; but it is worthy of remark that a belief constantly inculcated during the early years of life, whilst the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason.—*Darwin.*

We are born to an inheritance of opinions, right and wrong; and, right or wrong, we cling to them with a pertinacity exceeded by nothing but our attachment to life. The seeds of error, as well as of truth, are planted by the stupid parent in the minds of his unfortunate children, and lucky is the child in whose mind the tares do not choke the wheat before he is able to distinguish one from the other. —*Voltaire.*

People justify all kinds of tyranny towards children upon the ground that they are totally depraved. At the bottom of ages of cruelty lies this infamous doctrine of total depravity. Religion contemplates a child as a living crime—heir to an infinite curse—doomed to eternal fire.—*Ingersoll.*

THE JAWS OF THE TRAP.

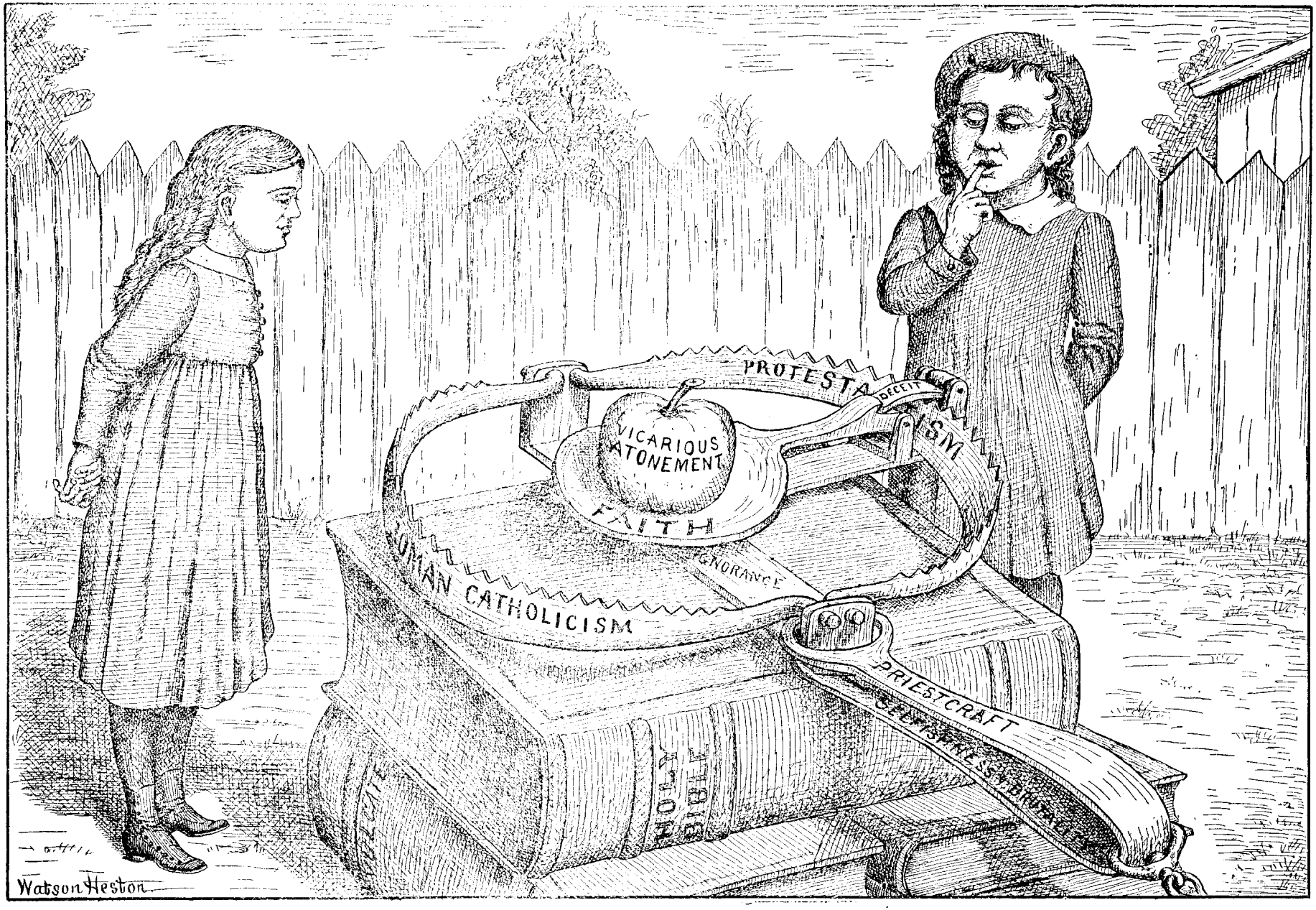
Catholic.

A representative of Rome, recently writing in the Boston *Globe*, boldly says, "We want to make our children good Catholics, which is the same as making them good Christians. . . . We must have positive Christian schools, (that is Roman Catholic schools) with entire liberty of positive religious instruction, even at the expense of building and supporting them, and though we should empty half the grand school buildings in Boston, and force them to be sold at public sale to the highest bidder."

Protestant.

Upon the school question, Charles C. Starbuck, in the *New Englander*, makes the following remarks: "The basis of our school system ought to be Protestant. We are in fact, and ought to be by legal decision, a Protestant Christian country. We do not want schools in which we cannot mention Luther and Knox and Calvin and Latimer with full confidence and honor, not withholding it from St. Francis de Sales and St. Charles Borromeo. A school in which our children are not free to study Macaulay's History, is only half a school."

The only difference between the Protestants of the Starbuck-Blair stripe and the Roman Catholics is that the former want to steal the schools for the Protestant church and the Roman Catholics intend to steal them for the Roman Catholic church. Both sects should be resisted to the utmost extreme.



THE RELIGIOUS TRAP.

SUNDAY-SCHOOL SCHOLARS.

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.—*Schopenhauer.*

From the very beginning the sect of the apostle-training Galilean has been a sect of assiduous educators. They were not satisfied with founding schools and opening their doors to all comers, but went forth in quest of new converts, and pursued their aim with a persistency of zeal and a versatility of skill that could not fail to accomplish its purpose. As soon as a sufficient increase of power enabled them to control the institutes of primary instruction they turned their chief attention to the dogmatical education of the young.—*Prof. Felix L. Oswald, M.D.*

I have heard them preach, when I sat in the pew and my feet did not touch the floor, about the final home of the unconverted. In order to impress upon the children the length of time they would probably stay if they settled in that country, the preacher would frequently give us the following illustration: "Suppose that once in a billion years a bird should come from some far-distant planet, and carry off in its little bill a grain of sand, a time would finally come when the last atom composing this earth would be carried away; and when this last atom was taken, it would not even be sun up in hell." Think of such an infamous doctrine being taught to children! . . . And yet the minds of children have been polluted by this infamous doctrine of eternal punishment. I denounce it to-day as a doctrine the infamy of which no language is sufficient to express. . . . If there is a God who will damn his children forever, I would rather go to hell than go to heaven and keep the society of such an infamous tyrant. I make my choice now. I despise that doctrine. It has covered the cheeks of this world with tears. It has polluted the hearts of children, and poisoned the imaginations of men. It has been a constant pain, a perpetual terror to every good man and woman and child. . . . This doctrine never should be preached again. What right have you, sir, Mr. Clergyman, you, minister of the gospel, to stand at the portals of the tomb, at the vestibule of eternity, and fill the future with horror and with fear? I do not believe this doctrine—neither do you. If you did, you could not sleep one moment. Any man who believes it, and has within his breast a decent, throbbing heart, will go insane. A man who believes that doctrine and does not go insane, has the heart of a snake and the conscience of a hyena. Jonathan Edwards, the dear old soul, who, if his doctrine is true, is now in heaven rubbing his holy hands with glee, as he hears the cries of the damned, preached this doctrine; and he said: "Can the believing husband in heaven be happy with his unbelieving wife in hell? Can the believing father in heaven be happy with his unbelieving children in hell? Can the loving wife in heaven be happy with her unbelieving husband in hell?" And he replies: "I tell you, yea. Such will be their sense of justice that it will increase rather than diminish their bliss." There is no wild beast in the jungles of Africa whose reputation would not be tarnished by the expression of such a doctrine. . . . Do not, I pray you, soil the minds of your children with this dogma. Let them read for themselves; let them think for themselves.—*Ingersoll.*



SUNDAY-SCHOOL SCHOLARS.

THE JOYS OF THE SUNDAY-SCHOOL BOY.

In the olden time, they thought some days were too good for a child to enjoy himself. When I was a boy Sunday was considered altogether too holy to be happy in. Sunday used to commence then when the sun went down on Saturday night. We commenced at that time for the purpose of getting a good ready, and when the sun fell below the horizon on Saturday evening, there was a darkness fell upon the house ten thousand times deeper than that of night. Nobody said a pleasant word; nobody laughed; nobody smiled; the child that looked the sickest was regarded as the most pious. That night you could not even crack hickory nuts. If you were caught chewing gum it was only another evidence of the total depravity of the human heart. It was an exceedingly solemn night. Dyspepia was in the very air you breathed. Everybody looked sad and mournful. I have noticed all my life that many people think they have religion when they are troubled with dyspepsia. If there could be found an absolute specific for that disease, it would be the hardest blow the church has ever received. On Sunday morning the solemnity had increased. Then we went to church. The minister was in a pulpit about twenty feet high, with a little sounding-board above him, and he commenced at "firstly" and went on and on and on to about "twenty-thirdly." Then he made a few remarks by way of application; and then took a general view of the subject, and in about two hours reached the last chapter in Revelations. . . . After the sermon we had an intermission. Then came the catechism with the chief end of man. We went through with that. We sat in a row with our feet coming in about six inches of the floor. The minister asked us if we knew that we all deserved to go to hell, and we all answered, "Yes." Then we were asked if we would be willing to go to hell if it was God's will, and every little liar shouted, "Yes." Then the same sermon was preached once more, commencing at the other end and going back. After that, we started for home, sad and solemn—overpowered with the wisdom displayed in the scheme of the atonement. When we got home, if we had been good boys, and the weather was warm, sometimes they would take us out to the graveyard to cheer us up a little. It did cheer me. When I looked at the sunken tombs and the leaning stones, and read the half-effaced inscriptions through the moss of silence and forgetfulness, it was a great comfort. The reflection came to my mind that the observance of the Sabbath could not last always.—*Ingersoll.*

We enforce every child's right to live and become a humble, tithe-paying Christian; but, as for its claim to live happy, we refer it to the sweet by and by. We shudder at the barbarity of the Cæsars, . . . but we contemplate with great equanimity the misery of millions of children of our own nation and country who have no recreation but sleep; to whom the morning sun brings the summons of a task-master, and the summer season nothing but lengthened hours of wearied toil—nay, we make it the boast of our pious civilization to deprive them of their sole day of leisure, to interdict their harmless sports, lest the noise or even the rumor of their merriment might disturb the solemnity of an assemblage of whining hypocrites.—*Prof. Felix L. Oswald.*



THE JOYS OF THE SUNDAY-SCHOOL BOY.

WOMAN AND THE CHURCH.

WOMAN'S PATH FROM SERVITUDE TO FREEDOM.

The Bible has done more toward degrading woman and toward keeping her in subjection to the masculine gender than any other influence in the world. From the passage, "Thy desire shall be to thy husband, and he shall rule over thee," to "Wives, submit yourself unto your own husbands as unto the Lord," woman has been made a mere slave to tyrant man, and it is only when the spirit of the Bible, in this respect, has been disregarded, that woman has assumed her true position in life, an equal of man in all respects.—*D. M. Bennett.*

"Woman, what have I to do with thee?" is on record as a specimen of the filial and courteous fashion in which Christ addressed his own mother. . . . . Paul's advice to mankind is, "Don't marry if you can help it." It is only the ungovernably lascivious that are to marry. "If they cannot contain, let them marry; for it is better to marry than to burn" (1 Cor. vii, 9). Marriage, with Paul, is no holy sacrament; it is only a reluctantly-adopted safety-valve for sensuality. This is Paul's estimate of the tenderest and purest contract that humanity knows.—*Woman, by W. Stewart Ross.*

Christ, Paul, and Peter, in their venom against woman, had worthy successors in the ancient Christian saints. According to St. Bernard, "woman is the organ of the devil." According to St. Antony, "woman is the fountain of the arm of the devil; her voice is the hissing of the serpent." According to St. Bonaventure, "woman is a scorpion, ever ready to sting. She is the lance of the demon." According to St. Cyprian, "woman is the instrument which the devil uses to gain possession of our souls." According to St. Jerome, "woman is the gate of the devil, the road of iniquity, the sting of the scorpion." According to St. John Damascene, "woman is a daughter of falsehood, a sentinel of hell, the enemy of peace; through her Adam lost paradise." According to St. John Chrysostom, "through woman the devil has triumphed, through her paradise has been lost; of all wild beasts the most dangerous is woman." According to St. Gregory the Great, "woman has the poison of an asp, the malice of a dragon."

In the fourth century we find that holy men in council gravely argued the question, and that too with abundant confidence in their ability and power to decide the whole matter: "Ought women to be called human beings?" A wise and pious father in the church, after deliberating solemnly and long on the vexed question of women, finally concluded: "The female sex is not a fault in itself, but a fact in nature for which women themselves are not to blame;" but he graciously cherished the opinion that women will be permitted to rise as men at the resurrection. A few centuries later the masculine mind underwent great agitation over the question: "Would it be consistent with the duties and uses of women for them to learn the alphabet?"—*Gamble.*



WOMAN'S PATH FROM SERVITUDE TO FREEDOM.

ENCOURAGEMENT TO GO ASTRAY.

The theory of vicarious atonement is the child of cowardice and fear. It arranges for a man to be a criminal and to escape the consequences of his crime. It destroys personal responsibility, the most essential element of moral character. It is contrary to every moral principle. The church never has been and never will be able to explain why a God should be forced to resort to such injustice to rectify a mistake of his own.—*Helen H. Gardener.*

The church, in some places, as in the city of Berlin, so far recognizes the sale of woman's bodies for the vilest purposes as part of the Christian religion that license for this vocation (that of a harlot) is refused until they have partaken of the sacrament; and demands of the ten thousand licensed women of the town of the city of Hamburg certificates showing that they regularly attend church and also partake of the sacrament.—*M. J. Gage, Woman, Church, and State.*

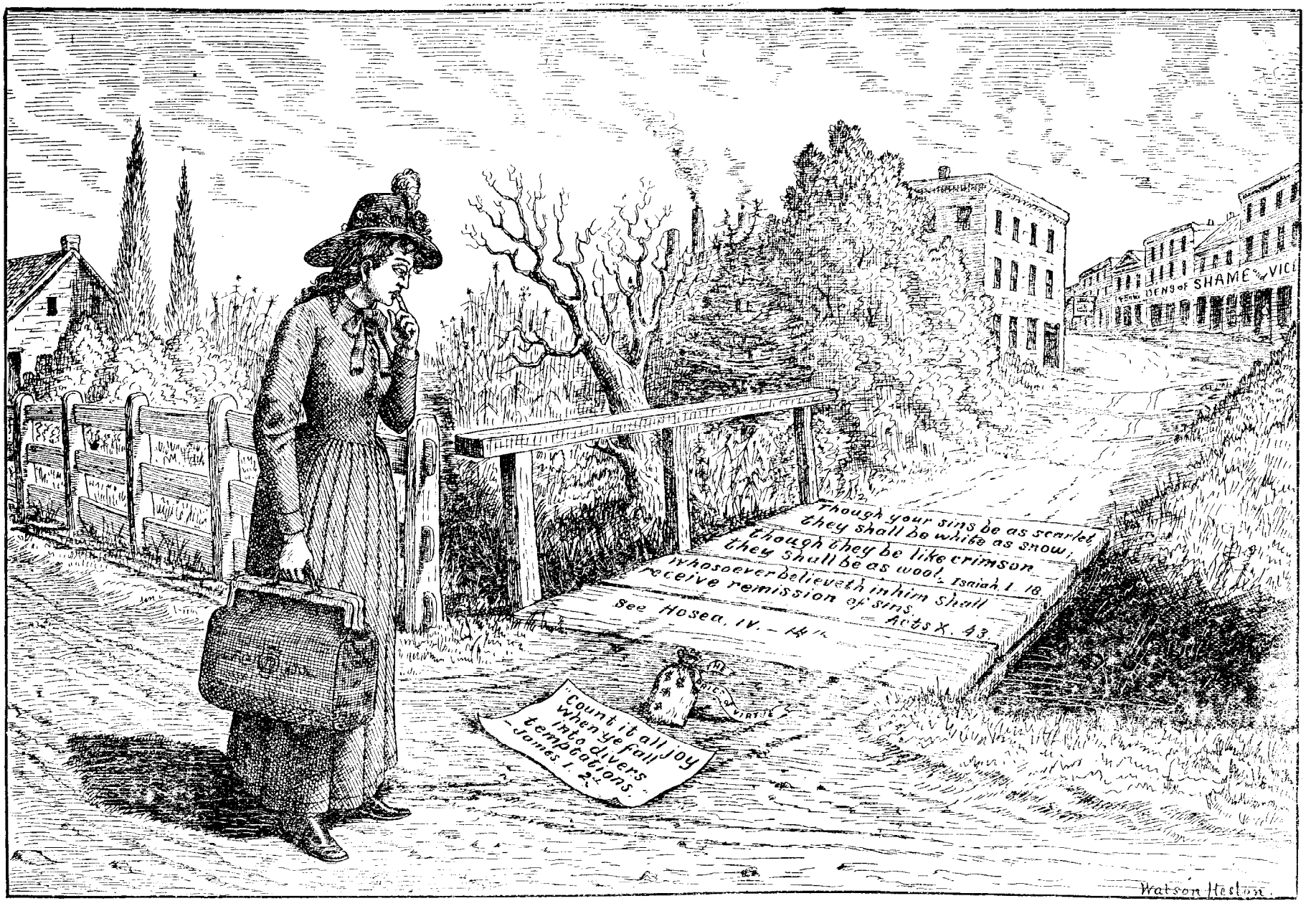
Women were taught by the church and state alike that the feudal lord or seigneur had a right to them, not only against themselves, but as against any claim of husband or father. The law known as Marchetta or Marquette compelled newly-married women to a most dishonorable servitude. They were regarded as the rightful prey of the feudal lord from one to three days after their marriage, and from this custom the eldest son of the serf was held as the son of the lord, "as perchance it was he who begat him."—*Ibid.*

Deuteronomy xxi, 10–14, instructs the Hebrew that if, after victory, he sees a beautiful woman and desires her, he may take her, and if later "thou have no delight in her, then thou shalt let her go whither she will," to starvation, to misery. What matter, after God's chosen is satisfied?—*Annie Besant.*

The subjection of women in western lands is wholly due to Christianity. Among the Teutons women were honored, and held a noble and dignified place in the tribe; Christianity brought with it the evil Eastern habit of regarding women as intended for the toys and drudges of man, and intensified it with a special spite against them, as the daughters of Eve, who was first "deceived."—*Annie Besant.*

Instead of Christianity being conducive, as is contended, to elevate the status of woman, I submit that, from its very inception, it degrades her. The very birth of the reputed founder of Christianity is based upon his mother's shame. Who at all conversant with the olden history of the world cannot call to memory numerous women reputed to have borne children to gods? What Maya, what Rhea, or what Danæ of all the ancient myths cannot furnish proofs as inexpugnable as those produced by Mary that they indeed bore children to gods? Erring girls who had no right to be *enceinte* to mortals laid their progeny at the door-step of the immortals, till the trick got all but played out. When an unfortunate had a child and could find no man to be a father to it, a god was, of course, better than no father at all, if the community had been sufficiently steeped in ignorance and credulity to believe in procreative miracles.—*W. Stewart Ross.*

Where women are honored there the deities are pleased; but where they are dishonored, there all religious acts become fruitless.—*Manu.*



ENCOURAGEMENT TO GO ASTRAY.

ST. PAUL AS A MEMBER OF THE SCHOOL BOARD.

Women have for a long time been asking for the right to an education, for the right to live on an equal footing with their brothers, and for the right to earn money honestly; while at the same time they have supported a book and a religion which hold them as the inferiors of their sons and as objects of contempt and degradation with Jehovah. They have sustained a so-called "revelation" which holds them as inferior and unclean things.—*Helen H. Gardener.*

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.—*Eph. v.*

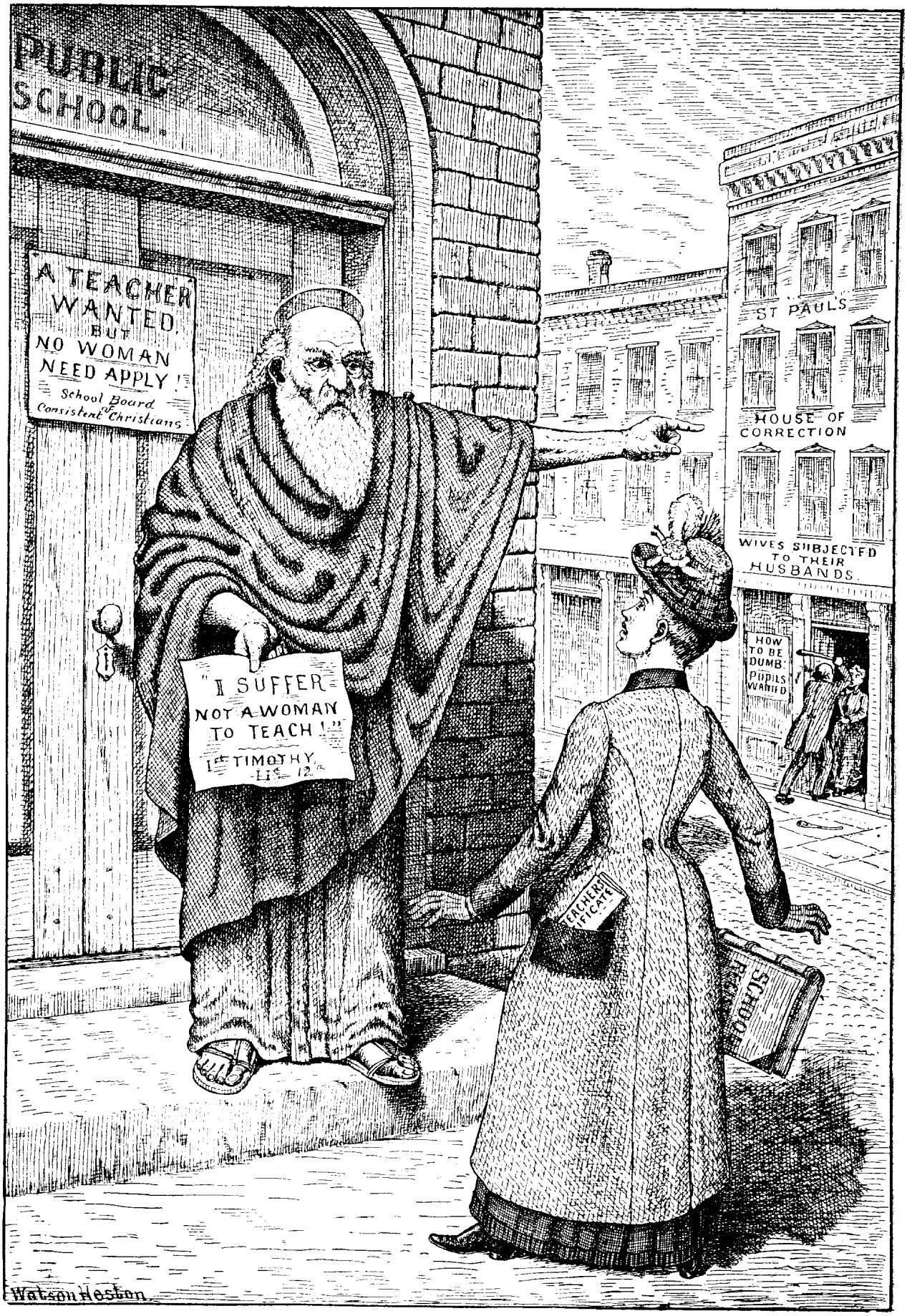
Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.—1 *Tim. ii.*

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man: for the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man.—1 *Cor. xi.*

Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.—1 *Cor. xiv.*

Recently I heard a clergyman give the following as his reason for opposing medical or scientific training of any sort, for women: "Now her whole energy and force of action (outside of the family) must be expended upon religion. If she were allowed other fields of action or thought, her energy, like that of man, would be withdrawn from and *fatally cripple the church.*"—*Helen H. Gardener.*

But why are Paul's commands not followed to-day? Why are not the words, sister, mother, daughter, wife, only names for degradation and dishonor? Because men have grown more honorable than their religion, and the strong arm of the law, supported by the stronger arm of public sentiment, demands greater justice than St. Paul ever dreamed of. Because men are growing grand enough to recognize the fact that right is not masculine only, and that justice knows no sex. And because the church no longer makes the laws. Saints have been retired from the legal profession. I can't recall the name of a single one who is practicing law now. Have any of you ever met a saint at the bar? Women are indebted to-day for their emancipation from a position of hopeless degradation, not to their religion nor to Jehovah, but to the justice and honor of the men who have defied his commands. That she does not crouch to-day where St. Paul tried to bind her, she owes to the men who are grand and brave enough to ignore St. Paul, and rise superior to his God.—*Helen H. Gardener.*



ST. PAUL AS A MEMBER OF THE SCHOOL BOARD.

THE CHURCH'S USE FOR WOMAN.

The Roman Catholic church teaches that a nun is holier in the sight of God than a loving mother with her child in her thrilled and thrilling arms; that a priest is better than a father; that celibacy is better than that passion of love that has made everything of beauty in this world. That church tells the girl of sixteen or eighteen years of age, with eyes like dew and light; that girl with the red of health in the white of her beautiful cheeks—tells that girl, "Put on the veil, woven of death and night, kneel upon stones, and you will please God." I tell you that, by law, no girl should be allowed to take the veil and renounce the joys and beauties of this life. I am opposed to allowing these spider-like priests to weave webs to catch the loving maidens of the world. There ought to be a law appointing commissioners to visit such places twice a year and release every person who expresses a desire to be released. I do not believe in keeping the penitentiaries of God. These ignorant superstitions fill millions of lives with weariness and pain, with agony and tears. —*Ingersoll.*

These unhappy exiles from social life were impelled by the dark and implacable genius of superstition. Their mutual resolution was supported by the example of millions, of either sex, of every age, and of every rank; and each proselyte, who entered the gates of a monastery, was persuaded that he trod the steep and thorny path of eternal happiness. But the operation of these religious motives was variously determined by the temper and situation of mankind. Reason might subdue, or passion might suspend their influence, but they acted most forcibly on the infirm minds of children and females; the credulous maid was betrayed by vanity to violate the laws of nature; and the matron aspired to imaginary perfection by renouncing the virtues of domestic life.—*Gibbon's Decline and Fall of the Roman Empire.*

Monasteries were erected for the reception of communities of monks, and nunneries for vestals set apart to the service of God. To what other service besides that of God these religious houses were devoted, the few brief citations I will make from hundreds at my disposal will only too abundantly and mercilessly prove. The confessional was the *nexus* between the monastery and the convent. The nuns were, by the questionings of the confessor, familiarized with the most secret sins of the celibate priest's libidinous heart. Sexual amours are not safe topics for conversation between man and woman. The prurient suggestiveness of a wily confessor would be, generally, enough to leave the unhappy "bride of Christ" with the burden of her dishonored person and her broken vows. For long confession was voluntary, but in 1215, at the fourth Lateran council, at the instigation of Innocent III., confession was raised to the rank of a sacrament and made obligatory. From that date, till the hammer of Luther sounded on the church door at Wittenburg, lust and rapacity had all their own way. The women inside the convents and the women outside them were the prey of the priests.—*Confessional Exposed. See D'Aubigne's Hist. Ref., book i.*



THE CHURCH'S USE FOR WOMAN.

A CONTRAST.

CELIBACY.

It was the favorite opinion of the Christian fathers that if Adam had preserved his obedience to the creator, he would have lived forever in a state of virgin purity, and that some harmless mode of vegetation might have peopled paradise with a race of innocent and immortal beings. The use of marriage was permitted only to his fallen posterity, as a necessary expedient to continue the human species. It was their unanimous sentiment that a first marriage was adequate to all the purposes of nature and of society. The sensual connection was refined into a resemblance of the mystic union of Christ with his church, and was pronounced to be indissoluble either by divorce or by death. The practice of second nuptials was branded with the name of a legal adultery; and the persons who were guilty of so scandalous an offense against Christian purity were soon excluded from the honors, and even from the alms, of the church. Since *desire was imputed as a crime, and marriage was tolerated as a defect*, it was consistent with the same principles to consider a state of celibacy as the nearest approach to divine perfection.—*Gibbon.*

Compare the monk in his selfish cell, counting beads and saying prayers for the purpose of saving his barren soul, with a husband and father sitting by his fireside with wife and children. Compare the nun with the mother and her babe. Celibacy is the essence of vulgarity. It tries to put a stain upon motherhood, upon marriage, upon love—that is to say, upon all that is holiest in the human heart. Take love from the world, and there is nothing left worth living for. The church has treated this great, this sublime, this unspeakably holy passion, as though it polluted the heart. They have placed the love of God above the love of woman, above the love of man. Human love is generous and noble. The love of God is selfish, because man does not love God for God's sake, but for his own.—*Ingersoll to Cardinal Manning.*

MOTHERHOOD.

If in this world there is a figure of perfect purity, it is a mother holding in her thrilled and happy arms her child. The doctrine that woman is the slave, or serf, of man—whether it comes from heaven or from hell, from God or a demon, from the golden streets of the New Jerusalem or from the very Sodom of perdition—is savagery, pure and simple.—*Ingersoll.*

It is far more important to love your wife than to love God, and I will tell you why. You cannot help him, but you can help her. You can fill her life with the perfume of perpetual joy. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God you cannot help him, but you can plant a little flower of happiness in every footstep of the child, from the cradle until you die in that child's arms. Let me tell you to-day it is far more important to build a home than to erect a church. The holiest temple beneath the stars is a home that love has built. And the holiest altar in all the wide world is the fireside around which gather father and mother and the sweet babes.—*Ingersoll.*


I.H.S.
THE MOTHER SUPERIOR
AND
THE SUPERIOR MOTHER
Watson Heston. Carthage Mo.

A CONTRAST.

FISHING.

And he saith unto them, Follow me and I will make you fishers of men. . . . And he said unto Simon, Fear not: from henceforth thou shalt catch men.—*Ancient Writ.*

HOW THE PARSON CATCHETH THE SUCKER.

Indulgences: Spiritual graces granted by God or the pope to the faithful, and which have for effect to remit their sins in the past and the future. Indulgences must not be confounded with what the profane call indulgence, the clergy having neither the right nor the desire to pretend to anything of that sort.—*Voltaire.*

Salvation means the safety or preservation of anything that has been or is in danger; but it is more particularly used by us to denote our deliverance from sin and hell, and the final enjoyment of God in a future state, through the mediation of Jesus Christ [by way of the minister].—*Buck's Theological Dictionary.*

HOW THE DEVIL CATCHETH THE PARSON.

The devil sat by the river's side—
  The stream of time, where you'll always find him—
Casting his line in the rushing tide,
  And landing the fish on the bank behind him.

He sat at ease in a cosy nook,
  And was filling his basket very fast;
While you might have seen that his deadly hook
  Was differently baited for every cast.

He caught 'em as fast as a man could count,
  Little or big, it was all the same;
One bait was a check for a round amount—
  An assemblyman nabbed it, and out he came.

He took a gem that as Saturn shone;
  It sank in the water without a sound,
And caught a woman who long was known
  As the best and purest for miles around.

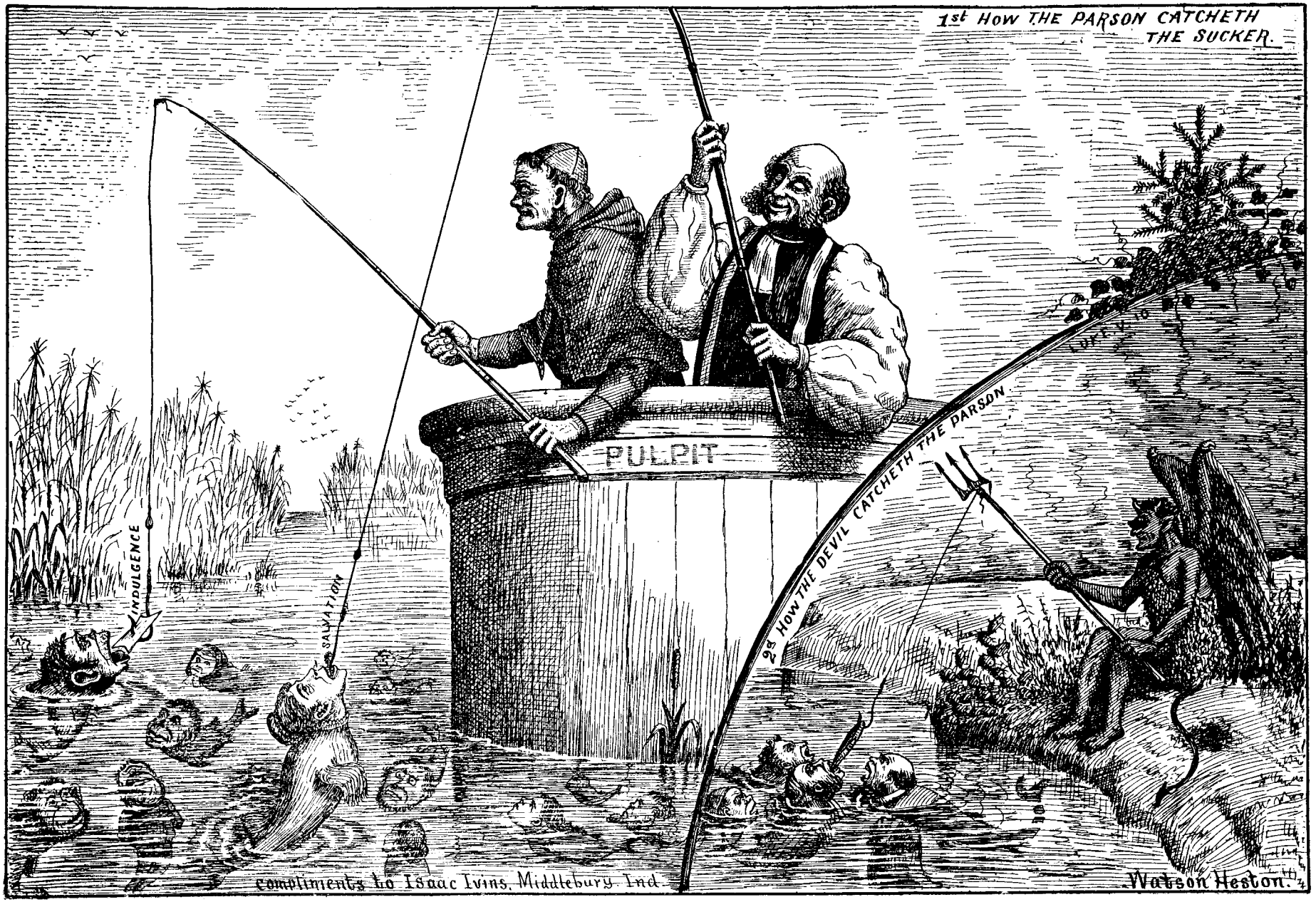
Sometimes he would laugh and sometimes sing,
  For better luck no one could wish;
And he seemed to know, to a dead-sure thing,
  The bait best suited to every fish.

Quoth Satan: "The fishing is rare and fine!"
  And he took a drink—somewhat enthused;
And yet a parson swam round the line
  That even the most tempting of baits refused.

He tried with his gold and his flashing gems,
  Hung fame and fortune upon the line,
Dressing gowns with embroidered hems,
  But still the dominie made no sign.

A woman's garter went on the hook;
"I have him at last," quoth the devil, bright'ning;
Then Satan's side with laughter shook,
  And he landed the parson as quick as lightning.

—*Modern Song.*


1st HOW THE PARSON CATCHETH THE SUCKER.
PULPIT
INDULGENCE
SALVATION
2d HOW THE DEVIL CATCHETH THE PARSON
Compliments to Isaac Ivins, Middlebury Ind.
Watson Heston.

FISHING.

WOMAN THE SUPPORTER OF PREACHER AND POPE.

The parasite of woman is the priest.—*Ingersoll.*

In the ignorant age of faith the loving nature of woman was abused, her conscience was rendered morbid and diseased. It might almost be said that she was betrayed by her own virtues.—*Ingersoll.*

This religion and the Bible require of woman everything, and give her nothing. They ask her support and her love, and repay her with contempt and oppression. . . . Since women are the bulwarks of the churches to-day, it seems to me they have the right, and that it is a part of their duty, to ask themselves why. Since about seven-tenths of all church-members are women, surely the churches should not deny them the right to use their reason (or whatever serves them in that capacity) in regard to their own work. —*Helen H. Gardener.*

Perhaps it is to the spirit of Puritanism that we owe the little influence of women, and the consequent inferiority of their education.—*Buckle.*

There are no convocations in which I feel greater interest than in those striving to free the human mind from theological superstitions, more especially as through these woman finds her most grievous bondage. A gentleman recently asked me the question at a suffrage meeting, "What I thought the greatest barrier in the way of woman's elevation and enfranchisement?" I replied: "The perversion of the religious element in her nature." We know that the religious emotions—reverence for the authority of the unknown and the unknowable—are stronger in the human soul than love of country—than natural affection for family and kindred—than even life itself. And as conscience is a matter of latitude and education, these religious emotions are equally available for unwise as wise purposes. The history of the race is one long record of individual sacrifice at the supposed pleasure of some invisible powers. And as all forms of religion in all ages and countries have taught the depravity and subordination of woman, it is not remarkable that in the nineteenth century, under the Jewish and Christian religion, she should believe herself to be what the holy books and the priesthood teach, namely, an afterthought in the creation, the author of sin, who, in collusion with the devil, effected the fall of man, and hence cursed of God. . . . As all these scriptural lessons teaching the slavery of woman are echoed and re-echoed in every pulpit in our land, and as ecclesiastical law and church discipline are all based on the idea of woman's divinely ordained subjection to man, how can she, believing such fallacies, have sufficient self-respect to demand an equal share in all the blessings and opportunities of life? The church having made woman a bondslave through the strongest feelings of her nature, I hope no members of the American Secular Union propose to keep her in her present condition lest if enfranchised she should place barriers in the way of man's religious freedom. Do not lose sight, gentlemen, of the fact that the influence of the vast majority of women is in this direction now. It guards every cradle and fireside, and the prejudices of early education cling to us through life. It is this influence that limits the numbers in your association, the readers of your journals, and the audiences in your conventions.—*Elizabeth Cady Stanton.*



WOMAN THE SUPPORTER OF PREACHER AND POPE.

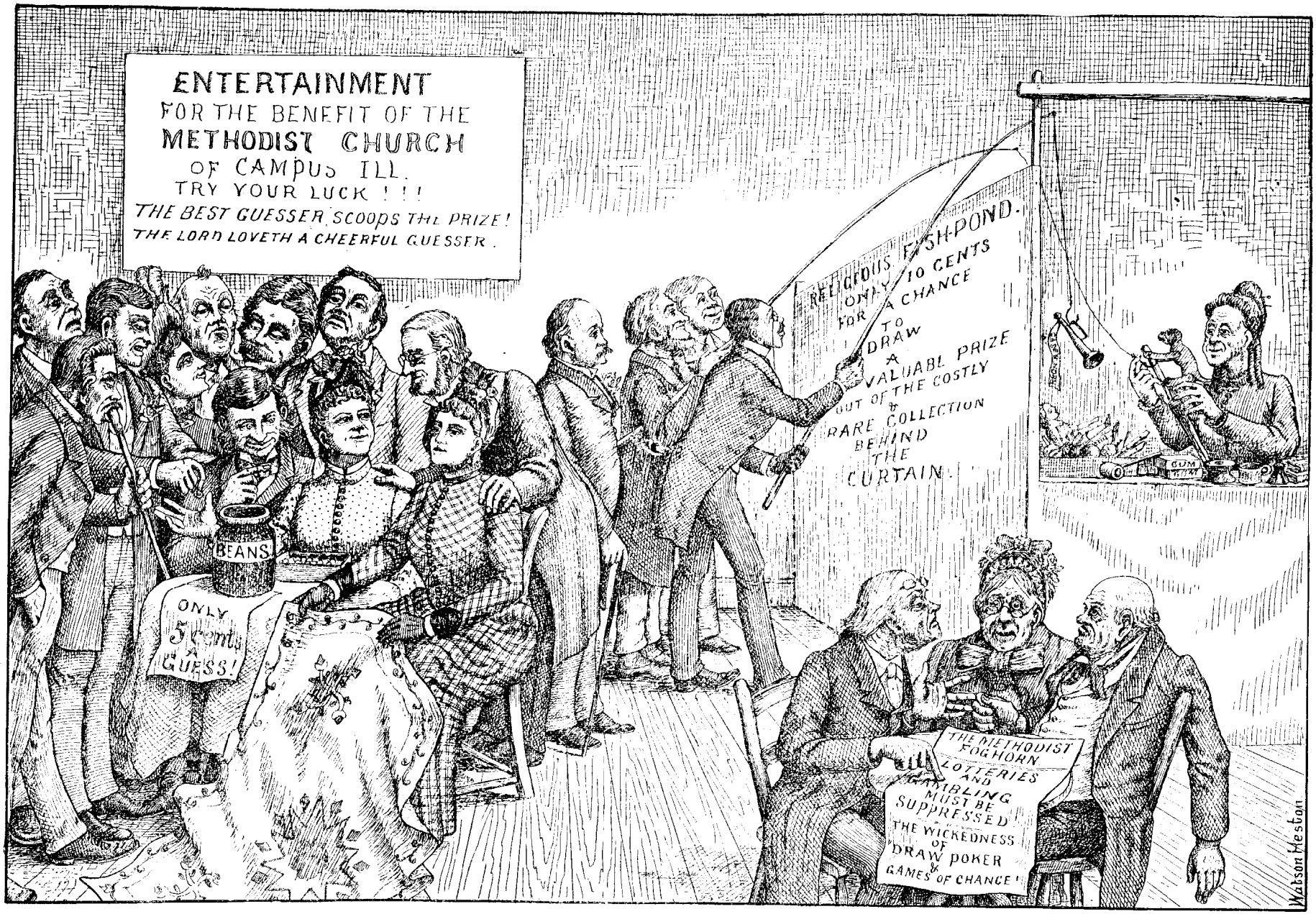
HELPING THE CHURCH.

We know churches who have so far forgotten themselves and the dignity of a Christlike life and example, as to permit their houses of worship to be used for all kinds of questionable entertainments, suppers, charades, cantatas, and every other kind of jugglery that the modern "progressive" church-member can invent. It has seemed to be not so much *what*, as *anything* that would persuade a ten-cent piece from the ungodly heathen who might be artfully cajoled into attending. The whole alphabet has been run through for names that would prove catching and new. "We have the authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico, and charade, Dorcas and donkey, evergreen and Easter, farewell and fan, garden and gift, harvest home and Halloween, ice-cream and instrumental, Japanese wedding, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May queen, Martha Washington, mush and milk and mission, necktie and New Year, old folks and fashion, pink and pound, quarterly, reading and raspberry, spelling-bee and strawberry, tea drinking, tableau and Thanksgiving, union and variety, white yuletide, young folks' and zenana socials." . . . If some of the methods of obtaining money from the unwary in some of our churches is not robbery, then we are no judge of stealing or gambling. If the Lord should conclude to answer the prayers offered and pour out a blessing upon them, this same blessing would be likely to strike right in the midst of an entertainment held in the prayer-meeting room, for which they too often unblushingly charge twenty-five cents admission for five cents' worth of so-called entertainment. . . . How much will a donkey social promote the spiritual growth or a desire for a better life in the ungodly? In describing this form of iniquity, V. A. Dake says: "The center of attraction for the evening was a picture of a donkey without a tail, and the work of the evening consisted in blindfolding the so-called followers of the meek and lowly Jesus, together with the fun-loving worldlings, and watching them pin a detached tail wherever in their blindness they might put it, and the one pinning their string tail the nearest to where it belonged received a prize. This was accompanied by bursts of laughter as they fixed the tail to the ear, nose, or foreleg, or any other part of the animal's body. 'Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me' (Isa. i, 2)." . . . Can you for a moment conceive of such a notice as this immediately after the revival on the day of Pentecost:

DONKEY SOCIAL.

There will be a "Donkey Social" in the basement of the Church of the Apostles, at Jerusalem, on the third day of the week, at the third hour of the day. This is something new, and a decided good time is anticipated. All are invited. JAMES THE APOSTLE.

Think of it! Think of it! One donkey pinned to the wall and a lot of other two-legged donkeys, blindfolded, trying to pin the lost tail where they think it ought to go at ten cents a try; and this is not done secretly, for fear the outsiders might behold and be disgusted—which, as a rule, they are, and feel themselves in better company out of it—but it is done openly and with unblushing effrontery where all can behold if they pay the bill!—*C. H. Jones, editor of a Christian journal of Chicago.*



HELPING THE CHURCH.

THE CHURCH'S CHIEF SUPPORT.

I saw some ladies begging the other day for money to pay off the debt of a $200,000 church, on the corner-stone of which were cut the words, "My kingdom is not of this world;" and I wondered at the time what the property would have been like if the kingdom had been of this world. It seemed to me that a few hundred such untaxed houses would be a pretty fair property almost anywhere. . . . It is time for women to ask themselves whether a faith that can hold its own only by its grasp upon the ignorance and credulity of children, a faith that has made four-fifths of the earnest men skeptics, is one that does honor to the intellect and judgment of the women of to-day? We hear women express indignation that the law classes them with idiots and children; but it would seem that in the church they voluntarily accept about this classification themselves.—*Helen H. Gardener.*

The domestic unhappiness arising from difference of belief was probably almost or altogether unknown in the world before the introduction of Christianity. . . . The deep and widening chasm between the religious opinions of most highly educated men and of the immense majority of women, is painfully apparent.—*Lecky.*

In our Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and praying parties, where, attended by their priests, and sometimes by a henpecked husband, they pour forth the effusions of their love to Jesus in terms as amatory and carnal as their modesty would permit to a mere earthly lover.—*Jefferson.*

Women have ever been the stanchest defenders of the faith, the most bitter haters of an Infidel, the most certain that their form of faith is the only truth. . . . One method the church took to benefit woman and show its respect for her was this: Any married man was prohibited from being a priest. Women were so unholy, so unclean, and so inferior, that to have one as a wife degraded a man to such an extent that he was unfit to be a minister or to touch holy things. The Catholic church still prohibits either party who is so unholy as to marry from profaning its pulpit; but the Protestant churches divide up, giving women the disabilities and men the offices. The unselfishness of such a course is quite touching. It says to women: "You support us and we will damn you; there is nothing mean or niggardly about us." . . . The moment there is an understanding on the part of women of what they owe to church law, that moment will educational clerical monopolists be compelled to earn an honest living in some honest business pertaining to this world. It will be a great day for women when they refuse to longer support these pretenders to divine knowledge, who are willing, at so much a head, to tell what they do not know at the expense of the pale, tired needlewoman, who is in want of almost every comfort that money can buy in this world, together with the surplus gold of the fashionable devotees who minister to the vanity of the clergy, and give to the coffers of the church that which would save thousands of young girls from degradation and crime, and put the roses of health on the cheek of innocence.—*Helen H. Gardener.*



THE CHURCH'S CHIEF SUPPORT.

WHEN WOMANHOOD AWAKES.

Womanhood as Titania: My Oberon! what visions have I seen! Methought I was *enamored of an ass! Manhood as Oberon:* There lies your love! *Titania:* How came these things to pass? O how mine eyes do loathe his visage now!—*Midsummer Night's Dream.*

The Bible! why, it has bolstered up every injustice—it has bulwarked every tyranny—it has defended every wrong. . . . But take heart, you who cling to your Bibles; as soon as women are no longer in subjection, you will be able to claim as the offspring of your Christianity that which, at its birth, you anathematized. . . . The Bible is claimed as the true parent of modern freedom, as the striker-off of the chains of the slave, the guardian of the feeble from the tyranny of the strong. It is the spirit of Christianity that has done it all, you say: when the letter said "kill," it meant "preserve;" when the letter said "obey," it meant "resist;" when the letter said "enslave," it meant "set free." So take courage, ye worshipers of a book; your idol will be shattered once more, but it can once more be re-mended; it will fall once more before the trumpet-blast of freedom, but once more can be raised. We mean to set woman free; free to follow the guiding hand of nature; free to fulfill every fair capability of her being; free to develop every noble intellectual power, and every passionate longing of her heart; free to expand in every direction; free to grow, to strengthen, and to rise. Little care we whether or not our work squares with the rules of an old Eastern civilization; let those who are anxious about it see to that. Our work need not in itself trench on religion; but if religion and the Bible grapple with us and try to stop and destroy us, then religion and the Bible must either stand aside or else they must go down.—*Anna Besant.*

There is not a more cruel chapter in history than that which records the arrest by Christianity of the natural growth of European civilization regarding woman. In Germany it found woman participating in the legislative assembly, and sharing the interests and counsels of man, and drove her out and away. . . . Even more fatal was the overthrow of woman's position in Rome. Read the terrible facts as stated by Gibbon, by Milman, and Sir Henry Maine, read and ponder them, and you will see the tremendous wrong that Christianity did to woman. —*Rev. Moncure D. Conway.*

In this tendency [to depreciate extremely the character and position of women] we may detect in part the influence of the earlier Jewish writings, in which it is probable that most impartial observers will detect evident traces of the common oriental depreciation of women. The custom of money-purchase to the father of the bride was admitted. Polygamy was authorized, and practiced by the wisest men on an enormous scale. A woman was regarded as the origin of human ills. A period of purification was appointed after the birth of every child; but, by a very significant provision, it was twice as long in the case of a female as of a male child (Lev. xii, 1-5).—*Lecky.*

No society which preserves any tincture of Christian institutions is ever likely to restore to women the personal liberty conferred on them by the middle Roman law.—*Maine's Ancient Law.*



WHEN WOMANHOOD AWAKES.

THE CHURCH AND THOMAS PAINE.

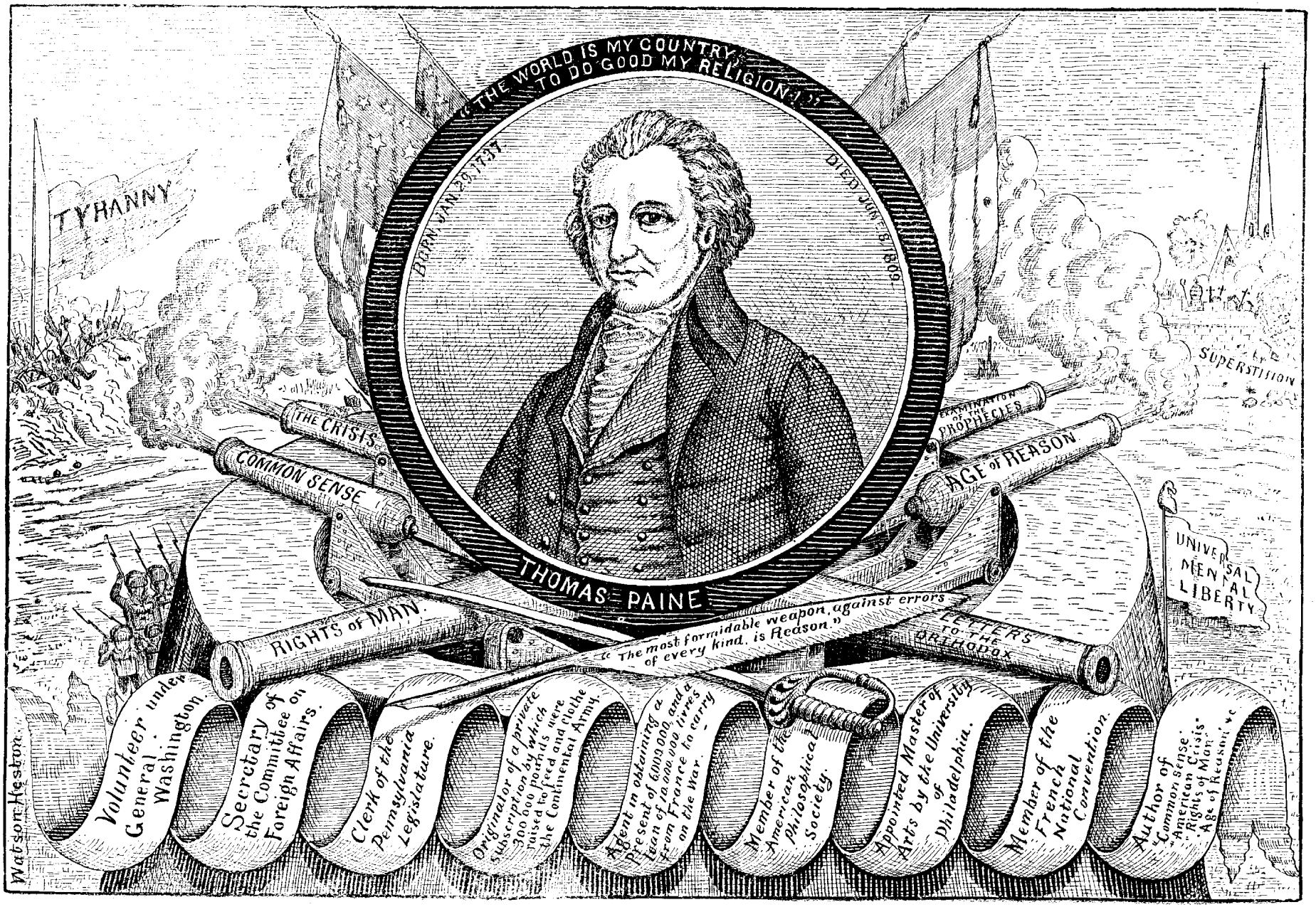
THOMAS PAINE.

A fourth cause of the progress of civilization, a cause which it is impossible strictly to appreciate, but which is not therefore the less real, was the appearance of great men. There are men to whom the spectacle of society, in a state of anarchy or immobility, is revolting and almost unbearable; it occasions them an intellectual shudder, as a thing that should not be; they feel an unconquerable desire to change it; to restore order; to introduce something general, regular, and permanent, into the world which is placed before them.—*Guizot.*

The leading spirits, the men who did the most to arouse the people of the colonies in the American struggle, to stimulate their courage and resolution after the conflict was inaugurated and when dark despair settled over the land; who directed the armies; who made personal sacrifices to keep up the struggle, and who gave form and direction to the Constitution and policy of the new government when the war was over, were Infidels, or men who did not believe that the Bible was written by the finger of God, or by his immediate dictation. I speak of such men as Thomas Paine, Benjamin Franklin, George Washington, Ethan Allen, Anthony Wayne, John Adams, Thomas Jefferson, Gouverneur Morris, Benjamin Rush, Aaron Burr, Alexander Hamilton, and James Madison.—*D. M. Bennett.*

Had it not been for such men as Thomas Paine, Herbert Spencer could not have existed for a century to come. Some one had to lead the way, to raise the standard of revolt, and draw the sword of war. Paine had a sense of justice, and had imagination enough to put himself in the place of the oppressed. He had, also, what is so felicitously expressed, "a haughty intellectual pride, and a willingness to pit his individual thought against the clamor of a world." —*Ingersoll.*

It is not necessary for me to tell you how much all your countrymen—I speak of the great mass of the people—are interested in your welfare. They have not forgotten the history of their own revolution and the difficult scenes through which they passed; nor do they review its several stages without reviving in their bosoms a due sensibility of the merits of those who served them in that great and arduous conflict. The crime of ingratitude has not yet stained, and I trust never will stain, our national character. You are considered by them as not only having rendered important services in our own revolution, but as being on a more extensive scale the friend of human rights, and a distinguished and able defender of public liberty. To the welfare of Thomas Paine the Americans are not, nor can they be indifferent.—*President James Monroe to Thomas Paine.*



THOMAS PAINE.

WESLEY.

You have, therefore, exactly what your ancestors left you, not a vote in making laws, nor in choosing legislators, but the happiness of being protected by laws, and the duty of obeying them.

[The king and Parliament have] the power of disposing, without their consent, of both their lives, liberties, and properties.

After all the vehement cry for liberty, what more liberty can you have?

Should any man talk or write of the Dutch government as every cobbler does of the English, he would be laid in irons.

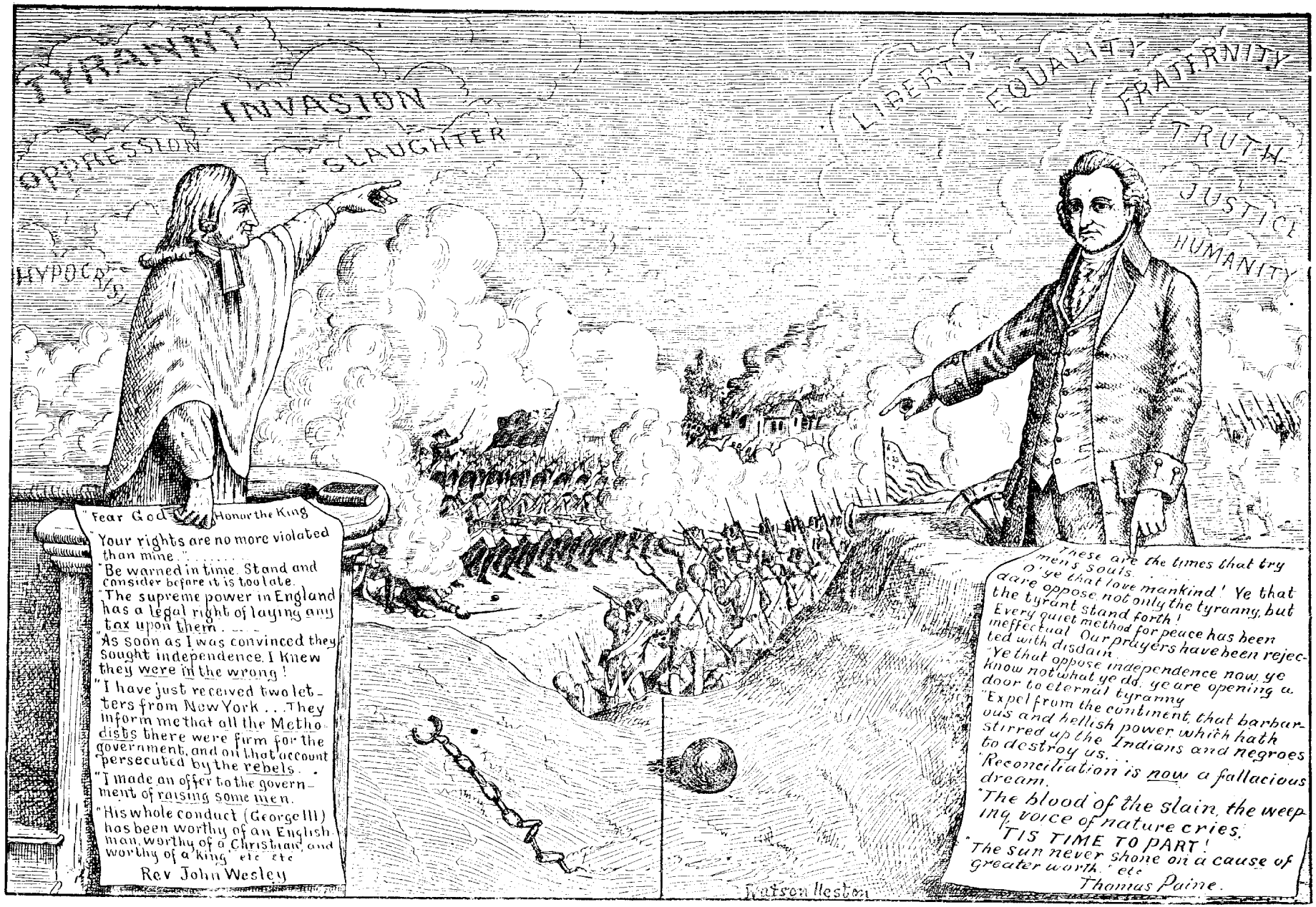
What liberty do you want, either civil or religious?

You "profess yourselves to be contending for liberty," but it is a vain, empty profession, unless you mean by that threadbare word, a liberty from obeying your rightful sovereign, and from keeping the fundamental laws of your country. And this undoubtedly it is, which the confederated colonies are now contending for.

Do all these [dissenters] defend the American rebels? Who affirms it? I hope not a quarter, not a tenth part of them.

Comfort yourselves, therefore, about General Washington's huge army that melted away like snow in harvest. The English forces meantime are in perfect health (about sixteen thousand), and have plenty of all things.

The extent to which we are indebted to "Common Sense" for preparing the colonies for separation and influencing them to declare their independence, can be learned only by consulting the sources of American history. Washington speaks of it as working a "powerful change" in public opinion. General Lee says, "I own myself convinced by the arguments of the necessity of separation." Ramsay says, "Many thousands were convinced and led to approve and long for a separation from the mother country, though that measure, a few months before, was not only foreign to their wishes, but the object of their abhorrence." Lossing, in his "Field Book of the Revolution," says, "'Common Sense' was the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality." Samuel Adams adds that "'Common Sense' awakened the public mind and led the people to call loudly for independence." Hale says, "The effect of the pamphlet in making converts is without a precedent in the annals of literature." Paine did as much to keep alive the spirit of resistance to Britain and the determination to achieve independence after the Revolution was inaugurated as he had done to prepare the popular mind for separation and to arouse the colonies to sever the last link that bound them to the mother country. His enemy, Cheetham, confesses that "his pen was an appendage to the army of independence as necessary and as formidable as its cannon."—*Paine the Religious and Political Reformer.*



THE PREACHER AND THE PATRIOT.

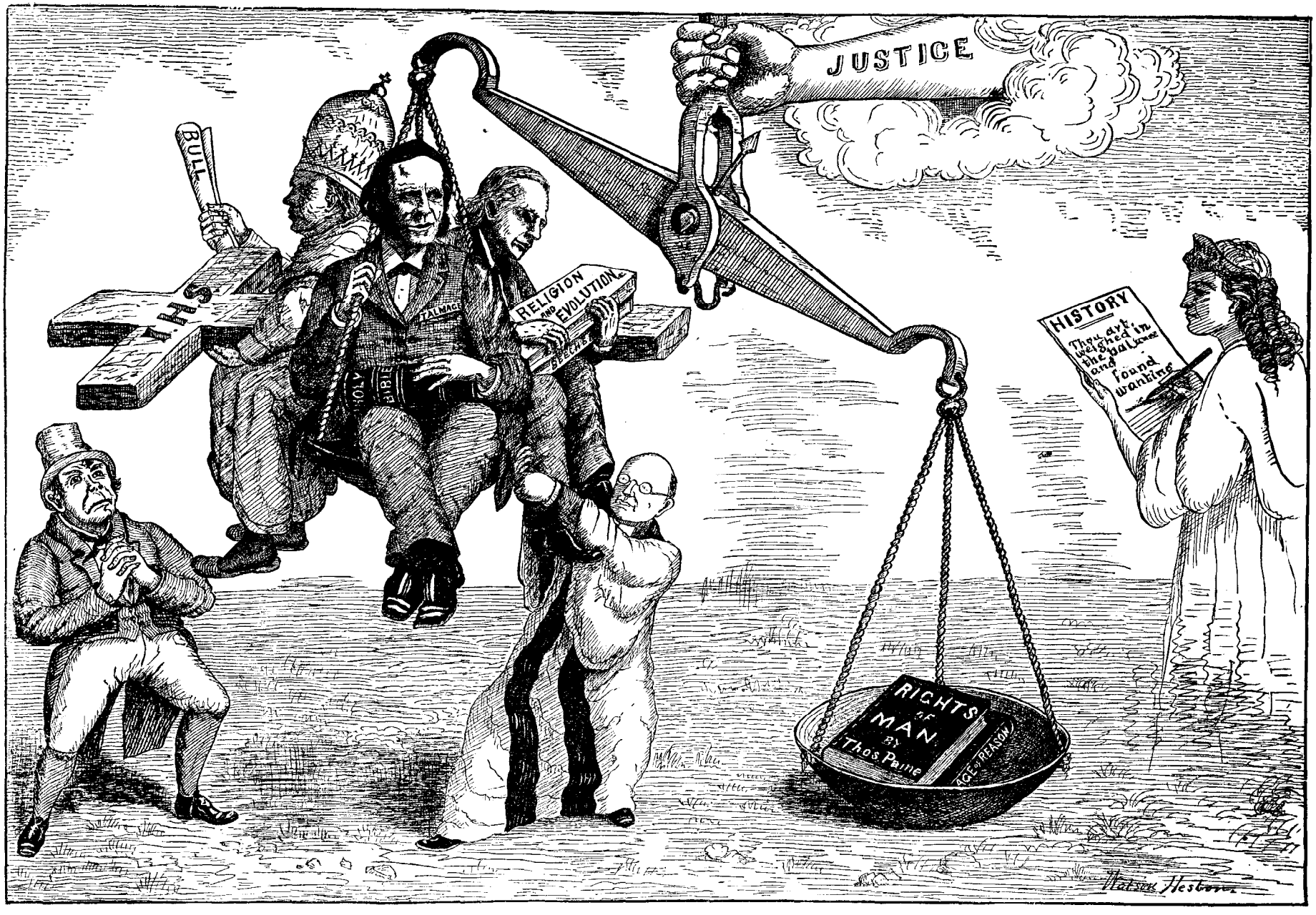
ONE WORK BY PAINE OUTWEIGHS ALL THE PREACHERS.

For books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. . . . As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, but he who destroys a good book, kills reason itself. We should be wary, therefore, what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself; slays an immortality rather than a life.—*Milton.*

Andrew Jackson said: "Thomas Paine needs no monument made by hands; he has created himself a monument in the hearts of all lovers of liberty. The 'Rights of Man' will be more enduring than all the piles of marble and granite that man can erect."

Napoleon Bonaparte addressed to Mr. Paine these words: "A statue of gold ought to be erected to you in every city in the universe. I assure you I always sleep with the 'Rights of Man' under my pillow. I desire you to honor me with your correspondence and advice."

Thomas Paine had not finished his career. He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. He knew that every abuse had been embalmed in scripture—that every outrage was in partnership with some holy text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from God. By this time he had found that it was of little use to free the body and leave the mind in chains. He had explored the foundations of despotism, and had found them infinitely rotten. He had dug under the throne, and it occurred to him that he would take a look behind the altar. The result of his investigations was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To slander him was to secure the thanks of the church. All his services were instantly forgotten, disparaged, or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the church were raised in horror. He was denounced as the most despicable of men.—*Ingersoll.*



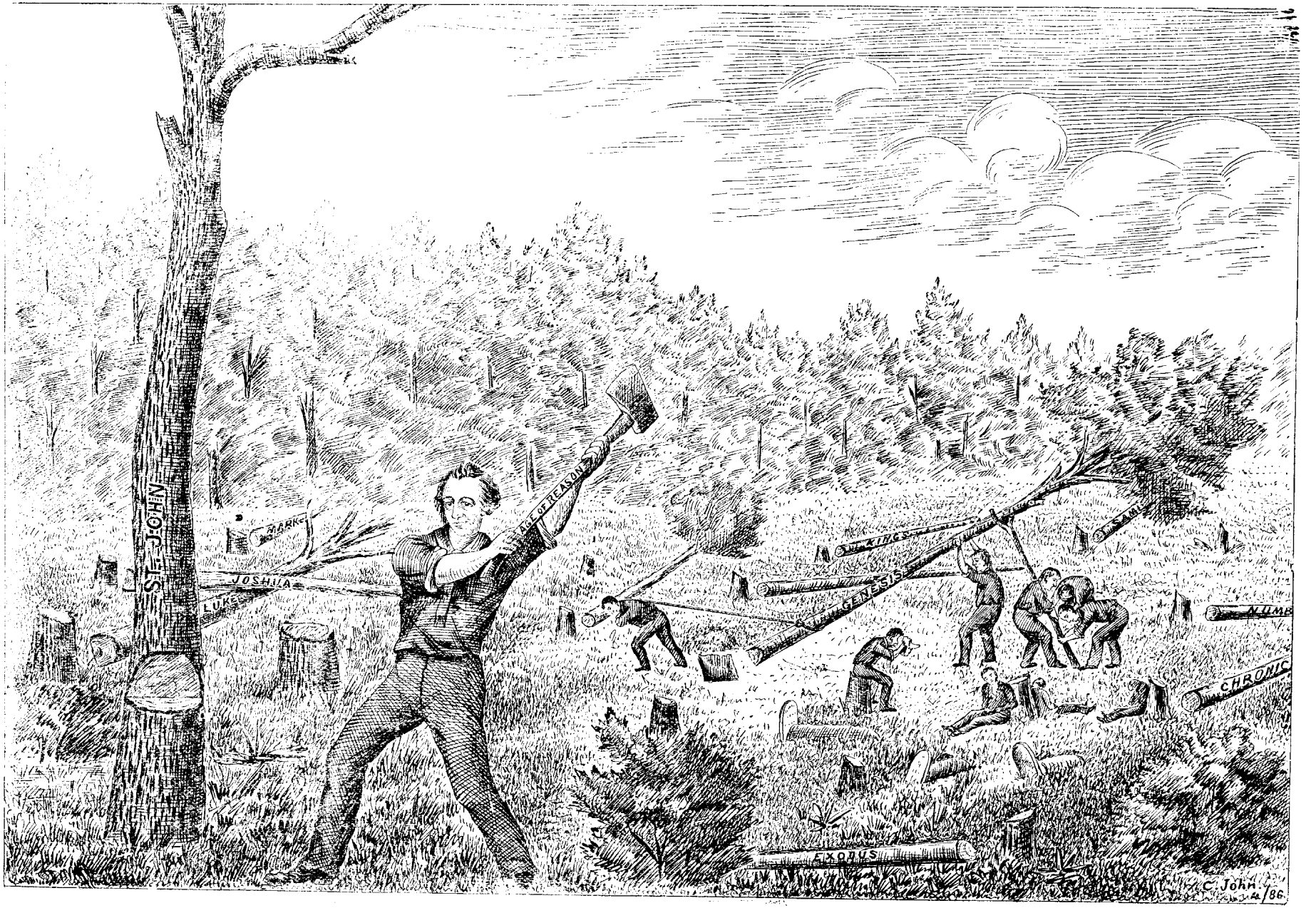
ONE WORK BY PAINE OUTWEIGHS ALL THE PREACHERS.

WHY PAINE WAS DENOUNCED.

I have now gone through the Bible, as a man would go through a wood with an ax on his shoulder, and fell trees. Here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow.—*Paine in the Age of Reason.*

While candor and courage and disinterestedness are admired among men we cannot but respect the motives which impelled Paine to give the "Age of Reason" to the world, and the lofty spirit which sustained him in the personal sacrifice which its publication demanded. He was not a man indifferent to popular favor, but he loved truth better than he loved the approbation of his fellow-men, and he was less anxious to receive the applause than to improve the condition of mankind. He saw great and pernicious errors firmly rooted in the popular mind, sanctioned by ages of ignorance, and regarded with feelings of reverence by millions. An exposure of these errors involved an attack on the cherished convictions of the American people, that were then speaking his praises, and of millions in Europe who regarded him so highly that, had they the power, they would have raised him to a level face to face with earls and dukes. But the man who had defied the British monarch, and called upon the feeble colonies of America to rise in rebellion against the mightiest government on earth, was not to be deterred from giving to the world any opinions that he thought would make mankind better and happier. He could face the prejudice, bigotry, and hatred of the multitude in exposing their superstitions as courageously as he had attacked the pretensions of kings and asserted the sovereignty of the people. With a disinterestedness never surpassed and rarely equaled he bequeathed as his last gift to the world his thoughts on religion, knowing that his motives would be impugned and his name covered with reproach by the millions from whom he had received such signal honors for his great and acknowledged services in the cause of political freedom.—*Paine the Political and Religious Reformer.*

The infamous doctrine that salvation depends upon belief—upon a mere intellectual conviction—was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet, Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted.—*Ingersoll.*



WHY PAINE WAS DENOUNCED.

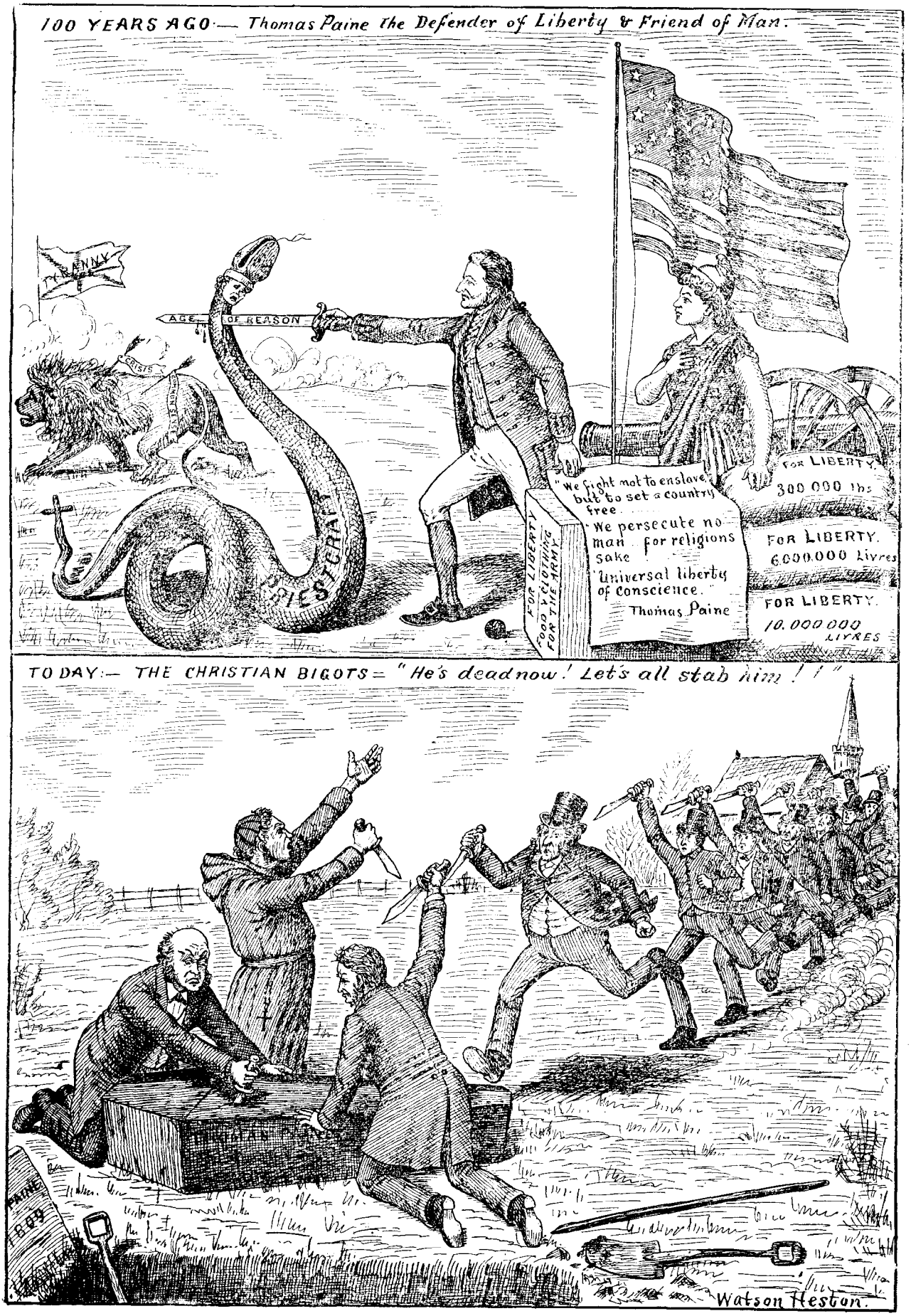
PAINE'S SERVICES, AND HIS REWARD FROM THE CHURCH.

Paine's philanthropy was as boundless as it was disinterested. "The world is my country; to do good, my religion," he wrote in his "Age of Reason." His labors in these countries for the happiness of the people will ever remain proof that this noble sentiment came from his heart, and was the mainspring of his life. . . . No man can become acquainted with his writings or the course of his life without being convinced that benevolence was one of the most prominent traits of his moral character. His strongest desire and his loftiest ambition seemed to be to elevate the condition of his fellow-men. To this end he employed unremittingly all the powers of his gifted mind, from his appearance in public life till death ended his career. He cared not for office, and was indifferent to the attractions of wealth. "I have," he wrote, "no occasion to ask, nor do I intend to accept, any place or office under the government. There is none that it could give me that would in any way be equal to the profits I could make as an author could I reconcile it to my principles to make money by politics or religion. But I must be in everything as I have ever been—a disinterested volunteer."—*Paine the Political and Religious Reformer.*

The "Age of Reason" did more to undermine the power of the Protestant church than all other books then known. It furnished an immense amount of food for thought. It was written for the average mind, and is a straightforward, honest investigation of the Bible, and of the Christian system. Paine did not falter, from the first page to the last. He gives you his candid thought, and candid thoughts are always valuable. The "Age of Reason" has Liberalized us all. It put arguments in the mouths of the people; it put the church on the defensive; it enabled somebody in every village to corner the parson; it made the world wiser, and the church better; it took power from the pulpit and divided it among the pews.

. . . . . .

Not content with following him to his grave, they pursued him after death with redoubled fury, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed; gloried in the fact that he was forlorn and friendless, and gloated like fiends over what they supposed to be the agonizing remorse of his lonely death. . . . I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny—in favor of immorality; one line, one word against what he believed to be for the highest and best interest of mankind; one line, one word against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Uriah for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives and three hundred concubines, or had persecuted Christians even unto strange cities.—*Ingersoll.*



PAINE'S SERVICES, AND HIS REWARD FROM THE CHURCH.

"A DONKEY KICKED A LION."

TO THE EDITOR OF THE NEW YORK OBSERVER:

You ought to have honesty enough to admit that you did, in your paper of July 19th, offer to prove that the absurd story that Thomas Paine died in terror and agony on account of the religious opinions he had expressed, was true. You ought to have fairness enough to admit that you called upon me to deposit one thousand dollars with an honest man, that you might, by proving that Thomas Paine did die in terror, obtain the money.

You ought to have honor enough to admit that you challenged me and that you commenced the controversy concerning Thomas Paine.

You ought to have goodness enough to admit that you were mistaken in the charges you made.

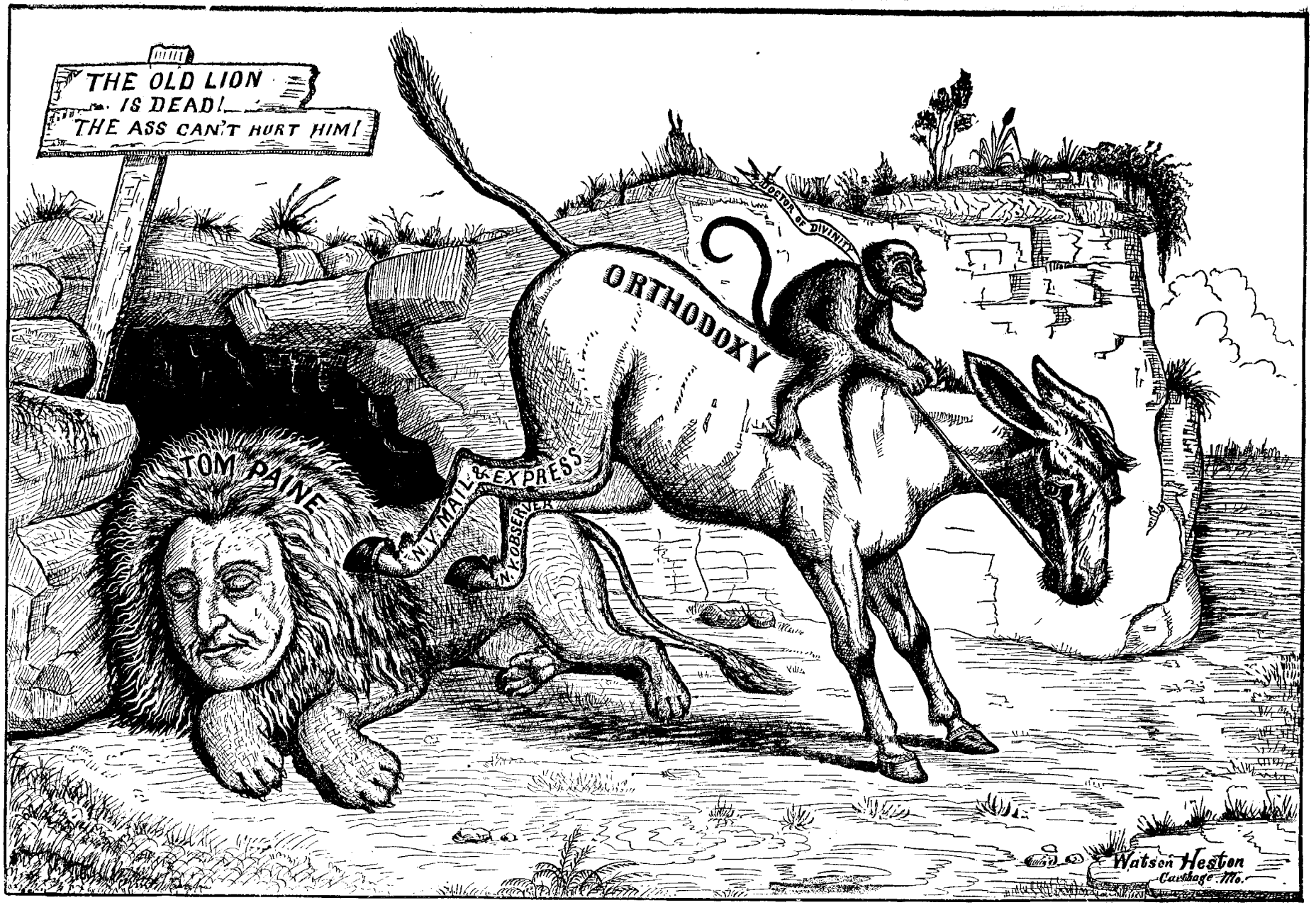
You ought to have manhood enough to do what you falsely asserted that Thomas Paine did—you ought to recant. You ought to admit publicly that you slandered the dead; that you falsified history; that you defamed the defenseless; that you deliberately denied what you had published in your own paper. . . . It is exceedingly gratifying to me that I have compelled you to say that "Paine died a blaspheming Infidel." Hereafter it is to be hoped nothing will be heard about his having recanted. As an answer to such slander his friends can confidently quote the following from the New York *Observer* of Nov. 1, 1877: "WE HAVE NEVER STATED IN ANY FORM, NOR HAVE WE EVER SUPPOSED THAT PAINE ACTUALLY RENOUNCED HIS INFIDELITY. THE ACCOUNTS AGREE IN STATING THAT HE DIED A BLASPHEMING INFIDEL."

This for all coming time will refute the slanders of the churches yet to be. . . What crime had Thomas Paine committed that he should have feared to die? The only answer you can give is, that he denied the inspiration of the scriptures. Upon this question, the intellect of Christendom agrees with the conclusions reached by the genius of Thomas Paine. Centuries ago a noise was made for the purpose of frightening mankind. Orthodoxy is the echo of that noise. . . In your attempt to destroy the character of Thomas Paine you have failed, and have succeeded only in leaving a stain upon your own. You have written words as cruel, bitter, and heartless as the creed of Calvin. Hereafter you will stand in the pillory of history as a defamer—a calumniator of the dead. You will be known as the man who said that Thomas Paine, the "Author Hero," lived a drunken, cowardly, and beastly life, and died a drunken and beastly death. These infamous words will be branded upon the forehead of your reputation. They will be remembered against you when all else you may have uttered shall have passed from the memory of men. . . . Owing to the attitude of the churches for the last fifteen hundred years, truth-telling has not been a very lucrative business. As a rule, hypocrisy has worn the robes, and honesty the rags. That day is passing away. You cannot now answer the arguments of a man by pointing at holes in his coat. Thomas Paine attacked the church when it was powerful—when it had what was called honors to bestow—when it was the keeper of the public conscience—when it was strong and cruel. The church waited till he was dead, then attacked his reputation and his clothes.

Once upon a time a donkey kicked a lion. The lion was dead.

ROBERT G. INGERSOLL.

Nov. 2, 1877.

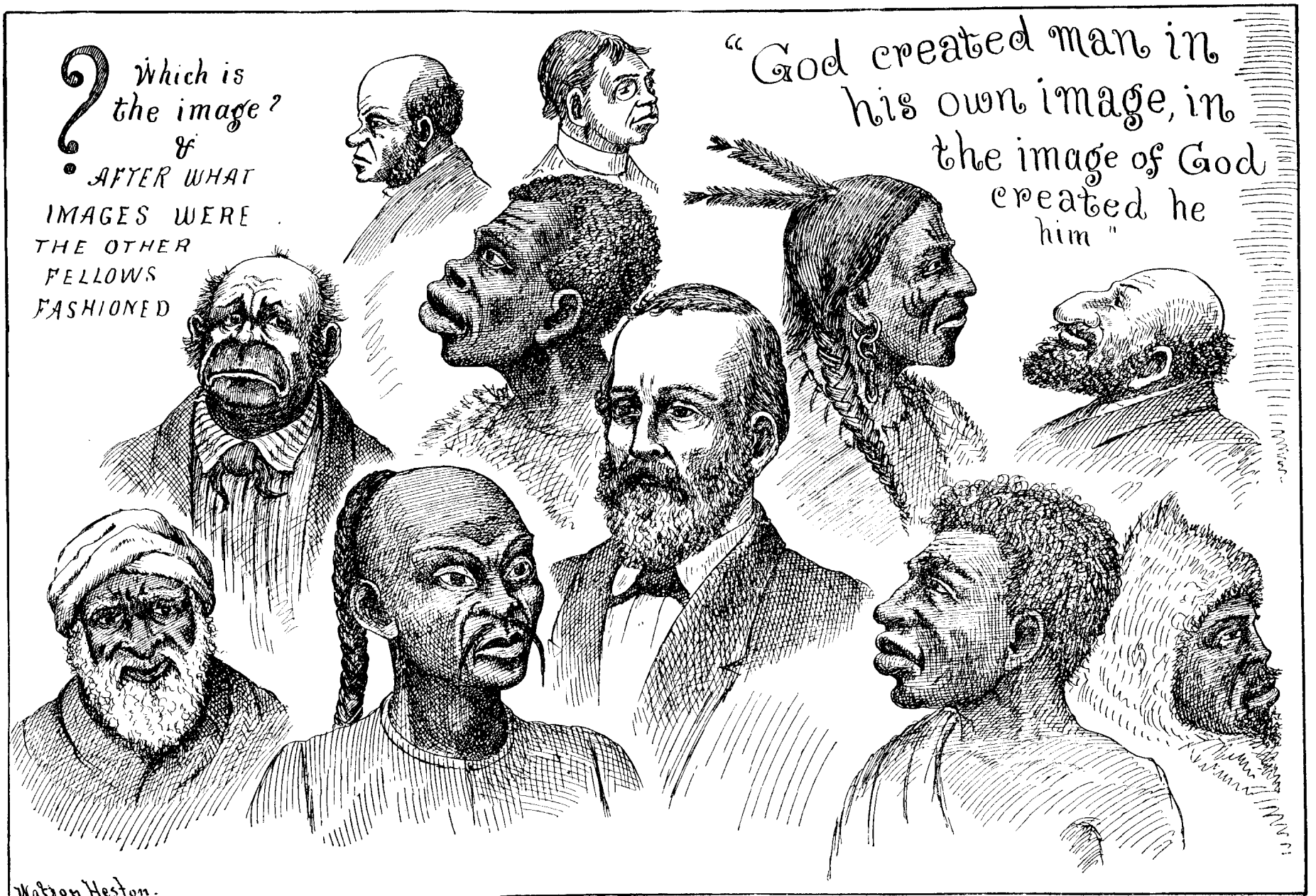


"A DONKEY KICKED A LION."

A QUESTION FOR THEOLOGICAL ETHNOLOGISTS.

According to biblical chronology, the creation of Adam and Eve dates no further back than six thousand years; and to discredit, therefore, the Mosaic account logically it would be sufficient to show that races of men existed in various parts of the earth long anterior to the alleged creation of the first pair. Now, how is this to be done? Firstly, by reference to the results of geological research; and, secondly, to similar results in paleontology. Taking Sir John Lubbock as an authority in the first-named science, I find him asserting, in "Prehistoric Times," that human remains have been found which show that man existed contemporaneously "with the mammoth, the cave-bear, and other extinct mammalia." Nearly one hundred thousand years must have elapsed from that period down to the present time. . . . Suppose, however, that I grant that Adam was the first man, what sort of a man was he—of what type? Was he of negro, Chinese, Indian, Mongol, or of Caucasian type? Egypt shows, before the time of Moses, several types. If he were a negro, can it be said that all the other races of men are his descendants? On the other hand, if he were a white-skinned man, is there any evidence that the black-skinned and copper-colored races are offshoots from the white man?—*Moss.*

The difficulties met with in classifying the different races or species of men are quite the same as those which we discover in classifying animal and vegetable species. In both cases forms apparently quite different are connected with one another by a chain of intermediate forms of transition. In both cases the dispute as to what is a kind or a species, what a race or a variety, can never be determined. Since Blumenbach's time, as is well known, it has been thought that mankind may be divided into five races or varieties, namely, (1) the Ethiopian, or black race; (2) the Malayan, or brown race; (3) the Mongolian, or yellow race; (4) the Americans, or red race; and (5) the Caucasian, or white race. All of these five races of men, according to the Jewish legend of creation, are said to have been descended from a "single pair"—Adam and Eve—and in accordance with this are said to be varieties of one kind or species. If, however, we compare them without prejudice, there can be no doubt that the differences of these five races are as great and even greater than the "specific differences" by which zoologists and botanists distinguish recognized "good" animal and vegetable species ("bonæ species"). The excellent paleontologist Quenstedt is right in maintaining that "if negroes and Caucasians were snails, zoologists would universally agree that they represented two very excellent species, which could never have originated from one pair by gradual divergence."—*Haeckel.*

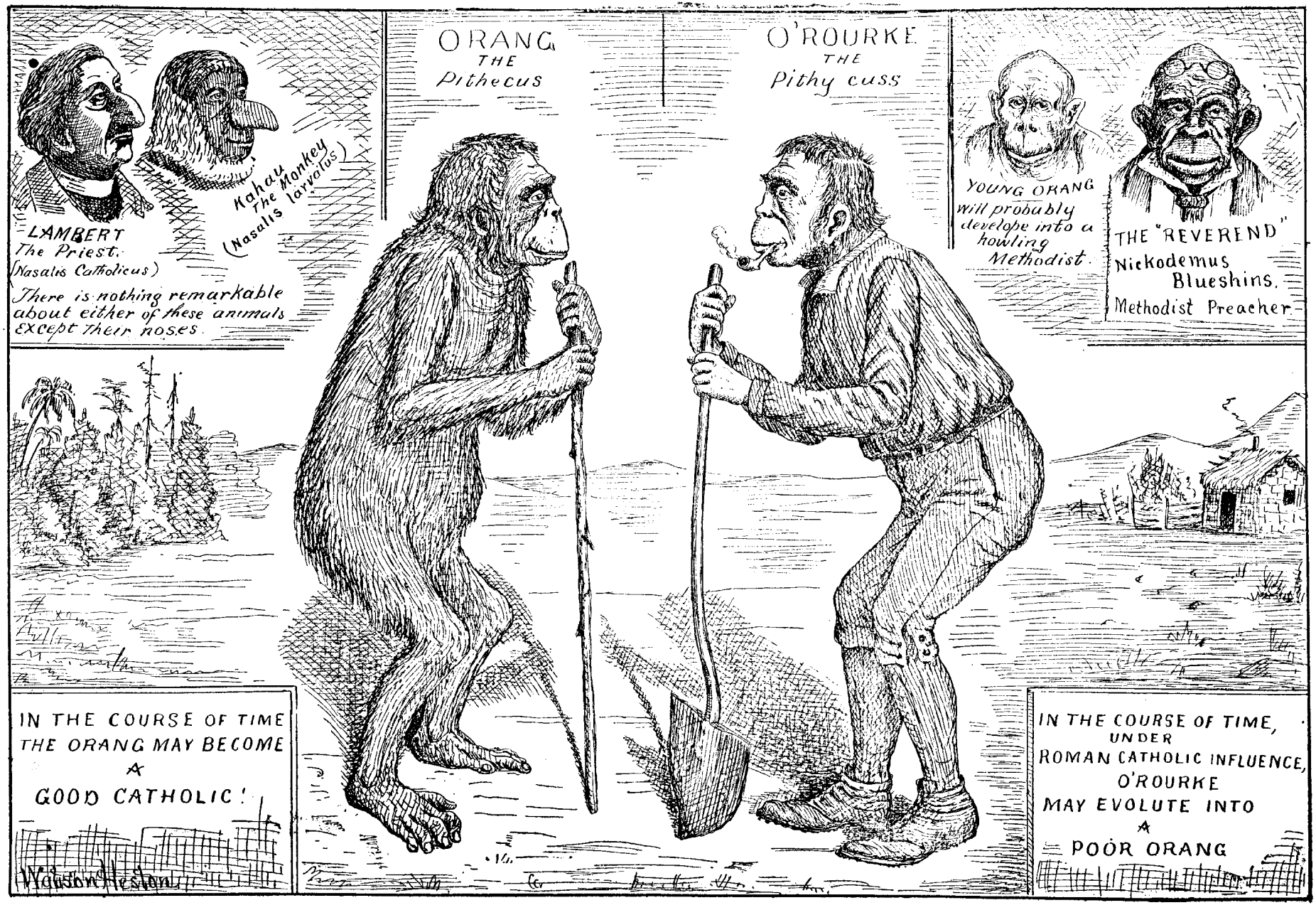


A QUESTION FOR THEOLOGICAL ETHNOLOGISTS.

But what is the late Charles Darwin's theory in reference to man? He argues that the evidence in favor of man's evolution from lower organic forms is overwhelming. What is this evidence? In the first place, man is constructed on the same general plan as other mammals. His anatomy may be compared with that of the ape; his bones correspond with those of the ape, the bat, or the seal; while the same holds good, not only in reference to his muscles, nerves, and blood-vessels, but also to the brain itself. Secondly, man is liable to receive from and communicate to other animals diseases with which they are afflicted. He is liable to be excited or depressed by the same means; his mind is affected in the same fashion by the same drugs. Man is infested with internal parasites, which locate themselves in the liver and intestines, and cause great pain and sometimes death. So are the lower animals. Man's function of reproduction is very similar to that of the whole of the mammalia. His offspring are born in the same helpless condition; the female sex differ in size and bodily strength as compared with the male, just as they do in all other mammals. Man is developed from a small germ or ovule, like other animals. The human embryo, in the earlier stages of its development, can scarcely be distinguished from that of a dog or orang. Man possesses rudimentary organs like other animals, such as the mammæ of male quadrupeds; and he has rudimentary muscles which, on account of disuse, have become so weak that they are only discoverable by the most careful observer. Taking these facts into consideration, the great naturalist argues that the homological construction of the frame in the members of the same class, the liability to catch or communicate disease, the effect of drugs on animals and man, the existence of rudimentary organs, etc., are only to be explained on the theory that man has descended from the lower animals, and does not owe his existence to any special creative act.—*Arthur B. Moss.*

The inexorable necessity of the strictest logic forces us to draw the special deductive conclusion from the general inductive law of the theory, that man has developed gradually, and step by step, out of the lower vertebrata, and more immediately out of ape-like mammals. . . . Huxley, for reasons based on the most careful and most accurate anatomical comparisons, arrives at the extremely important conclusion, "Thus, whatever system of organs be studied, the comparison of their modifications in the ape series leads to one and the same result, that the structural differences which separate man from the gorilla and chimpanzee are not so great as those which separate the gorilla from the lower apes." . . . If, therefore, we recognize the natural system of animals as the guide to our speculations and establish upon it our pedigree, we must necessarily come to the conclusion that the human race is a small branch of the group of catarrhini, and has developed out of long since extinct apes of this group in the Old World.—*Haeckel.*

Atavism: 1. The recurrence of any peculiarity or disease of an ancestor in a subsequent generation, after an intermission for a generation or two. 2. The recurrence of the original type of a species in the progeny of its varieties.—*Webster.*



SOME PROBLEMS IN EVOLUTION.

PROTOTYPE OF METHODIST REVIVALS.

Of all enthusiastic infatuations, however, that of religion is the most fertile in disorders of the mind as well as of the body, and both spread with the greatest facility by sympathy. The history of the church furnishes innumerable proofs of this, but we need go no further than the most recent times. In a Methodist chapel at Redruth, a man, during divine service, cried out with a loud voice, "What shall I do to be saved?" at the same time manifesting the greatest uneasiness and solicitude respecting the condition of his soul. Some other members of the congregation, following his example, cried out in the same form of words, and seemed shortly after to suffer the most excruciating bodily pain. This strange occurrence was soon publicly known, and hundreds of people who had come thither, either attracted by curiosity, or a desire, from other motives, to see the sufferers, fell into the same state. The chapel remained open for some days and nights, and from that point the new disorder spread itself, with the rapidity of lightning, over the neighboring towns of Camborne, Helston, Truro, Penryn, and Falmouth, as well as over the villages in the vicinity. While thus advancing, it decreased in some measure at the place where it had first appeared, and it confined itself throughout to the Methodist chapels. It was only by the words which have been mentioned that it was excited, and it seized none but people of the lowest education. Those who were attacked betrayed the greatest anguish, and fell into convulsions; others cried out, like persons possessed, that the almighty would straightway pour out his wrath upon them, that the wailings of tormented spirits rang in their ears, and that they saw hell open to receive them. The clergy, when, in the course of their sermons, they perceived that persons were thus seized, earnestly exhorted them to confess their sins, and zealously endeavored to convince them that they were by nature enemies to Christ; that the anger of God had therefore fallen upon them; and that if death should surprise them in the midst of their sins, the eternal torments of hell would be their portion.—*Hecker's Dancing Mania of the Middle Ages.*

Myceies, the sole genus of the third sub-family Mycetinæ, including all the Howlers, make the forests dismal night and morning with their portentous cries. It has been conjectured that the cries of the howlers serve to intimidate their enemies, and all travelers are agreed in describing them as a by no means pleasant feature in the already somber and gloomy forests. But this explanation would hardly account for the circumstance that the howls are rarely uttered intermittently or when the animals are alarmed, but morning and evening in concert under the guidance of a sort of precentor. The howling monkeys are caught frequently enough, but they are quite untameable, and as long as they survive in captivity exhibit the same sullen and ferocious temper. They are decidedly the least intelligent of the larger New World apes, and the structure of their brain, as Professor Flower observes, fully bears out this inferiority. The fear of water seems to be common to all. The movements of the troop are performed in concert like their cries, so that the animals, were it not for their solemnity, look as if they were engaged in a game of "follow my leader." —*Kingsley's Natural History.*



PROTOTYPE OF METHODIST REVIVALS.

RELIGION IN MAN AND INSTINCT IN THE BRUTE.

You have all heard the story, for it shook the people of this land as the wind shakes the aspen-leaves; yet we need to hear it again and again. It is a text from which sermons need to be preached wherever Christian superstition reigns; and New England, I am sorry to say, is largely under its sway. . . . On the first day of last May, 1879, in the hamlet of Pocasset, in the town of Sandwich, Charles F. Freeman, a conscientious Christian, a good husband, and a kind father, by direct command of God, as he said, deliberately killed his daughter, nearly four years of age, as she lay sleeping in bed; the mother of the child consenting to the horrible deed. He held the knife suspended for some time, expecting that God would stay his hand; but, as he did not, the knife descended, and the deed was done. On the afternoon of the next day, he called a number of his Christian brethren and neighbors together, and told them what he had done, showing them the body of his child. On being asked how he felt the next morning after the murder, he replied, "Glorious! at peace with God and all mankind." . . . But this was a religious murder—a murder committed by a well-meaning man, uninfluenced by hate or lust, and in obedience to the dictates of his conscience. It was a religious murder; and it is this that renders it so worthy of our consideration. It was the direct fruit of the man's Christian creed; and only the common sense and the natural morality that we possess as human beings save us from similar deeds of horror in every town of the land. . . . The following letter from the wife of Charles F. Freeman to her sister shows us clearly the barbarous nature of the religion in which she was educated, and the true causes—and they are such as I have pointed out—that led to the murder of her child:

Was ever sorrow like this sorrow? Was there ever grief like mine? Did I not know the innocency of Charlie's heart, and something of the terrible trial through which he passed before he was willing to bear the test of Abraham's faith, as he felt called to it? And did I not know he had faith, and was sure God would stay his hand, as was Abraham's, and no harm should come to precious Eddie? O sister! if I did not know all this, if our faith in God had not been so implicit, I should be insane: I could not live. You cannot know how much Charlie suffered, oh, how much, night and day! and, when after getting no rest, in terrible distress he told the Lord he would have the faith of Abraham, this brought him relief. Had I thought it would not, oh, how differently I would have done! But that awful requirement came again. O sister! it is a wonder my heart strings did not break. You cannot conceive of my agony. Our father in heaven must have known it. Why, oh! why, did he not answer our prayers? We never prayed so from the depths of utter helplessness, that God would spare him this terrible trial and woe. And God knew this was no choice of Charlie's loving heart; he knew how he loved his darling, to say nothing of those terrible results that must follow, if he did not tell him it was enough, and give him peace. O sister! why did he not, oh! why not answer our prayers? Instead of that came that terrible requirement, "They that have the faith of Abraham shall be blest with Abraham." He was blessed by God. It was counted to him for righteousness. Had it not been for him, we could have had no Christ. . . . When I found he had Abraham's faith, knowing, as I did, Charlie's love to God and his family, and fear to doubt or disobey God—believing myself it was to be a test only of faith—after using what reason I could against it, I left speaking; but, oh! how I prayed! I did not for one moment believe God would take our darling, nor did Charlie. O sister! we had too much faith, or it is mistaken faith, or there is no God, or it is of God! And when I went into the room afterwards, and found Charlie hugging the little lifeless form, O sister, sister! I could not, could not tell you how we felt. He had promised God, he had believed his word, and yet we were with *death*. Oh! where was the loving father that pities those that fear him?—*Wm. Denton's Pocasset Tragedy.*



RELIGION IN MAN AND INSTINCT IN THE BRUTE.

THE BIBLE AND SCIENCE.

THE BIBLE AND GEOLOGY.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And God said, Let there be light; and there was light. And the evening and the morning were the first day. . . . And God said, Let there be a firmament in the midst of the waters; and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And the evening and the morning were the second day. . . . And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas. And the evening and the morning were the third day. . . . And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And the evening and the morning were the fourth day. . . . And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And the evening and the morning were the fifth day. . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, And the evening and the morning were the sixth day. . . . And on the seventh day God ended his work which he had made.—*Genesis i, ii.*

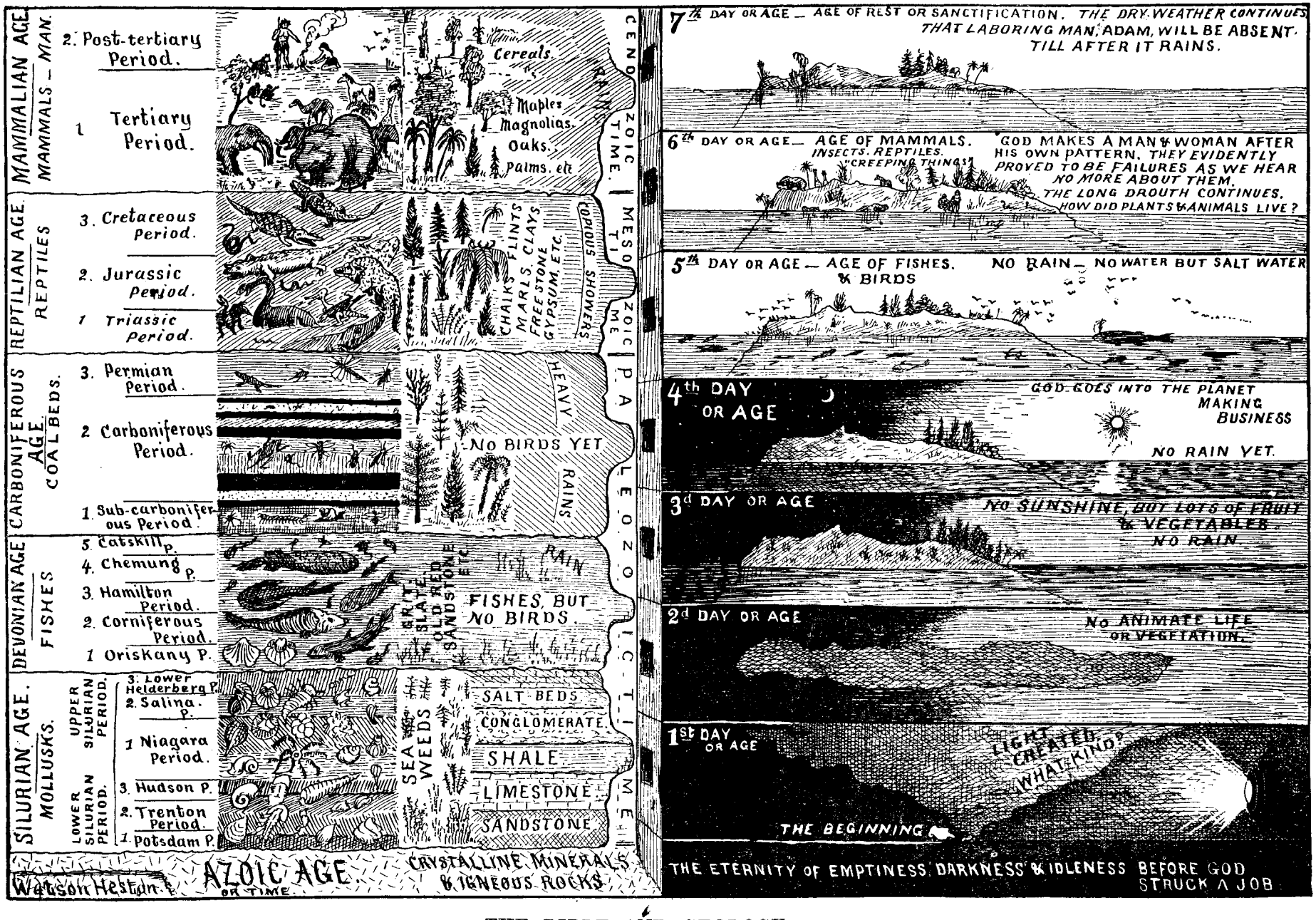
The subdivisions of geological time are, then:

I. Archean Time, including an Azoic and an Eozoic era though not yet distinguished in the rocks.
   1. Azoic Age.
   2. Eozoic Age.

II. Paleozoic Time.
   1. The Age of Invertebrates [Mollusks], or Silurian.
   2. The Age of Fishes, or Devonian.
   3. The Age of Coal-plants, or Carboniferous.

III. Mesozoic Time.
   The Age of Reptiles.

IV. Cenozoic Time.
   1. The Tertiary, or Age of Mammals.
   2. The Quaternary [Post-tertiary], or Age of Man.—*Dana's Manual of Geology.*

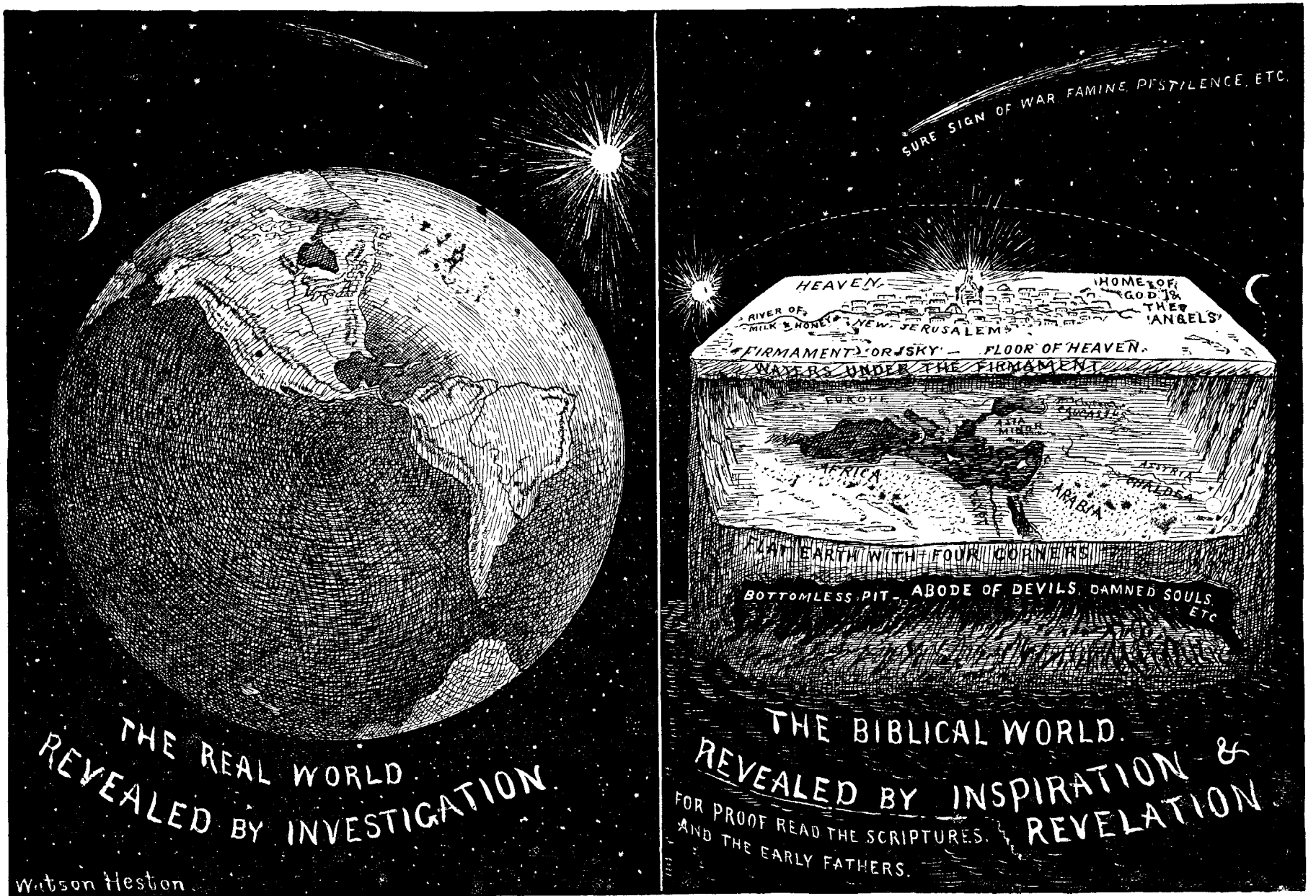


THE BIBLE AND GEOLOGY.

THE BIBLE AND GEOGRAPHY.

The texts supporting the theory of a flat earth are many. In fact, until the fifteenth century all the Christians thought the earth to be flat. They "imagined the earth to lie upon a flat, and that the heavens rested upon its extremities." From St. Augustine to Luther this erroneous notion was held by the church. They rejected the germ-ideas, as Professor White calls them, of the pagans as to the rotundity of the earth, and denounced and damned everybody who held the pestilent notion. They went so far as to deny salvation to any believer in the theory. In the fourteenth century Cecco d'Ascoli was burnt alive for holding the heretical view that the antipodes do exist. Cosmas in the sixth century formulated the doctrine held by the church, which was that the earth is a parallelogram, flat, and surrounded by four great seas. At the outer edge of these seas rise immense walls, closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls. The sun and stars were moved by angels. At night the sun, according to Cosmas, was pushed behind a great mountain. Some of the commentators, however, held that it was dropped into a great pit, to be pulled out in the morning. The texts to support this theory of the church, are scattered all through the Bible: Genesis i, 6, 7; vii, 11; Exodus xx, 4; Job ix, 6; xxvi, 7, 10, 11; xxxviii, 4-6; Psalms xxiv, 2; cxxxvi, 6; cxlviii, 4; Isaiah xl, 22, and 2 Peter iii, 5.

The first typical battle-field to which I would refer is that of geography—the simplest elementary doctrine of the earth's shape and surface. Among the legacies of thought left by the ancient world to the modern, were certain ideas of the rotundity of the earth. . . . Six hundred years pass away, and in the fourteenth century two men publicly assert the doctrine. The first of these, Peter of Abano, escapes punishment by natural death; the second, known as Cecco d'Ascoli, a man of seventy years, is burnt alive. . . . Columbus is the next warrior. The world has heard of his battles; how the bishop of Ceuta worsted him in Portugal; how at the Junta of Salamanca the theologians overwhelmed him with quotations from the Psalms, from St. Paul, and from St. Augustine. And even after Columbus was triumphant, and after his voyage had greatly strengthened the theory of the earth's sphericity, the church, by its highest authority, was again solemnly committed to the theory of the earth's flatness. In 1493 Pope Alexander VI. issues a bull laying down a line of demarkation upon the earth as a flat disk. . . . But in 1519 science gains a crushing victory. Magalhaens makes his famous voyages. He proves the earth to be round, for his great expedition circumnavigates it; he proves the doctrine of the antipodes, for he sees the men of the antipodes; but even this does not end the war. Many earnest and good men oppose the doctrine for two hundred years longer. Then the French astronomers make their measurements of degrees in equatorial and polar regions, and add to other proofs that of the lengthened pendulum; when this was done, when the deductions of science were seen to be established by the simple test of measurement, beautifully, perfectly, then and then only this war of twelve centuries ended.—*Prof. A. D. White.*



THE BIBLE AND GEOGRAPHY.

THE CLERGY AND THEIR FLOCKS.

SHEARING TIME.

The multitude of voices is no authority; a thousand voices may not, strictly examined, amount to one vote. Mankind in this world is divided into flocks, and follow their several bell-wethers. Now, it is well known, let the bell-wether rush through any gap and the rest rush after him, were it into bottomless quagmire.—*Carlyle.*

Pastors: Those who have the charge of leading the flock of the Lord to graze. They have undertaken such charge through pure charity, only reserving to themselves the right of fleecing the flock and of sending to the slaughterhouse those among them whose fleece has not proved sufficiently abundant. —*Voltaire.*

The whole world has been filled with fear. Ignorance has been the refuge of the soul. The people were driven in the middle of a narrow road while priests went before, beating the hedges on either side to frighten the robbers from their lairs. The poor followers seeing no robbers, thanked their brave leaders with all their hearts. . . . Huddled in folds they listened with wide eyes while the shepherds told of ravening wolves. With great gladness they exchanged their fleeces for security. Shorn and shivering, they had the happiness of seeing their protectors comfortable and warm.—*Ingersoll.*

The clergy denounce human selfishness, and are of all men the most selfish; declaim against avarice, and are mercenary and avaricious; preach against pride, fashion, and love of the world, and yet are as proud, as servile imitators of fashion, and manifest as much of the love of the world as other men. They insist on the necessity of self-denial, but think themselves entitled to the most comfortable places, the best bits, the choicest dainties, the lion's share of all the good things of life. They profess to be awfully concerned and anxious for the welfare of poor sinners, but their sleek, smooth, well-to-do appearance gives no indication of excessive anxiety. . . . They condemn human selfishness and yet cultivate and strengthen it by making constant appeals to it. They are the greatest beggars in the world. Their horse-leech cry of give, give, can be heard on the mountains and in the valleys, in the public streets and in the churches. At every public meeting ostensibly for the worship of God, the contribution-box is passed around, and the people are entreated in God's name to give. The people are assured that if they will give, God will restore to them fourfold, but not one of them will stand sponsor for the fulfillment of the promise or guarantee the refunding of the gift in case it is not.—*Rev. E. E. Guild.*



SHEARING TIME.

THE CLERGY'S HOLD UPON THE PEOPLE.

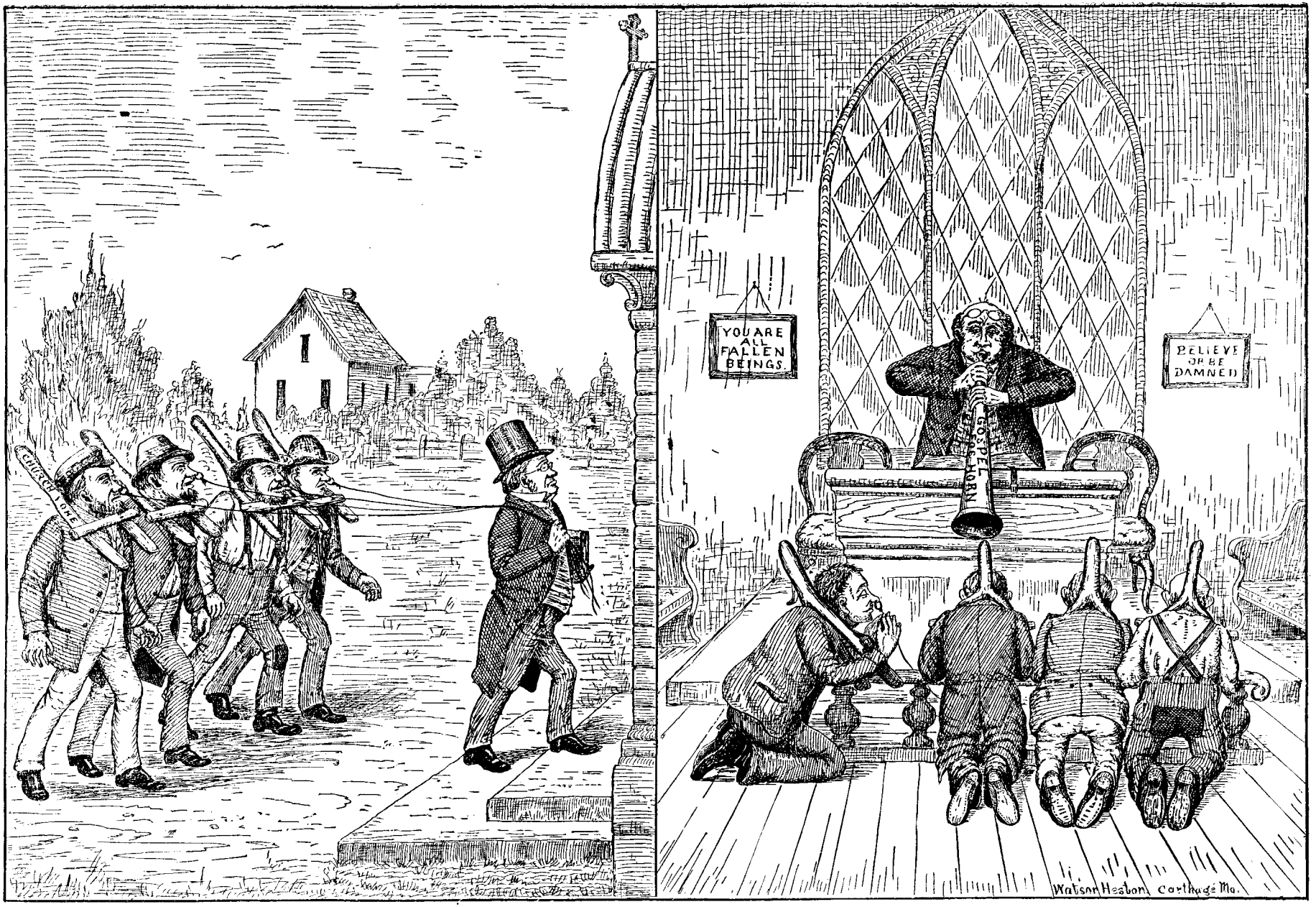
It is enacted by the court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to God, in the places where they live, or do assemble themselves upon any pretense whatsoever, contrary to God and the allowance of the government, tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances, being duly convicted, viz., every one that is a master or dame of a family, or any other person at their own disposing, to pay ten shillings for every such default.—*Plymouth Colony Records, vol. xi, pp.* 57, 58.

In 1668 the matter of attendance on public worship was again taken up, and the following law (Plymouth Colony Records, vol. xi, pp. 217, 218) enacted: "Whereas, the court takes notice of great neglect of frequenting the public worship of God upon the Lord's day; it is enacted by the court and the authority thereof that the selectmen in each township of this government shall take notice of such in their townships as neglect, through profaneness and slothfulness, to come to the public worship of God, and shall require an account of them; and if they give them not satisfaction, that then they return their names to the court."

Ursula Cole was sentenced to pay £5 or be whipped for the lighter crime of saying "she had as lief hear a cat mew" as Mr. Shepard preach.

The daily services in the churches consumed so much time that they became a grievance with which the government was unable to cope. In 1633 the court of assistants, thinking "the keepeing of lectures att the ordinary howres nowe obserued in the forenoone, to be dyvers wayes peindiciall to the comon good, both in the losse of a whole day, & bringing othr charges & troubles to the place where the lecture is kept," ordered that they should not begin before 1 o'clock. . . . But to have the delights of the pulpit abridged was more than the divines could bear. They declared roundly that their privileges were invaded; and the general court had to give way. A few lines in Winthrop's journal give an idea of the tax this loquacity must have been upon the time of a poor and scattered people. "Mr. Hooker being to preach at Cambridge, the governor and many others went to hear him. . . . He preached in the afternoon, and having gone on, with much strength of voice and intention of spirit, about a quarter of an hour, he was at a stand, and told the people that God had deprived him both of his strength and matter, etc., and so went forth, and about half an hour after returned again, and went on to very good purpose about two hours."—*Brooks Adams's Emancipation of Massachusetts.*

For ye honnor of ye aetaernall God, whome only wee worpp and serve, (it is ordered that) no pson wthin this jurisdicon, whether Xtian or pagan, shall wittingly and willingly psume to blaspheme his holy name either by wilfull or obstinate denying ye true God, or reproach ye holy religion of God, as if it were but a polliticke devise to keepe ignorant men in awe, . . . or deny his creation or goumnt of ye world, or shall curse God, or shall vtter any other eminent kind of blasphemy, of ye like nature and degree; if any pson or psons wtsoever wthin our jurisdicon shall breake this lawe they shall be putt to death.—*Mass. Rec., iii,* 98.



THE CLERGY'S HOLD UPON THE PEOPLE.

ONE OF A VERY NUMEROUS CLASS.

Obedience: The performance of the commands of a superior. Obedience to God may be considered: 1. As virtual, which consists in a belief of the gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins. 2. Actual obedience, which is the practice and exercise of the several graces and duties of Christianity. 3. Perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection.—*Buck's Theological Dictionary.*

The orthodox New Englander was the vassal of his priest. Winthrop was the ablest and the most enlightened magistrate the ecclesiastical party ever had, and he tells us that, "I honored a faithful minister in my heart and could have kissed his feet." If the governor of Massachusetts and the leader of the emigration could thus describe his moral growth —a man of birth, education, and fortune, who had had wide experience of life and was a lawyer by profession—the awe and terror felt by the mass of the communicants can be imagined. Jonathan Michael, one of the most famous of the earlier divines, thus describes his flock: "They were a gracious, savory-spirited people, principled by Mr. Shepard, liking an humbling, mourning, heart-breaking ministry and spirit; living in religion, praying men and women."—*Brooks Adams's Emancipation of Massachusetts.*

Father Navarette, in one of his letters to Don John of Austria, says Voltaire, relates the following speech of the dalai-lama to his privy council: "My venerable brothers, you and I know very well that I am not immortal; but it is proper that the people should think so. The Tartars of great and little Thibet are people with stiff necks and little information, who require a heavy yoke and gross inventions. Convince them of my immortality, and the glory will reflect on you, and you will procure honor and riches. So long as our Tartars of great and little Thibet are unable to read and write, they will remain ignorant and devout; you may therefore boldly take their money, intrigue with their wives and their daughters, and threaten them with the anger of the god Fo if they complain. When the time of correct reasoning shall arrive (for it will arrive some day or other), you will then take a totally opposite course, and say directly the contrary of what your predecessors have said, for you ought to change the nature of your curb in proportion as the horses become more difficult to govern. Your exterior must be more grave, your intrigues more mysterious, your secrets better guarded, your sophistry more dazzling, and your policy more refined. If among the unbelievers is a prince of Kalkas, a chief of the Calmucks, a prince of Casan, or any other powerful prince, who has unhappily too much wit, take great care not to quarrel with him. Respect him, and continually observe that you hope he will return to the holy path. As to simple citizens, spare them not, and the better men they are, the more you ought to labor to exterminate them; for being men of honor they are the most dangerous of all to you. You will exhibit the simplicity of the dove, the prudence of the serpent, and the paw of the lion, according to circumstances."



ONE OF A VERY NUMEROUS CLASS.

THE PHYSICIAN TO THE FLOCK.

The Evangelical Alliance, made up of all orthodox denominations of the world, met only a few years ago, and here is their creed: They believe in the divine inspiration, authority and sufficiency of the holy scriptures; the right and duty of private judgment in the interpretation of the holy scriptures, but if you interpret wrong you are damned. They believe in the unity of the godhead and the trinity of the persons therein. They believe in the utter depravity of human nature. . . . What else do they believe? "The justification of a sinner by faith alone," without works—just faith. Believing something that you do not understand. Of course God can not afford to reward a man for believing anything that is reasonable. God rewards only for believing something that is unreasonable. If you believe something that is improbable and unreasonable, you are a Christian; but if you believe something that you know is not so, then,—you are a saint.—*Ingersoll.*

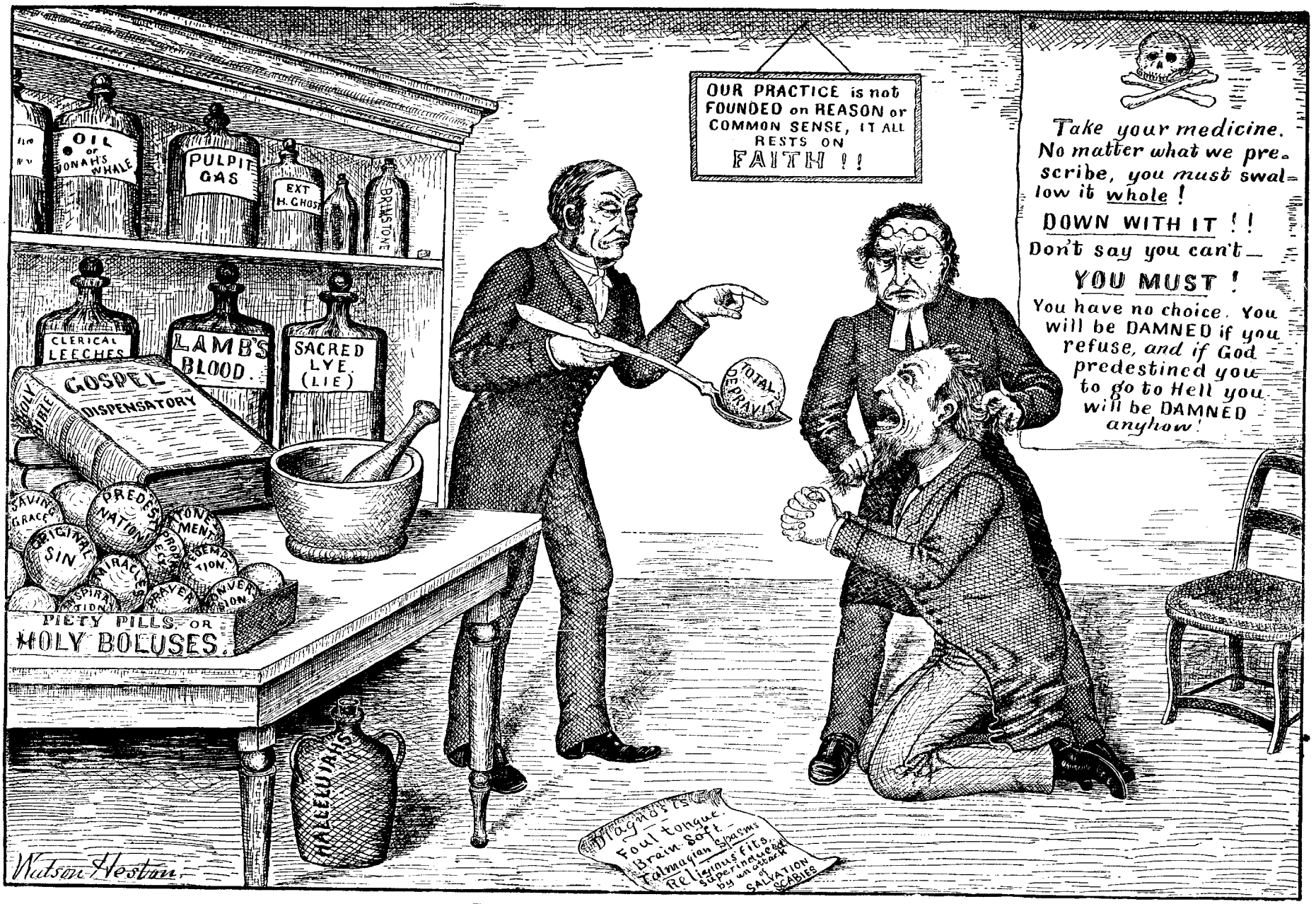
Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. . . . This is the Catholic faith; which except a man believe faithfully he cannot be saved.—*Athanasian Creed.*

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed: and their number is so certain and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.—*Presbyterian Confession of Faith.*

The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him, skepticism is the highest of duties; blind faith the one unpardonable sin. And it cannot be otherwise; for every great advance in knowledge has involved the absolute rejection of authority, the cherishing of the keenest skepticism, the annihilation of the spirit of blind faith; and the most ardent votary of science holds his firmest convictions, not because the man he most venerates holds them, not because their verity is testified by portents and wonders; but because his experience teaches him that whenever he chooses to bring these convictions into contact with their primary source, Nature, wherever he thinks fit to test them by appealing to experiment and observation, Nature will confirm them. The man of science has learned to believe in justification, not by faith, but by verification.—*Huxley.*



THE PHYSICIAN TO THE FLOCK.

DUTY TO THE CLERGY.

The priests, being mendicants, lived on the altroism of the people, and consequently saw no virtue so evident as that of giving, provided the gift were made to them.—*Prof. Van Buren Denslow.*

A gentleman testified that he was knowing to a case wherein a priest forced a poor woman to send her children to the parochial school and to pay $2 per month for that privilege. Owing to this tax the mother was unable to provide the children with shoes, so they went barefooted, and yet learned nothing but the catechism.—*San Francisco Freethought.*

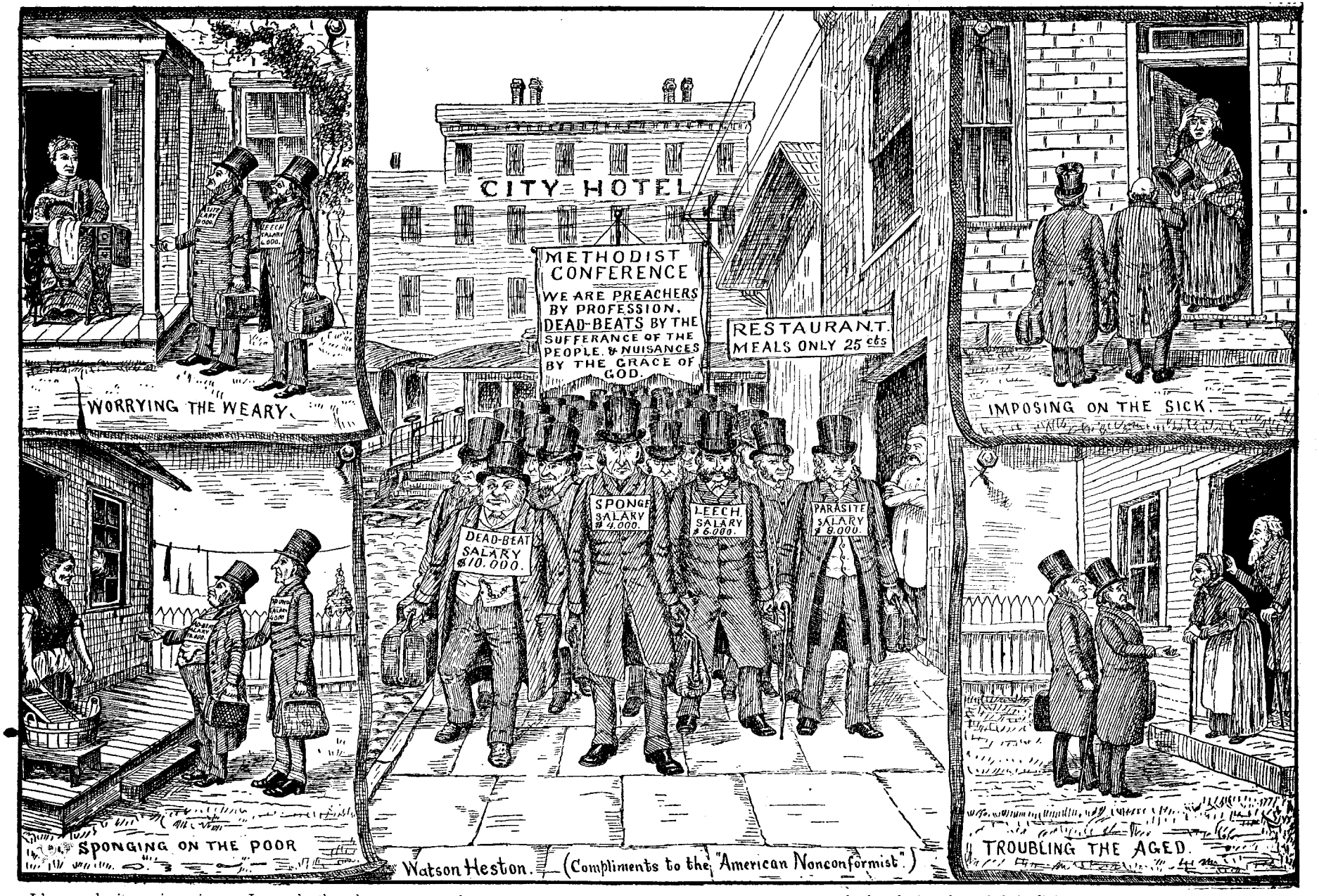
Through all the years, those who plowed divided with those who prayed. Wicked industry supported pious idleness, the hut gave to the cathedral, and frightened poverty gave even its rags to buy a robe for hypocrisy.—*Ingersoll.*

Alms: A distribution of one's own possessions, or of somebody else's, to the end of perpetuating the pious leisure of priests, monks, and other lazy folk who find it much more agreeable and convenient to pray than to work.—*Voltaire.*

The clergy have in all ages been a non-producing class, who have neither cultivated the earth nor tended the flocks. They have always lived upon the labor and toil of others, and have absolutely been dead weights and "dead beats" in the society of the world, feeding upon the best the earth afforded, and scarcely lifting a finger to produce a peck of wheat, a measure of corn, a pint of beans, or a hill of potatoes.—*D. M. Bennett.*

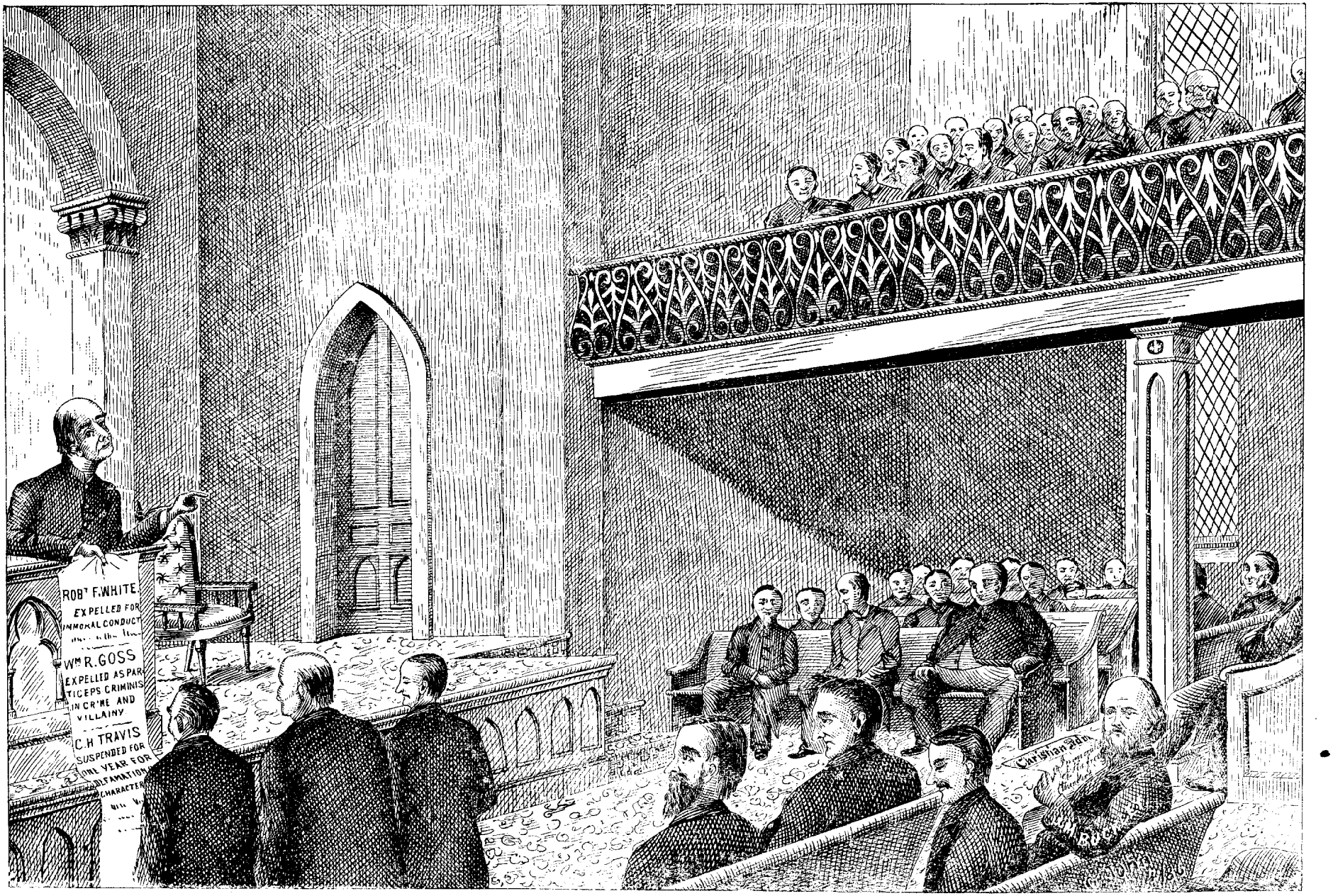


DUTY TO THE CLERGY.



AT CONFERENCE TIME.

I have no hesitancy in saying, as I now do, that the worst men who make tracks upon Southern soil are Methodist, Presbyterian, Baptist, and Episcopal clergymen, and at the head of them for mischief are the Methodists. A majority of the clergymen have acted upon the principle that the kingdom of their divine master is of this world, and as a consequence many of them have embarked in fighting, lying, and drinking mean whisky. Here, as in all parts of the South, the worst class of men are preachers. They have done more to bring about the deplor-



WORK OF A METHODIST CONFERENCE IN NEW YORK IN 1876.

able state of things existing in the country [referring to the war of the Rebellion] than any other class of men. And foremost in this work of mischief are the Methodist preachers. Brave in anticipation of war, and prone to denunciation on all occasions, even in the pulpit, they have been among the first to take to their heels.—*Gov Brownlow of Tenn.*

"THE BURDEN OF THE CROSS."

The Bible establishes and sustains a privileged class, a divine aristocracy which has ever been a most oppressive burden to mankind. I mean the priesthood. One-twelfth of the men of Israel were set apart to be priests to the other eleven parts. They performed no manual labor, but served in the sanctuary or temple, and performed divine ceremonies, such as slaying the bullocks, rams, and he-goats used for sacrifice (very likely they helped to eat them, too), together with making peace offerings, offerings of prayer and praise, and attending to the various celestial affairs of like character. For these very important services they were granted an immunity from toil, and were supported in an easy, idle life. . . . Priestcraft has ever been an onerous burden upon the backs of the people. Priests have ever been an unproducing, idle class of ecclesiastical aristocrats for whom the laboring people have been compelled to toil.—*D. M. Bennett.*

What are theologians good for? A fool after repeating every piece of scholastic nonsense for two years, receives his cap and bells with ceremony, and struts and decides on every subject; and it is this school of Bedlam which leads to honors and riches; what can be said to it? Thomas and Bonaventure have their altars, and they who have invented the plow, the saw, and the plane are not even remembered!—*Voltaire.*

Jesus was mounted on an ass which did not belong to him when he entered into Jerusalem, by which action he intended to proclaim to all whom it might concern that the priests should thenceforward enjoy the right of riding on the backs of Christians to the end of all time. . . . The burden of the Lord is light. The priests make us carry this burden for them, which prevents them from feeling the weight thereof, or rather, it is the priests themselves who, according to Jeremy, are in reality the burden of the Lord. . . . Laity: Profane and unclean animals who have not the honor of feeding at the sacred rack. They are the beasts of burden of the priests, with this difference, that whereas it is generally the custom for the rider to feed the horse, in the church of God it is, on the contrary, the horse that feeds him who bestrides him. . . . The yoke of the Lord is easy and his burden is light. To bear it we need only a strong backbone, a robust pair of shoulders, and the renunciation of all our worldly goods in favor of those who put it on us.—*Voltaire.*

Though, doubtless, some monastic orders have been vowed to poverty, it will, probably, be generally conceded that a life of privation has not found favor with divines as a class; and one of the earliest acts of the provincial legislature bid each town choose an able and orthodox minister to dispense the word of God, who should be "suitably encouraged" by an assessment on all inhabitants without distinction.—*Emancipation of Massachusetts.*

There is but one protection against the tyranny of any class; and that is, to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power, if much of it is conferred on them. The entire history of the world affords no instance to the contrary.—*Buckle's History of Civilization.*

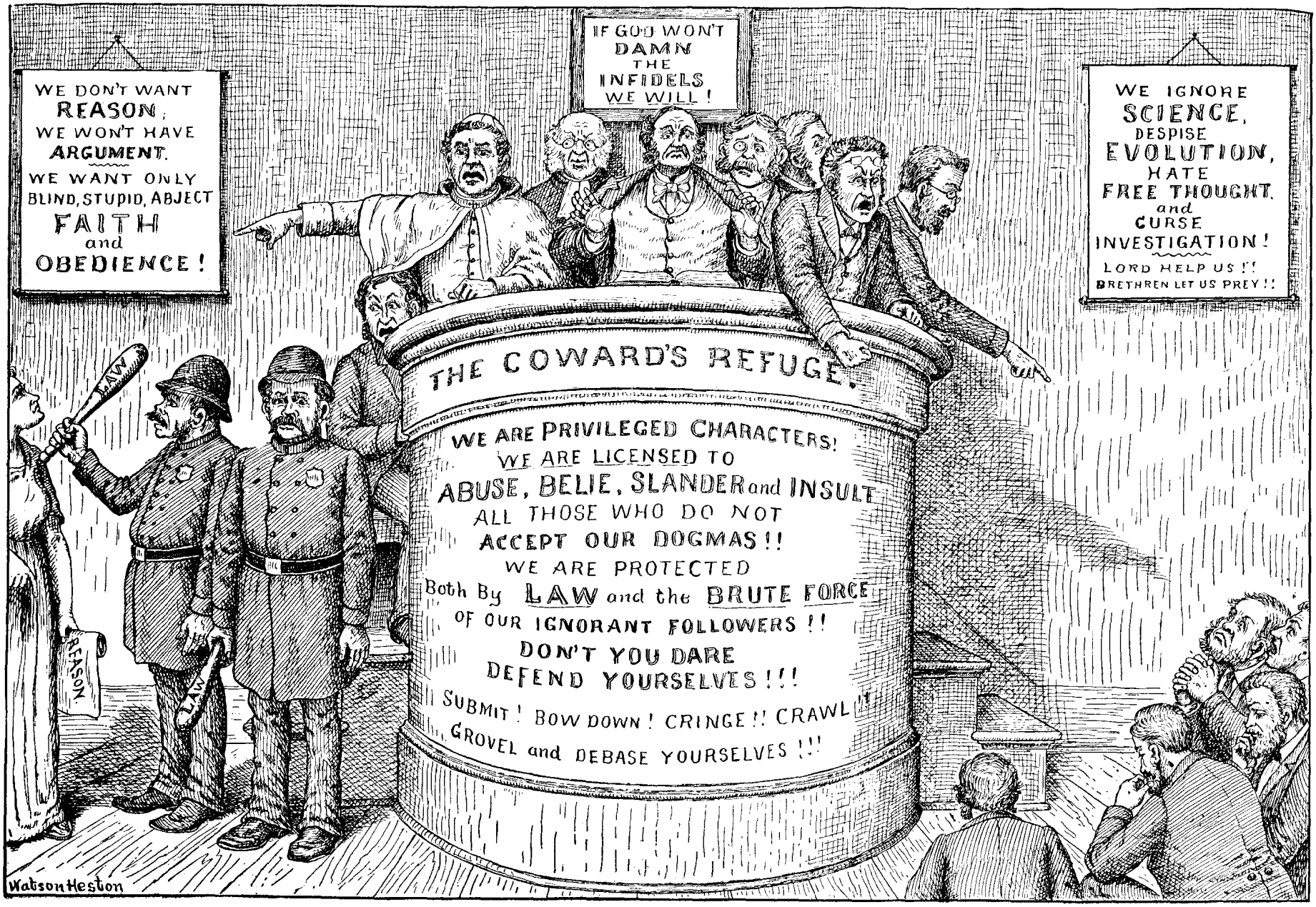


"THE BURDEN OF THE CROSS."

THE THEOLOGIAN'S CONCEPTION OF CLERICAL PRIVILEGES.

The clergy, intoxicated by the possession of power, reached to such a pitch of arrogance, that they did not scruple to declare, that whoever respected Christ, was bound, on that very account, to respect them. They denounced the judgments of God upon all who refused to hear the opinions they propounded in their pulpits. Nor did this apply merely to persons who usually formed their audience. Such was their conceit, and so greedy were they after applause, that they would not allow even a stranger to remain in their parish, unless he, too, came to listen to what they chose to say.—*Buckle.*

Jesus Christ called the priests of his time liars, ravening wolves, blind leaders, whited sepulchers, children of the devil, and other names more forcible, and probably true, than polite. All of the clergy of the present day are not as bad as those of Christ's time, but the orthodox portion of them have undoubtedly been guilty of all the conduct charged to them in this cartoon. They have poohpoohed the discoveries of science, denied its conclusions, and anathematized its investigators. Astronomy, chemistry, medicine, geology, political economy, evolution, and even geography, have all been opposed by the clergy, their students denounced as Infidels—which most of them were—and damned to fire in this world whether God followed the example in the next or not. Reason the Romish church has never wanted, and all argument against her doctrines has been promptly suppressed wherever she has had the power. It is not a month since the archbishop of the largest Catholic diocese in this country, in following the pope's lead in fulminating against the builders of the Bruno statue, devoted a lengthy part of his address to showing that reason is an insecure dependence and a bad thing to cultivate. And it is not over two months ago that another Romish archbishop forced a Catholic editor to retract opinions which were opposed to his own. The Protestant clergy pretend to favor reason, but their practice of this theory ends when a man has been made a Protestant. They have no use for reason after that. In this country the pulpit is certainly the refuge of the intellectually timid. In it a minister will say about a man what he would not dare to utter on the street. Who does not know of innumerable cases where a clergyman, taking advantage of the superstitious regard for his office which makes him a privileged character, has preached *at* individual neighbors, or at a class, abusing them personally, belying their sentiments, slandering their characters, and insulting the better sense of the whole community by an unreasonable diatribe? They have protected themselves by law, for if a man should throw their lies and insinuations back in their faces, he is, forsooth, arrested under special laws protecting "religious worship." The policeman's club is at the service of the clergy to protect them from possible unpleasant consequences of their arrogant assumption of superiority, and no man dares to defend his character before the same congregation which hears the minister's attack upon it. In the colonial days of our country the minister was also the magistrate, the big man of the community, and he never hesitated to use his temporal power to enforce his spiritual pretensions.—*The Truth Seeker, Oct.* 12, 1889.



THE THEOLOGIAN'S CONCEPTION OF CLERICAL PRIVILEGES.

The Scotch, by the middle of the seventeenth century, had grown accustomed to look up to their minister as if he were a god, and to dwell with rapture upon every word that dropped from his lips. To hear a favorite preacher, they would incur any fatigue, and would undertake long journeys without sleep or food. . . . In 1619, a man was summoned before the kirk session of Perth, because, among other things, he would not perform "that civil duty of salutation, as becomes him to his pastor;" but "passed by him without using any kind of reverence."—*The Chronicle of Perth*, Edinburgh, 1831, 4to, p. 80. The complaint was preferred by the minister himself. Indeed, the Scotch clergy took these things so much to heart, that they set up a theory to the effect that whoever showed them any disrespect, was prompted thereto by Satan. "It is Satan's great engine to draw men to contemne God and his word, under pretext of disrespect and prejudice against the Messengers only." . . . "It may let us see their guilt who despise most eminent ordinary Messengers."—*Hutcheson's Exposition of the Minor Prophets*, vol. i, pp. 205, 233. . . . "Yea, such was the arrogance, that, as if they had been privy to the councils of God, or the dispensers of his vengeance to the world, they presumed to pronounce upon their future state, and doomed them, both body and soul to eternal torments."—*Wishart's Memoirs of the Marquis of Montrose*, p. 237. "Ye heard of me the whole counsel of God."—*Rutherford's Religious Letters*, p. 16. "I am free from the blood of all men; for I have communicated to you the whole counsel of God."—*Ibid.*, p. 191. "This is the great business of Gospel Ministers, to declare the whole counsel of God."—*Halyburton's Great Concern of Salvation*, p. 4. "Asserting that he had declared the whole counsel of God, and had kept nothing back."—*Life of the Rev. Alexander Peden*, p. 41, in vol. i. of *Walker's Biographia Presbyteriana*. . . . "The power of the keys is given to the ministers of the church, wherewith not only by the preaching of the word, but also to church censures, (sic) they open and shut the kingdom of heaven."—*Dickson's Truth's Victory over Error*, p. 282. "To preach the Word, impugne, rebuke, admonish, exhort and correct, and that under no less pain than casting both body and soul into eternal hell's fire."—*Forbes's Certain Records touching the estate of the Kirk*, p. 519. "The next words, 'Whatsoever ye shall bind on Earth, shall be bound in Heaven,' being spoken to the Apostles, and in them to other Ministers of Jesus Christ."—*Gillespie's Aaron's Rod Blossoming*, p. 366. "The keys of the kingdom of Heaven" . . . "are committed and intrusted to the pastors and other ruling officers of the church."—*Ibid.*, p. 260. . . . "Ministers are called Angels, because they are God's Ministers, intrusted by Him with a high and heavenly employment; and it is a title that should put Ministers in mind of their duty, to do God's will on earth as the Angels do it in heaven, in a spiritual and heavenly way, cheerfully, willingly, and readily; and it *should put people in mind of their duty, to take this word off Ministers' hands, as from Angels.*"—*Durham's Commentarie upon the Book of the Revelation*, p. 496. "Therefore are Ministers called Angels, and Angels Ministers."—*Ibid.*, p. 596.—*Buckle's History of Civilization in England.*



THE ARK OF THE LORD.

SYMPATHIZING WITH THEIR PASTOR.

Wail from the clergy: "Lord, Lord! that awful Ingersoll has been a hurtin' uv our feelin's agin!" Ella Wheeler Wilcox: "And just to think, brethren, he would even deprive us of the comforts of a hell!"

Certain lambs have been intrusted to the care of Mr. Talmage, the shepherd. Certainly God would not select a shepherd unable to cope with an average wolf. Such a shepherd is only the appearance of protection. When the wolf is not there, he is a useless expense, and when the wolf comes, he goes. I cannot believe that God would select a shepherd of that kind. Neither can the shepherd justify his selection by abusing the wolf when out of sight. The fear ought to be on the other side. A divinely appointed shepherd ought to be able to convince his sheep that a wolf is a dangerous animal, and ought to be able to give his reasons. It may be that the shepherd has a certain interest in exaggerating the cruelty and ferocity of the wolf, and even the number of the wolves. Should it turn out that the wolves exist only in the imagination of the shepherd, the sheep might refuse to pay the salary of their protector. It will, however, be hard to calculate the extent to which the sheep will lose confidence in a shepherd who has not even the courage to state the facts about the wolf. But what must be the result when the sheep find that the supposed wolf is, in fact, their friend, and that he is endeavoring to rescue them from the exactions of the pretended shepherd, who creates, by falsehood, the fear on which he lives?—*Ingersoll.*

Priests saw with grief the appearance of men who, cultivating the powers of reason, ascending to first principles, could not but discover all the absurdity of their dogmas, all the extravagance of their ceremonies, all the delusion and fraud of their oracles and prodigies.—*Condorcet.*

The more men are deficient in knowledge and reason, the more zealous they are in religion. In every religious faction, a mob of women, assembled by their directors, display immoderate zeal for opinions, of which it is evident they have no idea. In theological quarrels, the populace, like ferocious beasts, fall upon all those against whom their priest is desirous of exciting them.—*D'Holbach.*

Philosophy, by carrying certainty with it to a given length, and pointing out real difficulties where that certainty ends, is ever mild in its features and tolerant in its tone; on the other hand, the more implicitly we bow to authority, the less tolerant we become to those who choose not to bow as obediently as ourselves. The mind always seizes with a kind of convulsive grasp those truths for which it can give no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is that those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical. On the other hand, an abundance of support and a strength of evidence, as they define more clearly the bounds of the known and the unknown, tend perpetually toward toleration.—*Morell's History of Philosophy.*

A theologian has the same hatred and fear of science as one has of a wicked dog by which he has got terribly worried.—*John Wilson, M.A.*

The church has the malice of the caught, the hatred of the exposed.—*Ingersoll.*



SYMPATHIZING WITH THEIR PASTOR.

ONE TRIUMPHANT SAINT.

LITTLE ROCK, ARK., Jan. 18, 1887.—The elopement of the Rev. R. L. Bidingfield and Miss Mary Robinson was announced to-day. Bidingfield was a resident of Carroll county and a Baptist minister of more than ordinary ability. He has a wife and several children, whom he abandoned. Miss Robinson was a daughter of a wealthy planter and is said to have carried off several hundred dollars of her father's money.—*Press dispatch.*

Rev. E. Hopkins, St. Johnsbury, Vt., was arrested on a charge of forgery and proved guilty. Rev. Rudolph Weizerbeck, pastor of the Bloomingdale German Lutheran church, was arrested for defrauding the pension agency. Rev. Albert Rublette, Hoboken, N. J., was committed to prison for twenty days for fraudulent begging and intemperance. Rev. Jerome D. Hopkins swindled the people of Brooklyn by falsely representing himself as poor and as having a sick sister in Washington. Rev. J. H. Foster, whose last field of usefulness was in the First Congregational church at Hannibal, Mo., talented, prepossessing in appearance, and very popular with the sisters, turned out to be a bold, bad man. It was proved that he had five living wives—only five. Wasn't an Infidel, nor Spiritualist, either. Rev. P. P. Wimberly, Atchison, Pa., started out on a grand begging campaign to raise money to pay the debts of his church, but he was overcome by the weakness of the flesh and spent the money in sinful pleasures. Rev. N. L. Phillips, Monticello, Ia., of the United Brethren church, eloped with a sister in the church. Rev. John C. Simpson, Oregon, Mo., was convicted of illicit distilling, the jury finding him guilty in their verdict on five counts. For further references, see "Crimes of Preachers." Of these cases of rascality, W. F. Jamieson says: "These men have been surrounded with Christian influences all their lives. If there is any force in the plea of civilization being the result of Christian influences, these men ought to have been kept from sinful actions. Their doctrine is that morality is secondary in importance to religion. With religion alone they can gain heaven; with morality alone they will miss heaven. Again, though they sin over and over, they are forgiven by God when they deeply regret their evil deeds and ask to be forgiven. Even a God cannot refuse. That is their doctrine. All efforts to separate the immorality of the clergy from the system they constantly promulgate are unavailing. Immorality is the logical sequence of Christian teaching. Moral church-members are moral in spite of their system. Infidelity holds the culprit, as nature holds him, strictly accountable for every transgression."

I refuse to accept the Bible as an infallible moral guide, because it sanctions adultery and prostitution. . . . Adultery is made prominent by the recital of the numerous adulteries of Abraham, Lot, Jacob, Judah, Samson, David, and other Bible saints; and sanctified by the approved adulteries of Abraham and Jacob. . . . Luther, drawing his morality from the Bible, gave concubinage his indorsement: . . . "There is nothing unusual in princes keeping concubines; and although the lower orders may not perceive the excuses of the thing, the more intelligent know how to make allowance" (Consileum).—*John E. Remsburg.*



ONE TRIUMPHANT SAINT.

APPEARANCE AND FACT.

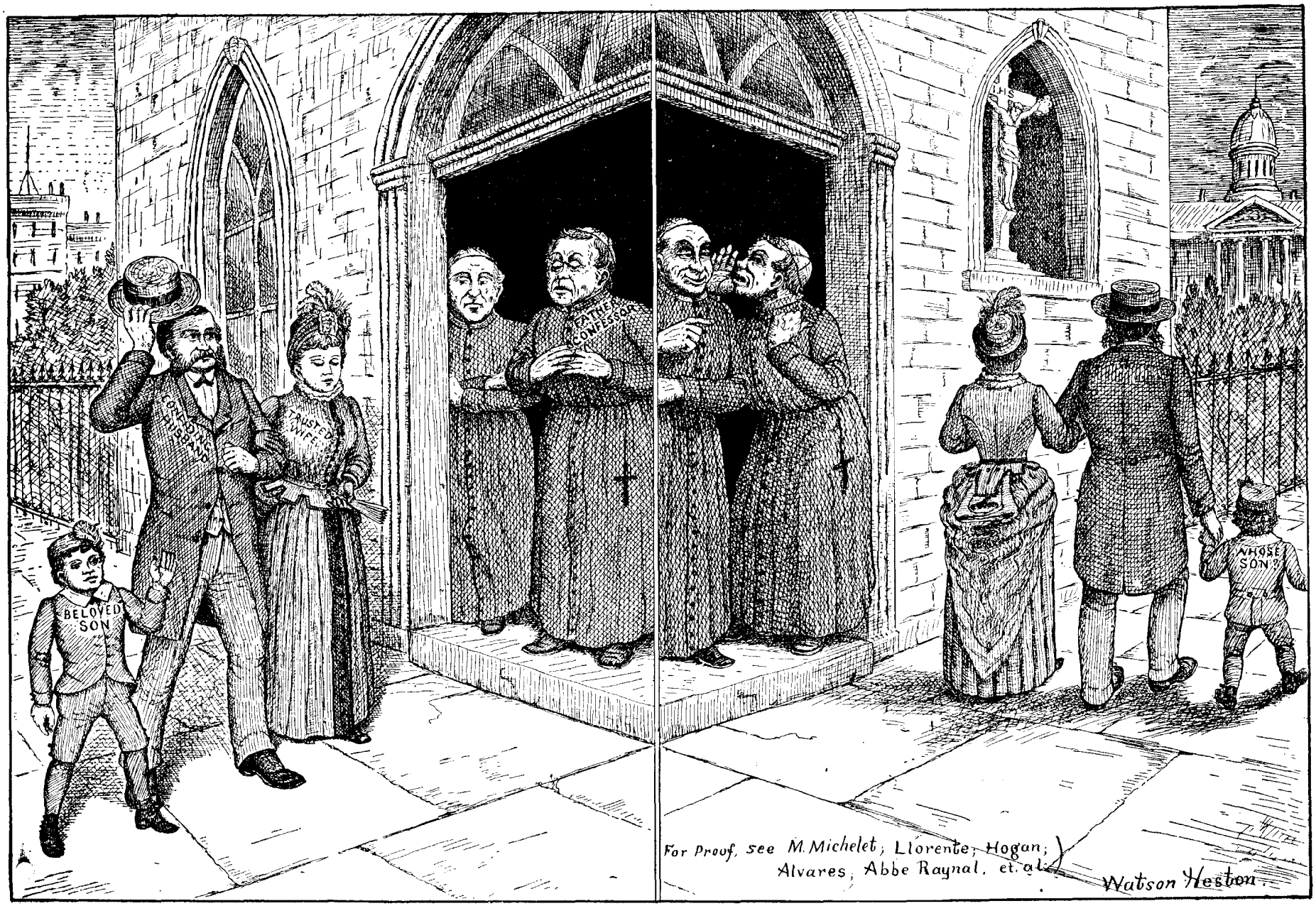
Humiliating indeed must be the condition of that man whose wife goes to the confessional. When he walks the streets he is met by her confessor, who salutes him humbly, turns aside and laughs! "Look at the gentleman; how fond he seems of his wife! It was yesterday she was at the confessional with me; poor fool!"—*Michelet.*

Some attempts have recently been made to show the immoral nature of the Romish Confessional, and Dr. M'Neile thus writes of it: "The time may come when it will become our bounden though painful duty to rouse the indignation of Englishmen at the expense of their modesty, by translating and circulating some of the contents of that charnel-house." Canon Stowell says in one of his lectures: "I cannot feel myself free to think that any Englishman will ever go himself, or allow his wife or daughter to go, to that slaughter-house of freedom and purity. And the clergyman who dares to drag that loathsome Auricular Confession into the Church of England ought to be hooted out of society." The late Mr. Whalley, M.P., in a speech before the House of Commons, said: "The time may come when it may be necessary to circulate broadcast through the land these infamous doctrines and practices."

A petition, complaining of the immorality of the priests, was presented to Henry VIII. in this country, by the poorer classes, complaining of the seductions of their wives and daughters.—*The Confessional Exposed.*

About the year 1560 a bull was issued by Pope Pius IV., directing the inquisition to inquire into the crime charged to the priesthood of that time "of enticing and provoking, or trying to entice and provoke, females to lewd actions, at the very time when they were making their confessions," etc., etc. The inquisition issued an edict requiring all females who had been thus abused by the priests at the confessional, to give information within thirty days. "When the edict was first published, such a considerable number of females went to the place of the inquisitor in the single city of Seville to reveal the conduct of their infamous confessors, that twenty notaries and as many inquisitors were appointed to minute down their several informations against them. But these being insufficient, thirty days more were allowed, and this time proving insufficient, a similar time was granted for a third and even a fourth time. Maids and matrons of every rank and station crowded to the inquisition." "Modesty, shame, and a desire to conceal the facts from their husbands induced many to go veiled." "But the multitude of depositions and the odium which the discovery threw on auricular confession and the popish priesthood caused the inquisition to squash the prosecutions and to consign the depositions to oblivion."—*History of Romanism by Dowling, page* 336. See also Gonsalo, 185; Llorente, 355; Limborch, 111; Edgar, 529; Dacosta, 1, 177.

Martin Luther says: "It is but too evident, from the many songs, proverbs, and jests on the priests, current amongst the common people, as also from the figures of monks and priests scrawled on the walls, and even on the playing cards, that everyone has a feeling of disgust at the sight or name of a priest."



APPEARANCE AND FACT.

CHAPLAINS IN THE ARMY AND NAVY.

Students of the United States Constitution might search in vain for some article in that instrument providing for the hire of ministers of the Christian gospel by the general government. Yet, notwithstanding this prudent omission, they need not look in vain for ministers so hired. The *Army Register* shows that in the army thirty white post chaplains are employed, besides four colored preachers, to minister to the "spiritual" wants of the United States army. These thirty-four incumbrances draw from the taxpayers of the country wages varying from $125 to $175 a month. The pay scale is for the first five years' service $125 per month; for the next five years, $137.50; after ten years' service, $150; after fifteen years, $162.50; after twenty years, $175. Upon retiring they are pensioned at the rate of $112.50 to $157.50 a month. There were in 1884 thirteen of these retired leeches upon the roster. When traveling on orders chaplains draw in addition mileage of eight cents per mile.

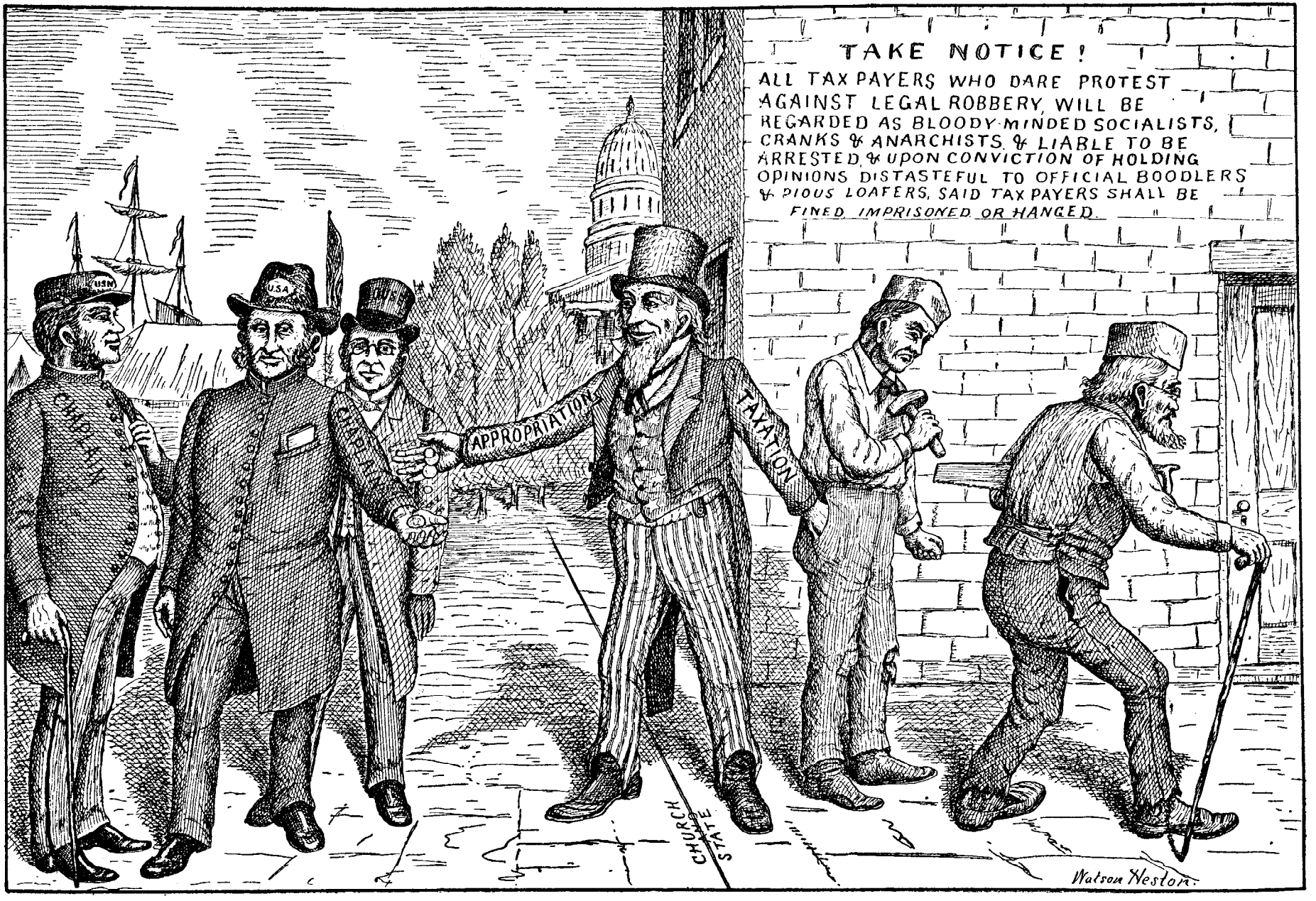
The average drain upon the treasury for these unconstitutional burdens is probably about $1,800 a year each. Forty-seven times $1,800 is $84,600, this sum being spent annually to establish religion by our law-makers in defiance of their oaths to support the Constitution.

In the navy affairs are as bad. Chaplains while getting their sea legs on are paid $2,500 a year; after five years' service, $2,800. If during the initiatory five years they are left on shore to say their prayers, the people pay them $1,200 per year; after the five years, $2,300. On leave of absence, or waiting orders, doing nothing, they command $1,600 or $1,900, according as they have been the five years or more in the navy. Retired chaplains hold the relative rank of captains, with three-fourths pay. There are twenty-three of these naval nuisances actively engaged, with a round half dozen retired.

The chaplains of Congress get $900 a session. The United States spends annually on these three services, therefore, about as follows:

Chaplains in Congress	$ 1,800 00
" " Army	84,600 00
" " Navy	60,000 00
Total annual expenditure	$146,400 00

During the late war, the North had a million men in the field. A chaplain went with each regiment, which consisted of nearly a thousand men. The North, therefore, in round numbers, had a thousand chaplains at $1,500 a year, who prayed God that the North might prevail. The Confederates also had a proportionate number to petition the throne of grace in behalf of the Confederacy. One thousand times $1,500 is $1,500,000 per year, spent during the war. In four years, $6,000,000 was added to our national debt to pay a lot of men whose services were worthless. The expenditure for the purpose of the navy could not have been less than $2,000,000. The people have been paying interest on that eight millions ever since. Since the war closed some three millions more have been squandered on these religious drones. In the last quarter of a century, Congress has devoted not less than eleven millions of dollars to the establishment of the Christian religion, and is continuing at the rate of nearly $150,000 annually. —*Truth Seeker Annual*, 1886.



CHAPLAINS IN THE ARMY AND NAVY.

A DESIRABLE BARGAIN.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the hight of it are equal. And he measured the wall thereof, an hundred and forty and four cubits according to the measure of a man, that is, of the angel.—*Rev. xxi*, 10, 11, 12; 16, 17.

In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—*John xix*, 2, 3.

I will give to thee the keys of the kingdom of heaven.—*Jesus Christ.*

Those who think their religion true will not fear the approach of light, but will be heartily glad to welcome every new truth, being satisfied that truth cannot oppose truth, but that every addition of fact must help to confirm or illustrate what was known before. Those who are uncertain of their position, or of their ability to prove what they profess and desire to retain, are the first to oppose the advance of science. But we must disregard man's thoughts, and think only of nature's truths.—*H. G. Atkinson.*

What does an ascertained impostor deserve but to be denied, exposed, insulted, trampled under foot, danced upon, if nothing less will serve, till the very geese take courage and venture to his derision? Are we to wreathe laurels round the brows of phantasms lest we shock the sensibilities of the idiots who have believed them to be divine?—*Froude.*

Galton found, from a study of the heredity of the members of some of the largest scientific societies in London, that the legal profession presented the most eminent men and the fewest idiots. The medical profession came next, and lastly clergymen, who produced the smallest number of eminent men and the largest number of idiots and feeble-minded. The lawyers gave origin to six times as many eminent men as the clergy. The clergy gave origin to six times as many idiots and feeble-minded as the lawyers.—*Boston Budget.*

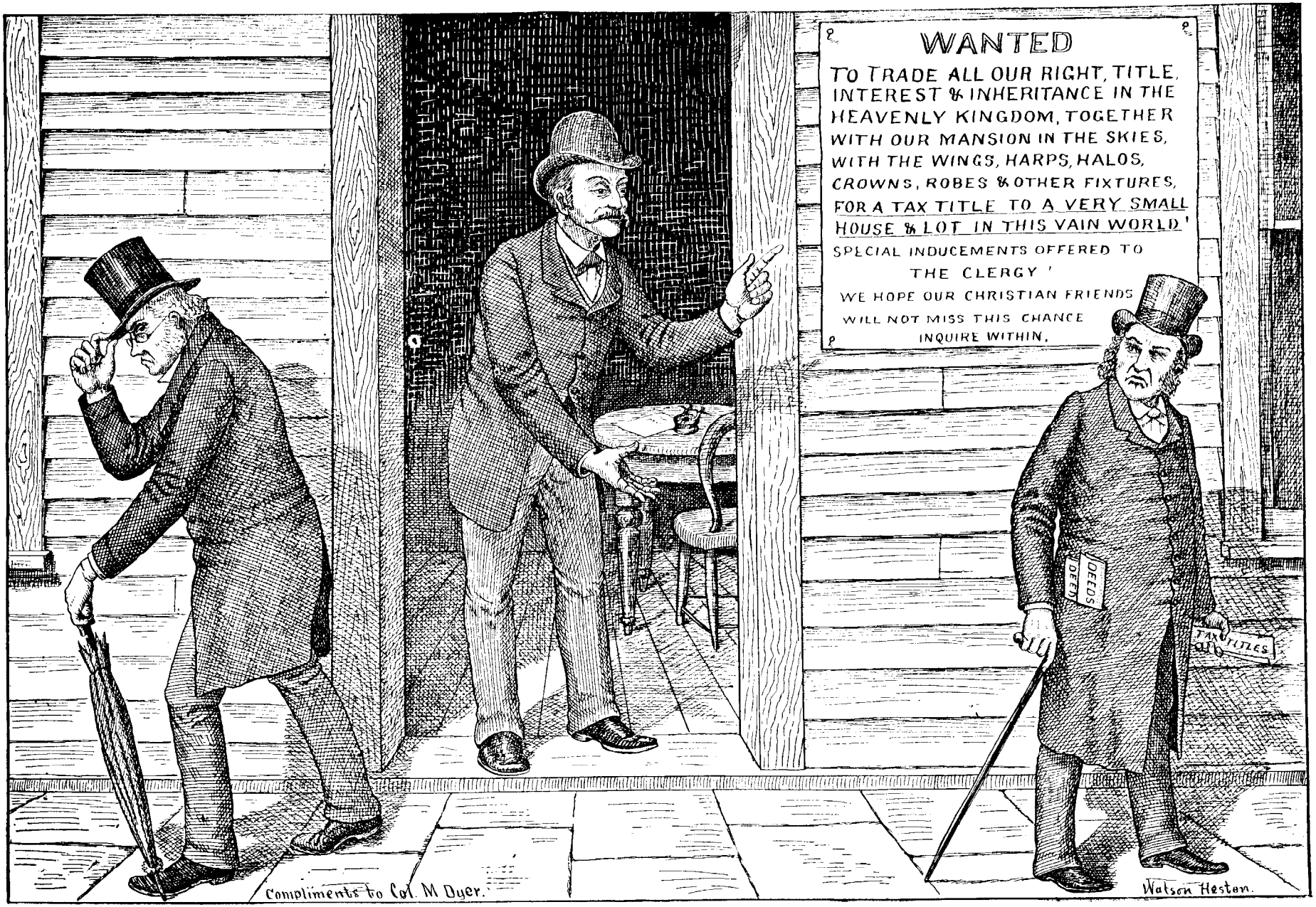
Those who have not thoroughly examined to the bottom of their own tenets must confess they are unfit to prescribe to others, and are unreasonable in imposing that as truth on other men's belief which they themselves have not searched into, nor weighed the arguments of probability on which they should receive or reject it.—*Locke.*

The reformer's chief business always is to destroy falsehood, to drag down the temple of imposture where idols hold the place of the almighty.—*Froude.*

The theologians must abdicate, and popes, priests, and clergymen, labeled as "extinct species," must occupy the mental museums of the future.—*Ingersoll.*

The church has always been willing to swap off treasures in heaven for cash down.—*Ingersoll.*

The clergy know that I know that they know that they do not know.—*Ingersoll.*



A DESIRABLE BARGAIN.

PIETY IN OUR PENITENTIARIES.

A RELIGIOUS PROCESSION.

In the "Truth Seeker" of April 18, 1885, the editor collated and published the figures showing the religious belief of criminals confined in sixty-six American prisons. These included the prisons of Iowa, Michigan, Tennessee, New York, Pennsylvania, Connecticut, Indiana, Illinois, and Canada. In these sixty-six different prisons, there were for the years given 44,034 men and boys, women and girls. The different religions and sects of religion were represented as follows:

Catholics	16,431	Congregationalist	11
Church of England	9,975	German Lutheran	7
Protestants (denomination unknown	6,650	" Evangelical	1
Methodist	3,931	" Jews	2
Presbyterian	3,703	United Brethren	3
Baptist	240	Advent	2
Jews	106	Dutch Reform	8
Lutheran	92	Mormon	3
Christian	24	Episcopal	126
Universalist	5	Carmelite	3
Evangelical	4	Joss (China)	1
Swedish church	2	Infidel (2 so-called; 1 avowed)	3
Dunkard	1		
Quaker	1		41,335

The remaining 2,699 were described by the original compilers of the statistics as regular or irregular attendants at Sunday-school and church. None of them professed Infidelity to Christianity.

The diminution of crime corresponds with the diminution of superstition.—*R. C. Adams.*

England and Wales.—In 1873 Sir John Trelawney, a member of Parliament, moved that an examination of all the prisons of England and Wales be made with a view of ascertaining the religious belief of those confined in them. Here is the result:

Roman Catholics	38,581
Church of England	96,097
Protestant Dissenters	10,705
Total Christian adherents	145,383
Non religionists	379

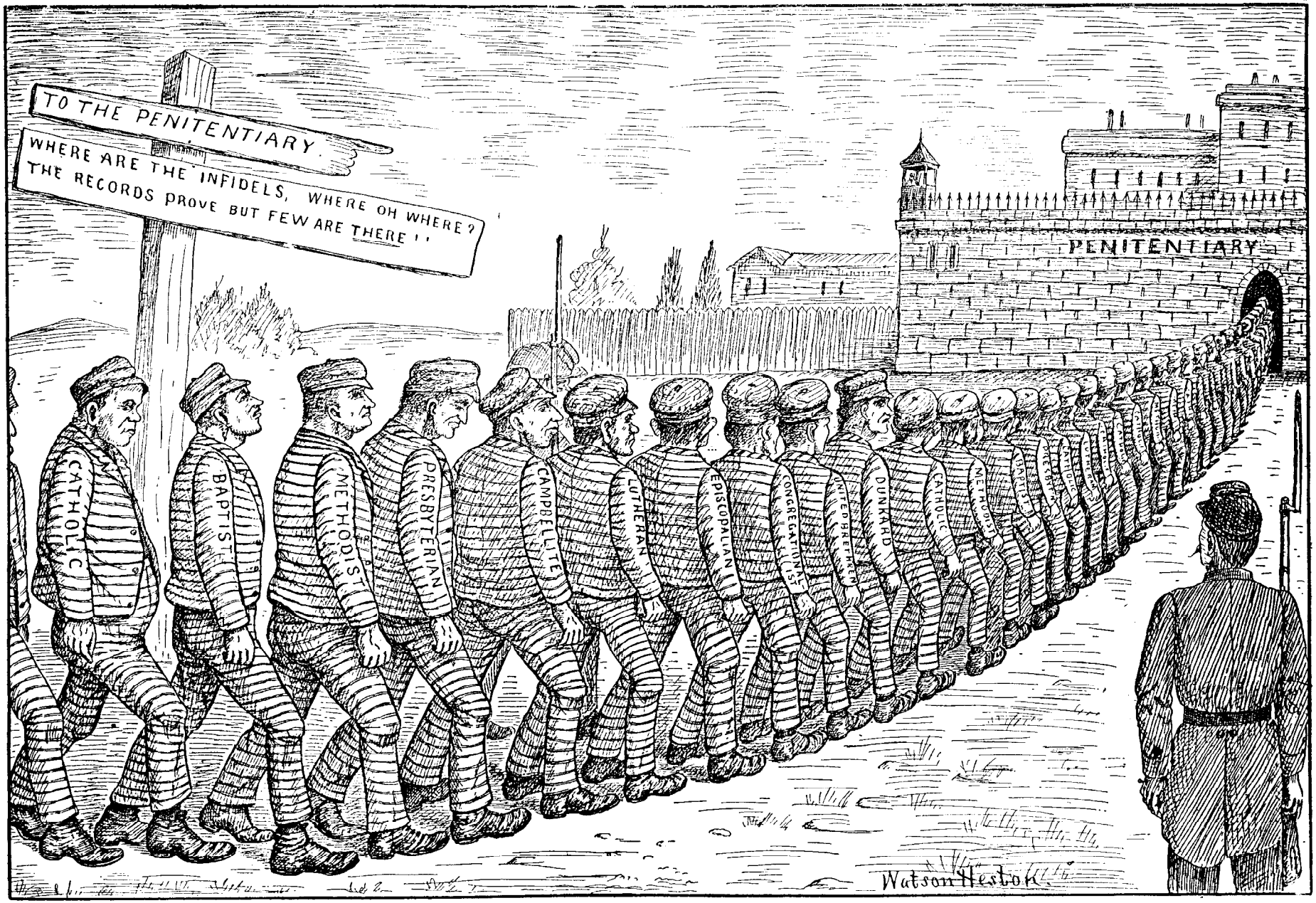
France.—De Row's review of the census states the religious belief of French criminals to be as follows:

Roman Catholics	18,939
Protestants	598
Jews	130
Mohammedans	53
Atheists	0

Canada.—Confined in the prison of Ontario a few years since, were:

Roman Catholics	918
Episcopalians	765
Presbyterians	152
Methodists	64
Baptists	3
Total Christians	1,902
Freethinkers	8

In Sing Sing there are fifteen hundred and fifteen men. Of all those fifteen hundred and fifteen men, fifty-five per cent are nominally Roman Catholics, and forty-five per cent nominally Protestants. Of the whole number, ninety per cent went to Sunday-school when boys.—*Rev. J. M. Buckley in Christian Advocate.*



A RELIGIOUS PROCESSION.

THE ATONEMENT SCHEME.

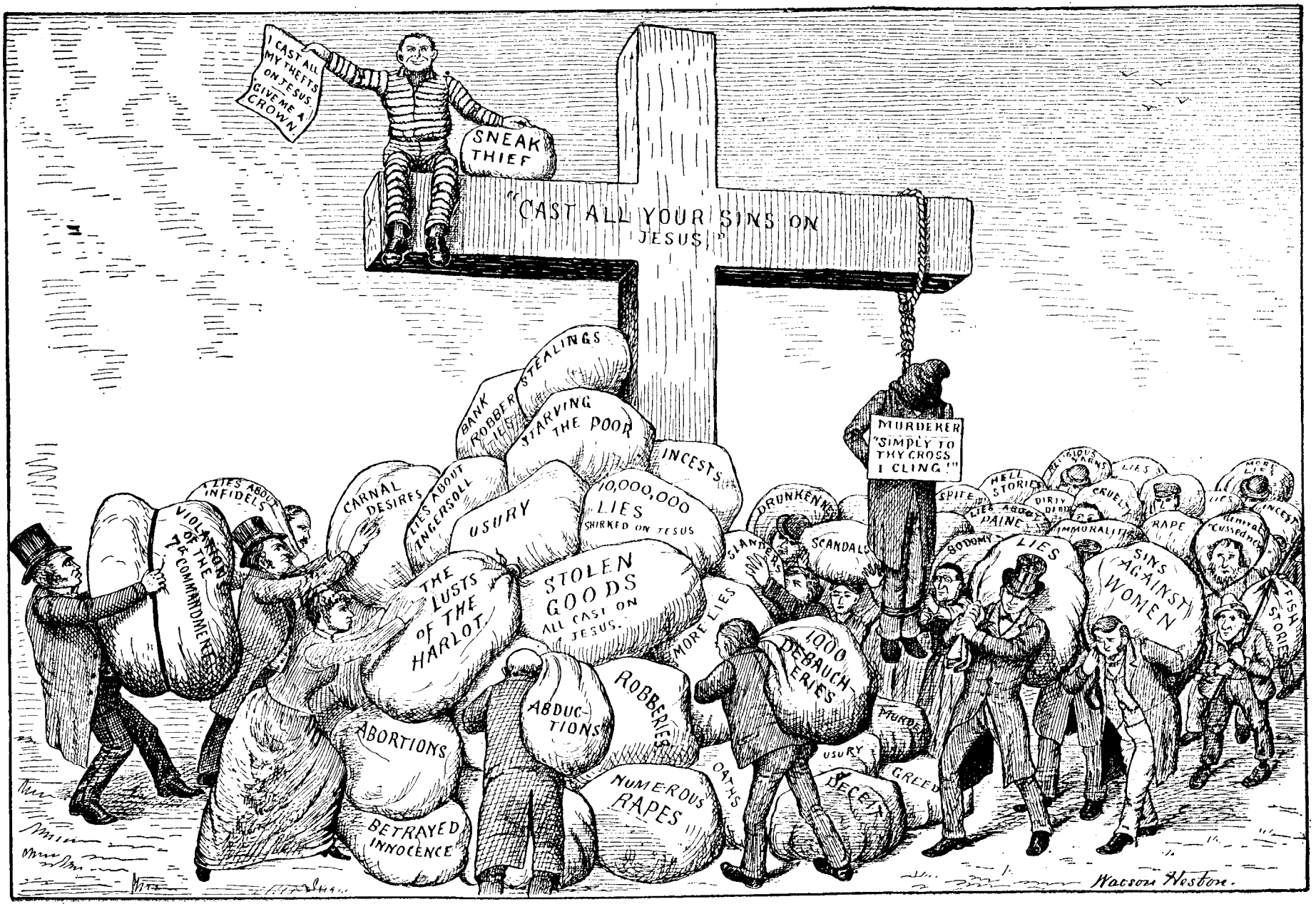
THE ATONEMENT DOCTRINE.

We believe that the love of God to sinful man has found its highest expression in the redemptive work of his son, who became man, uniting his divine nature with our human nature in one person; who was tempted like other men and and yet without sin, and by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.—*Congregational Creed.*

All theologies contain devices and plans by which the supposed anger of the God can be turned aside and his forgiveness obtained. There is no limit up to the last moment of life to the amount of forgiveness obtainable. It is a frequent occurrence for a murderer to state on the gallows that he is perfectly certain of having been forgiven, and of being received into the favor of God forever. By the plans of salvation so provided, a lifetime of crime is obliterated and an eternity of bliss secured. It is quite evident how this is calculated to lessen the strength of the moral sanction.—*John Wilson, M.A.*

One set of preachers make salvation to consist in believing. They tell their congregations that if they believe in Christ their sins shall be forgiven. This, in the first place, is an encouragement to sin, in a similar manner as when a prodigal young fellow is told father will pay all his debts, he runs into debt the faster, and becomes more extravagant. Daddy, says he, pays all, and on he goes. Just so in the other case. Christ pays all, and on goes the sinner.—*Paine.*

One minister of the Church of England, occupying the presidential chair of a well-known training college for church clergymen in the north of England, seriously declared, in the presence of a large auditory and of several church dignitaries, that the sin of Adam was so potent in its effect that if a man *had never been born, he would yet have been damned for sin!* That is, he declared that man existed before birth, and that he committed sin before he was born; and if never born, would, notwithstanding, deserve to suffer eternal torment for that sin! It is almost impossible to discuss seriously a doctrine so monstrously absurd, and yet it is not one whit more ridiculous than the ordinary orthodox and terrible doctrine that God, the undying, in his infinite love, killed himself under the form of his son to appease the cruel vengeance of God, the just and merciful, who, without this, would have been ever vengeful, unjust, and merciless. —*Charles Bradlaugh.*



THE ATONEMENT DOCTRINE.

PRACTICAL APPLICATION OF THE ATONEMENT.

The illustration presents the beautiful scene of the translation to heaven of four scoundrels hanged in New York city Aug. 23, 1889. Each had murdered a woman. Each was a good Roman Catholic Christian. Each is at present in heaven, where we cannot get—where, in fact, we hope we shan't get, now.

The crimes were as follows: One of these delightful creatures, Carolin, murdered his mistress March 15, 1888. Since then he denied that he killed the woman. The second, Jack Lewis, a negro, murdered his mistress, a mulatto named Alice Jackson, on July 16, 1888. He had made a previous attempt to murder her by firing several shots at her. She had refused to live with him any longer. He was so sure that he had killed her the first time that he fled from the city and remained away until he heard that she was still alive. On the day of the murder he called at 84 West Third street, where she was employed as a cook. He forced his way into the house and shot her in the breast and abdomen. Before the woman died she charged Lewis with the crime. He acknowledged it and said: "I meant to do it, too." The third, Packenham, murdered his wife March 13, 1888, at 212 West Twenty-seventh street, because she refused to give him money to buy liquor. He cut her throat with a razor. He had frequently abused her, and had been sent to the Island several times. The fourth, James Nolan, killed Emma Buch with a pistol at 9 Second street on Nov. 20, 1888, because she refused to support him any longer on the wages of her shame.

Here are passages from the newspaper accounts of the jail life of the villains for a week or two previous to their hanging, up to the scene of the Ascension to paradise:

"Said Carolin: 'The priest and the sisters give me comfort. Death is but a little step to the other life.'"

"Packenham has become very religious. It is difficult to get him into any other vein of thought."

"A little cell has been fitted up as a chapel for them."

"The men together heard the regular church services of the Catholic faith with priests and Sisters of Mercy; separately they had prayers with the devout black-garbed women."

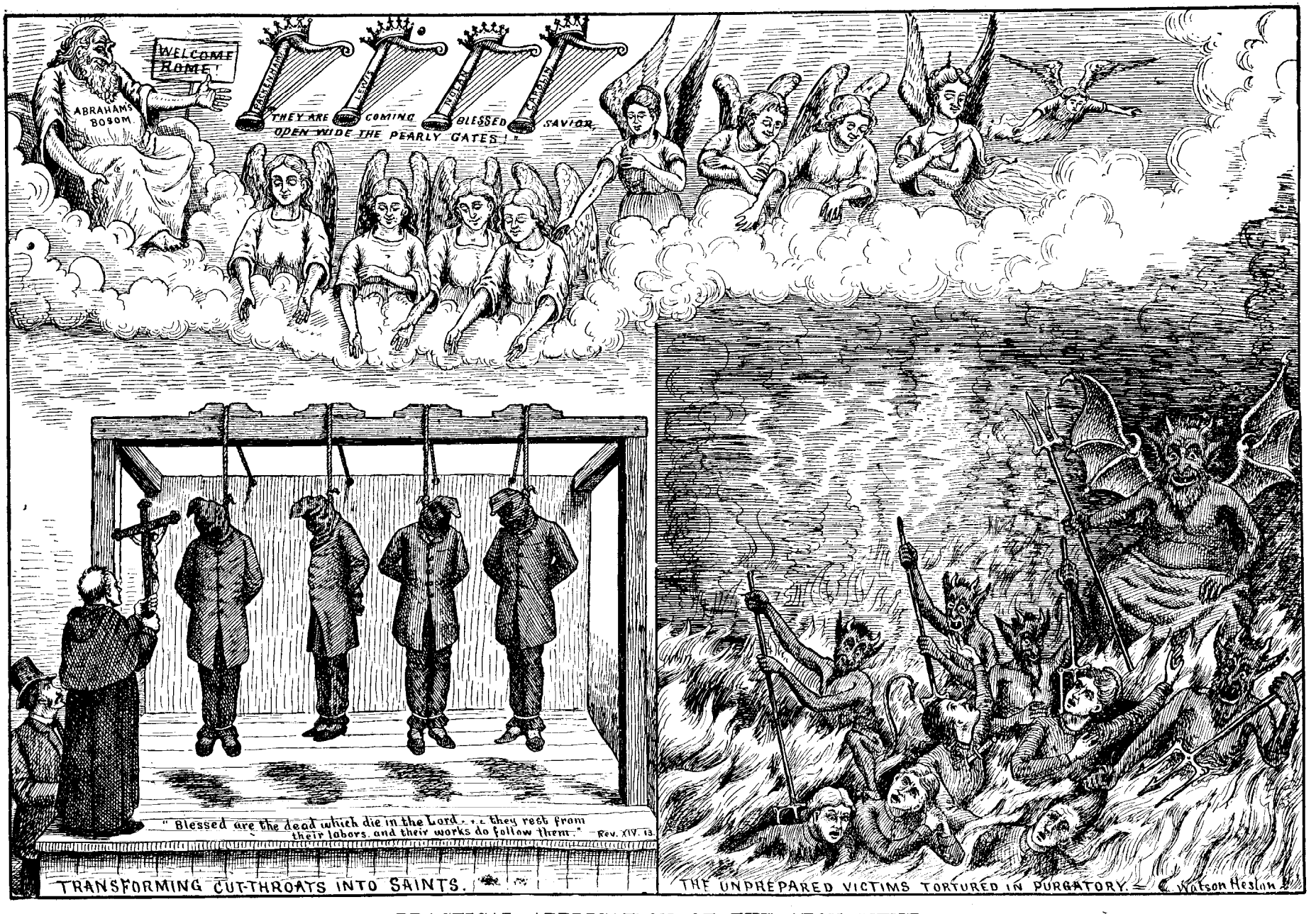
"Said Mr. Sexton, deputy sheriff: 'The prospect of pardon and peace held constantly before their minds not only soothes them, but inspires a sort of ecstatic eagerness to enter upon the life to come which robs death of its terrors and makes them willing to go.'"

"Father Prendergast, on the morning of execution, will say mass in their cage, and just before their going to the scaffold will administer to them the Host."

"Upon the entrance of the sheriff and under-sheriff they went at once to the condemned cage. There the murderers were alternately engaged in prayer and listening to the exhortations of the priests."

"Packenham had always protested since being sentenced that he would go bravely to the gallows, having made his peace with God."

"Lewis eyed the altar and the priests curiously, he being a new convert. Docile and child-like he knelt with the rest, evidently conscious that prayer was good for his soul."



PRACTICAL APPLICATION OF THE ATONEMENT.

THE GREAT EFFICACY OF BAPTISM.

The picture is inspired by a statement in the Fort Smith, Ark., *Journal* of Jan. 10, 1889. The military character of the revival is due to the fact that Fort Smith is a military station. The *Journal* says: "The religious tendency that has set in among the prisoners at the United States jail resulted Wednesday in the baptism of seven prisoners, Rev. Dr. Riddle, of Muldrow, officiating. They were as follows: George Brashears and W. H. Miller, convicted of murder; Lafayette Teel, Jason Stilly, and John Massey, convicted of manslaughter; Joe Martin and J. M. Trout, charged with murder. They were immersed in a huge tank filled with water and placed in the jail yard. Col. J. C. Pettigrew assisted in the ministerial functions. Much of the religious activity operating within the jail has resulted from the work of Joseph White, a preacher confined therein, charged with murder."

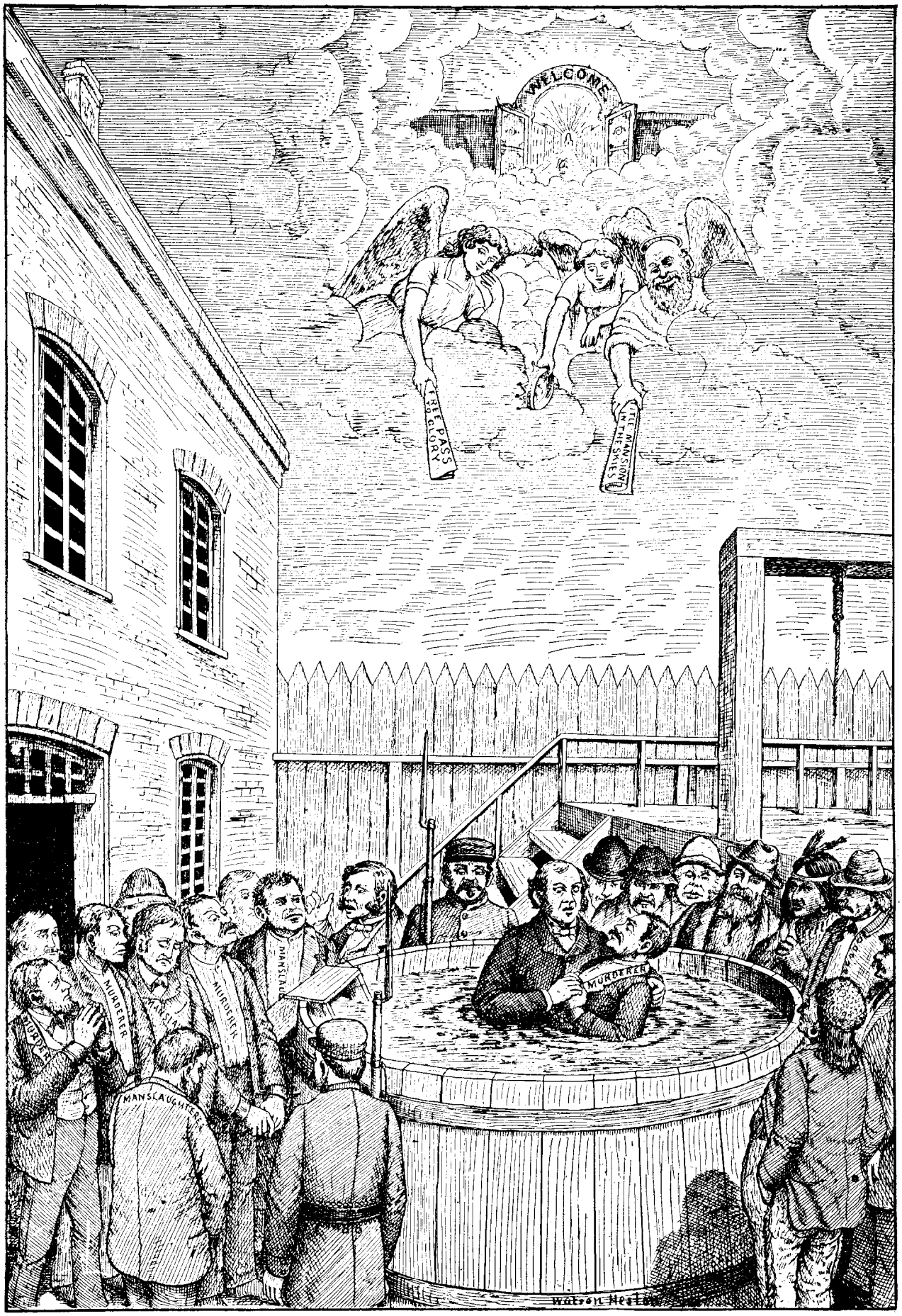
Just as a criminal is often acquitted by the jury because the penalties of the law are disproportioned to the magnitude of the offense, so the diabolical laws which inflict an eternal punishment for transitory sins have been tempered by a system of free pardons which deprives them of any efficiency they might have once possessed.—*The Martyrdom of Man.*

Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to and communion with him, the outpouring of the spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise.—*Buck's Theological Dictionary.*

It is incessantly repeated, and many sensible persons are induced to believe, that religion is a restraint necessary to men; that without it, there would no longer exist the least check for the vulgar; and that morality and virtue are intimately connected with it. To perceive the inutility of religious notions, we have only to open our eyes and contemplate the morals of those nations who are the most under the dominion of religion. We there find proud tyrants. oppressive ministers, perfidious courtiers, shameless extortioners, corrupt magistrates, knaves, adulterers, debauchees, prostitutes, thieves, and rogues of every kind, who have never doubted either the existence of an avenging and rewarding God, the torments of hell, or the joys of paradise.—*D'Holbach.*

Customs, and not religion, first created morality. It would appear, indeed, that moral customs have in all times rather impeded than promoted religion, and that moral customs become the more firmly rooted and the more powerful, the more religion is cast into the background and the less the individual can hope to be relieved of his sins by propitiating the church and its ministers. . . . The moral precepts laid down by religion are mostly antagonistic to human nature and therefore wholly impracticable.—*Buchner.*

There was one devout warrior in the royal camp whose piety bore a great resemblance to that which is ascribed to the king. We mean Colonel Turner. That gallant cavalier was hanged, after the Restoration, for a flagitious burglary. At the gallows he told the crowd that his mind received great consolation from one reflection—he had always taken off his hat when he went into a church.—*Macaulay.*



THE GREAT EFFICACY OF BAPTISM.

HOW TO GET A HALO AND A HARP.

Let us suppose, for a moment, that we are at the Day of Judgment, listening to the trial of souls as they arrive. The Recording Secretary, or whoever does the cross-examining, says to a soul:

Where are you from?

I am from the earth.

What kind of a man were you?

Well, I don't like to talk about myself. I suppose you can tell by looking at your books.

No, sir. You must tell what kind of a man you were.

Well, I was what you might call a first-rate fellow. I loved my wife and children. My home was my heaven. My fireside was a paradise to me. To sit there and see the lights and shadows fall upon the faces of those I loved, was to me a perfect joy.

How did you treat your family?

I never said an unkind word. I never caused my wife, nor one of my children, a moment's pain.

Did you belong to any church?

No, sir. They were too narrow, pinched, and bigoted for me. I never thought that I could be very happy if other folks were damned.

Did you believe in eternal punishment?

Well, no. I always thought that God could get his revenge in far less time.

Did you believe the rib story?

Do you mean the Adam and Eve business?

Yes! Did you believe that?

To tell you the God's truth, that was just a little more than I could swallow.

Away with him to hell!

Next!

Where are you from?

I am from the world too.

Do you belong to any church?

Yes, sir, and to the Young Men's Christian Association besides.

What was your business?

Cashier in a savings bank.

Did you ever run away with any money?

Where I came from, a witness could not be compelled to criminate himself.

The law is different here. Answer the question. Did you run away with any money?

Yes, sir.

How much?

One hundred thousand dollars.

Did you take anything else with you?

Yes, sir.

Well, what else?

I took my neighbor's wife—we sang together in the choir.

Did you have a wife and children of your own?

Yes, sir.

And you deserted them?

Yes, sir, but such was my confidence in God that I believed he would take care of them.

Have you heard of them since?

No, sir.

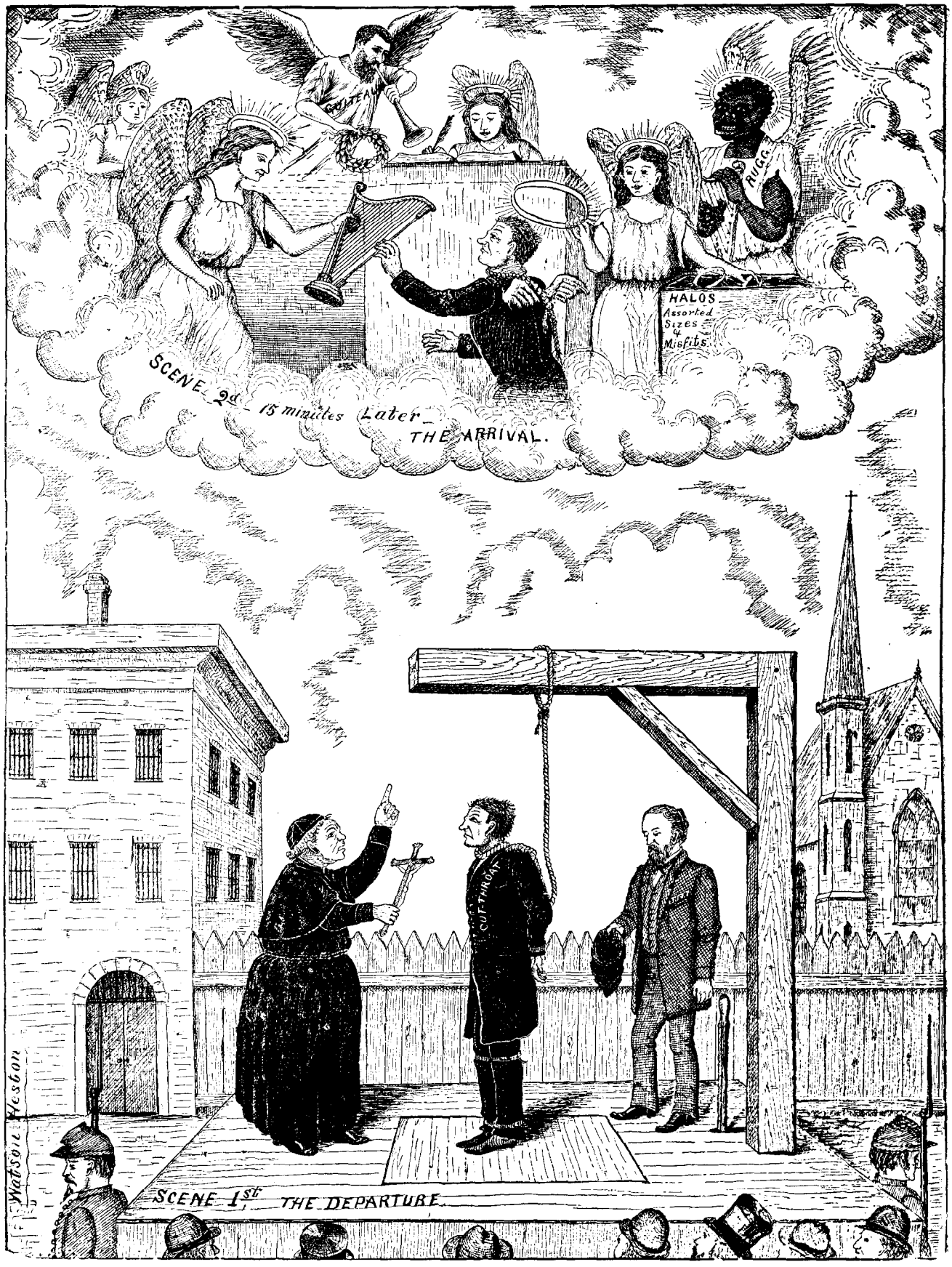
Did you believe in the rib story?

Bless your soul, of course I did. A thousand times I regretted that there were no harder stories in the bible, so that I could have shown my wealth of faith.

Do you believe the rib story yet?

Yes, with all my heart.

Give him a harp!—*Ingersoll.*



HOW TO GET A HALO AND A HARP.

THE LORD AND HIS WORKS.

DIVINE BENEVOLENCE.

Those who believe in a God of love must close their eyes to the phenomena of life, or garble the universe to suit their theory.—*Winwood Reade.*

If you construct a huge machine, which you know has the power to crush and kill every person who comes near it to operate it or to look at it, and you know that that result cannot be avoided, you are guilty of taking every life thus destroyed; you are a murderer of the most criminal character. If a railroad company constructs a bridge in such an imperfect manner that they know that the first heavy train that passes over the bridge will inevitably crush it and fall through and the two hundred persons on board be dashed to death in the ravine one hundred and fifty feet below, that company and those bridge builders will be guilty of the murder of every person so destroyed, and no jury can escape that decision. And that is just what your God is doing. He is millions of times worse than all the trap-bridge builders and the infernal machine makers that ever existed. . . . God, according to theology, has for six thousand years been taking life under the most cruel and relentless circumstances. He has caused the death of hundreds of millions of aged people amid such pain and agony as would seem sufficient to touch the heart of a stone, and still he is never moved by pity, and never lifts a finger to prevent this suffering. . . . Think for a moment of the exquisite agony that wretched and vanquished warriors have suffered on the field of battle, their famished and bleeding bodies lying helpless and forsaken in the burning sun or in the biting frost until death ended their misery. Think of the millions that have died in captivity, a prey to the most foul and loathsome diseases arising from hardship, exposure, suffering, and starvation. Think of the vast amount of human blood that has been shed upon the battle-fields of the world—think how it has flowed in rivers—how the earth has again and again for thousands of times been saturated with this life-fluid, and how enough of human blood has been shed in war to make an ocean of large dimensions, far more than enough to float all the boats and ships ever built, and the God you love has looked smilingly upon it all. . . . Millions of human beings have been mangled and devoured by wild beasts, torn by wolves, and devoured by vultures, which God had made, knowing they would treat his children in that way. Think of the aggregate of human agony which has thus been produced! . . It is the God of theology that has done this, regardless of the regret at these untimely deaths, and the grief of friends at the loss. He has done it with the same apparent remorselessness as that with which a hawk pounces upon and devours a chicken. Oh, what a God!—*D. M. Bennett.*



DIVINE BENEVOLENCE.

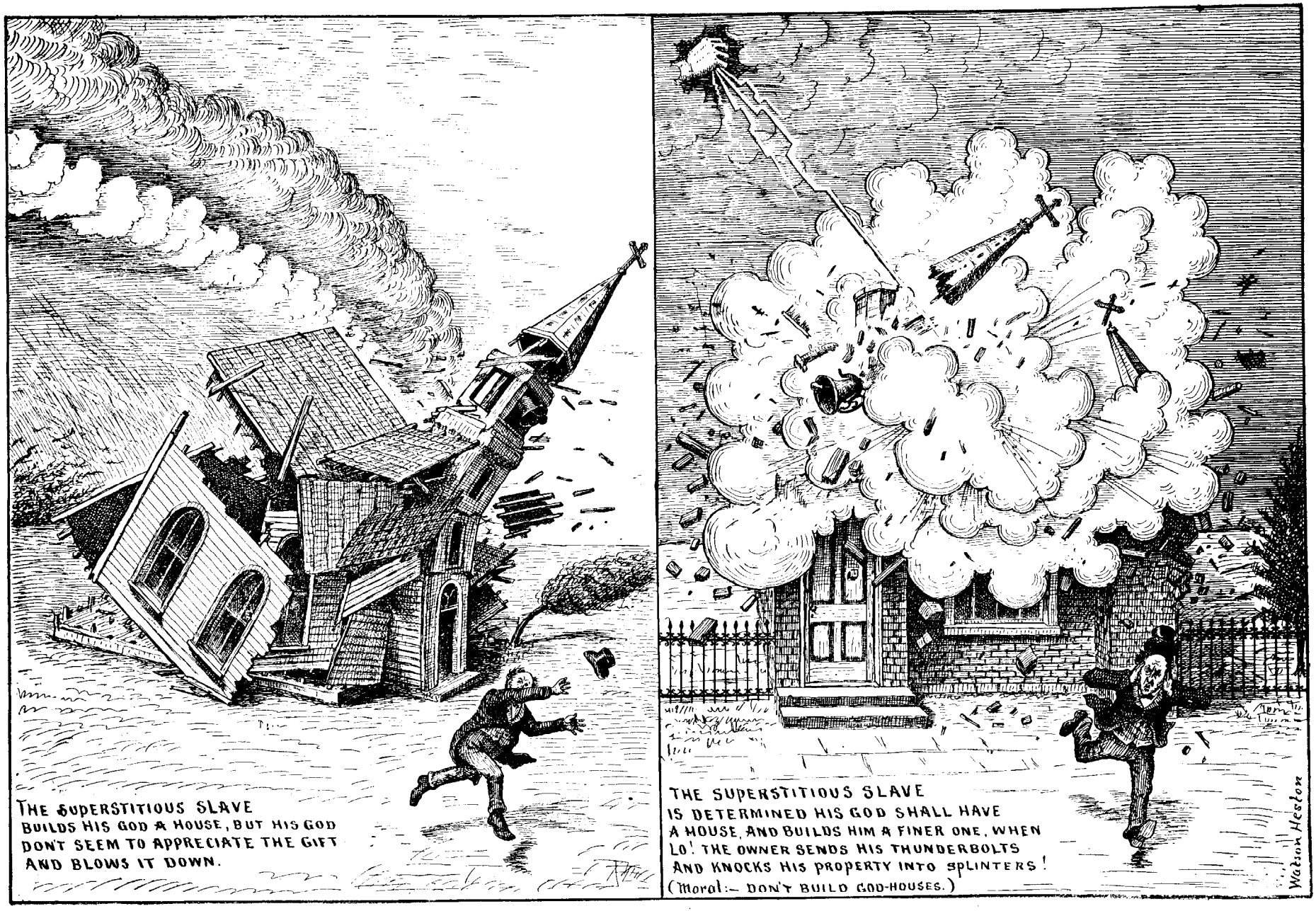
THE TABERNACLES OF THE LORD.—I.

The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—*Spencer.*

Man finally ascertained that there could be no possible connection between an unusually severe winter and his failure to give a sheep to a priest.—*Ingersoll.*

We have now advanced far enough not only to think, but to know, that the conduct of man has nothing to do with the phenomena of nature.—*Ingersoll.*

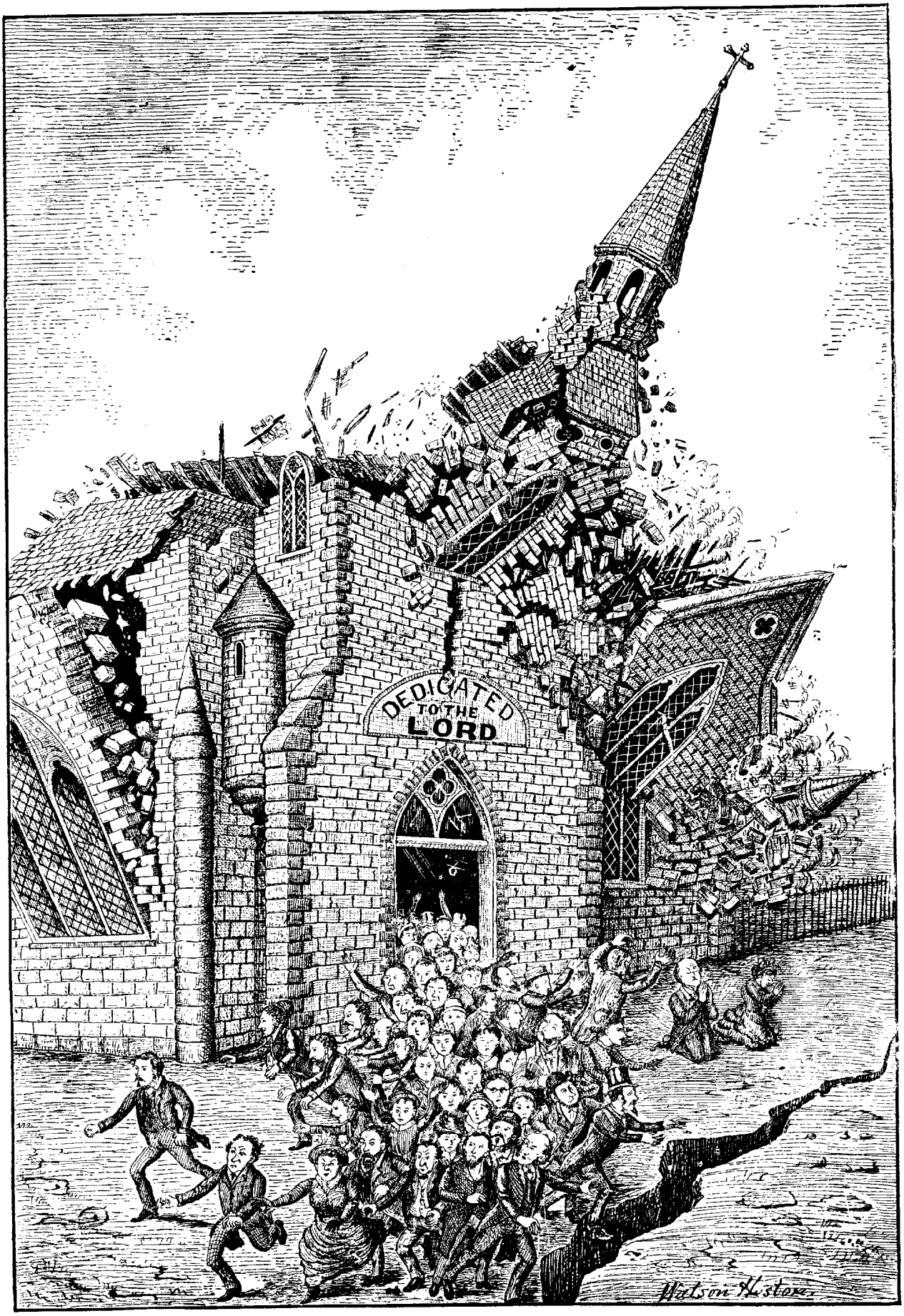
The "prince of the power of the air" retreated before the lightning-rod of Franklin. The older church, while clinging to the old theory theoretically, was finally obliged to confess the supremacy of Franklin's theory practically; for his lightning-rod did what exorcisms and holy water and processions and the Agnus Dei and the ringing of church bells and the rack and the burning of witches had failed to do. This was clearly seen, even by the poorest peasants in eastern France, when they observed that the grand spire of Strasburg cathedral, which neither the sacredness of the place nor the bells within it nor the holy water and relics beneath it could protect from frequent injuries by lightning, was once and for all protected by Franklin's rod. Then came into the minds of multitudes the answer to the question which had exercised for ages the leading theological minds of Europe, namely, "Why should the almighty strike his own consecrated temples or suffer Satan to strike them?" Yet even this practical solution of the great question was not received without opposition. The first lightning conductor upon a church in England was not put up until 1762, ten years after Franklin's discovery. The spire of St. Bride's church in London was greatly injured by lightning in 1750, and in 1764 a storm so wrecked its masonry that it had to be mainly rebuilt; yet for years after this the authorities refused to attach a lightning-rod! The Protestant cathedral of St. Paul's in London was not protected until sixteen years after Franklin's discovery, and the tower of the great Protestant church at Hamburg not until a year later still. As late as 1783 it was declared in Germany on excellent authority that within a space of thirty-three years nearly four hundred towers had been damaged and one hundred and twenty bell-ringers killed. In Roman Catholic countries a similar prejudice was shown, and its cost at times was heavy. In Austria the church of Rosenberg, in the mountains of Carinthia, was struck so frequently, and with such loss of life, that the peasants feared at last to attend service. Three times was the spire rebuilt, and it was not until 1778—twenty-six years after Franklin's discovery—that the authorities permitted a rod to be attached. Then all trouble ceased. Typical in Italy was the tower of St. Mark's at Venice. In spite of the angel at its summit and the bells consecrated to ward off the powers of the air and the relics in the cathedral hard by and the processions in the adjacent plaza, the tower was frequently injured and even ruined by lightning. In 1388 it was badly shattered; in 1417, and again in 1489, the wooden spire surmounting it was utterly consumed; it was again greatly injured in 1548, 1565, 1653, and in 1745



THE TABERNACLES OF THE LORD.—I.

was struck so powerfully that the whole tower, which had been rebuilt of stone and brick, was shattered in thirty-seven places. Although the invention of Franklin had been introduced into Italy by the physicist Beccaria, the tower of St. Mark's still went unprotected, and was again badly struck in 1761 and 1762; and not until 1766—fourteen years after Franklin's discovery—was a lightning-rod placed upon it: and it has never been struck since. So, too, though the beautiful tower of the cathedral of Siena, protected by all possible theological means, had been struck again and again, much opposition was shown to placing upon it what was generally known as "the heretical rod;" but the tower was at last protected by Franklin's invention, and in 1777, though a very heavy bolt passed down the rod, the church received not the slightest injury. This served to reconcile theology and science, so far as that city was concerned; but the case which did most to convert the Italian theologians to the scientific view was that of the church of St. Nazaire at Brescia. The republic of Venice had stored in the vaults of this church over two hundred thousand pounds of powder. In 1767—seventeen years after Franklin's discovery—no rod having been placed upon it, it was struck by lightning, the powder in the vaults was exploded, one-sixth of the entire city destroyed, and over three thousand lives lost. Such examples as these in all parts of Europe had their effect. The formulas for conjuring off storms, and for consecrating bells to ward off lightning and tempests and for putting to flight the powers of the air were still allowed to stand in the liturgies; but the lightning-rod, the barometer, and the thermometer carried the day. A noble line of investigators succeeding Franklin completed his victory. The traveler in remote districts of Europe still hears the church bells ringing during tempests; the Polish or Italian peasant is still persuaded to pay fees for sounding bells to keep off hailstorms; but the universal tendency favors more and more the use of the lightning-rod, and of the insurance offices, where men can be relieved of the ruinous results of meteorological disturbances in accordance with the scientific laws of average based upon the ascertained recurrence of storms. So, too, though many a poor seaman trusts to his charm that has been bathed in holy water or that has touched some relic, the tendency among mariners is to value more and more those warnings which are sent far and wide each day over the earth and under the sea by the electric wires in accordance with laws ascertained by observation.—*Ex-President White of Cornell University.*

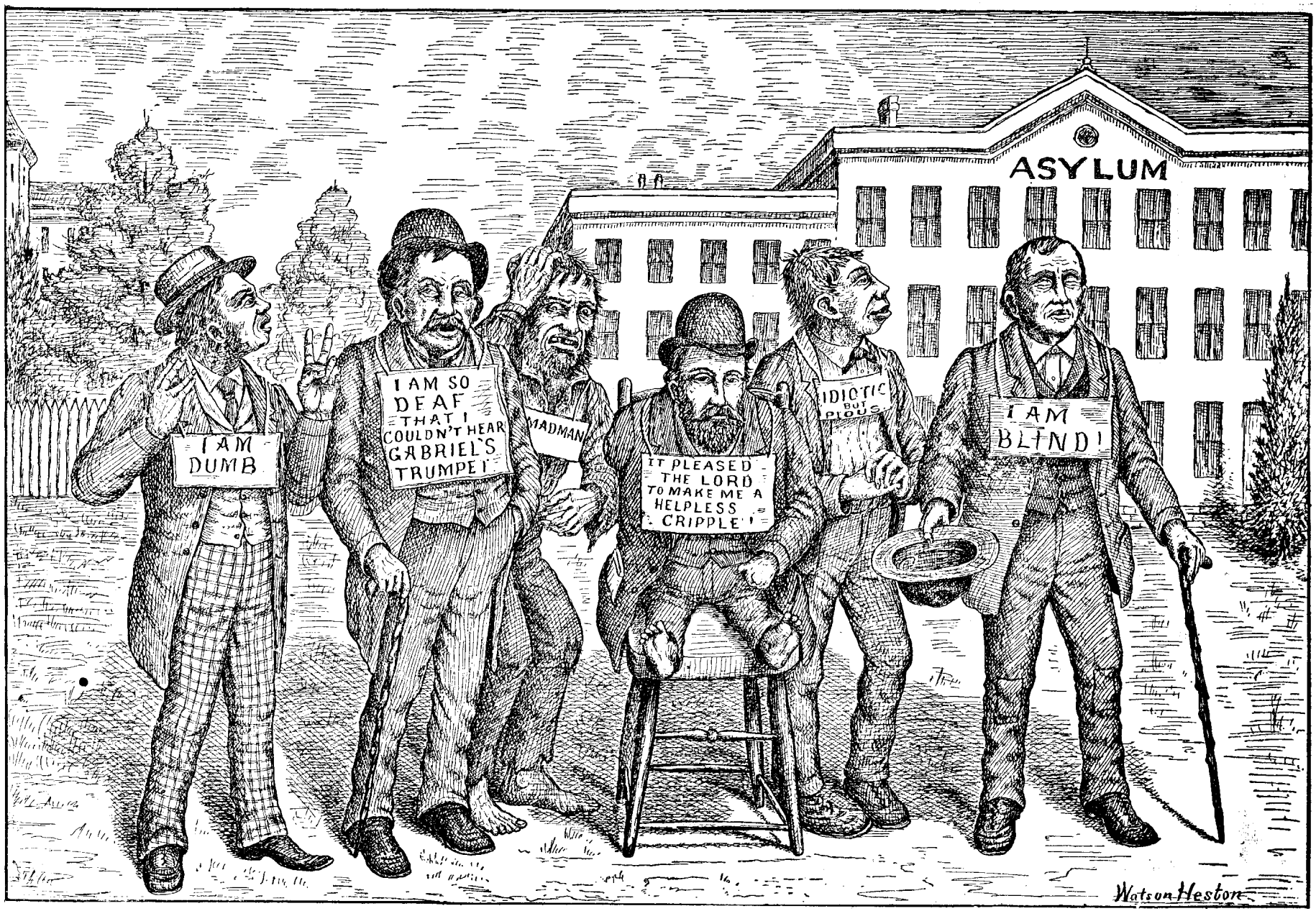
Ministers insisted that some countries have been visited with earthquakes because the people had failed to discharge their religious duties; but as earthquakes happened in uninhabited countries and often at sea, where no one is hurt, most people have concluded that they are not sent as punishments. They have insisted that cities have been burnt as a punishment, and to show the indignation of the Lord, but at the same time they have admitted that if the streets had been wider, the fire departments better organized, and wooden buildings fewer, the design of the Lord would have been frustrated. —*Ingersoll.*



THE TABERNACLES OF THE LORD.—II.

A FEW VICTIMS OF DIVINE BENEFICENCE.

One of the strongest arguments against the pretended design in the actions of nature is afforded by malformations and monstrosities. . . . With regard to monstrosities, the unsophisticated human mind has been so little able to reconcile them with belief in a benevolent creator, that they were formerly regarded as a sign of the wrath of the gods, and even at this day uneducated people often look upon them as a punishment from heaven. . . . To return once more to the subject of monstrosities, we must note that such can be *artificially* produced, by injuring either the ovum or the fetus. Nature has no means of meeting this attack and of remedying this injury; on the contrary, she obeys the fortuitous impulse, and molding in the false direction brings forth—a monstrosity. Is it possible not to recognize that here we have nought before us but factitious and merely mechanical processes? Can the idea of a conscious creator, ruling matter with a purpose, be reconciled with such phenomena? Is it possible that in its action of producing fitting formations, the forming hand of the creator can be arrested or turned in a wrong direction by the capricious finger of man? It does not matter whether man interferes with the working of such a hand at an earlier or at a later stage; nothing is gained by assuming that nature has only received from outside an original impulse toward the formation of designed works, but accomplishes these works by mechanical means. For the designed impulse must necessarily involve the designed result. And where shall we seek this designed impulse, since the natural circumstances under which the natural beings arise are fully known to us, and since we know that traces of a creative force external to the natural order of things are to be found nowhere? . . . Let man just take counsel with himself and inquire whether, if God created him with a view to happiness, well-being, and knowledge, he might not have formed him in a far more perfect and suitable fashion? Why should not man have four eyes, one for each of the four sides of the body, instead of the two with their limited range? Why cannot he fly like the birds? Why has he not the swift legs of the stag, and the muscular strength of the lion? Why cannot he live on air, instead of working the greatest part of his life tied to the ground, merely to satisfy the insatiable cravings of his stomach? Why has he no more than five senses? and why can he not perceive the phenomena of electricity and magnetism by means of a special sense, the same as he does those of light and heat? Why is his knowledge so very circumscribed? and why is his life so short, and his intellectual capacity so limited? Why do thousands upon thousands of natural obstacles stand in the way of the free working of his powers? Why is he left a prey to tyranny, malice, and every kind of injustice? Nobody can satisfactorily answer these questions from the teleological or theological standpoint, whereas they meet with the most plausible solutions when looked at from the point of view of a natural order of things, proceeding from a gradual and spontaneous evolution. —*Buchner.*



A FEW VICTIMS OF DIVINE BENEFICENCE.

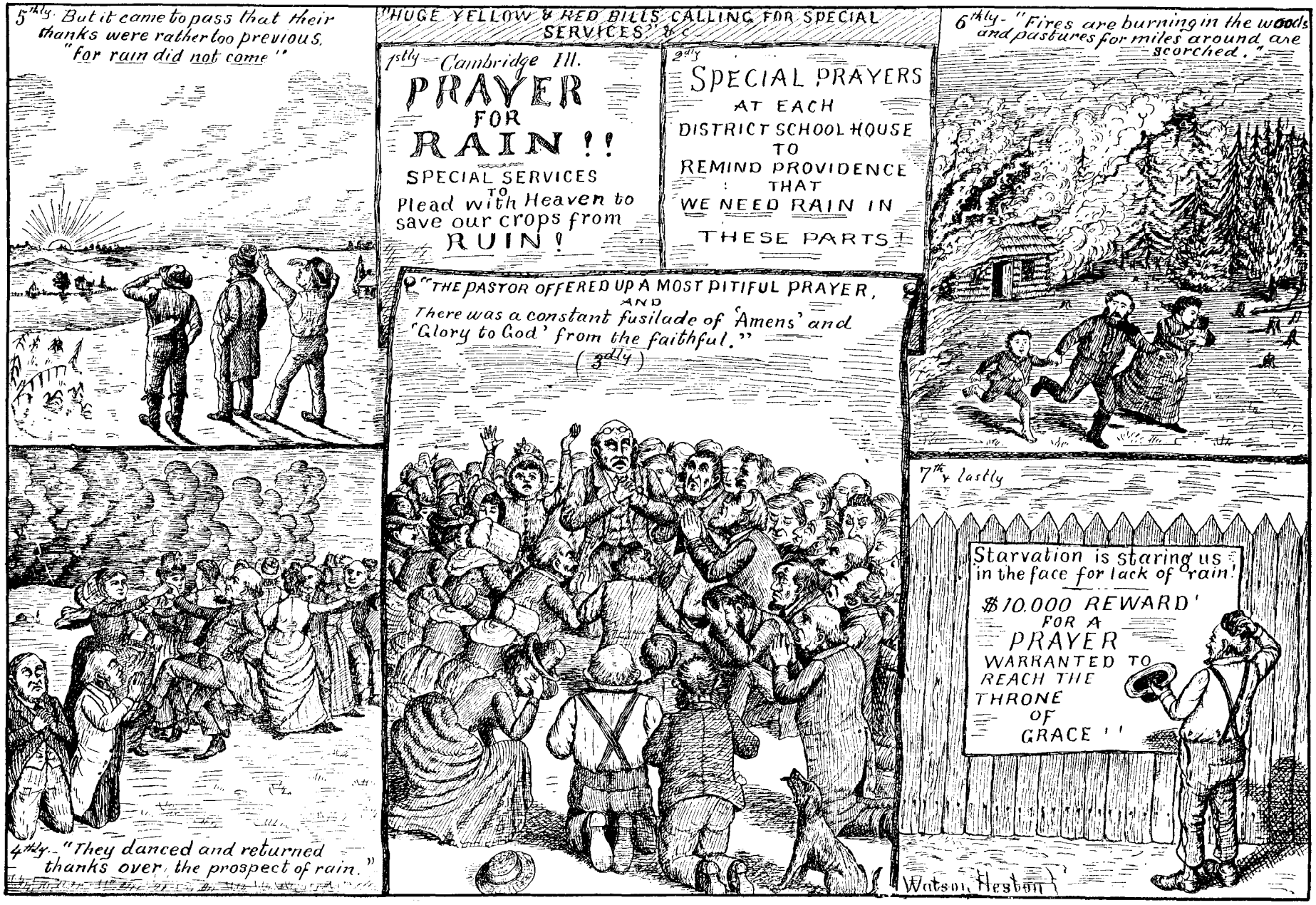
PRAYER.

A DROUTH IN CAMBRIDGE, ILL., IN 1887.

For thousands of years it was believed that ghosts, good and bad, benevolent and malignant, weak and powerful, in some mysterious way, produced all phenomena; that disease and health, happiness and misery, fortune and misfortune, peace and war, life and death, success and failure, were but arrows from the quivers of these ghosts; that shadowy phantoms rewarded and punished mankind; that they were pleased and displeased by the actions of men; that they sent and withheld the snow, the light, and the rain; that they blessed the earth with harvests or cursed it with famine; that they fed or starved the children of men; that they crowned and uncrowned kings; that they took sides in war; that they controled the winds; that they gave prosperous voyages, allowing the brave mariner to meet his wife and child inside the harbor bar, or sent the storms, strewing the sad shores with wrecks of ships and the bodies of men.—*Ingersoll.*

Man vainly ascribes his misfortunes to obscure and imaginary agents; in vain he seeks for mysterious and remote causes of his ills. In the general order of the universe his condition is, doubtless, subject to inconveniences, and his existence overruled by superior powers; but those powers are neither the decrees of a blind fatality, nor the caprices of whimsical and fantastic beings; like the world, of which he forms a part, man is governed by natural laws, regular in their course, consistent in their effects, immutable in their essence; and those laws, the common source of good and evil, are not written among the distant stars, or hidden in mysterious codes; inherent in the nature of terrestrial beings, interwoven with their existence, they are at all times, and in all places, present to man; they act upon his senses, they warn his understanding, and dispense to every action its reward or punishment. Let man, then, study these laws!—*Volney.*

No power in the universe quells the wrath of the elements, contending against each other and against men with destructive violence; no command from on high checks the devastating fury of storm, water, or burning sun; no call wakes the dead from their sleep; no angel lets the prisoner out of his dungeon; no hand stretched out from the clouds reaches bread to the hungry nor drink to the thirsty; no sign from heaven grants supernatural knowledge; no light from above gives comfort or solace to the despairing soul. "Nature," says Feuerbach, "answers neither the questions nor the plaints of man; she inexorably flings him back upon himself." And even Luther found himself compelled to say in his ingenuous way: "For we see by experience that God does not take care of this temporal life."—*Buchner.*



A DROUTH IN CAMBRIDGE, ILL., IN 1887.

"OUR FATHER IN HEAVEN."—1 *Kings xviii*, 27.

"O God, have mercy!" a mother cried,
As she humbly knelt at the cradle side.
"O God, have mercy and hear my prayer,
And take my babe in thy tender care.
The Angel of Death is in the room,
And is calling loud for my babe to come.
Thou, thou alone, hast power to save;
O God, have mercy! 'tis all I crave."

. . . . . .

A tiny grave, 'neath a willow's shade,
Telleth the answer the merciful made.

"O father in heaven, protect my boy
From the wiles of Folly, from Sin's decoy;
From the snares of Temptation in Life's dark sea,
Guard him and keep him pure for thee."
So a mother prayed as her darling one
Went forth to battle the world alone—
Alone, save the blessing his mother gave,
And that prayer to God to keep and save.

. . . . . .

A murderer's gibbet, high in air,
Answered the trusting mother's prayer.

A beautiful maiden knelt to pray
For the life of a loved one far away—
Away in the fields where life and death
Hang poised in the scales that tip with a breath.
"O father of mercies, protect the heart
Of him I love from the foeman's dart.
When the death-bolts rain on the charging field,
Be thou his strength and guide and shield!"

. . . . . .

A mangled corpse and a soldier's grave
Were the answer the father of mercies gave.

The night was dark on the ocean's breast,
And the waves rolled high in wild unrest,
Where a stately bark was dashing on
Toward a breaker's crest, with the rudder gone.
Around the capstan, in wild despair,
The crew hath gathered, and joined in prayer
To him who only had power to save,
To deliver them from a watery grave.

. . . . . .

A crash and a gulping wave alone
Were the answers of the omnipotent one.

At noon of night, in the city's heart,
When slumber reigned o'er home and mart,
The fire fiend burst from his secret place,
And wrapped all things in his fierce embrace.
Oh, then how many a frenzied prayer
To heaven for safety rent the air—
For homes! for lives! for loves—and then
The flames that crisped them sneered, "Amen."

. . . . . .

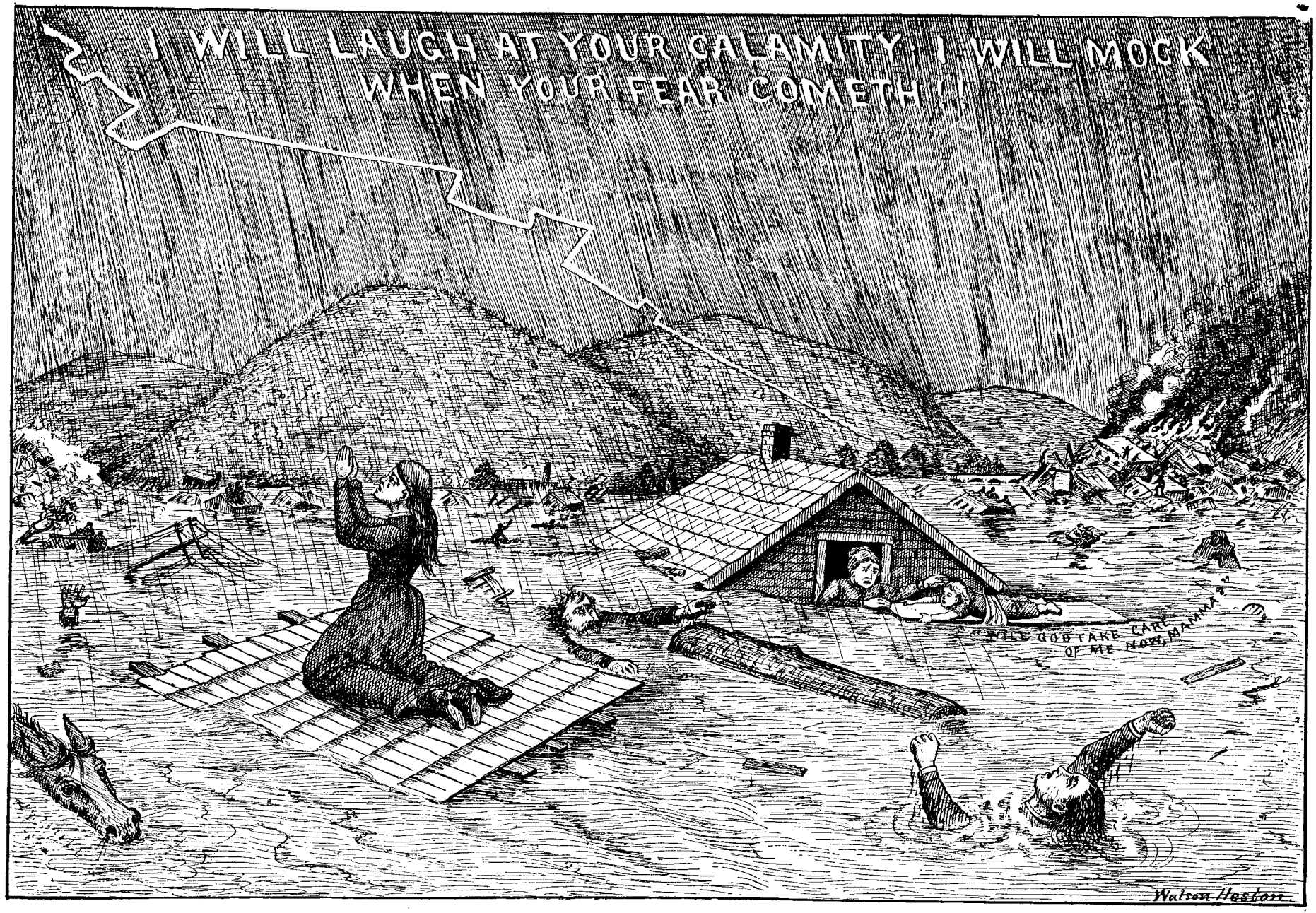
Homes, friends, and loved ones, crisped and charred,
Told how heaven the prayer had heard.

From the earliest dawn of nature's birth,
Since sorrow and sin first darkened the earth;
From sun to sun, from pole to pole,
Where'er the waves of humanity roll,
The breezy robe this planet wears
Has quivered and echoed with countless prayers.
Each hour a million knees are bent,
A million prayers to heaven are sent;
There's not a summer beam but sees
Some humble suppliant on his knees;
There's not a breeze that murmurs by
But wafts some faithful prayer on high;
There's not a woe afflicts our race
But some one bears to the throne of grace;
And for every temptation our souls may meet
We ask for grace at the mercy seat.

. . . . . .

The beams smile on, and heaven serene
Still bends, as though no prayers had been,
And the breezes moan, as still they wave,
"When man is powerless, heaven cannot save."

CHARLES STEPHENSON.



"OUR FATHER IN HEAVEN."—1 *Kings xviii*, 27.

WHAT IS CHRISTIANITY?—I.

I will give a complete list of the hundred and eighty odd religious sects of England.

Here is the list:

The Advent Christians;

The Apostolics;

The Arminians, who, contrary to the Calvinists, believe that Christ saved all men by his death;

The Baptists, who deny that baptism should be received before the Christian has arrived at years of discretion and made a profession of faith;

The Baptized Believers;

The Believers in Christ, or Christians who believe that their prayers alone can influence the decrees of divine providence;

The Believers in the Divine Visitation of Joanna Southcott, prophetess of Exeter, of whom I shall speak in another chapter;

The Benevolent Methodists;

The Bible Christians, or Bryanites, a sect founded in 1815, by William O'Bryan, and who receive the communion seated;

The Bible Defense Association;

The Blue Ribbon Army, whose followers drink no alcoholic drink;

The Brethren, who practice no rites and have no ministers: they baptize one another. According to them, to preach the gospel is to deny that the savior's work is finished;

The Calvinists, who deny the real presence;

The Calvinistic Baptists, who find the opinions of Wesley too Arminian;

The Catholic Apostolic church;

The Christians, owning no name but the Lord Jesus;

The Christians, who object to be otherwise designated;

The Christian Believers;

The Christian Brethren;

The Christian Disciples;

The Christian Eliasites;

The Christian Israelites;

The Christian Mission;

The Christian Teetotalers;

The Christian Temperance Men;

The Christian Unionists;

The Christadelphians;

The Anglican Church, itself divided into High Church, Low Church, and Broad Church. The adherents of the High Church, otherwise the Ritualists, adopt the confessional and grand ceremonies in imitation of the Roman Catholics. They do not recognize the authority of the pope, and can therefore receive the financial support of the state. The Low Church affects an almost Calvinistic austerity, and is very much akin to Dissent. The Broad Church party does not believe in hell, and counts, among its clergy, some of the most illustrious names of England. The



WHAT IS CHRISTIANITY?—I.

late Dean Stanley was the brightest ornament of the Broad Church.

The Church of Scotland;
The Scotch Free church;
The Church of Christ;
The Church of the People;
The Church of Progress;

The Congregationalists, who appoint their own ministers, and have no settled form of prayer;

The Countess of Huntingdon's Connection, who adopt the Church of England Prayer-book. This sect was founded in the eighteenth century by Lady Selina Shirley, countess of Huntingdon;

The Covenanters, a sect founded in the sixteenth century, when the Protestant church was thought to be in danger;

The Coventry Mission Band;
The Danish Lutherans;
The Disciples in Christ;

The Disciples of Jesus Christ. Sect founded by Mr. Thomas Campbell, who proposed to set aside all questions of dogma, and to establish the unity of the Church of the Savior;

The Eastern Orthodox Greek church;
The Eclectics;
The Episcopalian Dissenters;
The Evangelical Free church;
The Evangelical Mission;

The Evangelical Unionists, founded in Scotland in 1840, by Mr. James Morrison, who proclaimed the greatest sin to be a want of belief that Christ has by his death saved all men, past, present, or unborn;

The Followers of the Lord Jesus Christ;
The Free Catholic Christian church;
The Free Christians;
The Free Christian Association;
The Free church;
The Episcopal Free church;
The Free Church of England;
The Free Evangelical Christians;
The Free Grace Gospel Christians;
The Free Gospel and Christian Brethren;
The Free Gospel church;
The Free Gospelers;
The Free Methodists;
The Free Union church;
The General Baptists;
The General Baptist New Connection;
The German Evangelical Community;
The Strict Baptists;
The German Lutherans;
The German Roman Catholics;

The Glassites, a sect founded in Scotland, in the eighteenth century, by John Glass, into which members are admitted with a holy kiss. The followers of John Glass abstain from all animal food that has not been bled;

The Glory Band;
The Greek Catholic church;
The Halifax Psychological Society;

The Hallelujah Band, whose services consist entirely of thanksgiving;

The Hope Mission;

The Humanitarians, who deny the divinity of the savior;

The Independents;
The Independent Methodists;
The Independent Religious Reformers;
The Independent Unionists;



WHAT IS CHRISTIANITY?—II.

The Inghamites, followers of Mr. Benjamin Ingham, son-in-law of the famous countess of Huntingdon;
The Israelites;
The Irish Presbyterian church;
The Jews;
The Lutherans, who, contrary to the Calvinists, believe in the real presence;
The Methodist Reform Union;
The Missionaries;
The Modern Methodists;
The Moravians;
The Mormons;
The Newcastle Sailors' Society;
The New church;
The New Connection General Baptists;
The New Wesleyans;
The New Jerusalem church;
The New Methodists,
The Old Baptists;
The Open Baptists;
The Order of St. Austin;
The Orthodox Eastern church;
The Particular Baptists;
The Peculiar People, who trust in providence to cure them of all ills;
The Plymouth Brethren;
The Polish Protestant church;
The Portsmouth Mission;
The Presbyterian church in England, founded by the Puritans;
The Presbyterian Baptists;
The Primitive Congregation;
The Primitive Free church;
The Primitive Methodists;

The Progressionists;
The Protestant Members of the Church of England;
The Protestant Trinitarians;
The Protestant Union;
The Providence;
The Quakers;
The Ranters, whose worship consists in jumping and clapping of hands;
The Rational Christians;
The Reformers;
The Reformed Church of England;
The Reformed Episcopal church;
The Reformed Presbyterians or Covenanters;
The Recreative Religionists;
The Revivalists;
The Roman Catholics;
The Salem Society;
The Sandemanians, who are identical with Glassites, Mr. Robert Sandeman having been the most fervent follower of Mr. Glass;
The Scotch Baptists;
The Second Advent Brethren, who wait for the second coming of the messiah;
The Secularists, who believe that the affairs of this world should be thought of before those of the next, and that religion cannot pretend to the monopoly of what is good and moral;
The Separatists, who hold their goods at the disposition of brethren in distress, and refuse to take oath;
The Seventh-Day Baptists;
The Shakers, a sect founded by Ann Lee, who had a divine revelation, wherein it was revealed to her



WHAT IS CHRISTIANITY?—III.

that the lust of the flesh was the cause of the depravity of man;

The Society of the New church;

The Spiritual church;

The Spiritualists, who believe they have intercourse with the spirits of the other world;

The Swedenborgians, a sect founded by Emanuel Swedenborg, in 1668;

The Temperance Methodists;

The Trinitarians:

The Union Baptists;

The Unionists;

The Socinians, or Unitarians, who reject the doctrine of the trinity, and deny the divinity of Christ; they differ but little from the Humanitarians;

The Unitarian Baptists;

The Unitarian Christians;

The United Christian church;

The United Free Methodist church;

The United Presbyterians;

The Universal Christians, whose belief is, that God will one day call all Christians to himself, whether they have been good or bad in this world; that sin does not go unpunished, but is punished in this life;

The Welsh Calvinists;

The Welsh Presbyterians;

The Welsh Wesleyans;

The Wesleyans;

The Wesleyan Methodists;

The Wesleyan Reformers;

The Wesleyan Reform Glory Band;

The Workingman's Evangelistic Mission.—*Max O'Rell in John Bull and His Island.*

CLAMOR OF THE CREEDS.

It is a curious kind of a spectacle to see a few hundred people paying a few thousand dollars a year for the purpose of hearing these great problems discussed: "Was Adam the first man?" "Who was Cain's wife?" "Has anyone seen a map of the land of Nod?" "Where are the four rivers that ran murmuring through the groves of paradise?" "Who was the snake? How did he walk? What language did he speak?" This turns a church into a kind of nursery, makes a cradle of each pew, and gives to each member a rattle with which he can amuse what he calls his mind.—*Ingersoll.*

Two sectarians were once disputing so loudly on the subject of religion that they awoke a big dog which had been sleeping on the hearth before them and he forthwith barked most furiously. An old skeptic present who had been quietly sipping his tea while the disputants were talking, gave the dog a kick and exclaimed: "Hold your tongue, you silly brute! You know no more about it than they do."—*Anecdote.*

Superstition is a religion out of fashion, and religion is a superstition in fashion.—*Hobbes.*

Theology is a collection of meaningless words about unintelligible chimeras.—*Leslie Stephen.*



THE CLAMOR OF THE CREEDS.

SUSTAINING THE CREEDS.

The church is one. We cannot doubt of this when we consider the entire unity of dogmas, sentiments, and opinions that has ever existed in the midst of Christians from the very foundation of the Christian religion. This unity assuredly bears the impress of the finger of God.—*Voltaire.*

The Catholics and the Protestants have both explained the Apocalypse in their favor, and have each found in it exactly what has accorded with their interests. They have made wonderful commentaries on the great beast with seven heads and ten horns, with the hair of a leopard, the feet of a bear, the throat of a lion, the strength of a dragon; and, to buy and sell, it was necessary to have the character and number of the beast, which number was 666. Bossuet finds that this beast was evidently the Emperor Diocletian, by making an acrostic of his name. Grotius believed that it was Trajan. A curate of St. Sulpice, named La Chetardie, known from some strange adventures, proves that the beast was Julian. Jurieu proves that the beast is the pope. One preacher has demonstrated that it was Louis XIV. A good Catholic has demonstrated that it is William, king of England. It is not easy to make them all agree.—*Voltaire.*

Anyone can go to the Bible and find some text, some passage, to uphold anything he may desire. If he wishes to enslave his fellow-men, he will find hundreds of passages in his favor. If he wishes to be a polygamist, he can find his authority there. If he wishes to make war, to exterminate his neighbors, there his warrant can be found. If, on the other hand, he is oppressed himself, and wishes to make war upon his king, he can find a battle-cry. And if the king wishes to put him down, he can find text for text on the other side. So too, upon all questions of reform. The teetotaler goes there to get his verse, and the moderate drinker finds within the sacred lids his best excuse.—*Ingersoll.*

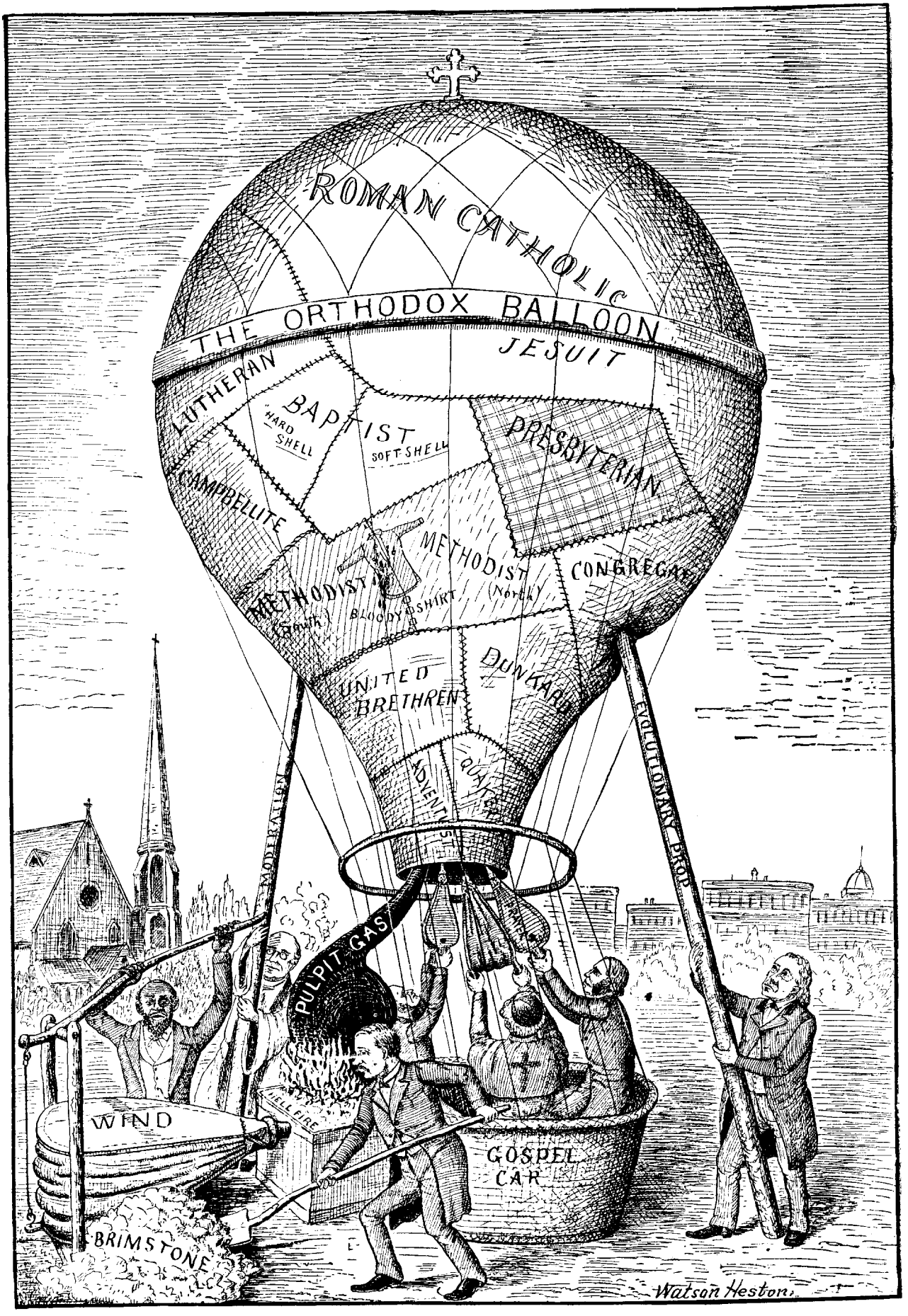
> In religion,
> What damned error, but some sober brow
> Will bless it, and approve it with a text?
> —*Shakspere.*

As the Bible stands now, it is in no true sense a "revelation" to man; for scarcely two people can understand it alike.—*R. C. Adams.*

Theology is in no sense a science. As to any knowledge of infinite will, the being and attributes of God, all men are, and forever will be, on the dead level of absolute nescience. The highest priest, pope, or Pontifex Maximus knows no more of what is outside of nature than the babbling infant. They only imagine more.—*Elizur Wright.*

There is not a creed which is not shaken, nor an accredited dogma which is not shown to be questionable, nor a received tradition which does not threaten to dissolve and "vanish into thin air."—*Matthew Arnold.*

I have recently been examining all the known superstitions of the world, and do not find in our particular superstition [Christianity] one redeeming feature. They are all alike, founded upon fables and mythologies.—*Jefferson.*



SUSTAINING THE CREEDS.

THE CREEDAL FIDDLE.

One finds in the Bible infant baptism, another believer's baptism; one ordination, another liberty of ministry; one a post-millennial advent, another a pre-millennial advent (a thousand years is of small account in theology); one trinity, another unity; one a personal devil, another an evil influence; one election, another free grace; one perseverance, another falling from grace; one progressive sanctification, another instantaneous sanctification; one eternal punishment, another annihilation, and another universal restoration; one an intermediate state after death, another an immediate heaven; and so on. All these views are confidently proved from the words of the Bible by each divinely illuminated student; and each inspired believer through the ages has denounced or cursed or murdered the other inspired believer.—*R. C. Adams.*

Considering all the heresies, the enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons, . . . is the most culpable folly of which it is possible for man to be guilty.—*James Anthony Froude.*

Bible-making is easily enough executed if you, or Ezra, or anyone else, only keep up a due blending and admixture of ambiguity and incomprehensibility. Speak to the vulgar in language they understand, and they think you are simply one of themselves. But it is very different when you, or Ezra, or anyone else, burst out into, "And they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up" (Ezek. i, 16–19).—*Saladin.*

Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek. The disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had ever seen anybody that had ever seen one of the original Hebrew manuscripts. In the original the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended ear-marks showing to whom they were written, and by whom they were written, are simply interpolations, and everybody who has studied the subject knows it.—*Ingersoll.*



THE CREEDAL FIDDLE.

THE CREEDS OF THE WORLD.

The priests of one religion never credit the miracles of another religion. Is this because priests instinctively know priests? Now, when a Christian tells a Buddhist some of the miracles of the Testament, the Buddhist smiles. When a Buddhist tells a Christian the miracles performed by Buddha, the Christian laughs. This reminds me of an incident. A man told a most wonderful story. Everybody present expressed surprise and astonishment, except one man. He said nothing; he did not even change countenance. One who noticed that the story had had no effect on this man, said to him: "You do not seem to be astonished in the least at this marvelous tale." The man replied, "No; I am a liar myself."

. . . . . .

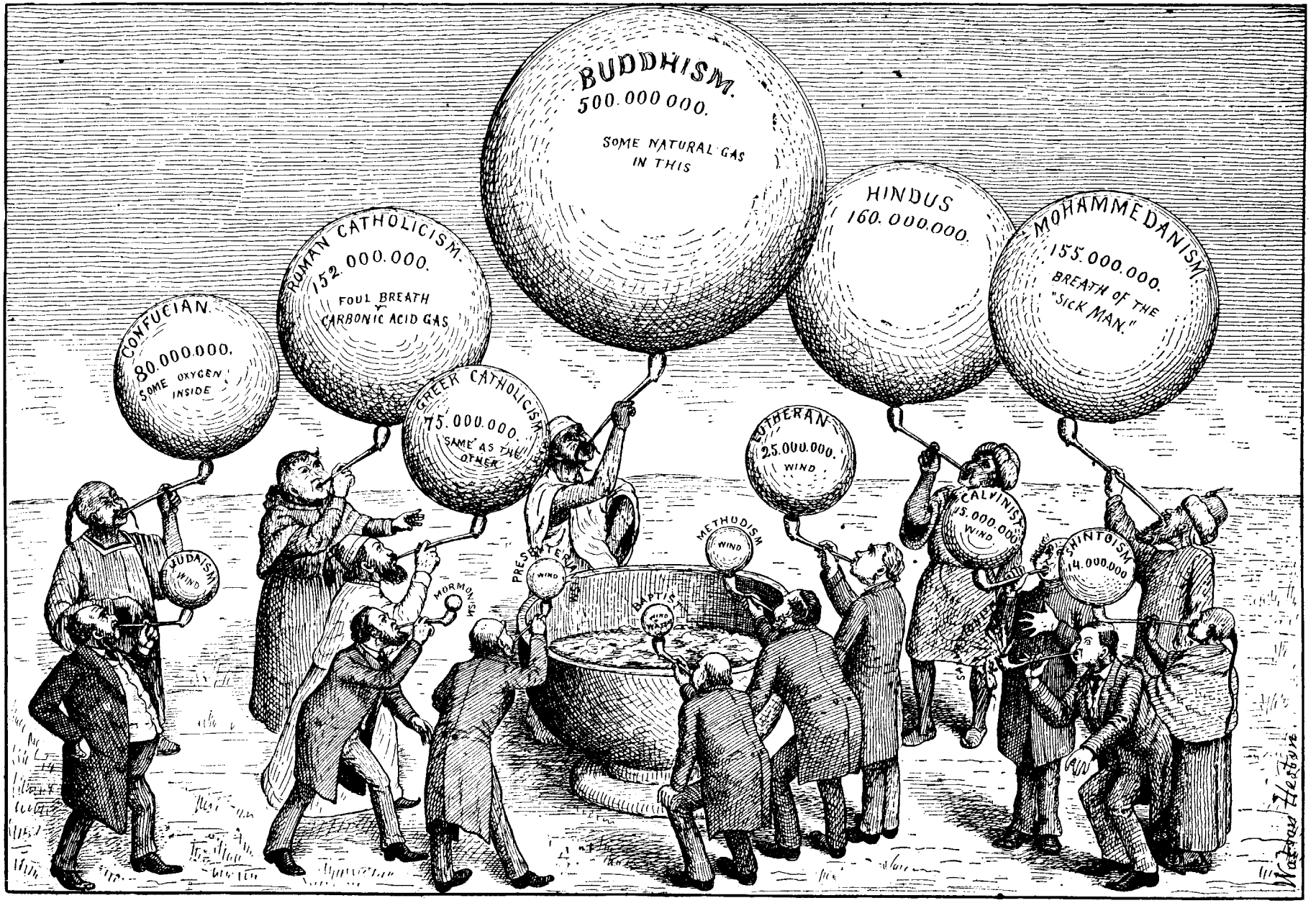
We have found that other religions are like ours, with precisely the same basis, the same idiotic miracles, the same martyrs, the same early fathers, and, as a rule, the same Christ or savior. It will hardly do to say that all others like ours are false and ours the only true one when others substantially like it are thousands of years older. We have at last found that a religion is simply an effort on the part of man to account for what he sees, what he experiences, what he feels, what he fears, and what he hopes.—*Ingersoll.*

Many will admit that religions owe their origin to the fears and hopes of men, if we except their own religion. All are of human invention except their own, which came direct from heaven. God spoke to Confucius, Zoroaster, Gautama, Moses, Paul, Mohammed, Swedenborg, and Joe Smith—so the follower of each claims, but denies that he spoke to any of the others. Among the followers of Moses and Paul, called "Christians," a difference exists about the interpretation of these words of God, each claiming to be the custodian of the truth. The Roman church, the Greek church, the one hundred and sixty sects of Christians in the United States and one hundred and eighty odd in England, each believes itself to have the mind of the Spirit, that Christ promised should lead his followers into all truth. A leading light among the "Brethren" in England seriously told me that he never knew anyone to study the Bible prayerfully without accepting his views as to the order and standing of the church; others studied, but not prayerfully. Yet this good man had quarreled with the other leaders of his sect, and set up a separate meeting of his own. Each believed he had the infallible guidance of the Holy Ghost, and possessed a knowledge of *the* truth.—*R. C. Adams.*

The religions of this world are numerous and various, but the priesthood is the same in all places, a fact which doubtless goes to prove that it is of origin divine.—*Voltaire.*

That prophet ill sustains his holy call,
Who forms not heaven to suit the tastes of all,
Houries for boys, omnipotence for sages,
And wings and glory for all ranks and ages.
—*Moore.*

A true religion, concerning all men in all times and in all places, should of necessity be eternal, universal, and evident. Not one has these three characteristics. Thus they are thrice proven false. —*Diderot.*



THE CREEDS OF THE WORLD.

CHRISTIANITY'S HOLY FAMILY.

Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, and imprisoned; yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites.—*Jefferson.*

Some incline to think that while religions generally are bad, Christianity is at least not so bad as the others. In what is it not so bad as the others? Is it not worse?

It surpasses other faiths, even Buddhism, in its antinatural doctrines—contempt of reason, of accumulation of property, of physical well-being, of all earthly welfare.

It surpasses other faiths in inculcation of the nonresistance doctrine, that infamous device in aid of tyranny.

It originated expressly, and for the distinct purpose of supporting despots, the doctrine of the divine right of kings.

It surpasses other faiths in laying stress upon the future torture of unbelievers—belief in which is the inevitable parent of persecution.

It actually has, by records, persecuted far more than any other faith.

It surpasses other faiths in hostility to, and suppression of, freedom of thought.

It surpasses other faiths in inimical influence on morality, through the introduction of a vicarious atonement and absolution system.

Why not call Christianity the worst?—*The Truth Seeker.*

The deity has revealed himself with so little uniformity in the different countries of our globe, that in point of religion, men regard one another with hatred and contempt. The partisans of the different sects think each other very ridiculous and foolish; the mysteries most revered in one religion, are objects of derision to another. God, in revealing himself to mankind, ought at least to have spoken the same language to all, and saved their feeble minds the perplexity of inquiring which religion really emanated from him, or what form of worship is most acceptable in his sight. A universal God ought to have revealed a universal religion. By what fatality then are there so many religions on earth? Which is really the true one, among the great number of those, each of which exclusively pretends to be the true one? There is great reason to believe that no religion enjoys this advantage. Divisions and disputes upon opinions are indubitable signs of the uncertainty and obscurity of the principles, upon which we build. If religion were necessary to all, it ought to be intelligible to all. If this religion were the most important concern of men, the goodness of God would seem to demand, that it should be to them of all things the most clear, evident, and demonstrative. Is is not then astonishing, that this thing so essential to the happiness of mortals, is precisely that which they understand the least, and about which, for so many ages, their teachers have the most disputed? Preachers of the same sect have never as yet agreed upon the manner of understanding the will of a God, who has been pleased to reveal himself.—*D'Holback.*



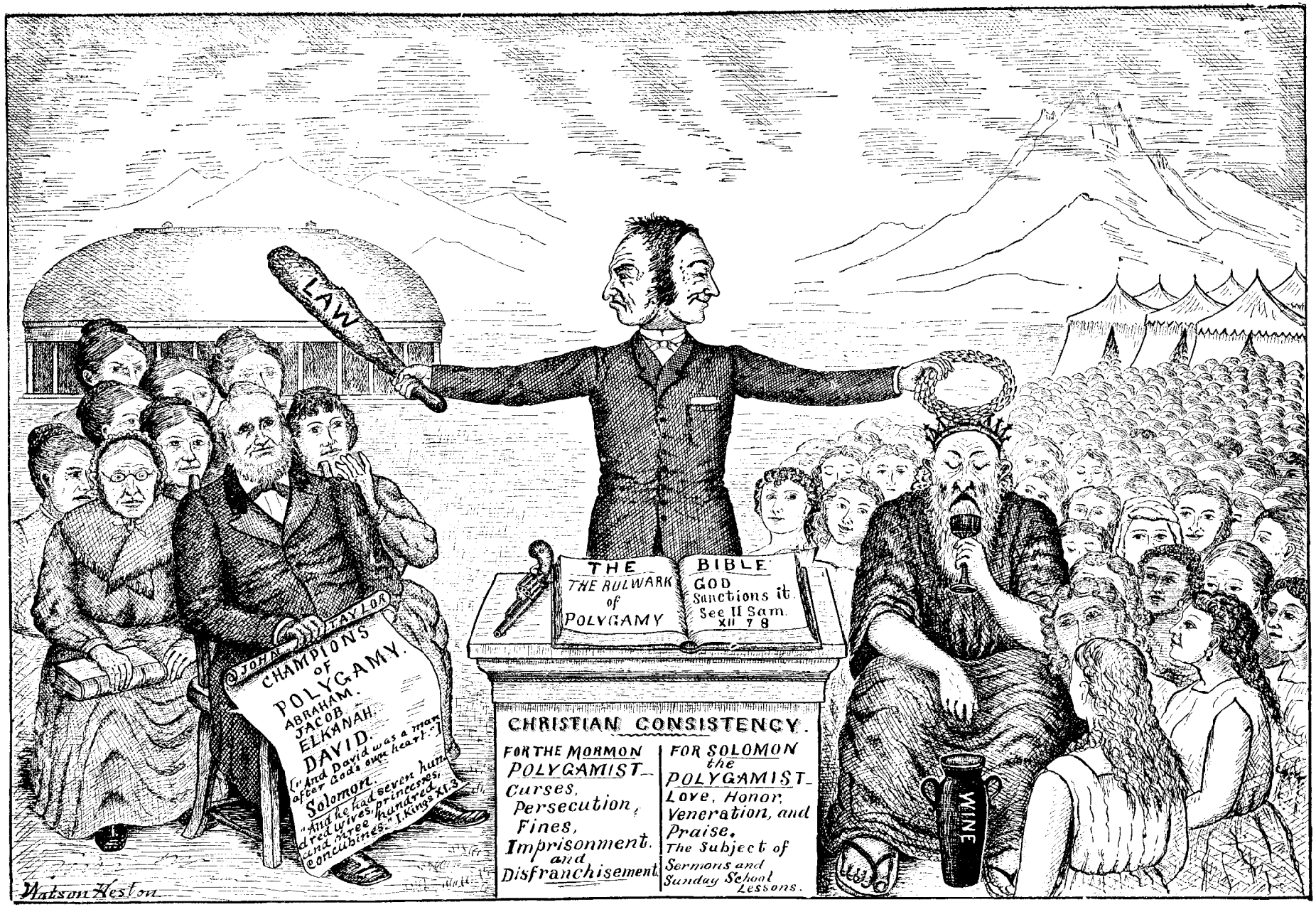
CHRISTIANITY'S HOLY FAMILY.

JANUS-FACED CREEDALISTS.

Mr. Talmage insists that polygamy cannot exist among people who believe the Bible. In this he is mistaken. The Mormons all believe the Bible. There is not a single polygamist in Utah who does not insist upon the inspiration of the Old and New Testaments. The Rev. Mr. Newman, a kind of peripatetic consular theologian, once had a discussion, I believe, with Elder Orson Pratt, at Salt Lake City, upon the question of polygamy. It is sufficient to say of this discussion that it is now circulated by the Mormons as a campaign document. The elder overwhelmed the parson. Passages of scripture in favor of polygamy were quoted by the hundred. The lives of all the patriarchs were brought forward, and poor Parson Newman was driven from the field. The truth is, the Jews at that time were much like our forefathers. They were barbarians, and many of their laws were unjust and cruel. Polygamy was the right of all; practiced, as a matter of fact, by the rich and powerful, and the rich and powerful were envied by the poor. In such esteem did the ancient Jews hold polygamy, that the number of Solomon's wives was given, simply to enhance his glory.—*Ingersoll.*

If the political theory of Mr. Talmage is carried out, of course the question will arise in a little while, What is a Christian? It will then be necessary to write a creed to be subscribed by every person before he is fit to vote or to be voted for. This of course must be done by the state, and must be settled, under our form of government, by a majority vote. Is Mr. Talmage willing that the question of What is Christianity? should be so settled? Will he pledge himself in advance to subscribe to such a creed? Of course he will not. He will insist that he has the right to read the Bible for himself, and that he must be bound by his own conscience. In this he would be right. If he has the right to read the Bible for himself, so have I. If he is to be bound by his conscience, so am I.—*Ingersoll.*

It is plain that if we should find arguments of the same character used by the adherents of different creeds to prove contradictory propositions, we should be forced to dismiss such arguments as of comparatively little value. Supposing, for example, that a Hebrew, desirous of proving the pre-eminence of the Jews over the gentiles, should rely for his justification on the miraculous deliverance of the ancient Israelites from the Egyptians, and on their subsequent special protection by the Deity, his argument, however apparently conclusive, would be considerably weakened if it were found that the annals of other nations contained similar tales evincing a similar exclusive care for their welfare on the part of their local divinities.—*Lord Amberley.*



JANUS-FACED CREEDALISTS.

THE CREEDALISTS AND THE GOVERNMENT. —"OUR GOD, OUR COUNTRY, AND AN APPROPRIATION."

Christianity is neither new nor original, being borrowed or copied from much older systems of religion.

There is not a dogma, rite, sacrament, or ceremony in it that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother.

Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religion as to Jesus.

Other so-called saviors and redeemers have been believed in, and reported to have been crucified, and to have died on the cross, many hundreds of years before the same was said of Jesus.

Christianity is founded upon pretended supernaturalism, which is a thing that has no existence in fact. There is no supernaturalism.

The Bible, from which it obtains its authority, is not true. It does not harmonize with the facts and principles in nature known to be true.

The Bible was written by men ill informed in scientific knowledge and truth. It was not written nor inspired by God.

The Bible and Christianity have upheld the most obnoxious systems of kingcraft and priestcraft the world has known.

The Bible and Christianity have made war upon witchcraft, something which has no real existence, and in keeping with their instructions thousands of wretched human beings have been subjected to the most cruel torture and death.

The Bible and Christianity have not been the source of civilization and education in the world; they have not been the source of human welfare. They have favored ignorance and slavery, rather than knowledge and liberty.

The Bible and Christianity do not teach the highest class of truth, and the best variety of religion which mankind are capable of receiving. They are of the past, not the present; and as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach us a far better and truer religion at only a moiety of the cost of the other, the world should discard the former and embrace the latter.—*D. M. Bennett.*

The Christian church enjoins obedience to the governors of states provided the governors show themselves submissive to her authority; in a word, her priests are a body in the state, whose interests are invariably the interests of the state provided the state takes into account the interests of the priests. —*Voltaire.*



THE CREEDALISTS AND THE GOVERNMENT.—"OUR GOD, OUR COUNTRY, AND AN APPROPRIATION."

THE CHRISTIANS AND THE MOHAMMEDANS.

THEIR SCIENTIFIC RECORDS COMPARED.

It does not appear how the very traditions of learning and physical research could have survived in Europe but for the Mohammedans and the Jews.—*Review of Draper's History of Intellectual Development.*

We know that fragments of Greek and Roman art—a few manuscripts saved from Christian destruction, some inventions and discoveries of the Moors—were the seeds of modern civilization.—*Ingersoll.*

Science was actually thrust into the brain of Europe at the point of Moorish bayonets.—*Ingersoll.*

The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival which forms the starting point of our modern civilization was mainly due to the fact that two spheres of intellect still remained uncontroled by the scepter of Catholicism. The pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christianity.—*Lecky.*

When Europe was hardly more enlightened than Caffraria is now the Saracens were cultivating and creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, medicine, proved to be more durable and therefore more important than their military actions had been.—*Draper's Intellectual Development of Europe.*

At the very time when in Moslem countries education was fostered, science was encouraged, and schools of philosophy flourished, in Christendom these were all neglected, and numerous councils were convened to decide whether a son could be as old as his father; whether a ghost could beget a child; whether the God-nature or man-nature predominated in Jesus; whether they became one or remained separate; whether God had a mother; whether she had an immaculate conception; whether women have souls; whether bread and wine were absolutely transubstantiated into the real body and blood of Christ; whether this miraculous diet should be partaken of by the priests when unmixed, and whether the wafer composed of the two should only be dispensed to the laity, and whether certain manuscripts written by unknown authors should or should not be regarded as sent from heaven. Over these and other similar questions bishops and priests quarreled and fought; and science and mental liberty gradually lessened as theological dogmas became the ruling principle in Europe. The more the dogmas of Christianity triumphed the faster did science and human freedom go to the wall. After a few centuries of Christian supremacy the whole mass of the people were so ignorant that not one in a thousand could read or write, and even a large portion of the priests were unable to write their own names.—*D. M. Bennett.*



THEIR SCIENTIFIC RECORDS COMPARED.

TWO SAMPLES OF CHRISTIANITY'S WORK.

ROMANS OF THE PAST AND PRESENT.

We have to explain the apparent anomaly of two epochs of comparative sanity and civilization separated by the disease and delirium of the Catholic episode.—*Professor Clifford.*

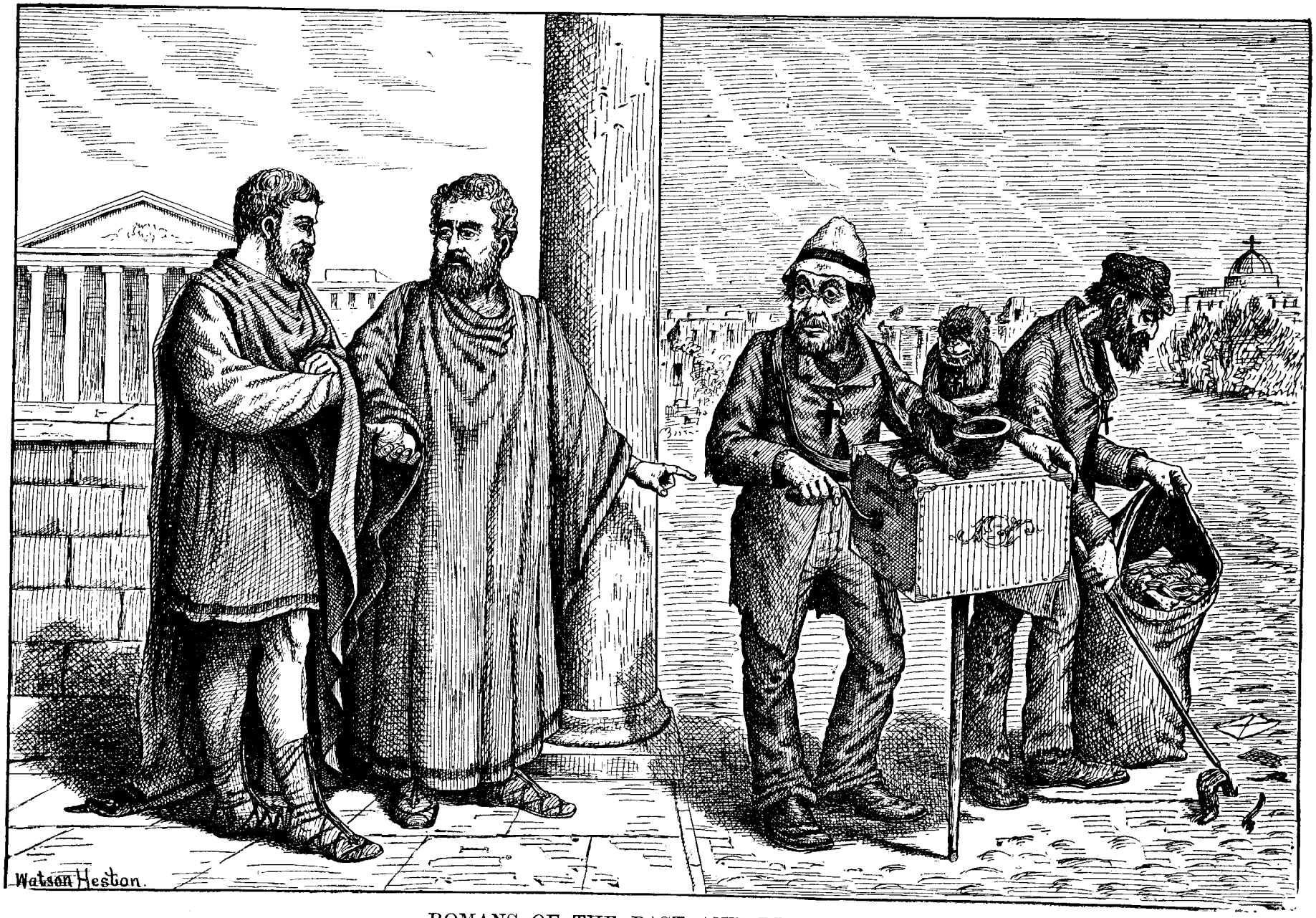
The settled practice of republican and imperial Rome was to have swift communication with all her outlying provinces, by means of substantial bridges and roads. One of the prime duties of the legions was to construct them and keep them in repair. . . . But the dominion of papal Rome, depending upon a different principle, had no exigencies of that kind, and this duty accordingly was left for the local powers to neglect. . . . These restraints upon intercommunication tended powerfully to promote the general benighted condition. Journeys by individuals could not be undertaken without much risk, for there was scarcely a moor or forest that had not its highwaymen.—*Professor Draper in The Conflict between Religion and Science.*

The church is, and always has been, incapable of a forward movement. Religion always looks back. The church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile.—*Ingersoll.*

In the religion of the Romans there was nothing which required prostration and humility before God (priest); no being saved by another without merit, nothing which could induce meanness of character, with all its low vices, which in their train bring on falsehood, malice, spiritual pride, and persecution. The religion of the Romans was full of joy, manly, social, and tolerant.—*Gilbert Vale.*

Of all systems the world has ever seen, the philosophies of ancient Greece and Rome appealed most strongly to the sense of virtue, and Christianity to the sense of sin. The ideal of the first was the majesty of self-relying humanity; the ideal of the other was the absorption of the manhood into God. It is impossible to look upon the awful beauty of a Greek statue, or to read a page of Plutarch, without perceiving how completely the idea of excellence was blended with that of pride. It is equally impossible to examine the life of a Christian saint, or the painting of an early Christian artist, without perceiving that the dominant conception was self-abnegation and self-distrust.—*Lecky.*

The Jews had a Bible; the Romans had not. Which had the greater and the grander government? Let us be honest. Which of those nations produced the greatest poets, the greatest soldiers, the greatest orators, the greatest statesmen, the greatest sculptors? Rome had no Bible. God cared nothing for the Roman empire. He let the men come up by chance. His time was taken up with the Jewish people. And yet Rome conquered the world, including the chosen people of God. The people who had the Bible were defeated by the people who had not.—*Ingersoll.*



ROMANS OF THE PAST AND PRESENT.

PERUVIANS BEFORE AND SINCE THE CONQUEST.

Husbandry was pursued by the Peruvians on principles that may be truly called scientific. . . . We have seen their remarkable provisions for distributing the land in equal shares among the people, while they required every man, except the inca himself, to assist in its cultivation. The inca himself did not disdain to set the example. On one of the great annual festivals, he, in the presence of all the people, turned up the earth with a golden plow, thus consecrating the occupation of the husbandman as one worthy to be followed by the children of the sun. The patronage of the government did not stop with this cheap display of royal condescension, but was shown in the most efficient measures for facilitating the labors of the husbandman. . . . Water was conveyed by means of canals and subterraneous aqueducts, executed on a noble scale. Most of these beneficent works of the incas were suffered to go to decay by their Spanish conquerors.

The Spanish conquerors took no care to enforce the admirable system for their preservation enacted by the incas. Yet the broken portions that still survive, here and there, like the fragments of the great Roman roads scattered over Europe, bear evidence to their primitive grandeur. . . .

The hand of the conquerors indeed has fallen heavily on these venerable monuments, and in their blind and superstitious search for hidden treasure, has caused infinitely more ruin than time or the earthquake.

No mendicant was tolerated in Peru. When a man was reduced by poverty or misfortune (it could hardly be by fault), the arm of the law was stretched out to minister relief; not the stinted relief of private charity, nor that which is doled out, drop by drop as it were, from the frozen reservoirs of "the parish," but in generous measure, bringing no humiliation to the object of it, and placing him on a level with the rest of his countrymen. No man could be rich, no man could be poor in Peru; but all might enjoy, and did enjoy, a competence.

The provisions against poverty were so perfect, that, in their wide extent of territory—much of it smitten with the curse of barrenness—no man however humble suffered from the want of food and clothing. Famine . . . so common at that period in every country of civilized Europe, was an evil unknown in the dominions of the incas.

When Pizarro obtained possession of Cuzco, he found a country well advanced in the arts of civilization; institutions under which the people lived in tranquillity and personal safety; the mountains and the uplands whitened with flocks; the valleys teeming with the fruits of a scientific husbandry; the granaries and warehouses filled to overflowing; the whole land rejoicing in its abundance . . . Pizarro delivered up the conquered races to his brutal soldiery; the sacred cloisters were abandoned to their lust; the towns and villages were given up to pillage; the wretched natives were parceled out like slaves to toil for their conquerors in the mines; the flocks were scattered, and wantonly destroyed; the granaries were dissipated; the beautiful contrivances for the more perfect culture of the soil were suffered to fall into decay; the paradise was converted into a desert.—*Prescott.*



PERUVIANS BEFORE AND SINCE THE CONQUEST.

THE HYPOCRISY OF CHRISTIAN MISSIONARY EFFORT.—I.

The perversion of our moral standards by the dogmas of an antinatural creed is still glaringly evident in the prevailing notions of natural justice and the precedence of social duties. The modern Crœsus who deems it incumbent on his duties as a citizen and a Christian to contribute an ample subvention to the support of an orthodox seminary, has no hesitation in swelling his already bloated income by reducing the wages of a hundred starving factory children and taking every sordid advantage in coining gain from the loss of helpless tenants and dependants. . . . The bank cashier who would never be pardoned for kicking the hind parts of a mendicant missionary is readily absolved from the sin of such secular indiscretions as embezzling the savings of a few hundred widows and orphans.—*Prof. Felix L. Oswald, M.D., in The Bible of Nature.*

Of all the failures of that sublime humbug of the ages, Christianity, itself a failure and a fraud, the missionary movement has been the most complete. In India and China, and among distant islands, missionary zeal has sacrificed many votaries; and the accumulated offerings—often made up of widow's mites and gleanings from the poor—have been lavished without commensurate result. The *Missionary Herald*, of the American Board for Foreign Missions, dolefully says: "That only seven per cent of the population of Ceylon (2,000,000) should profess Christianity, and that only two per cent should be Protestant Christians, will be melancholy facts pregnant with solemn reflections to many of our readers." Again it says: "If ours is the day of small things, what can we say to India with her 200,000,000 against our 2,000,000, and her less than half a million of Christians, say one-fourth of one per cent, against our seven per cent." In a subsequent issue of the same journal, giving an account of the Mahratta mission, in which during the then last fourteen years over $20,000 had been expended by one society alone in its efforts at conversion, it says, "The account Mr. Munger (missionary) gives of the present state and prospects of the Mahratta mission is *not encouraging. Less than a dozen persons* constitute his stated Sabbath audience, and these are *from his own family*, and the Christian household connected with the mission." With respect to the Chinese missions, another American paper, the *Herald*, says: "The pig-tail celestials of the flowery kingdom do not take very kindly to Christianity. With twenty-four missionaries and fifteen native helpers in China, the American Foreign Mission organization reports the baptism of a first convert. Millions of money contributed in the United States to convert the Chinese and the result is a single baptism!" Says the Montreal *Daily Witness*, February, 1866, "There are now twenty-five Protestant missionary societies laboring in India. These societies maintain about 550 missionaries, and



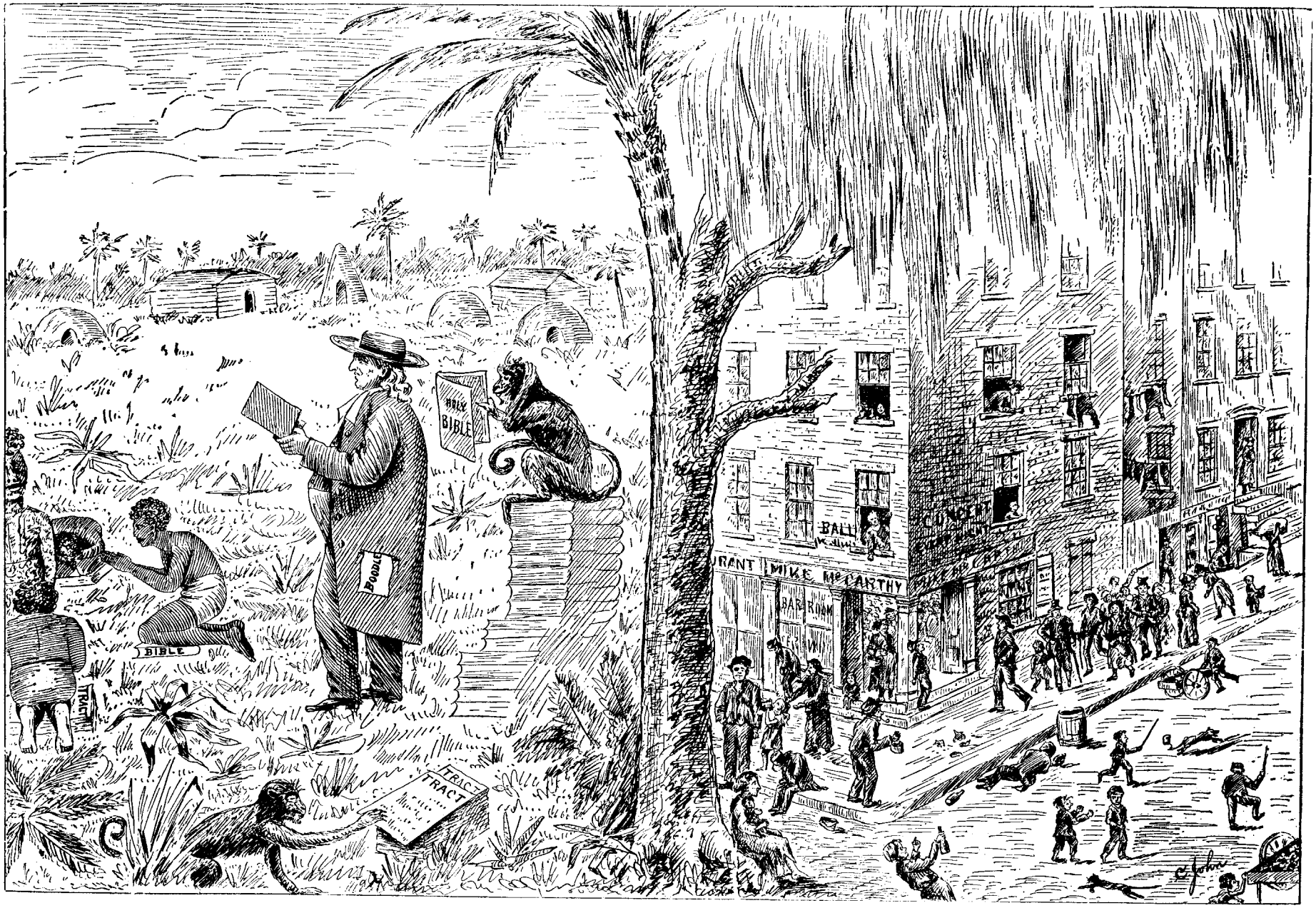
THE HYPOCRISY OF CHRISTIAN MISSIONARY EFFORT.—I.

expend annually in that country not far from $1,500,000." Dr. Livingstone, in one of his latest works on Africa, said that forty missionaries had been sacrificed to the deadly climate of that continent, even before the first heathen had been converted. And still restless visionaries continue to encourage the religiously romantic to wander from "pole to pole" in costly and wasteful attempts to supplant one absurdity by the propagation of another, oblivious of the personal and intellectual misery that broods around thousands of heathens at home. Says that distinguished London clergyman Dr. Pusey: "There are places in London, as I have myself seen, where for generation after generation the name of Christ has never reached, and their inhabitants had much better have been born in Calcutta than in London, because the charity which sends forth Christian missionaries would the sooner reach them." And so while missionaries "watch and pray to be able to do something" the poor unconverted heathen die and go to perdition—according to Christian theory—and the God who has promised to "answer prayer" will not open the eyes of the blind, but will witness with indifference their gradual approach to the precipice of destruction.

And so the pauper's penny, and the poor pittance of the wanting widow, are snatched by the ravening wolves of a costly superstition to fit out floating palaces, freighted with Bibles, and grog and gunpowder, to carry the glad tidings of great joy to the uttermost parts of the earth. Sea and land are compassed to make one cannibal proselyte tenfold more the child of hell, while the home-heathen about church doors are let starve, and soldiers sent to shoot red heathen of the West.—*The Truth Seeker.*

It is not extravagant to say that the work of missionaries in China and Corea has been absolutely without result, except to hold them up to the ridicule of the natives. It has been stated, and I concur, that there is not a Chinese convert to Christianity of sound mind within the extent of China. The converts we hear of in this country are merely the menials employed about the quarters of the missionaries, who, for a salary of $4 a month, become converts, but when discharged there is no further evidence of a change of mind. Missionaries do not mix with the natives to any considerable extent, and many of the meetings are not only in English, but with the missionaries themselves as the audience. As for a nobleman of Corea or a mandarin of China ever acknowledging the Christian faith, such a thing was never heard of.—*Lieutenant Wood of our navy.*

I am sure there are eighty thousand people in Glasgow who are just as completely heathens to all intents and purposes as the Hottentots of Africa. Of course, they have all heard there is a God; but as to any practical operation of the influence of religion upon their minds, they never go to church, or to any place where moral and religious instruction is carried on. I should think there are ten thousand men in Glasgow who get drunk on Saturday night—who are drunk all Sunday, and are in a state of intoxication, or half-intoxication, all Monday, and go to work on Tuesday. . . . I am decidedly of opinion that the overstrained observance of Sunday in Scotland has perhaps a more prejudicial than beneficial effect in manufacturing towns.—*Report to House of Commons by Sheriff Allison of Glasgow.*



THE HYPOCRISY OF CHRISTIAN MISSIONARY EFFORT.—II.

CHRISTIAN MISSIONARIES IN INDIA.

The *Tablet*, the principal organ of the Roman Catholic church in England, says with regard to the Christian mission business in India: "The newly published official reports about the material and moral conditions of natives in India, give a very interesting contribution to the now discussed mission question. It appears from the figures that not alone do we, by converting the natives to our belief, decidedly lower their moral status, but the standpoint of their natural morality is so high that, although they become Christians, we cannot make them so immoral as we ourselves are. The figures, which show the comparative moral status among the different classes, are as follows:

Europeans	1 of 274	Eurasier	1 of 509
Native Christians	1 " 709	Huhamedans	1 " 856
Hindoos	1 " 1,361	Buddhists	1 " 3,787

'The last figure is a tribute to the noble purity of Buddhism, but the statistics impart to us here at home another teaching, that as regards our social life, we would do better, if we, for a generation or two, contributed our superfluous pennies and our energies to the moral improvement of our own countrymen, in place of trying to destroy the morality and religion of other people, people who, in truth, could send us their missionaries to convert us."

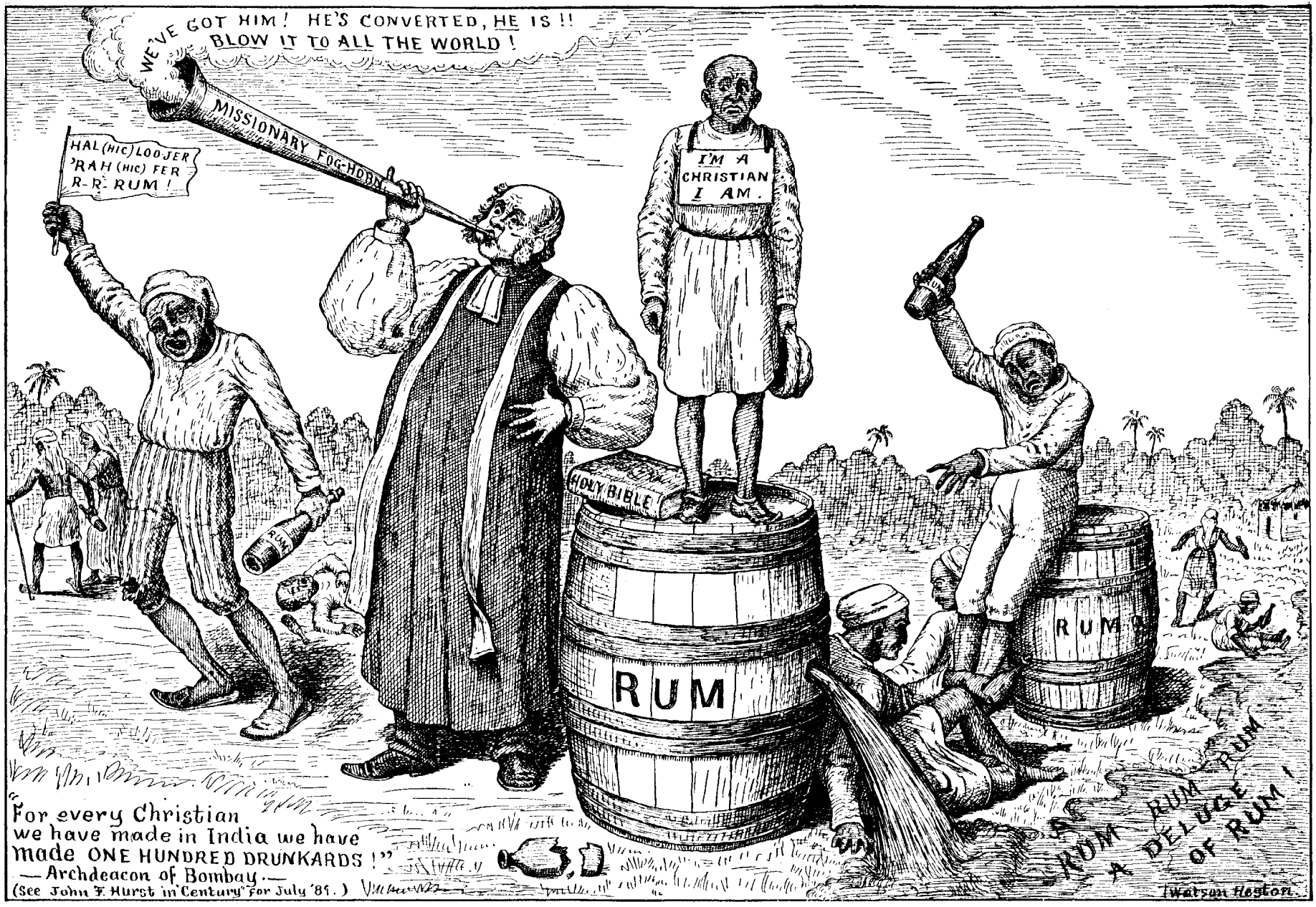
The proof is overwhelming that the temperate Hindoos are gradually becoming a nation of drunkards. Roadside grog shops are multiplying.—*The Truth Seeker, Aug.* 10, 1889.

And it is God's strongest evidence of his mercy to the human race that the faith of the Nazarene carpenter has ceased to succeed. Where "Christ and 'im crucerfied" goes bayonet goes, brandy goes, syphilis goes, and all the black items in the calendar of crime. We have the testimony of contemporary chroniclers that, in the church's infancy, Christ and crime were nearly synonyms. And now, in the dotage and decrepitude of the same church, Christianity and criminality go hand-in-hand. That the European and Christian quarters of such cities as Calcutta, Canton, and Constantinople are far more immoral than the native quarters of these cities is a mere truism. As far as India is concerned, according to figures recently published under Christian auspices, thus stand the statistics of crime:

Among Europeans in India	1 in 274
Among native Christians	1 in 699
Among Hindoos	1 in 1,361
Among Buddhists	1 in 3,784

Christians have such a convenient subterfuge of casting all their sins on Jesus that they seem to commit sins at such a tremendous rate as if it were their intention to try how many sins Jesus can bear without breaking his back.—*Saladin.*

It is not a long matter; it is about barasa [rum]. Barasa, barasa, barasa! It has ruined our country; it has ruined our people very much; it has made our people mad. I beg you, Malam Kipo, don't forget this writing, because we all beg that he should beg the great priests that they should beg the English queen to prevent bringing barasa into this land.—*Mohammedan emir of Nupe, west Africa, to Bishop Crowther.*



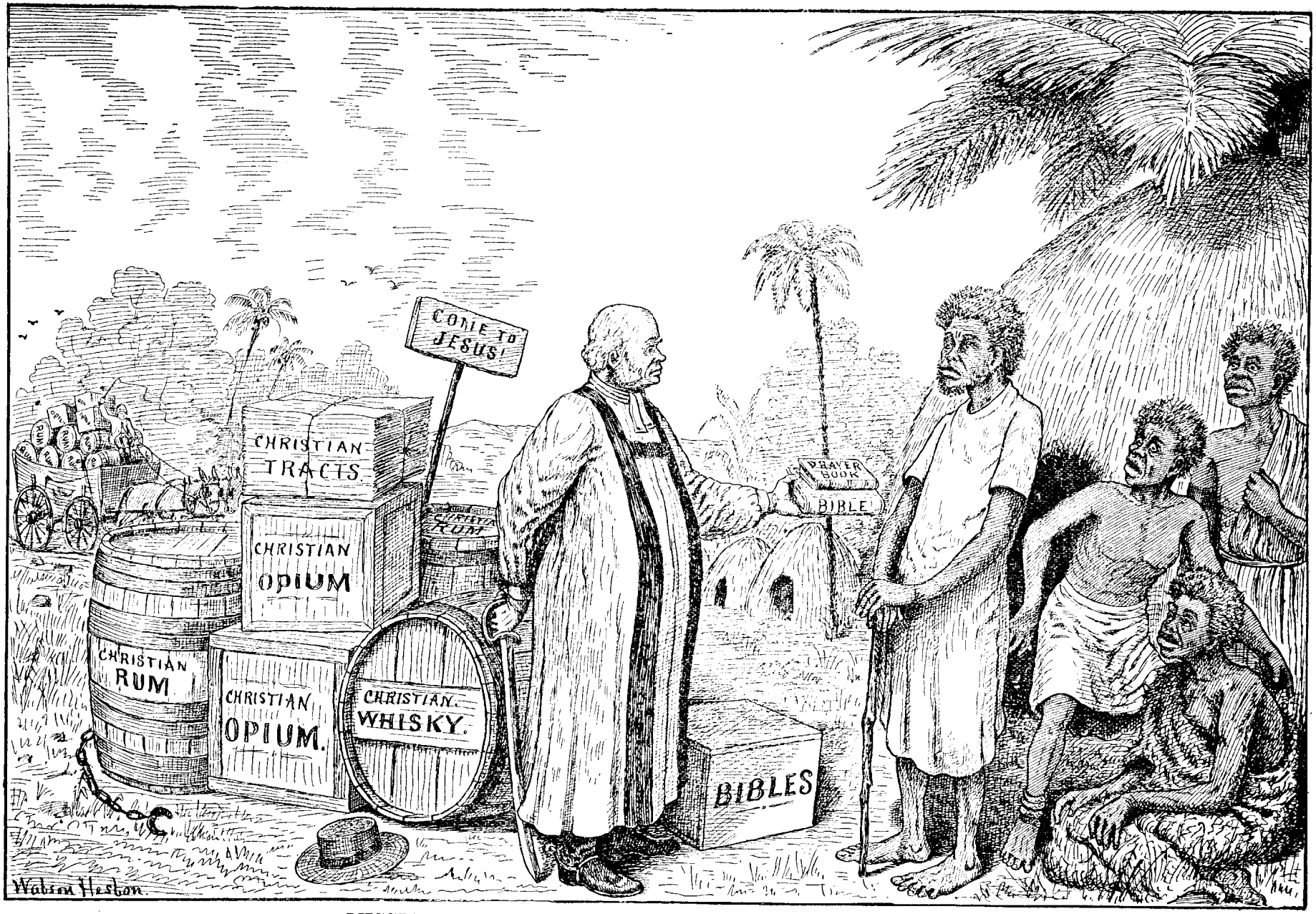
CHRISTIAN MISSIONARIES IN INDIA.

MISSIONARY METHODS IN THE CHURCH OF ENGLAND.

The Church of England is no more nor less than an aristocratic, military, religious class organization, and has been for centuries. It is composed of an aristocracy of wealth, that has gone and goes out to-day all over the world with the Bible and prayer-book in one hand, and a sword in the other; with a baggage train of opium and whisky to rob, plunder, and debauch the people when it gains foothold.—*O. D. Jones, in American Nonconformist.*

I heard a lecturer go on to tell of the great good that had been done by the missionaries in China and other heathen lands, and how eager the heathen were to read of Jesus, and what a wonderful power of conversion there was in the words of the holy Bible when it was read by a heathen; and as he talked, I was all the time thinking of the Sandwich islands, which are considered to be the most converted of all heathen countries, and yet what *has* actually been accomplished. Read the news that now comes from there. They are fast being depopulated. The native inhabitants are growing idle, vicious, and lazy. One hundred years ago they were a happy, healthy, and comparatively wealthy people, numbering five hundred thousand individuals, and now they are only thirty-five thousand, and are growing poorer and poorer year after year, "while a blight seems to be over everything." Now, had a few really disinterested, benevolent philosophers gone among them teaching them morality, science, arts, and industries, instead of preaching Christ and him crucified, and pointing to a biblical record of wars, murders, rapines, and religious bigotry and persecution as a guide to all goodness, how different would have been the result, and how immeasurably less the outlay and expense. Christians go among the heathen exaggerating enormously the few local errors, misdeeds, and ignorance which they find there, and generally introduce half a dozen new crimes or vices for every old one they eradicate. . . . Is it not far better to worship a God that makes them innocent, peaceable, and happy, than one who is angry, jealous, and revengeful? What we worship, that we tend to copy, and if we worship the God of Moses, we shall tend to be like him in character. Just so long as missionaries go about preaching up the God of the old Jew book, just so long will their teaching do more harm than good. Not until scientists and philosophers, Infidels and Atheists, take the missionary cause in their own hands, and go among the barbarous and uncivilized nations, teaching them morality without religion, science without religion, arts and manufacture without religion, and social economy without religion, the missionary cause is one of almost unmixed evil to the world.—*Elmina D. Slenker.*

In one Hindoo meeting held in Benares, India, over $3,000 were subscribed for missionary purposes in Australia. A Brahman of high rank had visited that country and noted the intemperance there prevailing, and he believed the best way to save these poor, Christian drunkards would be to convert them to Brahmanism. Several Brahmans of rank have declared themselves willing to go as missionaries, and translations of suitable passages from Hindoo religious books have been begun.



MISSIONARY METHODS IN THE CHURCH OF ENGLAND.

A POOR RULE THAT DOESN'T WORK BOTH WAYS.

I refuse to accept the Bible as an infallible moral guide, because it teaches the horrible custom of cannibalism.

"The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers" (Ezek. v, 10).

"And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat" (Lev. xxvi, 29).

"And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend" (Jer. xix, 9).

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters. . . . So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave; so that he will not give to any of them the flesh of his children whom he shall eat. . . . The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . for she shall eat them" (Deut. xxviii, 53–57).

"The hands of the pitiful women have sodden [boiled] their own children" (Lam. iv, 10).

"Except ye eat the flesh of the son of man and drink his blood, ye have no life in you" (John vi, 53).

The church perpetuates the idea, if not the practice, of cannibalism. The Christian takes a piece of bread, and tries to make himself and the world believe that he is eating the body of Christ; he takes a sup of wine, and says, "This is Christ's blood." Your sacramental feast points to the time when savage priests gathered around the festal board and supped on human flesh and blood.—*J. E. Remsburg.*

We hear of horrid sects at present in Russia, practicing cannibal and human sacrifices with rites almost more devilish than any recorded in history. "The communism of the flesh of the lamb," and "the communism of the blood of the lamb," really seem to have been invented by the lowest demons of the bottomless pit. The subject is too revolting to be pursued in detail; it is enough to say that an infant seven days old is bandaged over the eyes, stretched over a dish, and a silver spoon thrust into the side so as to pierce the heart! The elect suck the child's blood—that is "the blood of the lamb!" The body is left to dry up in another dish full of sage, then crushed into powder and eaten—that is "the flesh of the lamb!"—*Harper's Weekly.*

Here is a man that weighs two hundred pounds and gets sick and dies weighing one hundred and twenty; how much will he weigh in the morning of the resurrection? Here is a cannibal, who eats another man; and we know that the atoms you eat go into your body and become a part of you. After the cannibal has eaten the missionary, and appropriated his atoms to himself, and then dies, to whom will the atoms belong in the morning of the resurrection? Could the missionary maintain an action of replevin, and if so, what would the cannibal do for a body?—*Ingersoll.*



A POOR RULE THAT DON'T WORK BOTH WAYS.

THE LORD'S INSTRUMENTS.

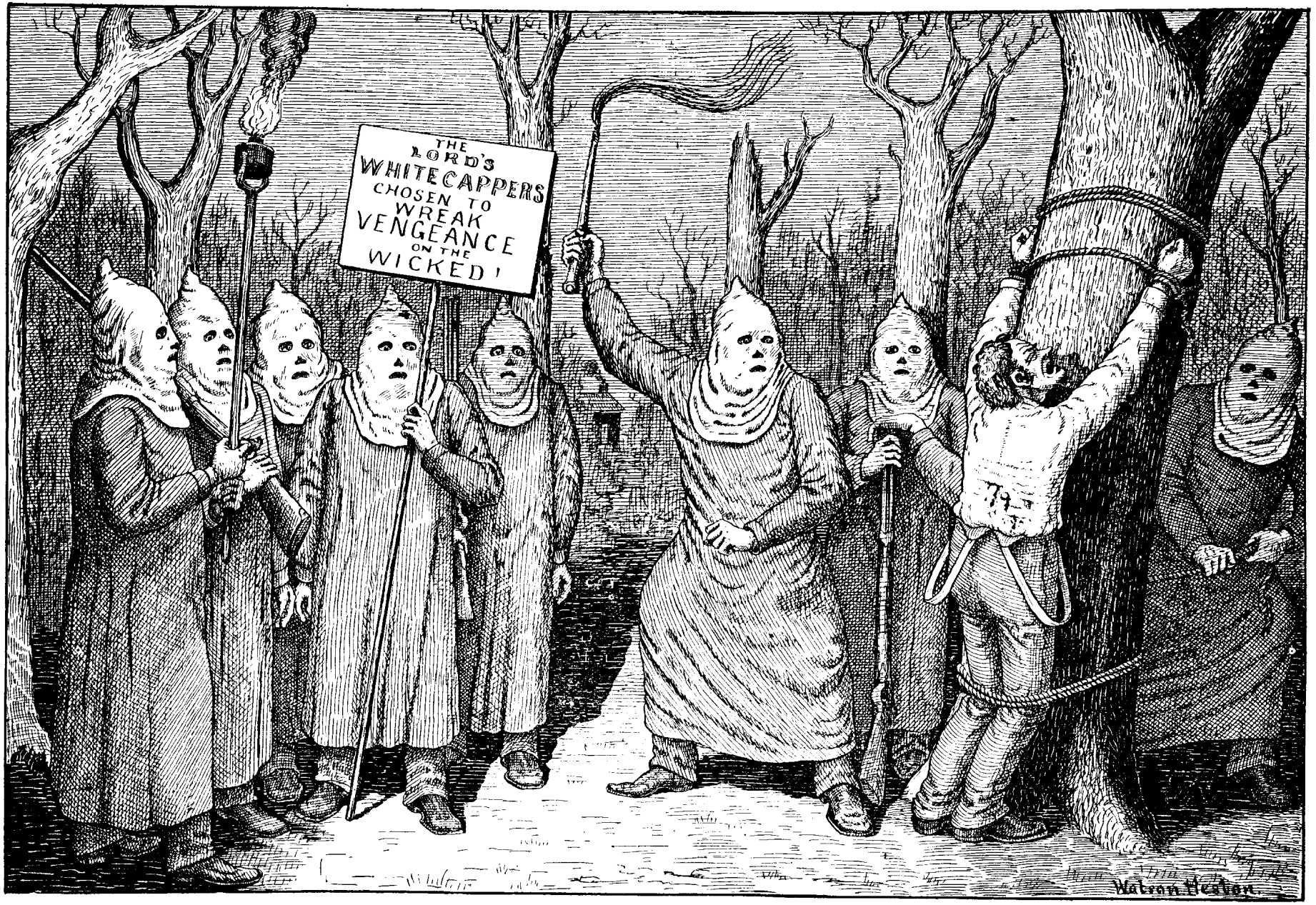
RELIGIOUS RULE.

The White Cappers are the Lord's chosen to wreak out his vengeance on the wicked and unjust. —*White Cap notice at Napoleon, O.*

The cardinal doctrine of a fanatic's creed is that his enemies are the enemies of God.—*Prof. White.*

Priests, pale with vigils, in Christ's name have blessed
The unsheathed sword, and laid the spear in rest,
Wet the war-banner with their sacred wine,
And crossed its blazon with the holy sign;
Yea, in his name who bade the erring live,
And daily taught his lesson—to forgive—
Twisted the cord and edged the murderous steel;
And with his words of mercy on their lips,
Hung gloating o'er the pincers' burning grips,
And the grim horror of the straining wheel;
Fed the slow flame which gnawed the victim's limb,
Who saw before his searing eyeballs swim
The image of their Christ, in cruel zeal,
Through the black torment-smoke, held mockingly to him!
The blood which mingled with the desert sand,
And beaded with its red and ghastly dew
The vines and olives of the Holy Land—
The shrieking curses of the hunted Jew—
The white-sown bones of heretics, where'er
They sank beneath the Crusade's holy spear—
Goa's dark dungeons—Malta's sea-washed cell,
Where with the hymns the ghastly fathers sung
Mingled the groans by subtle torture wrung,
Heaven's anthem blending with the shriek of hell!
The midnight of Bartholomew, the stake
Of Smithfield, and that thrice-accursed flame
Which Calvin kindled by Geneva's lake,
New England's scaffold, and the priestly sneer
Which mocked its victims in that hour of fear,
When guilt itself a human tear might claim—
Bear witness, O thou wronged and merciful one!
That earth's most hateful crimes have in thy name been done! —*Whittier.*

None but slaves
Survived—cold-blooded slaves who did the work
Of tyrannous omnipotence; whose souls
No honest indignation ever urged
To elevated daring, to one deed
Which gross and sensual self did not pollute.
. . . . . .
These were Jehovah's words: ". . . The race of men
Chosen to my honor, with impunity
May sate the lusts I planted in their heart.
Here I command thee hence to lead them on,
Until with hardened feet, their conquering troops
Wade on the promised soil through woman's blood,
And make my name be dreaded through the land."
—*Shelley.*



RELIGIOUS RULE.

BIBLE DOCTRINES AND THEIR RESULTS.

BIBLICAL TEMPERANCE STATEMENTS.

"His eyes shall be red with wine" (Gen. xlix, 11, 12).

"After that the Nazarite may drink wine" (Num. vi, 20).

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household" (Deut. xiv, 26).

"Wine, which cheereth God and man" (Judges ix, 13).

"The wine, that such as faint in the wilderness may drink" (2 Sam. xvi, 2).

"And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil" (2 Chron. ii, 10).

"Wine that maketh glad the heart of man" (Psa. civ, 15).

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii, 10).

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7).

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works" (Eccl. ix, 7).

"I have churned my wine with my milk; eat, O friends; drink, yea, drink abundantly, O believers" (Song of Sol. v, 1).

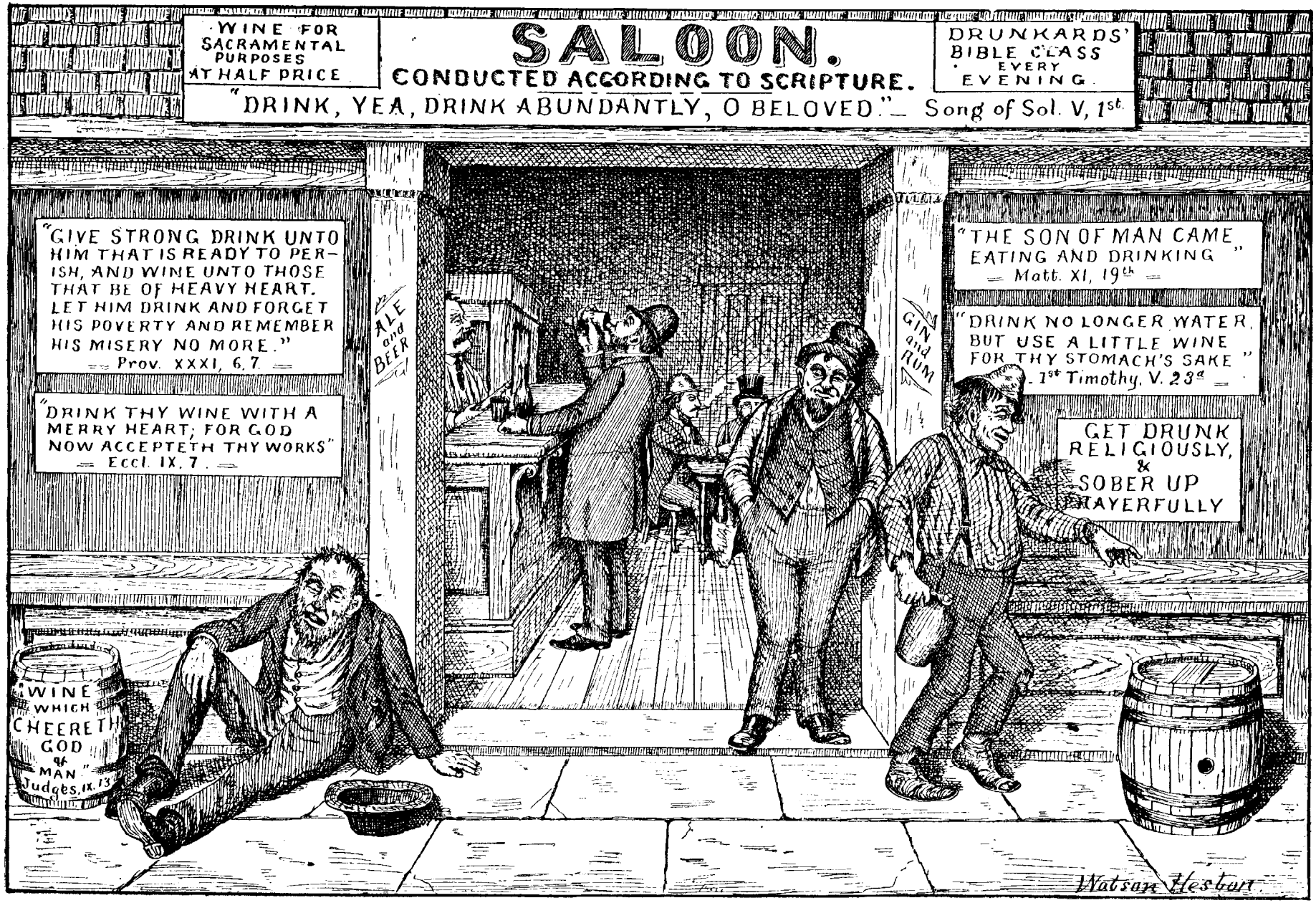
"But ye, gather ye wine" (Jer. xl, 10).

"Awake, ye drunkards, and howl, all ye drinkers of wine" (Joel i, 5).

"Corn shall make the young men cheerful, and new wine the maids" (Zech. ix, 17).

"And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worst: but thou hast kept the good wine until now" (John ii, 3–11).

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. v, 23).

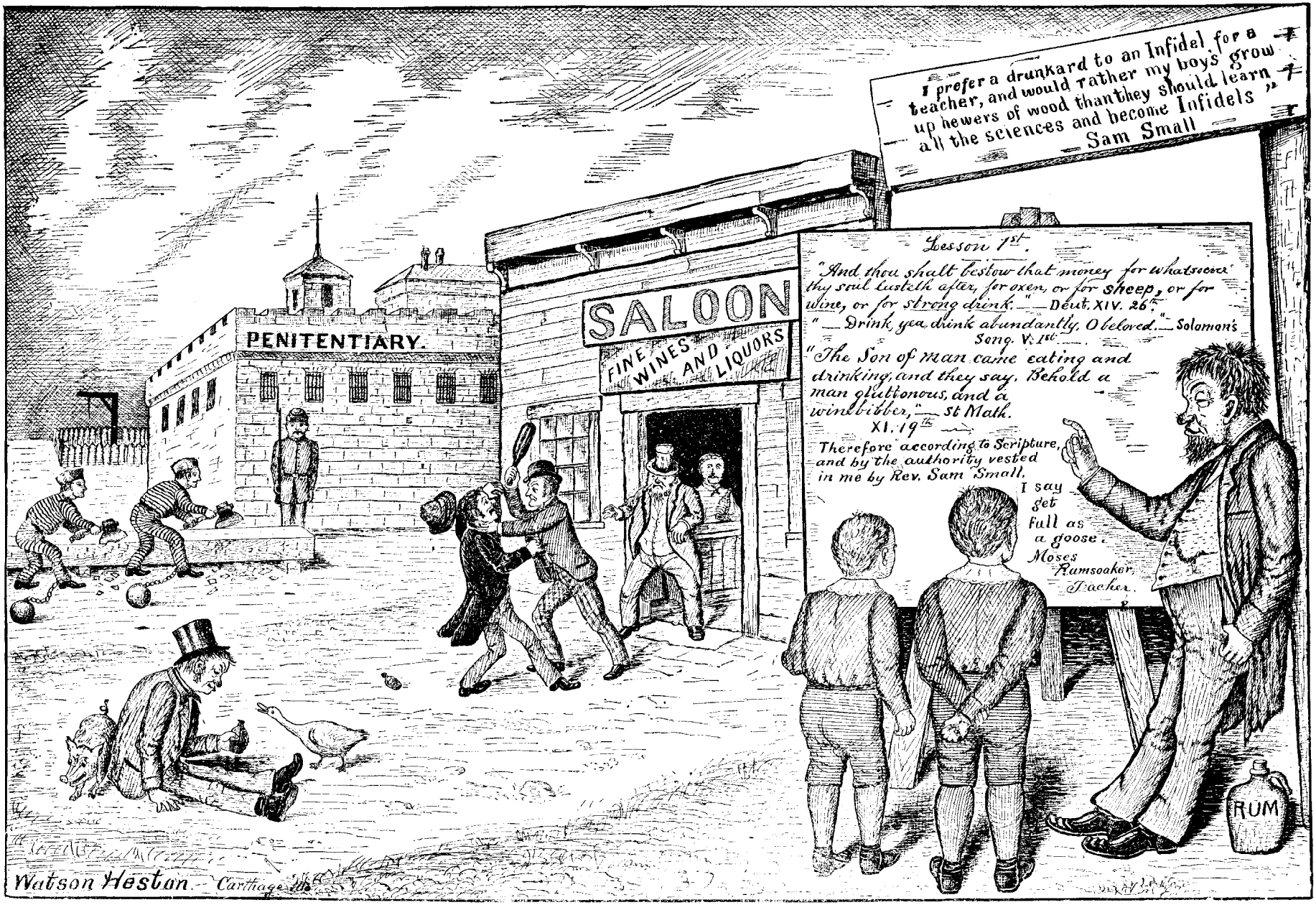


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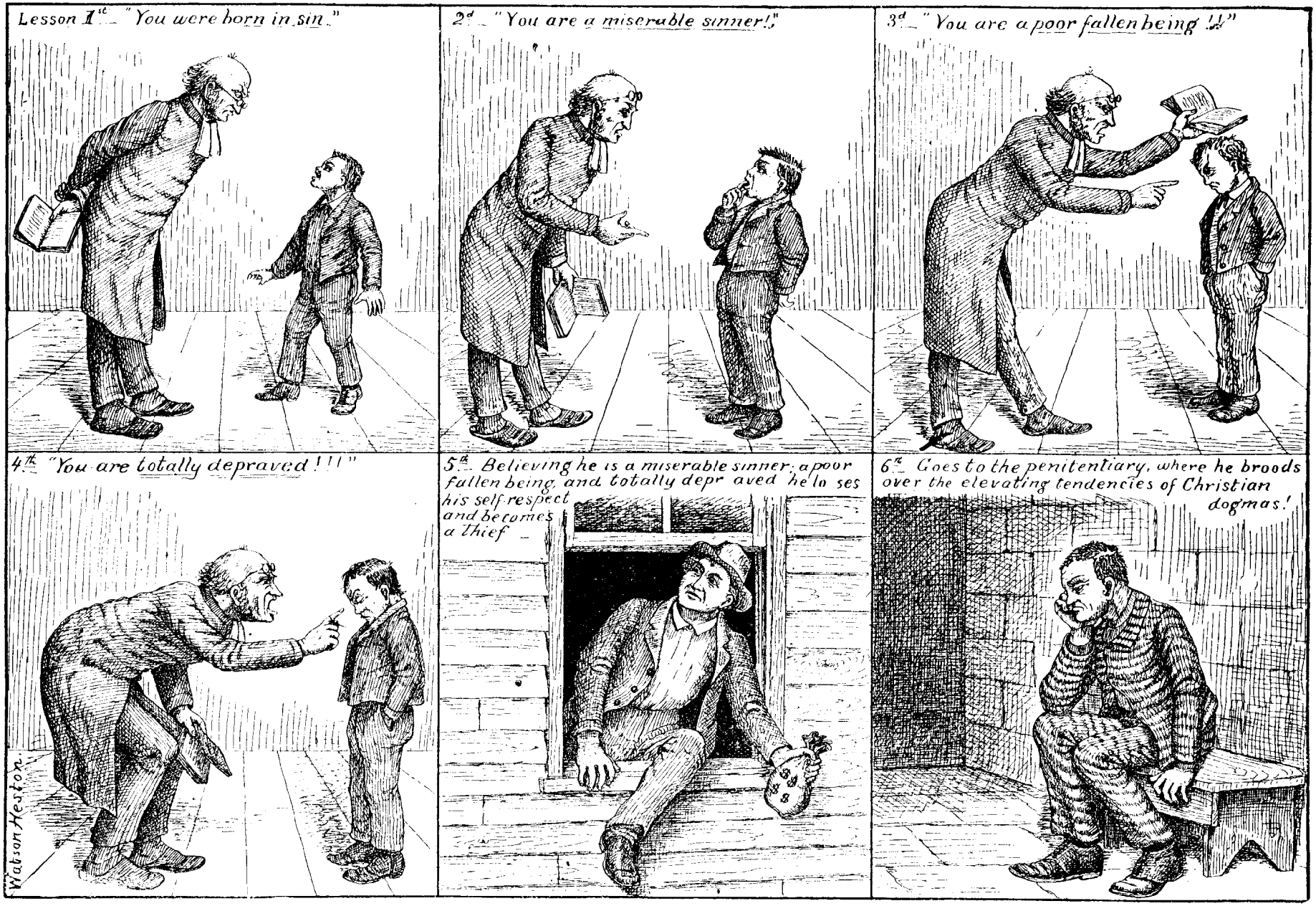
BIBLICAL TEMPERANCE STATEMENTS APPLIED.

Doubtless it will be objected that the Bible does not mean what it so plainly says; it will be strenuously insisted that we do not read it aright; that the translators have not given to us a correct rendering of the original text, etc., etc. But these objections have no possible weight so long as it is believed that the book is the word of God. If an infinitely wise and powerful God wrote it or dictated it, it is just what he wanted it to be, just what he designed it to be. It teaches the lessons that he wants taught; its moral precepts are the outcome of his infallible wisdom and goodness, are the incomparably perfect fruits of the trees of Life and of Knowledge, and it is futile to urge that the translators have made mistakes. We can have no possible guarantee that the volume is the word of God unless we assume that all who have been concerned in its production, translators as well as writers, were under the direct inspiration of God. The common people never had, and have not now, any means of knowing whether the word translated wine means an intoxicating liquor or whether it means only the unfermented juice of the grape, or of other fruits. Unless they depend upon the apparently clear declarations of the book itself they are utterly at sea. Until very recently Christian men have almost, if not quite, universally believed that wine meant wine, a fluid that, drank in sufficient quantities, would intoxicate, and the context proves that they were right. The frantic attempt to make it appear otherwise is only a dishonest dodge.

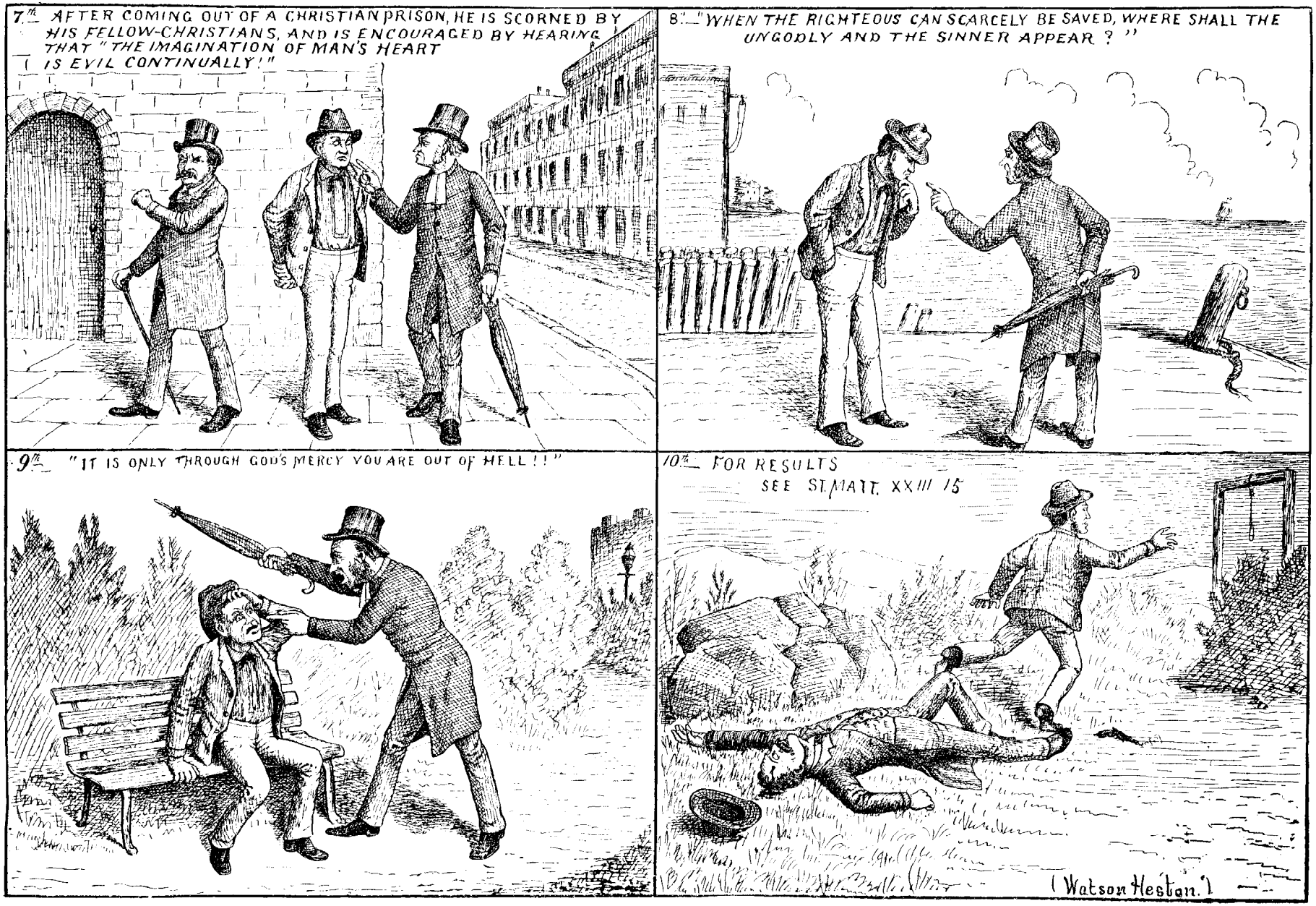
Did the Bible really teach temperance we should regard this as one of its human excellences, and cherish it accordingly. But the overwhelming weight of its argument, precepts, and the examples of its saints is against temperance. Therefore, so long as it is regarded as of divine origin, or as wholly humanly true, it is an obstacle in the path of temperance reform. But its dangerous character is not fully perceived until we recognize the fact that Christians, driven to hypocrisy and rank dishonesty by the absurd claim of their church that the Bible is the infallible word of God, proceed to support their plea for temperance by an appeal to the Bible, claiming that it is the true basis of all abstinence and temperance propaganda, even going so far as to say that temperance is impossible so long as the teachings of that book are ignored, declaring that it must be kept in the schools as the great fountain of morality, and be made the basis of our civil law. Now, all these claims and assertions are false, hypocritical, and dangerous—false as to fact, hypocritical in intent, and dangerous to morality, to character, and to temperance. Dangerous to morality, because they are false; to character, because they destroy moral fiber by making men insincere and deceitful; and to temperance, because they rest the demand for it upon a book which does not teach it, and when men shall discover the cheat they will be very apt to throw temperance principles into the rubbish heap along with the book which it is falsely claimed inculcates these principles. No one who has not made a careful study of the Bible has any conception of the paucity of temperance precepts and examples which it gives to the world.—*E. C. Walker.*



BIBLICAL TEMPERANCE STATEMENTS APPLIED.



THE CHRISTIAN SCHEME FROM GENESIS



TO THE SYNOPTICAL GOSPELS—AND THE PRACTICAL RESULT.

THE AUTHORITY OF THE FOOTPAD.

I refuse to accept the Bible as an infallible moral guide, because it sanctions murder.

It is true the Sixth Commandment says, "Thou shalt not kill;" but this law is practically annulled by innumerable commands from the same source, like the following, to kill:

"Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27).

"Spare them not, but slay both man and woman, infant and suckling" (1 Sam. xv, 3).

"Slay utterly old and young, both maids and little children" (Ezek. ix, 6).

"Cursed be he that keepeth back his sword from blood" (Jer. xlviii, 10).

For the leader and legislator of his chosen people, God selects a murderer. The first recorded act of Moses was premeditated murder. "He looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Ex. ii, 12).

Samuel "hewed Agag," a captive king, "in pieces before the Lord" (1 Sam. xv, 32, 33).

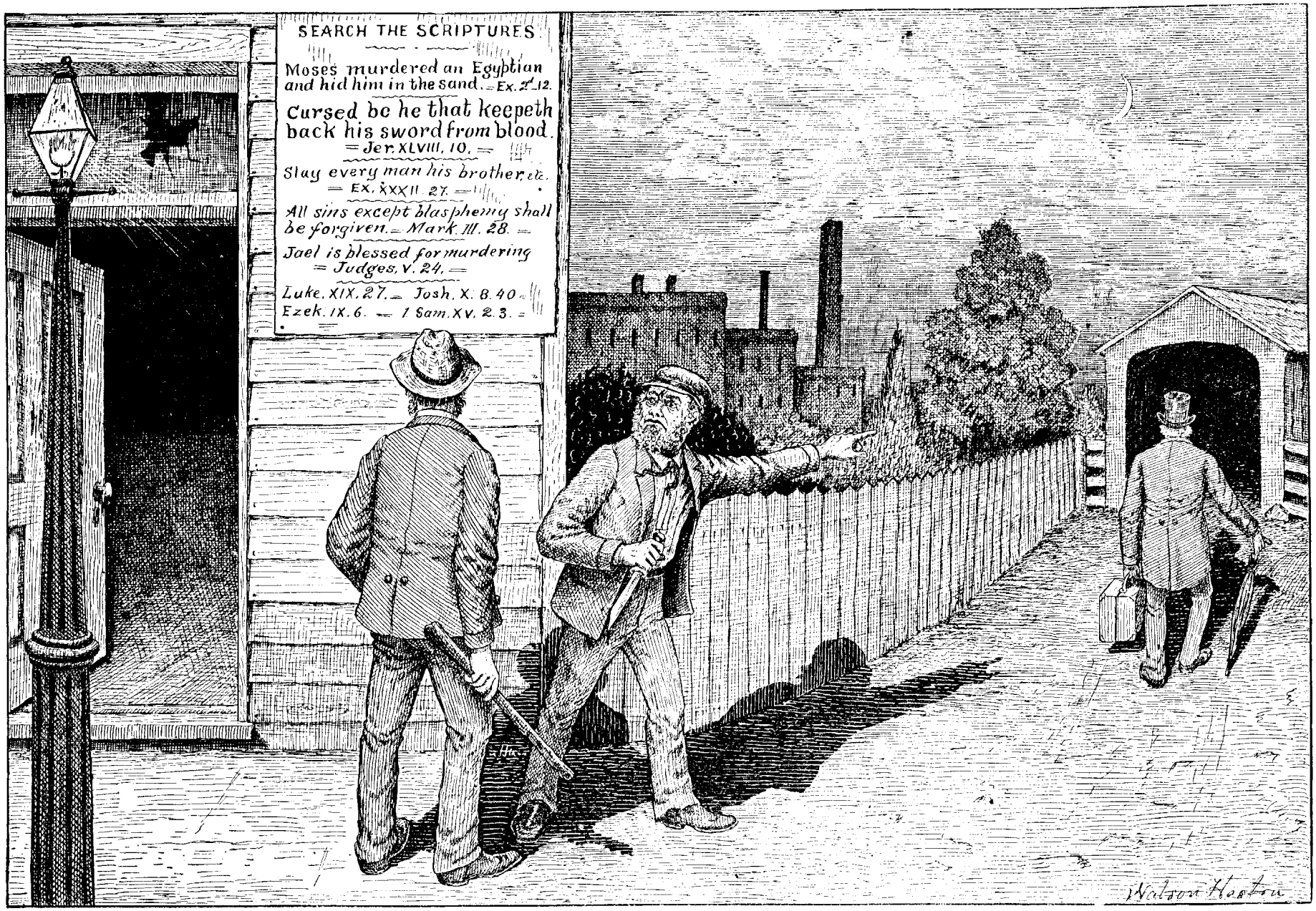
Jehu murders all the house of Ahab.

And Joram turned his hands and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart and he sunk down in his chariot. . . . And Ahab had seventy sons in Samaria. And Jehu wrote letters and sent to Samaria. . . . And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

"So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining" (2 Kings ix, 23, 24, 27, 30–35; x, 1, 7, 11, 30).

The assassination of Eglon by Ehud was characterized by the basest treachery and brutality. Eglon was king of Israel. Ehud carried a present to him, and after he had delivered the present he told the king that he had a private message for him. Eglon ordered his attendants to retire, and when alone Ehud drew a large dagger from beneath his cloak and thrust it through the body of the king. And the Bible tells us that God raised up Ehud expressly for this work (Judg. iii, 15–23).

The warmest eulogy in the Bible is bestowed upon a murderess. Sisera is a fugitive from battle. He reaches in safety the tent of Heber, his friend. Heber is absent, but Jael, his wife, receives the fugitive, and bids him welcome. She gives him food, spreads a soft couch for him, and covers him with her mantle. Wearied with his retreat, and unconscious of impending danger, Sisera soon sinks into a profound slumber. With a tent nail in one hand, and a hammer in the other, Jael approaches the bedside of her sleeping guest. She bends over him, listens to assure herself that he is asleep, then places the nail against his temple, and with a blow drives it through his head. A struggle, and Sisera is dead, a victim of one of the most damnable deeds ever committed.—*Remsburg's Bible Morals.*



THE AUTHORITY OF THE FOOTPAD.

THE WISDOM OF SOLOMON.

The most renowned Bible characters were polygamists. Abraham had two wives, and when he died the Lord said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. xxvi, 5).

Jacob was a polygamist, and after he had secured four wives God blessed him and said, "Be fruitful and multiply" (Gen. xxxv, 11).

Gideon had "many wives" (Judg. viii, 30), and it was to him an angel came and said, "The Lord is with thee" (Judg. vi, 12).

David had nearly a score of wives and concubines, and "David was a man after God's own heart." "David did right in the eyes of the Lord." God himself said to David, "I delivered thee out of the hands of Saul; and I gave thee thy master's house and thy master's *wives*" (2 Sam. xii, 7, 8).

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart"—sufficient to hold a thousand wives and concubines.

It is true the primitive Christians did not generally adopt polygamy. And why? Because pagan Greece had taught them better. It was to her, and not to their scriptures, that they were indebted for the monogamic system of marriage. Neither did the Roman Catholic church sustain polygamy, but it did sustain a system of concubinage which was certainly as bad.

The founders of the Protestant church, however, accepting the Bible as their guide, attaching to it a degree of authority which had never been attached to it before, were candid and consistent enough to admit the validity of the institution. Referring to this subject, Sir William Hamilton, a Christian and a Protestant, says:

"As to polygamy in particular, which not only Luther, Melancthon, and Bucer, the three leaders of the German Reformation, speculatively adopted, but to which above a dozen distinguished divines among the reformers stood formally committed——" (Discussions on Philosophy and Literature).

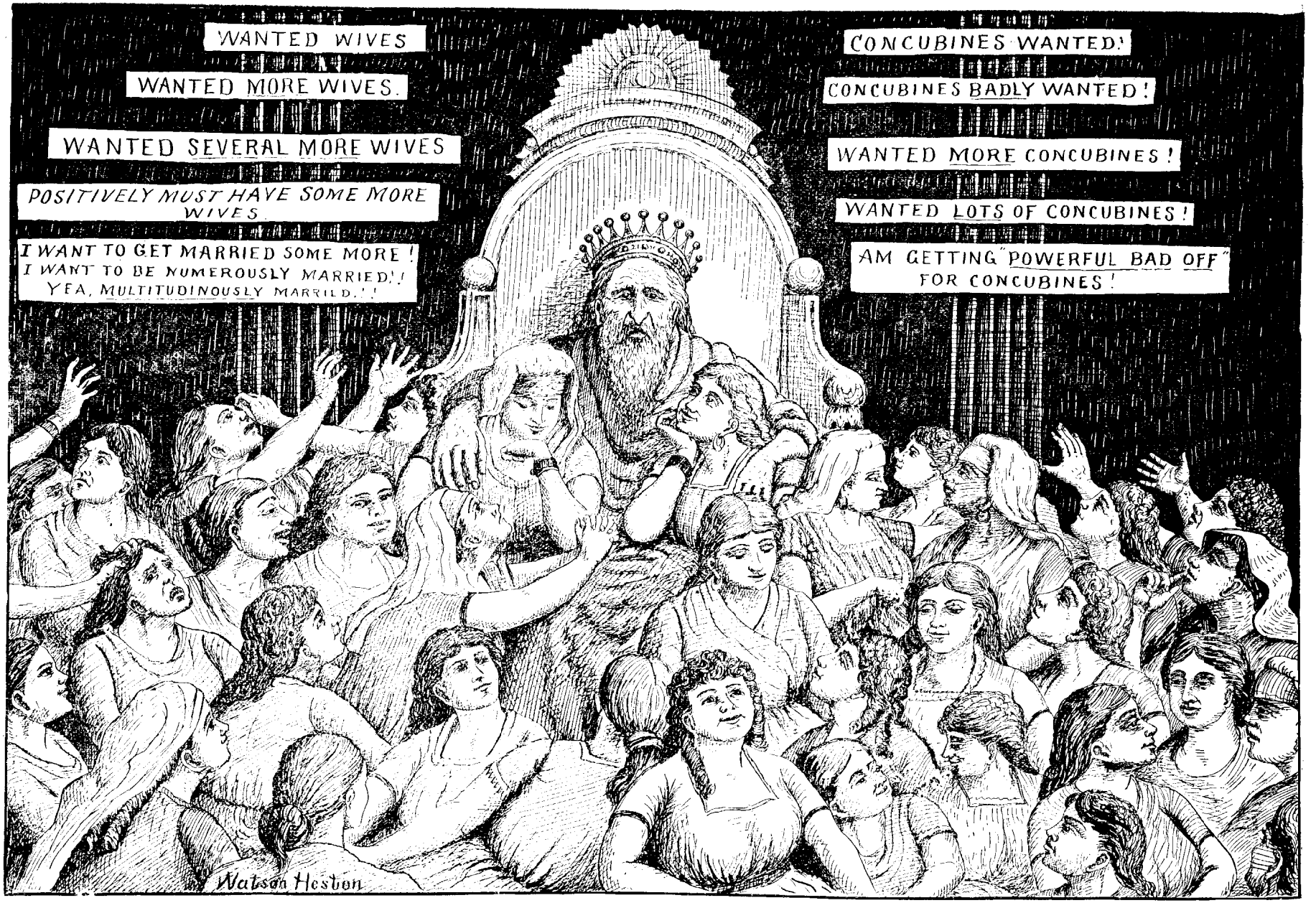
Speaking of Luther and Melancthon, Hamilton says: "They had both promulgated opinions in favor of polygamy, to the extent of vindicating to the spiritual minister a right of private dispensation, and to the temporal magistrate the right of establishing the practice if he chose by public law" (Ibid.).

In accordance with these views, John of Leyden, a zealous Protestant, established polygamy at Munster, and murdered, or drove from their homes, all who dared to oppose the odious custom. Other Protestants followed his example.

On the 19th of December, 1539, at Wittenberg, Luther and Melancthon drew up the famous "Consilium," authorizing the landgrave, Phillip of Hesse, to have a plurality of wives. This instrument bears the signatures of Martin Luther, Philip Melancthon, Martin Bucer, Dionysius Melander, John Lening, Antony Corvinus, Adam Kraft, Justus Winther, and Balthasar Raida, nine of the leading Protestant divines of Germany.

It is a well-known fact that Luther advised Henry VIII. to adopt polygamy in his case; but by divorcing two wives, and murdering two more, the founder of the English church avoided it.

The advocacy of polygamy by the chief reformers prevented Ferdinand I. from declaring for the Reformation.—*Remsburg's Bible Morals.*



THE WISDOM OF SOLOMON.

THE LAW AND THE GOSPEL NOT THE SAME.

Carl Olsen, of Norwegian birth, lives at 205 Sackett street, Brooklyn. He is one of the leaders of a band of faith cure believers. At a revival at Temperance Hall, Brooklyn, he made the acquaintance of Miss Martha Olsen. About three weeks ago the girl came to the house of her friend ill, and accepted the invitation of him and his wife to remain till well. All these persons and their friends believed in faith cure. They were all warm Christians, and attended church Tuesday and Thursday evenings, and twice on Sunday. They called no doctor, nor did the girl want any. "It will do no good," she said, "to have a doctor. I am in the hands of the Lord, and if he sees fit to take me I'll not interfere." The girl was treated with ice and incantations. She continued to grow worse. Several neighbors called and urged her to get a doctor, but she persistently refused. Her brother, who is her only relative in this country, called and urged her to let him send for a physician, but without avail. Finally at an alarming sinking of the girl a police surgeon, Dr. A. W. Ford, was called. He said she had typhoid fever, and left a prescription. The prescription was not filled. On the 12th the girl died. The doctor made a formal complaint to Coroner Rooney, especially against Carl Olsen for neglecting to carry out his instructions about the prescription. Olsen was arrested while praying over the dead body.—*The Truth Seeker, Sept.* 28, 1889.

The Ithaca *Daily Journal* recently made this sentiment of a contemporary its own: "Another hideous evil is perpetrating iniquity in the name of religion. The faith cure which leaves an ailing person deprived of the rational means of help and restoration to health through an impudent relegation of the invalid to supernatural restoration, should be suppressed by law." This subject, says Judge Stephen Brewer, a distinguished jurist of that city, will bear a little closer examination. Viewed from the standpoint of mere worldly wisdom, the animadversion would seem to be quite in the line with right thinking; but examined in the light of Bible religion, it is without doubt open to the charge of being wise above what is written. It can never be too often impressed upon the alleged Christian public, that in this matter either the New Testament or the doctors have got to go. The New Testament is very plain—both in the King James and the revised version—on the subject. "Is any sick among you?" says James. "Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up." This doctrine is in harmony also, as Judge Brewer points out, with other passages of the "holy writ." The language used is not ambiguous nor vague. It is a direct and pointed prescription. It cannot be explained away; it is not an interpolation—though, to be sure, no one knows who wrote the epistle of James; it is just as authoritative and as much inspired as any other portion of the Bible. Let the Christians be consistent and either repudiate it—as they repudiate the greater portion of the sermons and traditions of centuries ago—or cease putting men in jail for practicing its plain teachings.—*The Truth Seeker.*



THE LAW AND THE GOSPEL NOT THE SAME.

THE RESULT OF FAITH AT FINDLAY, OHIO.

This illustration has as subject a recent occurrence at Findlay, Ohio. Bert Williams, twelve years old, while playing ball bruised his leg below the knee. In a few days the limb gave him considerable pain, and a doctor was called who treated the injury and left the boy in good shape. Unfortunately for the boy, the faith cure people got hold of him and made him believe that if he had faith the Lord would perform a miracle by healing him at once. The stitches were removed and prayers begun. Young Williams was taken to the sanctuary at Bluffton, where no attention whatever was given him beyond prayer. Gangrene set in and the limb nearly rotted off. The smell from the decomposing member became so offensive that he was removed to his home, where he died. . . . These occasional manifestations of insanity or folly are nothing in comparison with what were current before Freethought rose. Now only a few are thus crazy; then all were so. This is the way to get a good conception of what the world was like in the Middle Ages—conceive a world in which all were as these few are now. Those who have not read the history of those times should do so. Otherwise they will be utterly unable to realize what Christianity really is when it is not kept diluted and half-hearted by the scoffings of Infidels scattered about thickly among believers. Otherwise they will be utterly unable to see why Freethinkers regard that religion with so much terror and so much horror and disgust. The world has been fairly insane until within two or three generations. Everywhere diseases were treated with mummeries, and physicians persecuted by jealous theologians as dealers in magic. It was dangerous to suggest that a cure for any malady could be found in a drug, or in anything but the superstitious ceremony or prayer by the vending of which the priest made his livelihood. Most thinkers kept their mouths shut; the fearless few who would speak were quickly led among the hoots of the rabble to the rack and stake. There are histories and books of many kinds that set forth in all the blood-curdling details the condition of Europe during these Christian ages. After reading such books people can have a full and realizing sense of the extent and the horror of these accursed supernatural beliefs and practices. After reading merely this bare statement that such existed, without all the circumstances and multitudinous particulars, they cannot comprehend the matter at all. They should get these books and read them. If people do not read these, they can not understand why we make such a stir about the Christian doctrines to-day. They will fail to see how bound up with the Christian dogma are such practices, how inevitably they must attend its full and undoubting acceptance by a people, and how infallibly they will prevail again if Christianity is allowed to regain strength. The only reason such practices do not prevail everywhere now, is that the people's faith has been unconsciously shaken by the Infidel sentiments that all have heard.—*The Truth Seeker, Sept.* 21, 1889.

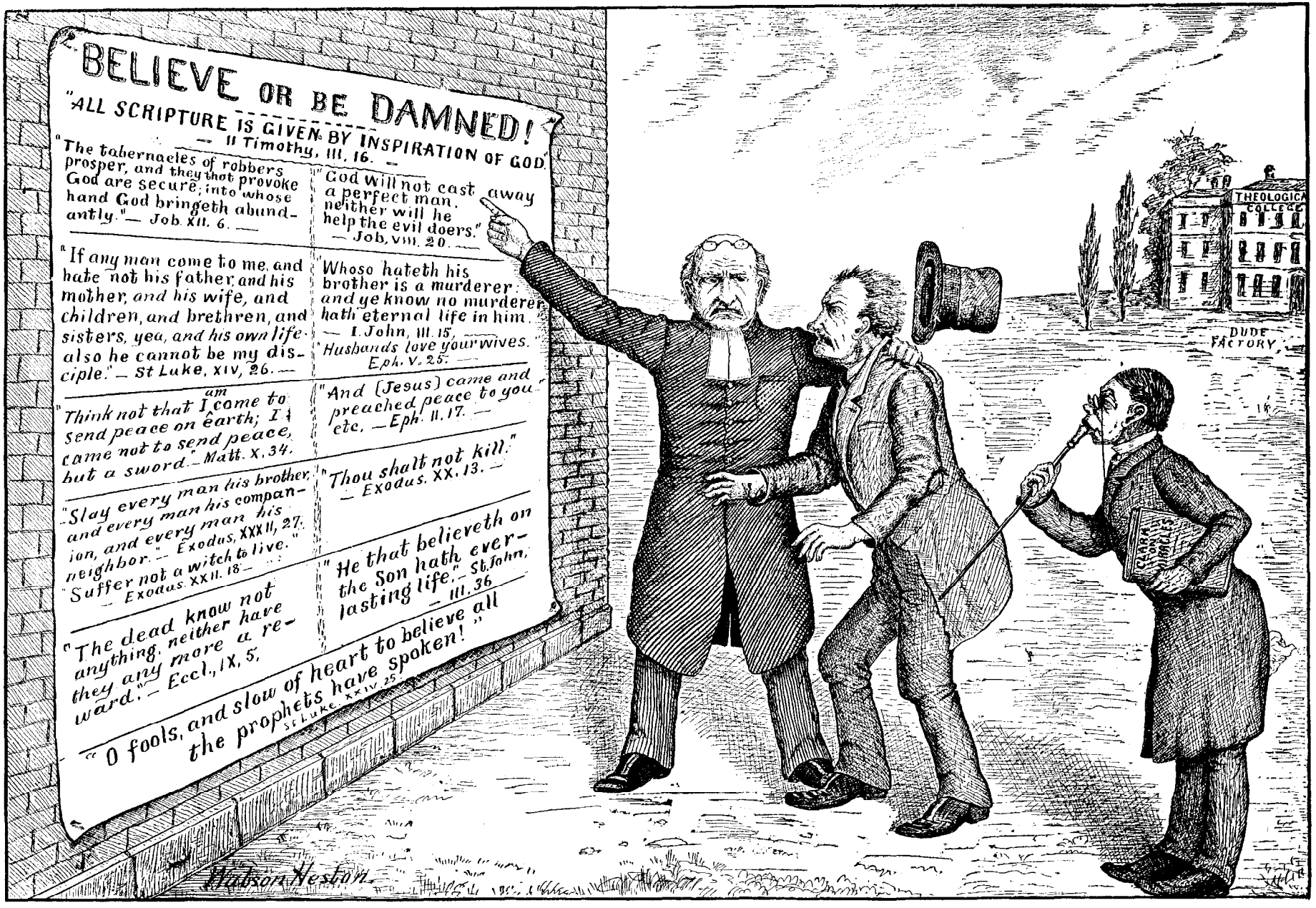
The science of medicine has had but one enemy—religion.—*Ingersoll.*



THE RESULT OF FAITH AT FINDLAY, OHIO.

WHICH STATEMENTS SHALL WE BE DAMNED FOR DISBELIEVING?

Jesus said his mission was peace and he also said it was not peace; that he was all-powerful and that he was not all-powerful; that he was equal with God and that he was not equal with God; that he did receive testimony from men and that he did not receive testimony from men; that his witness was true and that it was not true; that it was lawful for the Jews to put him to death and that it was not lawful; that children are punished for the sins of their parents and that they are not so punished; that man is justified by faith alone and that he is not justified by faith alone: that it is possible to fall from grace and that it is not possible to fall from grace; that no man is without sin, and that Christians are not sinners; that there is to be a resurrection of the dead, and that there is to be no resurrection of the dead; that rewards and punishments are bestowed in this world, and that they are not bestowed in this world; that annihilation is the portion of all mankind, and that endless misery is the fate of a large part of the race; that the earth is to be destroyed, and that the earth is never to be destroyed; that no evil shall happen to the godly, and that evil shall happen to the godly; that worldly good and prosperity is the lot of the godly, and that worldly misery and destitution is the lot of the godly; that worldly prosperity and blessing is a reward for righteousness, and that worldly prosperity is a curse and a bar to future rewards; that the Christian's yoke is easy and that it is not easy; that the fruit of God's spirit is love and gentleness, and that the fruit of God's spirit is vengeance and fury; that prosperity and longevity are enjoyed by the wicked, and that they are denied to the wicked; that poverty is a blessing, and that riches are a blessing—also, that neither poverty nor riches is a blessing; that wisdom is a source of enjoyment, and that it is a source of vexation, grief, and sorrow; that a good name is a blessing, and also that a good name is a curse; that laughter is commended and that it is condemned; that the rod of correction is a remedy for foolishness, and that there is no remedy for foolishness; that temptation is to be desired, and that it is not to be desired; that prophecy is sure and that it is not sure; that man's life was to be one hundred and twenty years, and that it was to be but seventy years; that miracles are a proof of divine mission, and that they are not a proof of divine mission; that Moses was a very meek man, and that he was a very cruel man; that Elijah went up bodily through the air into heaven, and that Christ was the only one who had thus ascended into heaven; that all the scriptures are inspired, and that some scripture is not inspired (to which opinion I decidedly incline); that servants are taught to obey their masters, and also that they are to be the servants of no man; again, that they should be subject to their masters with all fear—not the good and gentle alone, but also to the froward—and that they should worship the Lord God, and him only should they serve; that those who blaspheme against the Holy Ghost have never forgiveness, and that all that believe are justified from all things; that Jesus and his father were equal, or one, and that the father was greater than he.—*D. M. Bennett.*



WHICH STATEMENTS SHALL WE BE DAMNED FOR DISBELIEVING?

IRRESPONSIBILITY OF CHRISTIANS —WHENCE THEY OBTAIN AND WHERE THEY PUT THEIR SINS.

Satan is a Hebrew word, and signifies an adversary or enemy, and is commonly applied in scripture to the devil, or the chief of the fallen angels. "By collecting the passages," says Cruden, "where Satan, or the devil, is mentioned, it may be observed that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that by his envy and malice, sin, death, and all other evils came into the world; that by the permission of God he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him to number his people; to Judas, to betray his Lord and master; and to Ananias and Sapphira, to conceal the price of their field. That he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness. Temptation is the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception. 2. Infection. 3. Seduction. 4. Perdition. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to learn us to place our dependence on a superior power; yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them. The following rules have been laid down by which we may in some measure know when a temptation comes from Satan: 1. When the temptation is unnatural or contrary to the general bias or temper of our minds. 2. When it is opposite to the present frame of the mind. 3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us. 4. When a temptation is detested in its first rising and appearance. 5. Lastly, when it is violent.—*Buck's Theological Dictionary.*

O thou God of my salvation,
My redeemer from all sin;
Moved by thy divine compassion,
Who hast died my heart to win,
I will praise thee;
Where shall I thy praise begin?

. . . . . .

Jesus, my all in all thou art:
My rest in toil, my ease in pain;
The med'cine of my broken heart;
In war, my peace; in loss, my gain;
My smile beneath the tyrant's frown;
In shame, my glory and my crown;

In want, my plentiful supply;
In weakness, my almighty power;
In bonds, my perfect liberty;
My light, in Satan's darkest hour;
In grief, my joy unspeakable,
My life in death, my all in all.

. . . . . .

Jesus hath died for you;
What can his love withstand?
Believe, hold fast your shield, and who
Shall pluck you from his hand?
Believe that Jesus reigns;
All power to him is given;
Believe, till freed from sin's remains;
Believe yourselves to heaven.
—*Christian Hymns.*

I lay my sins on Jesus,
The spotless lamb of God;
He bears them all and frees us
From the accursed load.
—*Christian Hymn in use in Girard College.*



IRRESPONSIBILITY OF CHRISTIANS—WHENCE THEY OBTAIN AND WHERE THEY PUT THEIR SINS.

JESUS PAID IT ALL.

Because the savior shed his blood
To wash away their sin:
Bathed in that pure and precious flood,
Behold them white and clean.

In thy promises I trust,
Now I feel the blood applied;
I am prostrate in the dust,
I with Christ am crucified.

I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

Sing, oh, sing of my redeemer;
With his blood he purchased me;
On the cross he sealed my pardon,
Paid the debt and made me free.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O lamb of God, I come.

—Christian Hymns in use in Girard College.

Jesus paid it all;
All to him I owe;
Sin hath left a crimson stain;
He will wash it white as snow.

—Methodist Hymn.

Book of Life: A little register of great brevity in which the most high, to help his memory, writes down, or causes to be written by his chief secretary, the names of all those of his creatures who, in each succeeding century here below, were lucky enough to satisfy him and do homage and honor to his priests.—*Voltaire.*

Divine justice has not the slightest resemblance in the world to human justice. In the mean time the theologians know that it is by an effect of theological justice that God visits on the whole human race the sin of one man; that it was through justice that he caused his beloved and innocent son to die to appease his own justice; that it is through justice that he condemns to eternal fire all those to whom he has refused his grace; that it is through justice that the priests condemn to the stake all who are not of their way of thinking. Hence it is that divine or theological justice has nothing in common with that which mankind calls justice.—*Voltaire.*

The dogma of rewards and punishments as taught by Christ is fatal to all reality of virtue. To do right for hope of heaven: to avoid wrong for fear of hell: such virtue is only skin-deep, and will not stand rough usage. True virtue does right because it *is* right, and therefore beneficial, and not from hope of a personal reward, or from dread of a personal punishment hereafter. Christianity is the apotheosis of selfishness, gilded over with piety; self is the pivot on which all turns: "What shall it *profit* a man if he gain the whole world, and lose *his own* soul?" (Mark viii, 36). "He that receiveth a prophet in the name of a prophet *shall receive a prophet's reward;* and he that receiveth a righteous man in the name of a righteous man *shall receive a righteous man's reward.* And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he *shall in no wise lose his reward*" (Matt. x, 41, 42). All is done with an eye to personal gain in the future; even the cold water is to be given, not because the "little one" is thirsty and needs it, but for the reward promised therefor to the giver. Pure, generous love is excluded; there is a taint of selfishness in every gift.—*Annie Besant.*



JESUS PAID IT ALL.

A CANDIDATE FOR GLORY—AN OLD SINNER BUT A NEW SAINT.

It is the Christian who can consistently commit unmanly deeds and be guilty of immoral conduct, for he does not expect to be saved by his own merits, nor to be damned for his misdeeds; it is faith in the blood of Jesus that takes him to heaven. It is the dying pangs of his savior that waft his soul to paradise. No matter how much vile conduct he may be guilty of, if he only has "faith" he is all safe. Let him contract ever so many debts, "Jesus pays it all." . . . If Christian doctrines are true, morality is wholly unnecessary. Morality cannot save the world but the blood of Christ can, and it can save an immoral world—an immoral people—just as well as a moral one. Faith is the only ingredient necessary. Infidelity does not encourage immorality. It exalts morality and teaches that it is the source of happiness.—*D. M. Bennett.*

Religion and morality have nothing in common, and yet there is no religion except the practice of morality. But what you call religion is simply superstition. Religion as it is now taught teaches our duties toward God—our obligations to the infinite, and the results of a failure to discharge those obligations. I believe that we are under no obligations to the infinite; that we cannot be. All our obligations are to each other and to sentient beings. "Believe in the Lord Jesus Christ and thou shalt be saved," has nothing to do with morality. "Do unto others as ye would that others should do unto you," has nothing to do with believing in the Lord Jesus Christ. Baptism has nothing to do with morality. "Pay your honest debts." That has nothing to do with baptism. What is called religion is simple superstition, with which morality has nothing to do. The churches do not prevent people from committing natural offenses, but restrain them from committing artificial ones. As for instance, the Catholic church can prevent one of its members from eating meat on Friday, but not from whipping his wife. The Episcopal church can prevent dancing, it may be, in Lent, but not slander. The Presbyterian can keep a man from working on Sunday, but not from practicing deceit on Monday. And so I might go through the churches. They lay the greater stress upon the artificial offenses. Those countries that are the most religious are the most immoral. When the world was under the control of the Catholic church, it reached the very pit of immorality, and nations have advanced in morals just in proportion that they have lost Christianity.—*Ingersoll.*

The internal evidence is, that the theory or doctrine of redemption has for its basis an idea of pecuniary justice, and not that of moral justice. If I owe a person money, and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself and pay it for me; but if I have committed a crime every circumstance of the case is changed; moral justice cannot take the innocent for the guilty even if the innocent would offer itself. To suppose justice to do this is to destroy the principle of its existence, which is the thing itself; it is then no longer justice; it is indiscriminate revenge. This single reflection will show that the doctrine of redemption is founded on a mere pecuniary idea, corresponding to that of a debt, which another person might pay.—*Paine.*



A CANDIDATE FOR GLORY—AN OLD SINNER BUT A NEW SAINT.

SOME TESTS FOR TRUE BELIEVERS.

Now, I want to show the Christian by his own standard, the New Testament, just what his chances of heaven are worth (Mark xvi, 16-19): "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, my dear Christian friend, step forward. In addition to a check which will secure for you a crown and a harp, I will give you one hundred dollars for the first lively, healthy, robust devil that you will cast out. If you have never learned anything but plain English, I will give you another hundred dollars if you will utter a few sentences in Greek, Hebrew, or Sanscrit. And if you will handle a good big rattlesnake without mittens you shall be rewarded with his rattles; they will prove a fine accompaniment to your harp. Now, I will take a little strychnine—just what will lie on the point of a small penknife—and drop it into a little water. Don't tremble now, because if you take it and pull through all right you will not only escape hell, but will secure heaven. Remember the promise in the New Testament, and down with it; if you have faith like a grain of mustard-seed, there is not the least bit of danger. Webster says that to be sick is to be affected with any kind of disease. Now, most people die of some kind of disease. But why should any one die of disease when the simple laying on of hands would cause one to recover?

Either there are no believers, or else the promise is not worth a penny whistle. Now, Christian, how is it? If you can't heal the sick, you don't believe; you must go to hell sure. Allowing the promise to be good, and that every Christian is a believer, all the doctors' diplomas in America would not be worth a rupee. Unless these Christians are great liars, they are praying for my conversion every day. But is there a sane man who believes that any Christian can exhibit these signs any more than I can? Consequently, his chances of heaven can be no better, and I am nothing but a poor Infidel, whose oath would not be taken in a court of justice in some of the states in this Union, and who has been loaded with a thousand Christian curses.

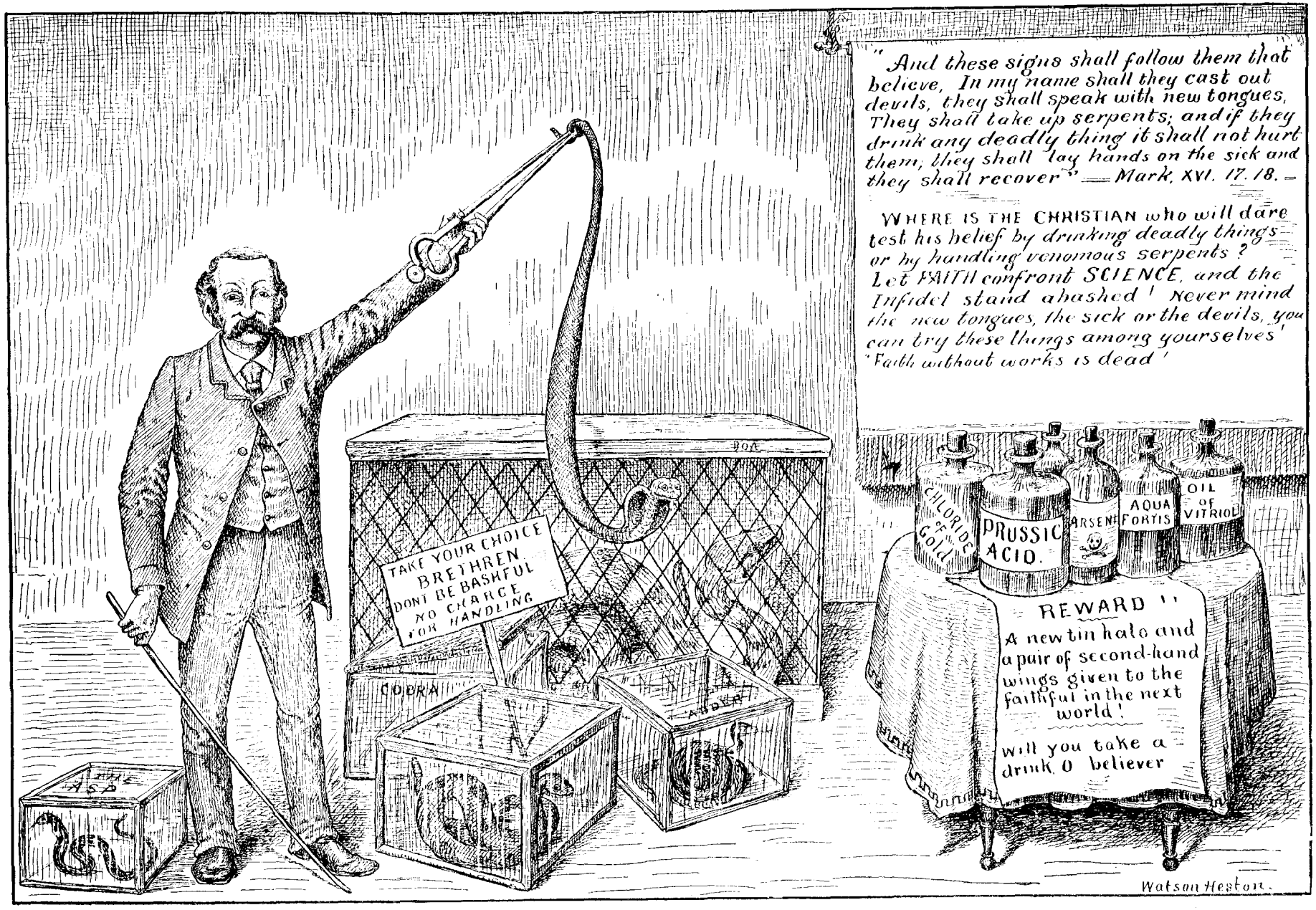
Of all the countless millions who have ever been born not one ever could perform these miracles. Therefore all the myriads who have ever peopled the earth have been brought into existence only to be damned.—*John Peck.*

"And these signs shall follow them that believe." Good!

"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

Bring on your believer! Let him cast out a devil. I do not ask for a large one. Just a little one for a cent. Let him take up serpents. "And if they drink any deadly thing it shall not hurt them." Let me mix up a dose for the believer, and if it does not hurt him I will join a church.—*Ingersoll.*

The reason that Christianity does so little harm is because it is so little believed.—*R. C. Adams.*



SOME TESTS FOR TRUE BELIEVERS.

FOLLOWING CHRIST.

"Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; and strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." "The children of the kingdom shall be cast out into utter darkness, there shall be weeping and gnashing of teeth."

Is it not a solemn but a melancholy fact that religion, as it is generally understood, where it is taught fully up to the letter, tends to alienate, rather than to increase the affection of even the nearest relations, unless they happen to think exactly alike, which is not often the case?—*Abner Kneeland.*

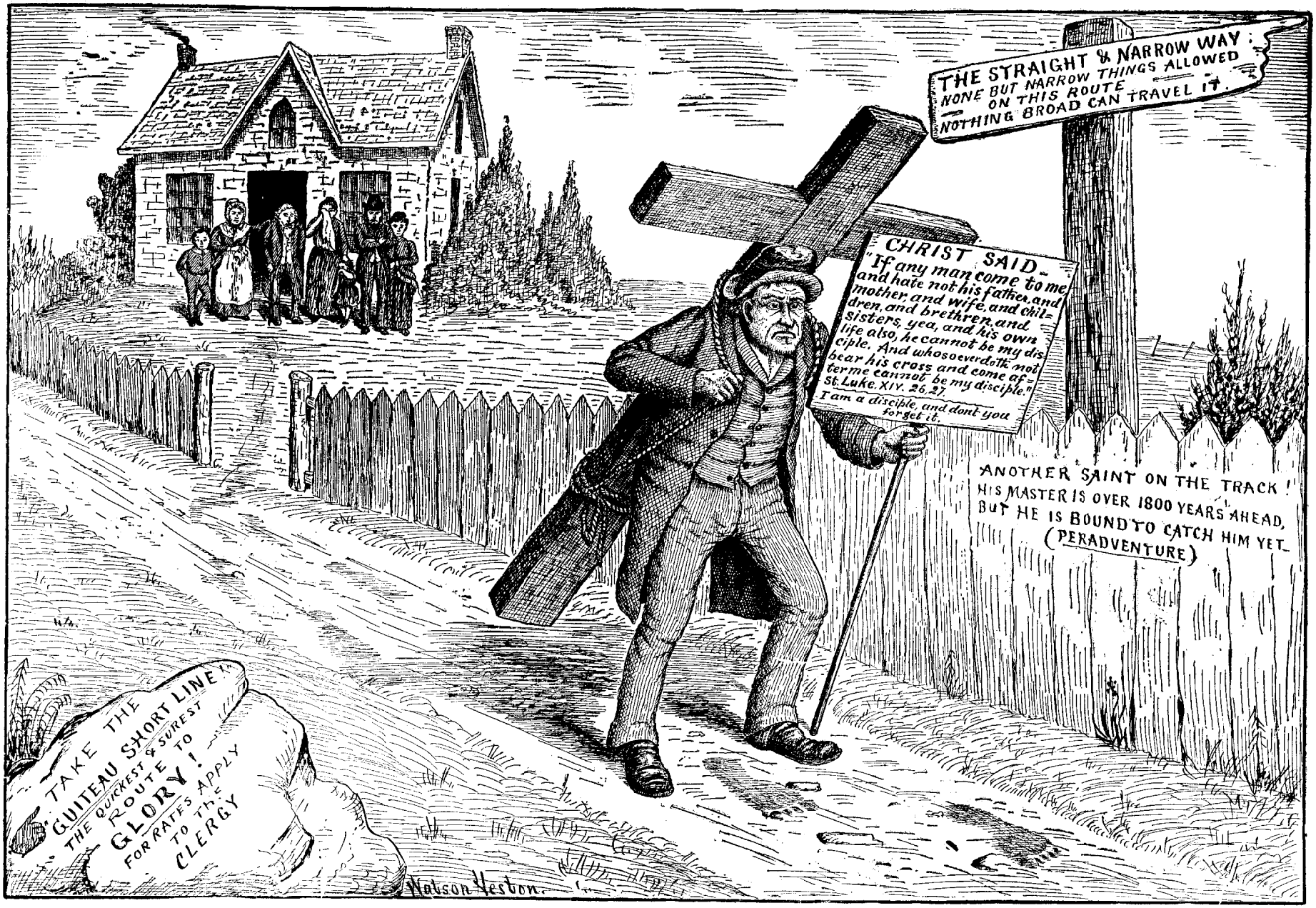
To bear one's cross is to fret and worry one's self with pious peevishness, to worry and torment ourselves when we have nothing else to do, and to worry and torment our neighbors to the end that they may the more surely obtain the kingdom of heaven. To the mind of a devout Christian the world is the most hateful thing in the world. He withdraws himself from it, and shuns it, and concentrates all his hopes and aspirations on the world to come, and endows with all his worldly goods the priests, whose kingdom is not of this world.—*Voltaire.*

"If any man come to me and hate not his father and mother, and his wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple." Not for Jesus's sake, nor for heaven, nor the fear of hell, will I hate my father and mother, or my wife or children, or brothers or sisters. Here is where Christianity and humanity part company. He that loves the one must hate the other. When human kind get to hating themselves, the race will become extinct. What I have just reason to hate I will put out of the way if it is in my power to do so. Down with this doctrine of hate and all who teach it; it has cursed the world long enough. When less hell and hate are taught, and more love for our kind, then will all be happier here, and none fare worse hereafter. The church and the priesthood may lose, but humanity will gain. Calling one a savior or redeemer who teaches such a doctrine of hatred does not abate the curse of it one iota.—*John Peck.*

"And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." . . . It will not do. If you will desert your wife and your little children, or your lands—the idea of putting a house and lot on equality with wife and children! Think of that! I do not accept the terms. I will never desert the one I love for the promise of any God.

. . . . . .

There was a time when people believed the infamy commanded in this frightful passage. There was a time when they did desert fathers and mothers and wives and children. St. Augustine says to the devotee: Fly to the desert, and though your wife put her arms around your neck, tear her hands away; she is a temptation of the devil. Though your father and mother throw their bodies athwart your threshold, step over them; and though your children pursue, and with weeping eyes beseech you to return, listen not. It is the temptation of the evil one. Fly to the desert and save your soul. Think of such a soul being worth saving. While I live I propose to stand by the ones I love.—*Ingersoll.*

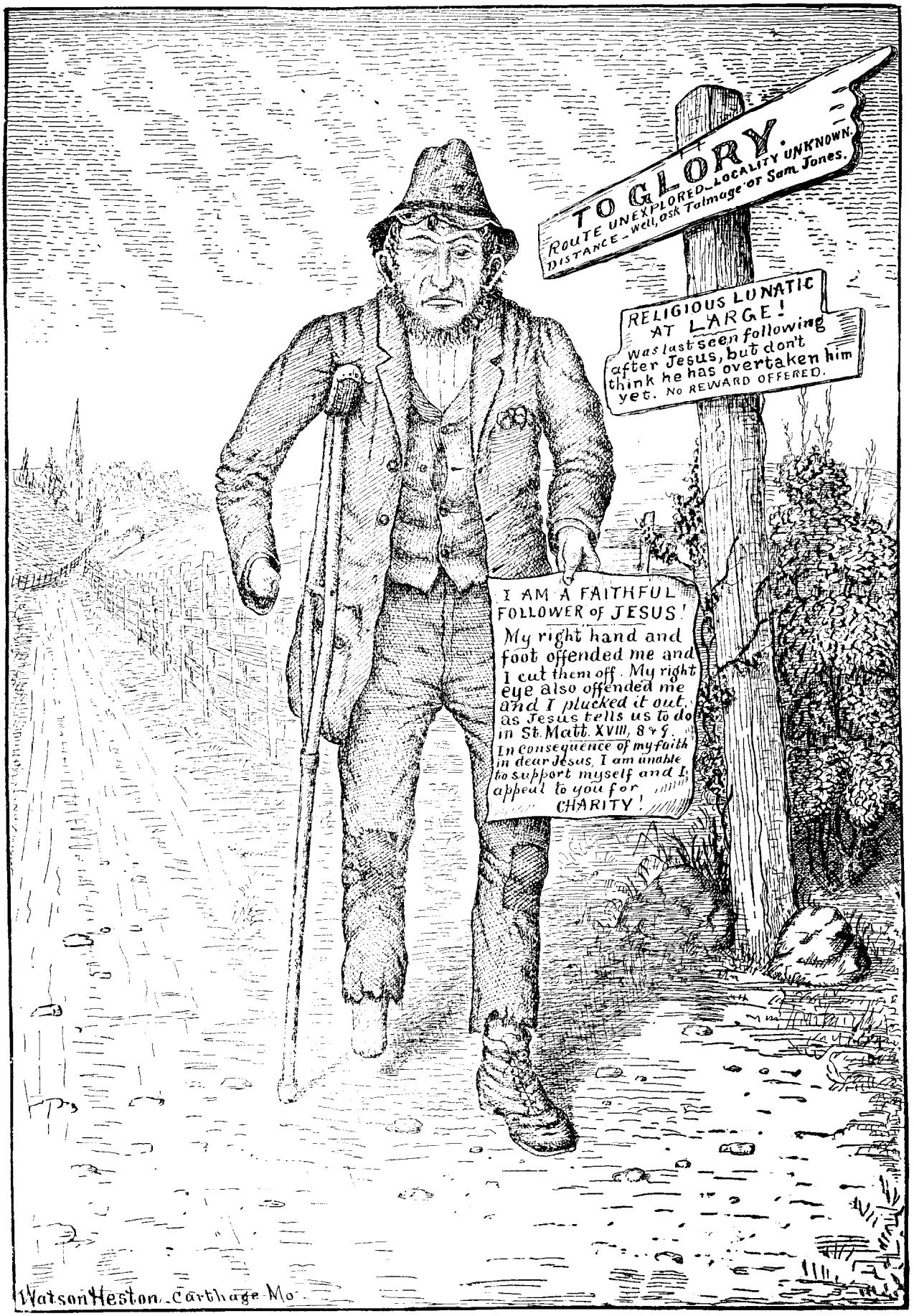


FOLLOWING CHRIST.

Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.—*Matt. xviii*, 8, 9.

If a man would follow, to-day, the teachings of the Old Testament, he would be a criminal. If he would follow strictly the teachings of the New, he would be insane.—*Ingersoll.*

The worship-of-sorrow dogma led to the self-torturing insanities of medieval monachism. If physical pleasures are sinful and our physical instincts are impediments to our spiritual welfare, the seekers after salvation naturally concluded that the body must be treated like a wild beast, caged in monasteries and hermitages, and subdued by fasting, vigils, and all kinds of self-afflictions.—*Professor Oswald.*



AN EARNEST CHRISTIAN.

A TRIAL OF FAITH.

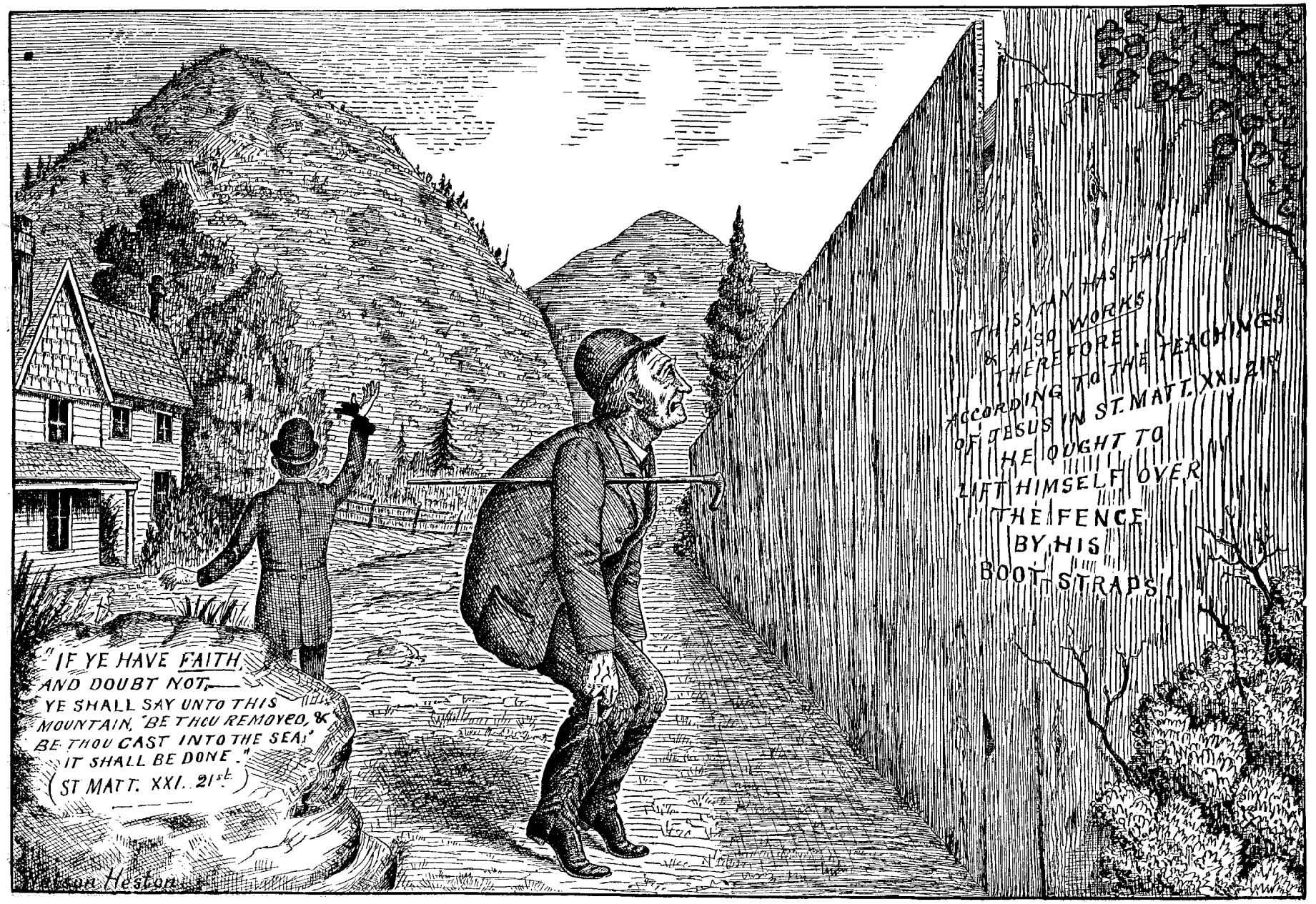
Faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience.—*Buck's Theological Dictionary.*

And when he saw a fig-tree in the way, he came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away. And when the disciples saw *it* they marveled, saying How soon is the fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—*Matt. xxi*, 19–22.

Some persons pray for their daily bread, it is true, and some do not; but every one, without exception, either works for it himself, or secures the services of some of his fellow-men. He who would wish to secure a fortune or to learn a language, and content himself with praying that God would transfer stock to him, or pour down the gift of tongues, would be decided as insane. If you ask a man whether he would rely upon petitions to heaven for the accomplishment of any definite earthly wish, the incongruity of the means to the end appears then so glaring that he thinks you are ridiculing him, although the language employed may be the gravest and most decorous. He will pray either for objects which he is sure to obtain with or without prayer, such as his daily bread, or for objects which he can not tell whether he obtains or not, such as that the kingdom of God may come, that his will may be done on earth as it is in heaven, etc., or for vague and indiscriminate gifts, the fulfillment of which is not to be referred to any distinct time, such as health, longevity, good desires, etc. It is only by its results being thus kept in the dark that the inefficiency of prayer is protected from exposure.—*Beauchamp.*

It is certain that the discoveries of universal law have reduced prayer among us to an anachronism. It makes no difference whatever whether the prayer be for a moral or an intellectual or a physical benefit. —*Conway.*

So continually has prayer failed to win an answer that, spite of the clearness and force of the Bible promises in regard to it, Christians have found themselves obliged to limit their extent and to say that God judges whether or no it will be beneficial for the worshiper to grant the petition, and if the prayer be a mistaken one he will in mercy withhold the implored-for boon. Of course this prevents prayer from being ever tested by experience at all, because, whenever a prayer remains unanswered, the reply is ready, that "it was not according to the will of God." This means that we cannot test the value of prayer in any way. We must accept its worth wholly as a matter of faith. We must pray because we are bidden to do so, and fulfill a useless form which affords no tangible results. In this melancholy position are we landed by an appeal to experience, by which we are challenged to test the value of prayer.—*Mrs. Annie Besant.*



A TRIAL BY FAITH.

THE FAULTS IN CHRISTIAN MORALITY.—I.

It is a serious fault in Christian morality that it has so many *omissions* in it. It is full of exhortations to bear, to suffer, to be patient; it sorely lacks appeals to patriotism, to courage, to self-respect. "The heroes of paganism exemplified the heroism of enterprise. Patriotism, chivalrous deeds of valor, high-souled aspirations after glory, stern justice taking its course in their hands, while natural feeling was held in abeyance—this was the line in which they shone. Our blessed Lord illustrated all virtues indeed, but most especially the passive ones. His heroism took its coloring from endurance. Women, though inferior to men in enterprise, usually come out better than men in suffering; and it is always to be remembered that our blessed Lord held his humanity, not of the stronger, but of the weaker sex" (Thoughts on Personal Religion, by Dean Goulburn, vol. ii, p. 99; ed. 1866). What is this but to say, in polite language, that Jesus was very effeminate? The Christian religion has all the vices of slavery, and encourages submission to evil instead of resistance to it; it has in it the pathetic beauty of the meekness of the bruised and beaten wife still loving the injurer, of the slave forgiving the slave-driver, but it is a beauty which perpetuates the wrong of which it is born. Better, far better, both for oppressor and for oppressed, is resistance to cruelty than submission to it; submission encourages the wrong-doer where resistance would check him, and Christianity fails in that it omits to value strong men and true patriots, rebels against authority which is unjust. Rome taught its citizens to reverence themselves, to love their country, to maintain freedom; the Roman would die gladly for his mother-country, and deemed his duty as a citizen the foremost of his obligations. The love of country, and the sense of service owed to the state, is the grandest and sublimest virtue of the pagan world. All felt it, from the highest to the lowest; at Thermopylæ the Spartans died gladly for the land they covered with their bodies, faithful unto death to the duty entrusted to them by their country; men and women equally felt the paramount claim of the state, and mothers gave their sons to death rather than that they should fail in duty there. The Roman was taught to value the republic above its officers; to resist the highest if he grasped at unfair supremacy; to maintain inviolate the rights and the liberties of the people. Christianity undermined all these manly virtues; it preached obedience to "the powers that be," whether they were good or bad; it upheld the authority of a Nero as "ordained of God," and pronounced damnation on those who resisted him; and so it paved the way for the despotism of the Middle Ages, by crushing out the manhood of the nations, and fashioning them into oriental slaves. Little wonder that kings embraced Christianity, and forced it on their subjects, for it placed the nations bound at their footstools, and indorsed the tyranny of man with the authority of God. Throughout the New Testament what word is there of patriotism? The citizenship is in heaven. What incitement to heroism? Resist not the power. What appeal to self-reverence? In my flesh dwelleth no good thing. What cry against injustice and oppression? Honor the king, and give obedience to the froward. Christianity makes a paradise for tyrants and a hell for



THE FAULTS IN CHRISTIAN MORALITY.—I.

the oppressed. Intertwined with the evil of omissions of duty is the direct injury of commanding *non-resistance*, and of enforcing *indifference to earthly cares*. "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. v, 39–42). The surface meaning of these words is undeniable; they are the amplification of the command, "resist not evil." What effect would obedience to these injunctions have upon a state? None committing an assault would be punished; every unjust suit would succeed; every forced concession would be indorsed; every beggar would live in luxury; every borrower would spend at will. Nay more; those who did wrong would be rewarded, and would be thus encouraged to go on in their evil ways. Meanwhile, the man who was insulted would be again struck; the poor man who had lost one thing would lose two; the hard-working, frugal laborer would have to support the beggar and the borrower out of the fruits of his toil. Such is Christ's code of civil laws; he is deliberately abrogating the Mosaic code, "an eye for an eye and a tooth for a tooth," and is replacing it by his own. If the Mosaic law is to be taken literally—as it was—that which is to replace it must also be taken literally, or else one code would be abolished, and there would be none to succeed it, so that the state would be left in a condition of lawlessness. Suppose, however, that we allow that the passage is to be taken metaphorically, what then? A metaphor must mean *something;* what does this metaphor mean? It can scarcely signify the exact opposite of what it intimates, and yet the exact opposite is true morality. Only a system of taking Christ's words "contrariwise" can make them useful as civil rules, and even "oriental exaggeration" can scarcely be credited with saying the diametrically contrary of its real meaning. But it is urged that, if all men were Christians, then this teaching would be right, and Christ was bound to give a perfect morality. That is to say, if people were different to what they are, this teaching of Christ would not be injurious because—it would be unneeded! If there were no robbers, and no assaulters, and no borrowers, then the morality of the Sermon on the Mount would be most harmless. High praise, truly, for a legislator that his laws would not be injurious when they were no longer needed. Christ should have remembered that the "law is made for sinners," and that such a law as he gives here is a direct encouragement to sin. We can scarcely wonder that, inculcating a course of conduct which must inevitably lead to poverty, Christ should hold up a state of poverty as desirable. We read in Matt. v, 3, "Blessed are the poor *in spirit*," and it is contended that it is poverty only of spirit which Christ blesses; if so, he blesses the source of much wretchedness, for poor-spirited people get trampled down, and are a misery to themselves and a burden to those about them. If, however, we turn to Luke vi, 20, we find the declaration: "Blessed are ye poor," addressed directly to his apostles, who were anything but poor



THE FAULTS IN CHRISTIAN MORALITY.—II.

in spirit (Luke ix, 46, and xxii, 24); and we find it, further, joined with the announcement, "Blessed are ye that hunger now," and followed by the curses: "Woe unto you that are rich, . . . woe unto you that are full." If "hunger" means "hunger after righteousness," the antithesis "full" must also mean "full of righteousness," a state on which Christ would surely not pronounce a woe. Mr. Bradlaugh well draws out the various thoughts in these most unfortunate sayings: "Is poverty of spirit the chief amongst virtues, that Jesus gives it the prime place in his teaching? Is poverty of spirit a virtue at all? Surely not. Manliness of spirit, honesty of spirit, fulness of rightful purpose, these are virtues; but poverty of spirit is a crime. When men are poor in spirit, then do the proud and haughty in spirit oppress and trample upon them, but when men are true in spirit and determined (as true men should be) to resist and prevent evil, wrong, and injustice whenever they can, then is there greater opportunity for happiness here, and no lesser fitness for the enjoyment of future happiness, in some may be heaven, hereafter. Are you poor in spirit, and are you smitten; in such case what did Jesus teach? 'Unto him that smiteth thee on the one cheek offer also the other' (Luke vi, 29). It were better far to teach that 'he who courts oppression shares the crime.' Rather say, if smitten once, take careful measures to prevent a future smiting. I have heard men preach passive resistance, but this teaches actual invitation of injury, a course degrading in the extreme, . . . the poverty of spirit principle is enforced to the fullest conceivable extent—'Him that taketh away thy cloak. forbid not to take thy coat also. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again' (Luke vi, 29, 30). Poverty of person is the only possible sequence to this extraordinary manifestation of poverty of spirit. Poverty of person is attended with many unpleasantnesses; and if Jesus knew that poverty of goods would result from his teaching, we might expect some notice of this. And so there is—as if he wished to keep the poor content through their lives with poverty, he says, 'Blessed be ye poor, for yours is the kingdom of God' (Luke vi, 20). . . . Poor in spirit and poor in pocket. With no courage to work for food, or money to purchase it, we might well expect to find the man who held these doctrines with empty stomach also; and what does Jesus teach? 'Blessed are ye that hunger now, for ye shall be filled' . . . Craven in spirit, with an empty purse and hungry mouth—what next? The man who has not manliness enough to prevent wrong, will probably bemoan his hard fate, and cry bitterly that so sore are the misfortunes he endures. And what does Jesus teach? 'Blessed are ye that weep now, for ye shall laugh' (Luke vi, 21). . . . Jesus teaches that the poor, the hungry, and the wretched shall be blessed. This is not so. The blessing only comes when they have ceased to be poor, hungry, and wretched. Contentment under poverty, hunger, and misery is high treason, not to yourself alone but to your fellows. These three, like foul diseases, spread quickly wherever humanity is stagnant and content with wrong" (What Did Jesus Teach? pp. 1–3). But Jesus did more than panegyrize poverty; he gave still more exact directions to his disciples as to



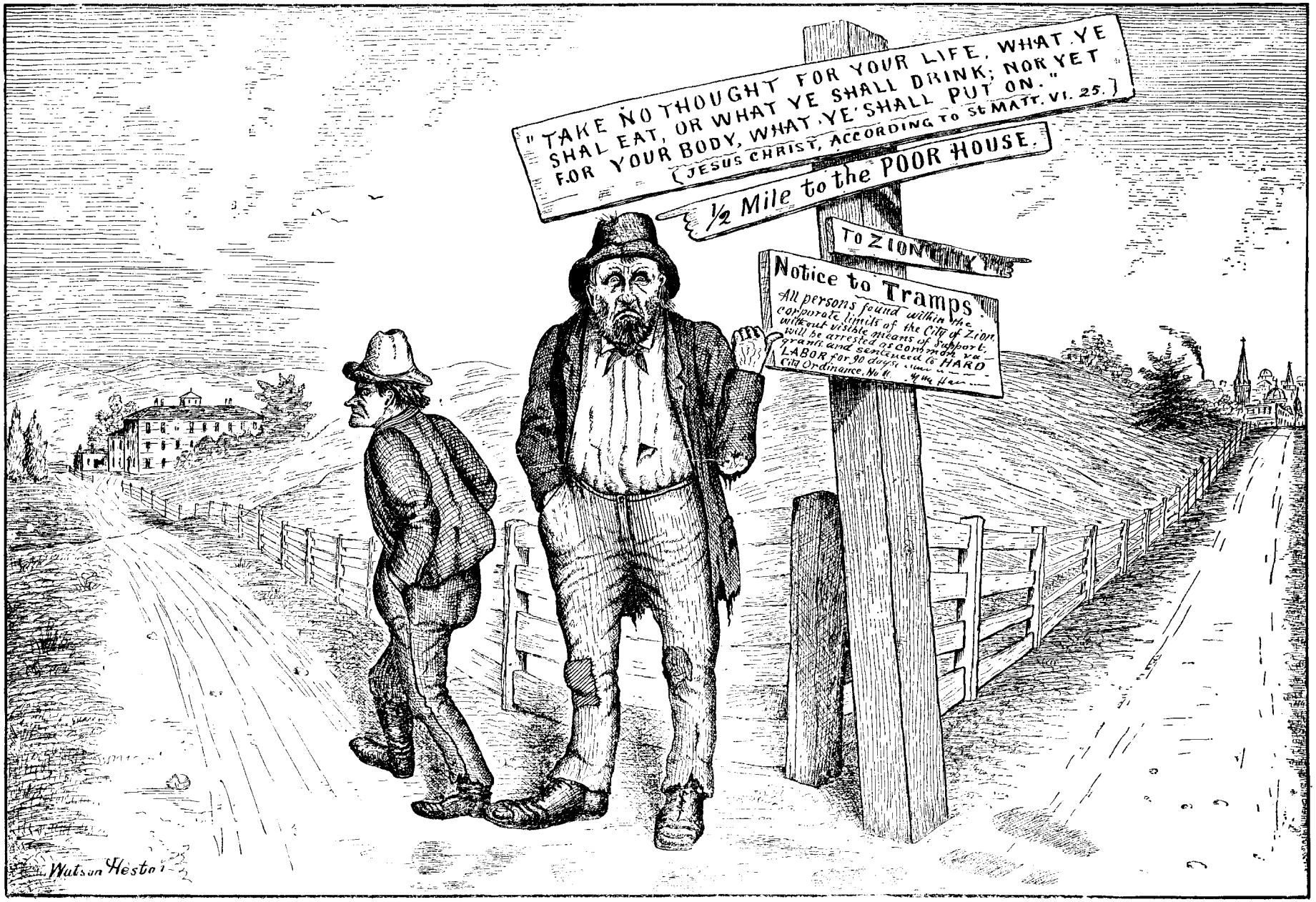
THE FAULTS IN CHRISTIAN MORALITY.—III.

how poverty should be attained. Matt. vi, 25-34, is as mischievous a passage as has been penned by any moralist. "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." It is said that "take no thought" means, "be not over anxious;" if this be so, why does Christ emphasize it by quoting birds and lilies as examples, things which, literally, take *no* thought? The argument is: birds do not store food in barns, yet God feeds them. You are more valuable than the birds. God will take equal care of you if you follow the birds' example. The lilies spin no raiment, yet God clothes them. So shall he clothe you, if you follow their example. The passage has no meaning, the illustrations no appositeness, unless Christ means that *no* thought is to be taken for the future. He makes the argument still stronger: "the gentiles seek" meat, drink, and clothing. But God, your father, knows your need for all these things. Therefore, "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." If Christ only meant the commonplace advice, "do not be over-anxious," he then lays the most absurd stress on it, and speaks in the most exaggerated way. Sensible gentiles do not worry themselves by over-anxiety, after they have taken for the morrow's needs all the care they can; but they do not act like birds or like lilies, for they know that many a bird starves in a hard winter because it is not capable of gathering and storing food into barns, and that many a garbless lily is shriveled up by the cold east wind. They notice that though men and women are "much better than" birds and lilies, yet God does not always feed and clothe them; that, on the contrary, many a poor creature dies of starvation and of winter's bitter cold; when our daily papers record no inquests on those who die from want, because none but God takes thought for them, then it will be time enough for us to cease from preparing for the morrow, and to trust that "heavenly father" who at present "knoweth that" we "have need of these things," and, knowing, lets so many of his children starve for lack of them. The true meaning of Christ is plainly shown by his injunctions to the twelve apostles and to the seventy when he sent them on a journey: "Take nothing for your journey, neither staves, nor scrip, neither bread, nor money; neither have two coats apiece" (Luke ix, 3); and: "Carry neither purse, nor scrip, nor shoes, . . . in the same house remain, eating and drinking such things as they give" (Ibid., x, 4, 7). The same spirit breathes in his injunction to the young man: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt. xix, 21). The fact is that Jesus held the ascetic doctrine, that poverty was, in itself, meritorious; and, in common with many sects, he regarded the highest life as the life of the mendicant teacher. His doctrine of poverty passed on into the church that bears his name, and one of the three vows taken by those who aspire to lead "the angelic life" is the vow of poverty. The mendicant



THE FAULTS IN CHRISTIAN MORALITY.—IV.

friars of the middle ages, the "sturdy beggars," are the lineal descendants of the eastern mendicants, and are the fruits of the morality taught by Christ. The thought of heaven is also injurious to human welfare, because men learn to disregard earth for the sake of "the glory to be revealed." People whose "citizenship is in heaven," make but sorry citizens of earth, for they regard this world as "no continuing city," while they "seek one to come." Hence, as all history shows us, they are apt to despise this world while dreaming about another, to trouble little about earth's wrongs while thinking of the mansions in the skies; to acquiesce in any assertion that "the whole world lieth in wickedness," and to trouble themselves but little as to the means of improving it. From this line of thought follows the long list of monasteries and nunneries, wherein people "separate" themselves from this world in order to "prepare" for another. All this evil flows directly from the Christian morality which teaches that all hopes, efforts, and aims should be turned toward laying up treasures in heaven, where also the heart should be. One need scarcely add a word of reprobation as to the horrible doctrine of eternal torture, although that, too, is part of the teachings of Christ. The whole conscience of civilized mankind is so turning against that shameful and cruel dogma, that it is only now believed among the illiterate and uncultured of the Christians, and soon will be too savage even for them. It has, however, hardened the hearts of many in days gone by, and has made the burning of heretics seem an appropriate act of faith, since men only began on earth the roasting which God was to continue to all eternity. The morality of Christ is also faulty because it shares in the persecuting spirit of the Mosaic code. The disciples are told: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. x, 14, 15). Christ proclaims openly: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Ibid., 34-36). To a man whom he calls to follow him, and who asks to be allowed first to bury his father, Christ gives the brutal reply: "Let the dead bury their dead: but go thou and preach the kingdom of God" (Luke x, 60). Another time he says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Ibid., xiv, 26). A religion that destroys the home, that introduces discord into the family, that bids its votaries hate all else save Christ, acts as a disintegrating force in human life, and cannot be too strongly opposed.—*Annie Besant.*



THE FAULTS IN CHRISTIAN MORALITY.—V.

AN INCIDENT OF THE GREAT SNOW STORM IN JANUARY, 1889.

The aspect of the universe is not what Dr. Dewey says it is. It is not of "beneficence and intelligence," but has a wide room for, and actually displays, a vast extent of the opposite qualities. Plague, pestilence, and famine; battle, murder, pain, cruelty, triumphant injustice, affliction of the innocent, ignorance, folly, wrong of all sorts, abound in that little spot of the universe with which we are acquainted. If a principle of goodness be necessary to account for goodness, then a principle of badness must be necessary to account for badness in the universe. If the existence of good in the universe implies a benevolent creator, by the same rule, the existence of evil implies a malevolent creator. The evil is not less certain than the good. No refining can do away with this fact. We cannot understand the nature of things, nor account for it in any possible way. To suppose a theos [God] does not help the matter in the smallest degree, but makes it worse, and is, besides, utterly gratuitous. It follows that theology, or the confident talk about theos, is, as I have before said, babbling.—*Waters.*

Countless millions of men and women in the prime of life have been removed from the stage of action, and under the infliction of such sickness and suffering as are painful to contemplate. They have been stricken down with pestilence and disease, they have been prostrated for days, weeks, and months in the direst agony until death finally came to their release, while millions have died by famine and slow starvation. Just think of the aggregate of suffering that has been endured by this class—think how they have famished for the want of a mouthful of food, and how they have prayed and groaned for it, but it was not vouchsafed to them. This God of yours sat serenely and composedly a little above the tops of the trees, looking down without pity upon those suffering mortals, whom he could relieve as easily as he could turn over his hand, but would not. He was more than willing they should suffer and die, and burn in hell forever. Oh, what a God! . . . . God it is, according to the Christian creed, who hath taken every life that has been taken for all these thousands of years. Every aged person dies by his hand; every man and woman who dies in mature life and does not reach the autumn of existence, is taken away by him; every stalwart young man, every charming young woman, every robust youth, every smiling maiden, every child, every infant, every dimpled babe whose life is cut short, is taken away by him. He, according to the Christian belief, takes all this hopeful life, and fills with unnecessary grief and sorrow every heart of man, woman, and child. There is not one that has not its own sorrow and unhappiness. Oh, what a God! What a taker of life! What a torturer!—*D. M. Bennett.*

Various and desperate have been the expedients and suppositions resorted to, in order to reconcile the conception of an immutable, all-wise, all-foreseeing God, with that of a father who is turned from his course by the prayers of his creatures. But all such efforts are, and are felt to be, hopeless failures. They involve the assertion and negation of the same proposition in one breath.—*Greg.*



AN INCIDENT OF THE GREAT SNOW STORM IN JANUARY, 1889.

ANOTHER INCIDENT OF ANOTHER SNOW STORM.

A Christian woman in northwest Dakota, whose favorite phrase was, "The Lord is my shepherd," etc., was recently lost in a snowstorm and devoured by wolves.—*Newspaper Clipping.*

Christian Theists teach that this earth, and the universe of which it is an atom, were designed by God's wisdom and created by his power. All agree that he knew from eternity exactly what would be the result of his work. And a very large per cent of the Christian world believe that he foreordained or decreed every event, both good and bad—whatsoever comes to pass. If God is infinite in power, he could just as easily, had he so willed, have made our race strong, wise, and virtuous, as weak, foolish, and vicious. Had he done so, it would have been saved from the terrible suffering and agony folly and vice have brought upon it. The church tells us that God demands absolute, perfect obedience to all his laws, moral, mental, and physical. Yet he has, himself, rendered such obedience impossible. How can we obey the laws of health, when the air God has given us to breathe is charged with miasmatic poisons fatal to health and life? The water, also, that we are often compelled to drink, contains germs of various diseases, against which we know not how to protect ourselves. These diseases often destroy the moral and mental balance, and render perfection, in the absolute strict sense of the catechisms, a sheer impossibility and absurdity. God placed us here without knowledge or experience among fierce, carnivorous wild beasts, poisonous reptiles and insects, where poisonous fruits grow upon the trees and vines, and poisonous vegetables in the ground, and did not give us one word of counsel or information as to how we might know or avoid the terrible and fatal dangers that surrounded us. He left us to learn the fatal character of the serpent's fangs by the agony and death they inflicted, and that of the poisonous fruits and vegetables in a similar manner, and then damned us if we did not love him with all our heart, soul, strength, and mind, and honor and worship him as our kind protector, father, and friend.—*W. W. Walker.*

Infinite goodness would desire for human kind the most perfect happiness, infinite wisdom would know how to obtain that happiness, and infinite power would be able to carry out the dictates of wisdom and goodness. If causes exist which impede mankind in their progress toward happiness, they must exist either because God does not desire to remove them—in which case he is not infinitely good; that is, he is not God—or because God does not know how to remove them—in which case he is not all-wise; that is, he is not God—or because God is not able to remove them, in which case he is not omnipotent; that is, he is not God.—*Bradlaugh.*

It has been shown that this theory of a benignant God is contradicted by the laws of nature. We must judge of the tree by its fruits; we must judge of the maker by that which he has made. The author of the world invented not only the good, but also the evil in the world; he invented cruelty; he invented sin. If he invented sin, how can he be otherwise than sinful? And if he invented cruelty, how can he be otherwise than cruel? From this inexorable logic we can only escape by giving up the hypothesis of a personal creator.—*Winwood Reade.*



ANOTHER INCIDENT OF ANOTHER SNOWSTORM.

ON THE ANXIOUS SEAT.

The doctrine of Pessimism is the master-key to the ethical enigmas of the Christian creed. If the blessings of earth are curses in disguise, it behooves the wise to renounce his material possessions, and despise the precautions by which the worldly-minded seek to protect themselves against want and misfortune. If our natural instincts are wholly evil, it would be meritorious to love our enemies and hate our father, mother, sister, brother, and children, "yea, and our own life." If God has created a world the sorrows of which so far exceed its blessings, it would be perfectly consistent to expect in a future life a similar proportion of good to evil: Heaven for the elect—ten or twelve out of ten thousand; for the rest, an eternity of frightful tortures. If the pursuit of earthly happiness is a chimera, the children of light should prove their freedom from that delusion by the mortification of their desires and natural impulses; fasting, passive submission to injustice, sackcloth and ashes, and celibacy.—*Professor Oswald.*

The devil has shown himself to be a true friend of the human race in innumerable instances. At the start, in the garden, as we have just seen, his object was to do our first parents a favor—to open their eyes to discern good and evil—to give them knowledge, and for this reason God was angry. And, if we can take the words of priests, bishops, and divines in all ages of Christendom as true, the devil has been the source of knowledge, intelligence, education, science, inventions, and all the improvements in the arts and mechanics that the world has made. We have no account of God's ever teaching any science to man—neither astronomy, geology, chemistry, mathematics, natural history, or philosophy. And when he incarnated himself and lived thirty years in that condition on the earth, did he teach a single science? Did he get up a single new invention? Did he teach the alphabet even to a single child? Did he open a school anywhere, or write a book or a letter? We have no account that he did. But how is it in this respect with the devil? Why, he has been credited by Christians themselves as being the originator and foster-father of all the education and knowledge the world has to-day. When Copernicus and Galileo discovered that the earth is a round ball, that it revolves upon its own axis every twenty-four hours, and that it courses round the sun every three hundred and sixty-five days—facts which every school-boy now understands—the highest Christian authorities in the world denounced it as the work of the devil, and Martin Luther even called Copernicus an "old fool" for making such a statement. . . . The art of printing, too, has been attributed to the devil, time and time again. Guttenburg and Faust, when they invented the art, were denounced as being in league with him. Leading bishops and priests of the Christian church but a few centuries ago, did all they could to suppress the art of printing. . . . In the same way all the succeeding inventions, innovations, and discoveries that have been made, have successively been attributed to the devil.—*D. M. Bennett.*



ON THE ANXIOUS SEAT.

DIFFERENT STORIES OF AN ALLEGED OCCURRENCE.

In vain do we search contemporaneous history: Philo, Josephus, Seneca, Pliny, Diogenes, Pausanias, Suetonius, and a dozen other writers of the first and second centuries, mention neither Jesus nor his resurrection. The early fathers felt this such a blow to their claims that they forged a passage in Josephus, mentioning Jesus.

The only accounts of the resurrection are to be found in the four gospels, which are proved by modern scholarship to have been compiled from traditions, and put in the present form at least a century after the alleged date of the death of Christ.

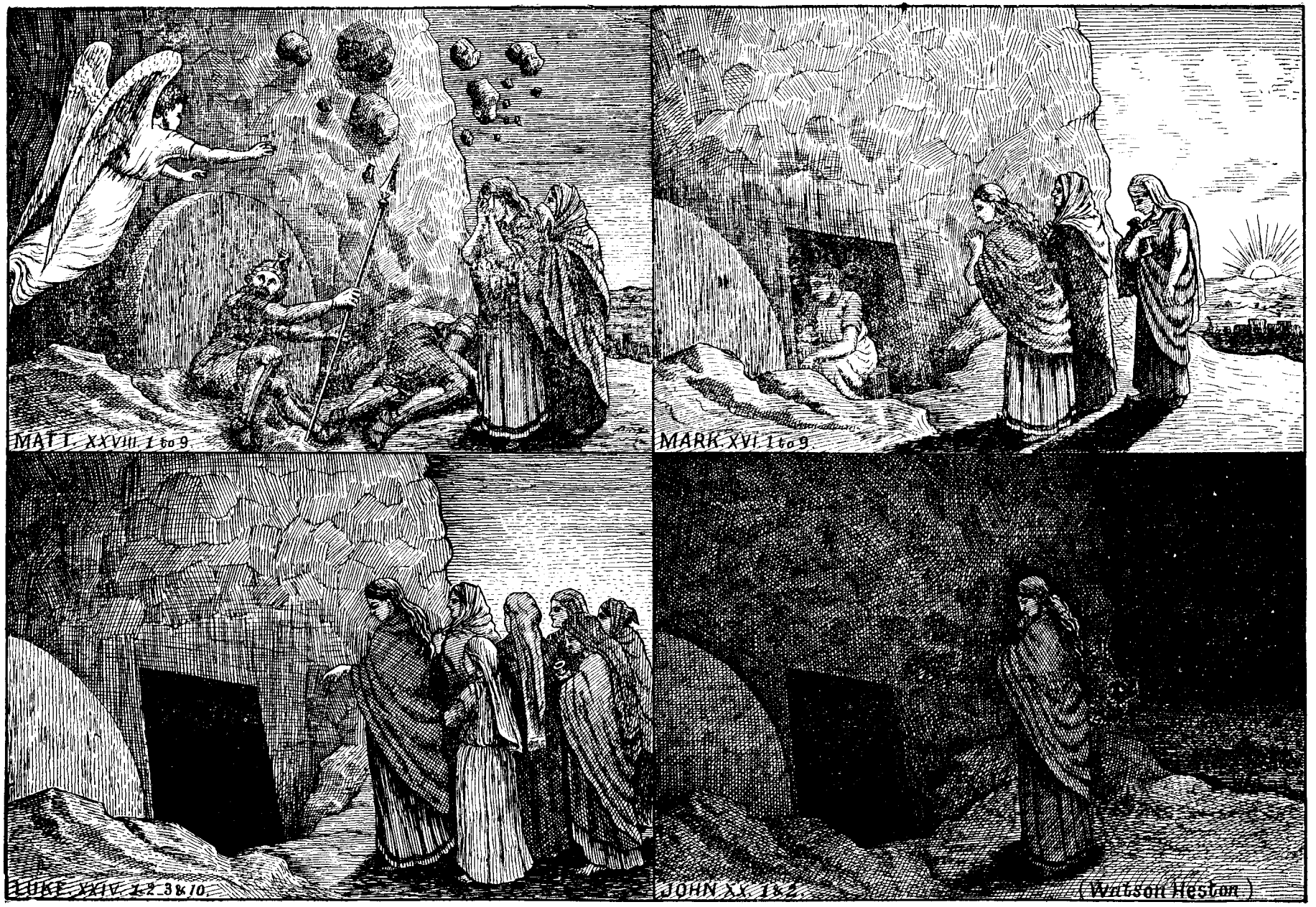
If they give an inspired revelation, it should be consistent and intelligible, but their stories do not agree. Let any one write out their testimony in parallel columns and he will notice the following discrepancies: Matthew says that at the death of Jesus "the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that were fallen asleep were raised, and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." No other writer mentions those astounding events, which, had they occurred, would certainly have become known to the whole world.

As to the time of the visit to the tomb, Matthew says, "as it began to dawn;" Mark says, "when the sun was risen;" Luke says, "at early dawn;" John says, "while it was yet dark."

As to the persons who came to the tomb, Matthew mentions "Mary Magdalene and the other Mary;" Mark says, "Mary Magdalene and Mary the mother of James and Salome;" Luke says, "Now they were Mary Magdalene, and Joanna, and Mary the mother of James, and the other woman with them told these things unto the apostles;" John mentions only Mary Magdalene.

As to the opening of the tomb, Matthew says, "And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came, and rolled away the stone and sat upon it." No one else mentions this manner of opening. Matthew says one angel sat upon the stone outside the tomb; Mark says one sat in the tomb on the right side; Luke says two stood in the tomb; John makes no mention of angels at this time, but says that on a second visit Mary saw two angels sitting in the tomb. Matthew, Luke, and John say the women told the disciples; Mark says, "they said nothing to any one, for they were afraid."

This is the evidence on which belief in the resurrection rests. It is so contradictory that no court of justice would accept it even if given by professed eye-witnesses. But the evidence is entirely of a hearsay character and merely amounts to this, that theologians say, that evangelists say, that others say, that they saw Jesus alive after he was buried. Only one witness at the grave says "he is arisen," and that one was an angel. Thus we rest our belief in the resurrection upon the fact that somebody says, that somebody says, that somebody said, that an angel said "he is arisen." Angel stories are not deemed final authority in this age, but are considered sure evidence of myths. Is it possible that a miracle upon which the salvation of the world depends would not have been supported by clearer evidence? —*R. C. Adams.*



DIFFERENT STORIES OF AN ALLEGED OCCURRENCE.

THE CHURCH AND SLAVERY.

THE GHOST IN THE METHODIST CHURCH-YARD.

He bade the slave ships speed from coast to coast,
Fanned by the wings of the Holy Ghost.— *Whittier.*

Many have doubtless wondered why there should be a "Methodist Church North," and a "Methodist Church South," any more than a United States North and a United States South. The answer is that there are Methodists in the South who still believe that slavery is a divinely ordained institution, and others in the North who profess to take an opposite view. Hence the division. The Northern Methodist thinks, "We should unite," and the Southern Methodist declares, "We will unite," but between them rises the ghost of the lost cause—a ghost in the presence of which the Holy Ghost, in whom they profess to be united, loses its adhesive force.—*The Truth Seeker, July* 31, 1886.

Before the Abolition movement in this country, the Methodist church tacitly reprobated the practice of its members in keeping slaves. But the church never inaugurated a movement for abolishing slavery, its remonstrances being confined to a few words in its rules and "Discipline." When Garrison and his friends began their agitation along in the 20's, Methodists opposed them in every way. In 1844 the church divided on the question of slavery, but it was sixteen years before the church North became a very powerful ally of the antislavery people—that is, when the war was upon us, and the problem as good as settled. In 1864, the church organized a Freedman's Aid Society. In 1880, the Freedman's Aid Society was instructed to appropriate a portion of its funds to the education of the "white folks." Under this instruction the university at Chattanooga, Tenn., was established. The General Conference of 1884, on May 28th, adopted this resolution:

Resolved. That this General Conference declares the policy of the Methodist Episcopal church to be that no member of any society within the church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the church, because of race, color, or previous condition of servitude.

Though the university at Chattanooga had been established for the education of the whites, under this resolution colored students could not be excluded. But when two young negroes applied for admission, the management refused their application solely because of their color. While all Methodists now agree that the negro can be saved by the power of Christ, a large proportion of them are equally certain that it must be accomplished by separate schools and churches. They are willing to associate with gentlemen and ladies of color in the next world, but not here.—*The Truth Seeker, Feb.* 12, 1887.



THE GHOST IN THE METHODIST CHURCHYARD.

PRIESTS IN POLITICS.

THE COLOSSUS OF NEW YORK.

Whenever a political party or a corrupt political ring is in a strait for power or existence, its leaders are, if open to business, invited by a dignitary of this church, in the most polite and insinuating manner, to subscribe generously for some object of the church. Such an invitation, given to the managers of the Tweed ring, when it was *in extremis*, brought nearly $200.000 for the completion of the cathedral; *and, to the astonishment of good citizens, Tweed, after exposure, secured votes enough in his district to be re-elected to the state senate by the largest majority ever given in this city for one senator.* In those days the Irish Roman Catholic vote was in doubt until after mass on the Sunday before election. Then word would pass that "so and so is the man." Personal papal infallibility filtered down through the priests to the voters is a secret and invincible force—provided the voters are educated to that degree of superstition and ignorance attainable only in their parochial schools.

The city contractors under Tweed obtained double prices from the public treasury for their work; but many of them before they secured a contract were *invited* to subscribe large sums for Roman Catholic institutions, and did so. In those days the Romish institutions in this city multiplied and waxed strong. —*Dexter A. Hawkins, A.M.*

The following is the full text of a secret circular showing that Mr. Corrigan uses his priests for political purposes. The occasion of its writing occurred in 1875, when Mr. Corrigan was bishop of Newark. An amendment to the constitution of New Jersey was to be voted on, which forbade all appropriations, by state, city, or town, to any society or corporation. Mr. Corrigan sent this letter to all his priests:

NEWARK, Sept. 3, 1875.

REVEREND AND DEAR SIR: Having taken legal advice, I am informed that, by the new constitutional amendments, clerical property is liable to taxation. This would involve so heavy an additional burden to the diocese that I feel it my duty to recommend you to instruct your people to strike out the objectionable clause, or, better still, to make assurance doubly sure, let them strike out the whole ballot.

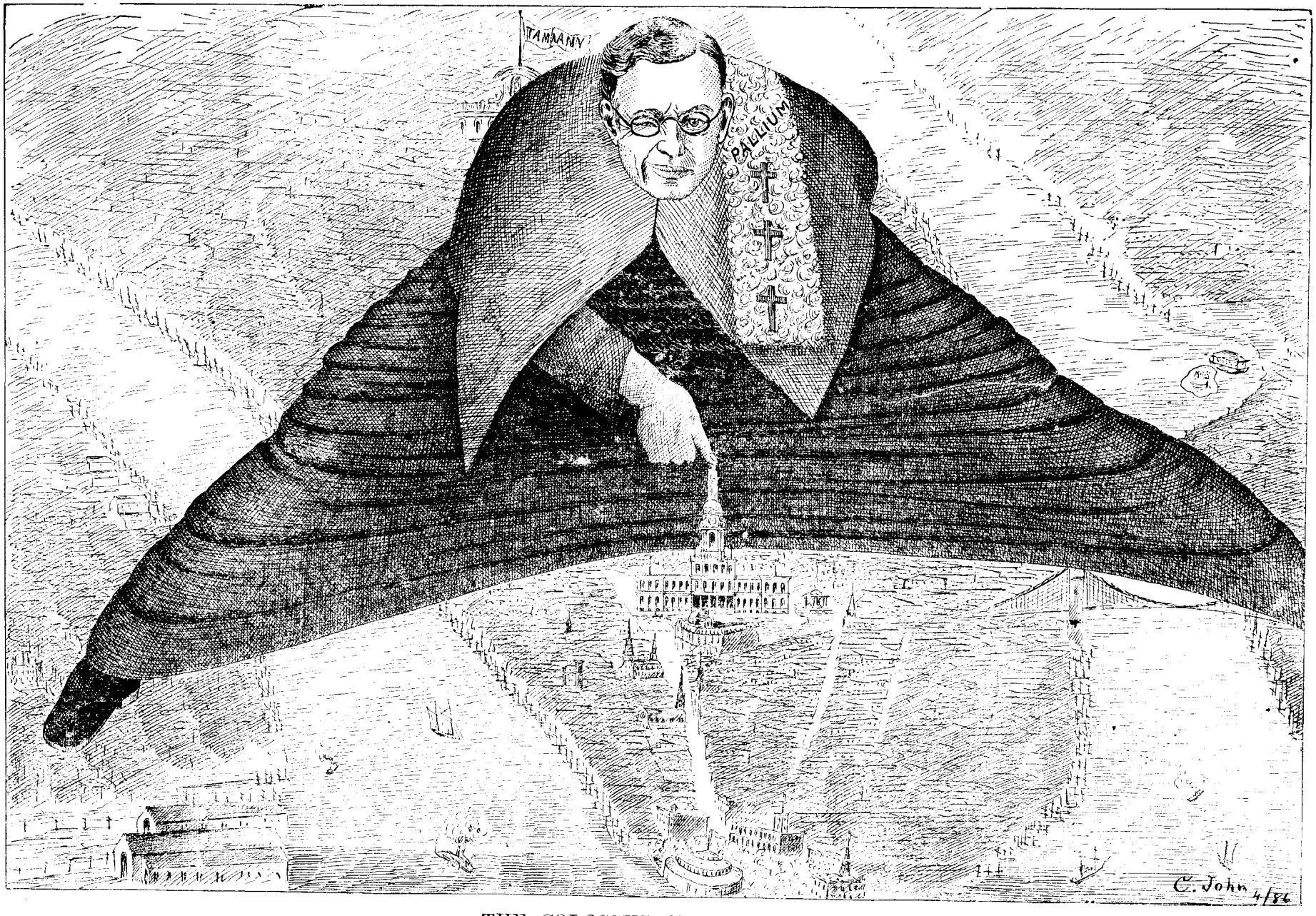
It is not enough to abstain from voting, let them vote, and vote against the amendment.

Very truly yours, MICHAEL, BISHOP OF NEWARK.

P.S.—Remember that our people must cancel, by pen or pencil, the whole ballot, and then vote it thus canceled, in order to protect against injustice.

Remember also that the special election in regard to these constitutional amendments will take place next Tuesday, September 7th.

The amendments were defeated, as the Catholic residents of the large cities of New Jersey are exceedingly numerous. But some of the priests resented the imposition upon them of this Jesuitical work, and gave copies of the letter to reporters, who were sworn to secrecy as to the source whence they derived them. But the authenticity of the letter has never been denied by Michael Corrigan, now archbishop of New York.—*The Truth Seeker, Feb.* 5, 1887.



THE COLOSSUS OF NEW YORK.

Introducing Archbishop Corrigan, by grace of God spiritual prince, and by grace of Tammany Hall and the boodle aldermen political sovereign of Manhattan island.

THE POLITICAL CALIBAN AND THE RELIGIOUS ROGUES.

American politician, as Caliban: "How does thy honor? Let me lick thy shoe?"—*The Tempest, act iii, scene* 2.

From the immigrants neither national patriotism nor a sense of civic duty can as yet be expected; the pity is that they have been allowed civic power. Political opinions they can hardly be said to possess, for they have not had time to learn to know the institutions of their new country. Such of them as are Roman Catholics are ready to stand by whatever party may obtain the favor, or be ready to serve the interests, of their church.—*Prof. James Bryce, M.P., in the American Commonwealth, vol. iii, p.* 72.

I would like also to liberate the politician. There are so many societies, so many churches, so many isms, that it is almost impossible for an independent man to succeed in a political career. Candidates are forced to pretend that they are Catholics with Protestant proclivities, or Christians with Liberal tendencies, or temperance men who now and then take a glass of wine, or, that although not members of any church their wives are, and that they subscribe liberally to all. The result of all this is that we reward hypocrisy and elect men entirely destitute of real principle; and this will never change until the people become grand enough to allow each other to do their own thinking. Our government should be entirely and purely secular. The religious views of a candidate should be kept entirely out of sight. He should not be compelled to give his opinion as to the inspiration of the Bible, the propriety of infant baptism, or the immaculate conception. All these things are private and personal. He should be allowed to settle such things for himself, and should he decide contrary to the law and will of God, let him settle the matter with God. The people ought to be wise enough to select as their officers men who know something of political affairs, who comprehend the present greatness, and clearly perceive the future grandeur of our country.

. . . . . .

Our government has nothing to do with religion. It is neither Christian nor pagan; it is secular. But as long as the people persist in voting for or against men on account of their religious views, just so long will hypocrisy hold place and power. Just so long will the candidates crawl in the dust—hide their opinions, flatter those with whom they differ, pretend to agree with those whom they despise; and just so long will honest men be trampled under foot. Churches are becoming political organizations. Nearly every Catholic is a Democrat; nearly every Methodist in the North is a Republican. It probably will not be long until the churches will divide as sharply upon political, as upon theological questions; and when that day comes, if there are not Liberals enough to hold the balance of power, this government will be destroyed.—*Ingersoll.*

When you wish to know if a man aspires to personal power, watch how he bears himself toward the church.—*Edgar Quinet.*

Who can estimate what the world loses in the bright intellects who cower before popular prejudice?—*J. S. Mill.*



THE POLITICAL CALIBAN AND THE RELIGIOUS ROGUES.

IRELAND AND THE CHURCH.

A CONTRIBUTION TO THE IRISH QUESTION.

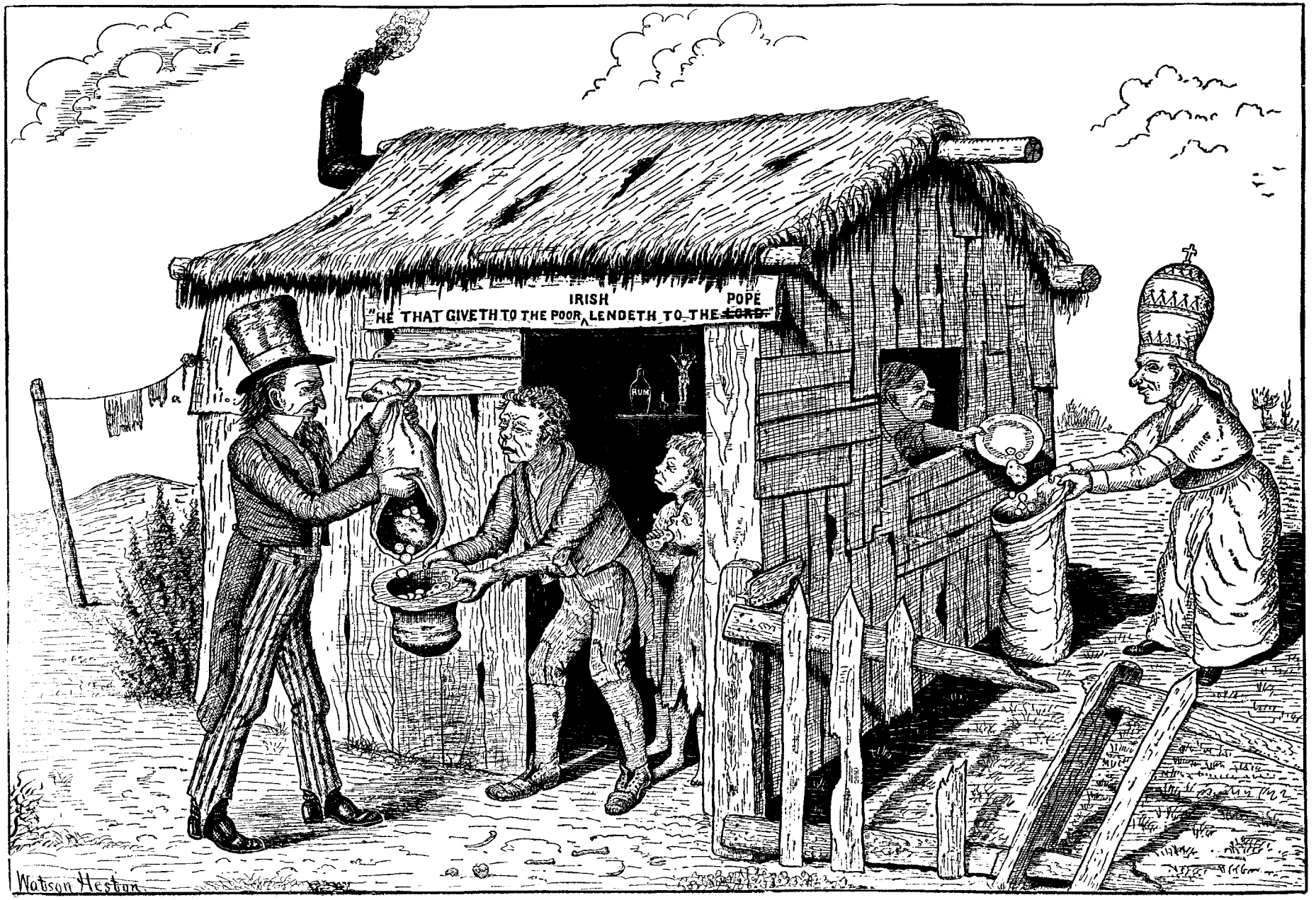
Peter's pence was collected in 1889 according to the following table: Austria contributed £16,000; Italy and France, £14,000 each; South America, £12,400; North America, £11,500; Spain, £8,000; North Germany, £7,200; Portugal, £6.000; Ireland, £5,200; Belgium, £4,200; Asia, £4,000; Roumania, £4,000; Great Britain, £3,800; Africa, £3,600; Poland, £3,400; Australia, £3,400; Switzerland, £2,200, and Russia, £1,600.

Of the Irish Romanists, Father Chiniquy says: "Why is it that the Irish Roman Catholic people are so irremediably degraded and clothed in rags? The principal cause is the enslaving of the Irish women by means of the confessional."

The Irish women always have the custody of the cash of their husbands. This is a very convenient and cunning device of the priests. The priests control the women, and the women control the cash.

Six hundred years' experience in applying popery to picking the pocket, has made it expert. The highwayman is a bungler, as well as a gentleman, compared to a priest trained in the business of extorting money at the confessional. At the confessional Romanism clutches brain and conscience and utilizes the piety, passions, and pocket of the penitent to build up and keep up, from century to century, its system of power and crime.—*A. J. Grover.*

In all ages this system has been used as a means of accumulating immense sums of money in return for the grace of God, of which it has the entire monopoly. This grace reaches, not merely to this life, but to an indefinite period beyond this life, in which the soul is neither in heaven nor in hell, but somewhere between, in a place of torment called purgatory. Besides the common grace of God, this corporation has laid up an inexhaustible store of the merits of all saints beyond what was needed for their own salvation; and of these merits, also, they have the entire monopoly. Thus, by masses, and the application of these merits, and by prayers for the dead, they can deliver souls from purgatory; and for a reasonable compensation they are always ready to do it. This gives them great power at sick beds, and over the wills of dying men and women, and over the purses of living relatives and friends. They have, also, various other sources of profit from the living, in the form of indulgences for sin; scapularies, as defenses against all evils; masses of every variety and for every purpose; dispensations from fasts; removals of impediments to marriage; miraculous medals; various defenses against the devil; grace through the images or relics of patron saints, especially on their annual festivals; and numerous other similar devices. It will be found that all the peculiar doctrines and practices of popery have a wonderful adaptation to produce immense pecuniary profit.—*Edward Beecher.*



A CONTRIBUTION TO THE IRISH QUESTION.

The conspirators were in arms all over the kingdom early in the morning of the day appointed [23d of Oct., 1641, Feast of Loyola], and every Protestant who fell in their way was immediately murdered. No age, no sex, no condition, was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. The old, the young, the vigorous, and the infirm, underwent the same fate, and were blended in one common ruin. In vain did flight save from the first assault; destruction was everywhere let loose, and met the hunted victims at every turn. . . . The bigoted and merciless papists had no sooner begun to imbrue their hands in blood, than they repeated the horrid tragedy day after day, and the Protestants in all parts of the kingdom fell victims to their fury by deaths of the most unheard of cruelty. The ignorant Irish were more strongly instigated to execute the infernal business by the Jesuits, priests, and friars, who, when the day for the execution of the plot was agreed on, recommended in their prayers, diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the Catholic cause.—*Account of the Irish Massacre.*

This law-church was established in reality during the reign of Elizabeth, which lasted forty-five years; that is, from 1558 to 1603; and though this church has always kept up its character, even to the present day, its deeds during this long reign are the most remarkable. Elizabeth established what she called "a court of high commission" consisting chiefly of bishops of your lordship's "most tolerant church," in order to punish all who did not conform to her religious creed, she being "the head of the church." This commission was empowered to have control over the "opinions" of all men, and to punish all men according to their "discretion, short of death." They had power to extort evidence by prison or the rack. They had power to compel a man (on oath) to "reveal his thoughts," and to "accuse his friend, brother, parent, wife, or child;" and this, too, on "pain of death." These monsters, in order to "discover priests," and to crush the old religion, "fined, imprisoned, racked," and did such things as would have made Nero shudder to think of. They sent hundreds to the rack in order to get from them confessions, "on which confessions many of them were put to death." I have not room to make even an enumeration of the deeds of religious persecution during this long and "tolerant" reign; but I will state a few of them:

1. It was *death* to make a new Catholic priest within the kingdom.
2. It was *death* for a Catholic priest to come into the kingdom from abroad.
3. It was *death* to harbor a Catholic priest coming from abroad.
4. It was *death* to confess to such a priest.
5. It was *death* for any priest to say mass.
6. It was *death* for anyone to hear mass.
7. It was *death* to *deny*, or *not* to swear, if called on, that this woman was the head of the church of Christ.
8. It was an offense (punishable by heavy fine) *not* to go the *Protestant* church.—*Wm. Cobbett on the English Church.*



THE CHURCHES IN IRELAND.

THE GOSPEL OF PEACE IN IRELAND.

See here, valiant brothers, I have on my Orange scarf (cheers) because I am the deputy grand marshal of the Orange Association of England (cheers), and because it represents a good principle. It represents civil and religious liberty. (Loud cheers.) It represents an open Bible. (Cheers.) It represents the preaching of the glorious gospel of the blessed God. O brethren, shall I tell you something? (Hear, hear, cries of "yes.") Two or three years ago, I sent to the New York State fifty Orange servants, and you will find in their lodge rooms—you will find fifty papers signed with the name of ———. (Cheers.) We have 100,000 armed Orangemen in Canada; we have 250,000 in Ireland (cheers), and there is not one of the Queen's ships that sails out of Portsmouth, that does not contain a band of Orangemen. (Cheers.) What then can we fear from Gladstone, that infernal Jesuit? (Loud cheers and laughter.) I defy thee (cheers), O pope of Rome, thou unconfined fiend of hell, the Lord God shall shortly consume thee. (Cheers and laughter.) O House of Lords—must I say it—I will say it (laughter), thou shalt perish. (Laughter.) Shall I say something more? I will say it. O Prince of Wales, thou wilt never be king of England." (Laughter and confusion.)*

A short time before the conclusion of this address several excited and uncontrolable Orangemen had attacked bystanders whom they took to be papists, others had placed ladders against the gothic windows of the Catholic church for the purpose of entering the building by that means; and while others were trying to force in the large church door, about twenty scattering shots were fired, and a shower of stones followed from behind a low wall which inclosed a kind of yard at the back of that edifice. Before the smoke cleared away cries were heard; three men lay on the ground, and five or six others who had been wounded were seen limping away, or led off by their friends. Hundreds of the Orangemen now lost all control, and rage and wild excitement seemed to predominate. Nearly a hundred men speedily rushed over the low wall, and the work of havoc commenced. The first man wearing an orange sash who got into the yard fell in a minute dead to the earth; and a stout man with a green scarf, who had struck the mortal blow, now lay by his side desperately wounded. In less than five minutes seven more Orangemen, and thirteen Catholics, lay around in the yard, dead and dying, and many others on both sides were severely wounded. A company of soldiers now rushed forward, cleared the place, and took several prisoners. Before the soldiers came many of the Orangemen who had been trying to get into the building through the windows, had been hurled down from the ladders and were badly injured. Still indifferent to the presence of soldiers or of constables the Orangemen in overwhelming numbers continued their assault on the church. Stones flew thick and fast, and every pane of glass, every window, and every door was quickly smashed or broken.—*Account of an Orange riot, by Wm. McDonnell, in Heathens of the Heath.*

* That part of the above speech after the words "see here, valiant brothers," is, according to a Belfast newspaper, the actual rodomontade uttered at the annual meeting of the Stalybridge Constitutional Association, in October, 1872, by a deputy grand master of the Orange Association, in seconding a vote of thanks to the mayor.



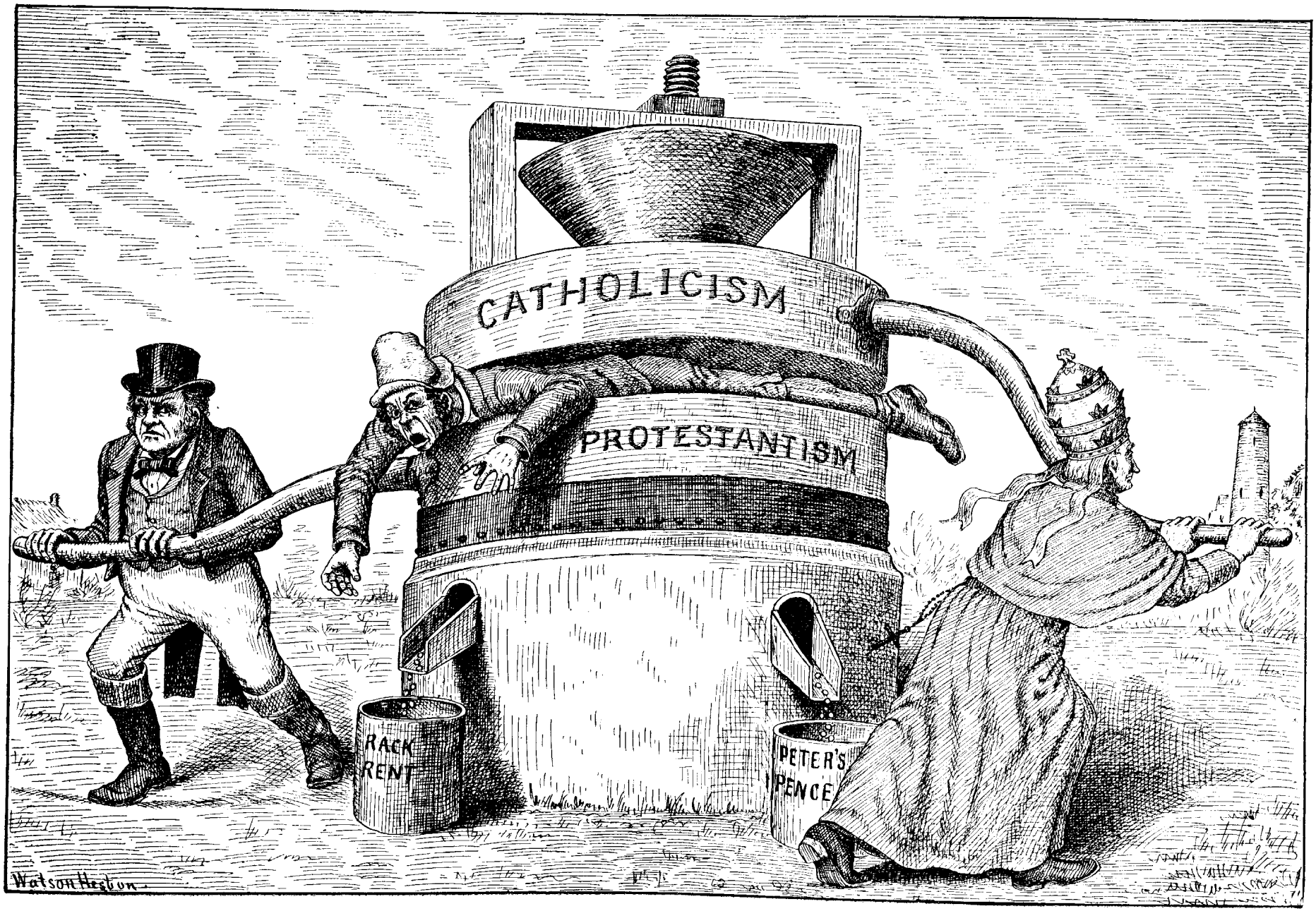
THE GOSPEL OF PEACE IN IRELAND.

THE TROUBLE WITH PAT.

When the Irish Nationalists and Home Rulers were in a hopeless minority in Ireland, and the outlook for an Irish parliament was years in the distance, the pope, and, of course, his prelates and priests in Ireland, held aloof, and extended no aid to the people. When, however, the fight between the Liberals and Tories became so close that it was evident the Irish contingent in Parliament would hold the balance of power, and could dictate terms to either party called to govern, the pope sent word to Archbishop Walsh to see that none but Catholics were elected. He did not put his instructions in just these words, but the meaning was there. Archbishop Walsh sent out a circular to the priests, instructing them to take part in the nominating conventions, and the result is, of course, nearly a solid parliamentary delegation of Catholics. Upon the defeat of the Tory ministry, and the advent of Mr. Gladstone to power, the Tories seized upon this sectarianism as a political weapon. Charges are made that Home Rule means Catholic rule, and consequent persecution of Protestantism. Whether this be true or not, the political struggle is assuming a distinctly religious color. Construing the return of nearly all Catholics to be a challenge, Lord Randolph Churchill, the Tory leader, has responded with the cry of Orangemen to the front, and unless he is choked off by Salisbury he promises to stir up a lively religious riot. Last week he visited Belfast with the avowed purpose of inflaming the Protestants to declare that they will have a civil war rather than home rule. His speech was directed against popery, and his denunciation of the confessional was very bitter. It was, in fact, a harangue of the sixteenth century kind, when religion entered into every question of the day.—*The Truth Seeker, March* 6, 1886.

It is matter of history that in the year of grace 1155 the pope of Rome presented the Emerald Isle to Henry II., and that a later pope deeded it to Queen Mary. Catholicism has gone through that country like a flock of geese, devouring everybody before and ruining everything behind it. It has brought Ireland to poverty and dependency, and made her a perpetual pauper among nations. With the grip of the pope upon her unbroken, Home Rule to-day would be practically Rome rule, as the German liberal politician Blind has pointed out. The Irish people, or any other people, must be mentally free before they can enjoy political freedom without abusing it.—*The Truth Seeker, April* 3, 1886.

"I am in favor," says the Rev. Peter Dean, "of the Irish having their own parliament, as have Canada, Australia, Jersey, India, the Isle of Man, and other portions of the English empire their own parliament; but, with all this, I have never failed to have the conviction that *the real source of the weakness and non-prosperity of Ireland is her religion—her Roman Catholicism, her prostration to priestcraft.*"



THE TROUBLE WITH PAT.

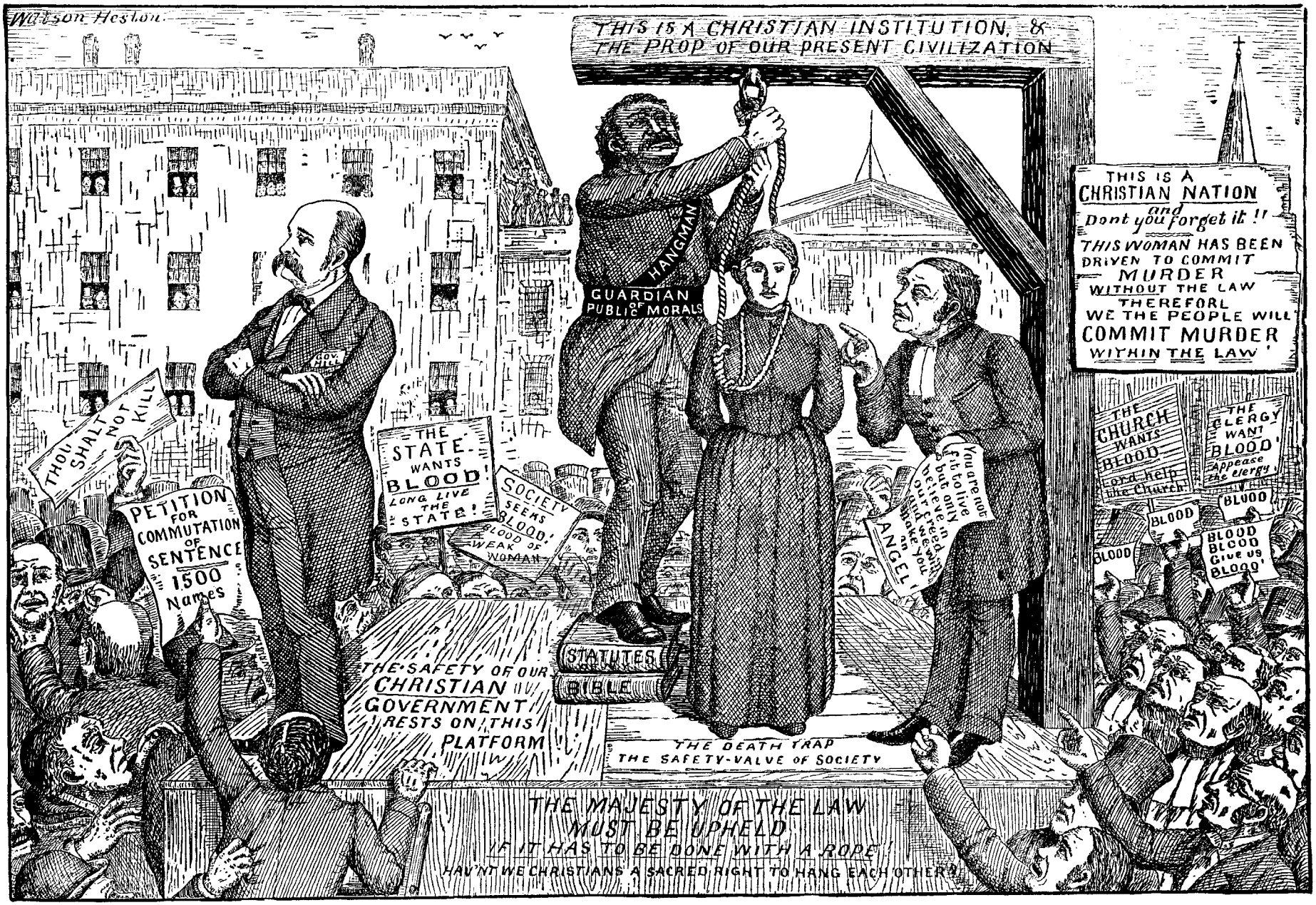
The Irish nation lies between the millstones of Papal and Protestant tyranny, and at the slightest effort to make a healthy movement one or the other gives it a grind.—*Chas. DeKay in March Century.*

THE CHURCH'S IDEA OF CIVILIZATION.

THE GALLOWS ONE OF CHRISTIAN CIVILIZATION'S ADJUNCTS.

Social problems should be treated scientifically. If we knew as much about sociology as we do about geology there would be less discontent in the world. If we knew as much about the social system as we do about the solar system, the regularity in the working of the former would in some degree approach that of the latter. If we were as well versed in the science of rights as we are in other sciences, comparatively speaking, this world would be a paradise. If we knew as much about the laws of social conduct as we do about the laws that govern the action of solar bodies, there would be no wrong except that resulting from personal turpitude of individuals; whereas now the greatest wrongs and sufferings arise, not from the desire of particular persons to do wrong, but from a very imperfect conception of human rights.—*Natural Rights.*

In the old times punishment was the only means of reformation. If anybody did wrong, punish him. If people still continued to commit the same offense, increase the punishment; and that went on until in what they called civilized countries they hanged people provided they stole the value of one shilling. But larceny kept right on. There was no diminution. So, for treason, barbarous punishments were inflicted. Those guilty of that offense were torn asunder by horses; their entrails were cut out of them while they were yet living and thrown into their faces; their bodies were quartered and their heads were set on pikes about the gates of the city. Yet there was a hundred times more treason then than now. Every time a man was executed and mutilated and tortured in this way the seeds of other treasons were sown. So in the church there was the same idea. No reformation but by punishment. Of course in this world the punishment stopped when the poor wretch was dead. It was found that the punishment did not reform, so the church said: "After death it will go right on, getting worse and worse, forever and ever." Finally it was found that this did not tend to the reformation of mankind. Slowly the fires of hell have been dying out. The climate has been changing from year to year. Men have lost confidence in the power of the thumbscrew, the fagot, and the rack here, and they are losing confidence in the flames of perdition hereafter. In other words, it is simply a question of civilization.—*Ingersoll.*



THE GALLOWS ONE OF CHRISTIAN CIVILIZATION'S ADJUNCTS.

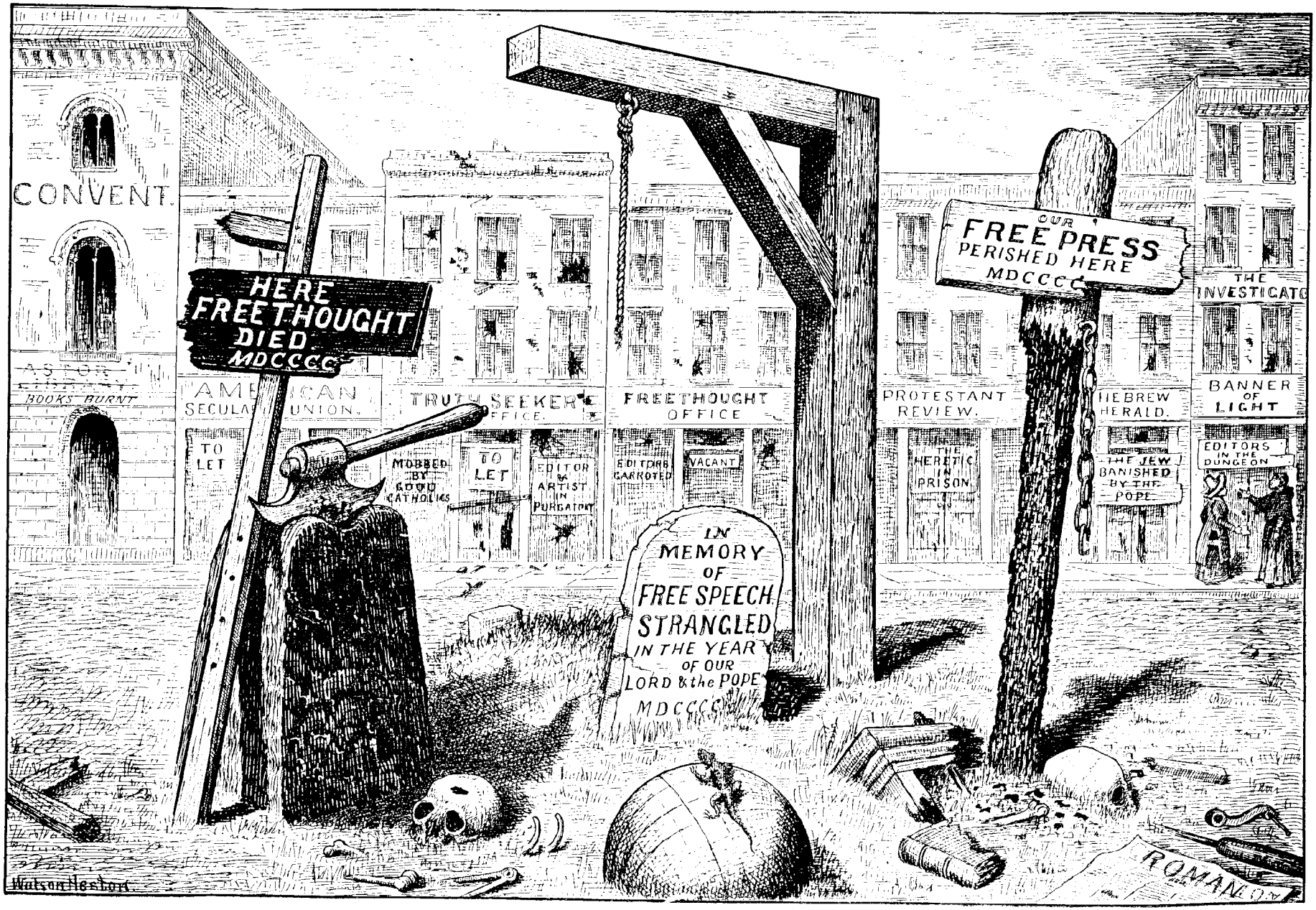
WHAT ROME WOULD USE TO CIVILIZE PEOPLE.

The fourth council of the Lateran enjoined all kings and rulers to swear an oath that they would exterminate heretics from their dominions. The sword of the church was unsheathed, and the world was at the mercy of ignorant and infuriated priests, whose eyes feasted upon the agonies they inflicted. Acting, as they believed, or pretended to believe, under the command of God; stimulated by the hope of infinite reward in another world—hating heretics with every drop of their bestial blood; savage beyond description; merciless beyond conception—these infamous priests, in a kind of frenzied joy, leaped upon the helpless victims of their rage. They crushed their bones in iron boots; tore their quivering flesh with iron hooks and pincers; cut off their lips and eyelids; pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues; extinguished their eyes; stretched them upon racks; flayed them alive; crucified them with their heads downward; exposed them to wild beasts; burnt them at the stake; mocked their cries and groans; ravished their wives; robbed their children, and then prayed God to finish the holy work in hell. . . . . .

According to the theologians, God, the father of us all, wrote a letter to his children. The children have always differed somewhat as to the meaning of this letter. In consequence of these honest differences, these brothers began to cut out each other's hearts. In every land, where this letter from God has been read, the children to whom and for whom it was written have been filled with hatred and malice. They have imprisoned and murdered each other, and the wives and children of each other. In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag.—*Ingersoll.*

Suppose the church had had absolute control of the human mind at any time, would not the words liberty and progress have been blotted from human speech?—*Ingersoll.*

I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging the future but by the past.—*Patrick Henry.*



WHAT ROME WOULD USE TO CIVILIZE PEOPLE.

THE USES OF THE CROSS.

ITS EVOLUTION.

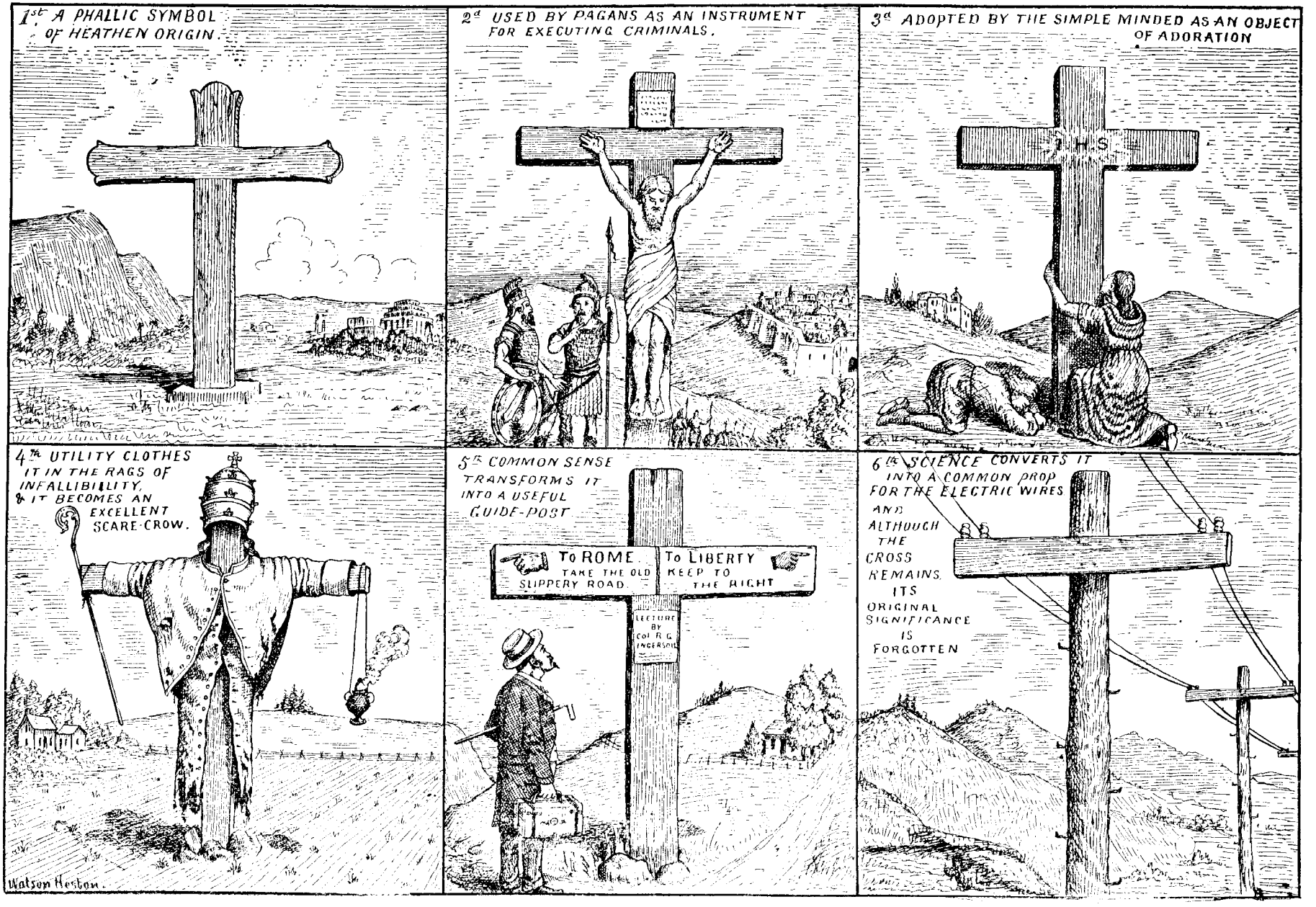
From the dawn of organized paganism in the eastern world, to the final establishment of Christianity in the west, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments. Apart from any distinctions of social or intellectual superiority, of caste, color, nationality, or location in either hemisphere, it appears to have been the aboriginal possession of every people in antiquity. Diversified forms of the symbol are delineated more or less artistically, according to the progress achieved in civilization at the period, on the ruined walls of temples and palaces, on natural rocks and sepulchral galleries, on the hoariest monoliths and the rudest statuary; on coins, medals, and vases of every description; and in not a few instances, are preserved in the architectural proportions of subterranean as well as superterranean structures of tumuli, as well as fanes. Populations of essentially different culture, tastes, and pursuits —the highly civilized and the semi-civilized, the settled and the nomadic—vied with each other in their superstitious *adoration* of it, and in their efforts to extend the knowledge of its exceptional import and virtue amongst their latest posterities. Of the several varieties of the cross now in vogue, as national and ecclesiastical emblems, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., *there is not one amongst them the existence of which may not be traced to the remotest antiquity. They were the common property of the eastern nations.* That each known variety has been derived from a common source, and is emblematical of one and the same truth, may be inferred from the fact of forms identically the same, whether simple or complex, cropping out in contrary directions, in the western as well as the eastern hemisphere.—*Colenso.*

Nearly everything in Christianity is mere baggage brought from the pagan mysteries.—*Renan.*

Everything of Christianity is of Egyptian origin. —*Taylor.*

My objects of hate are the cross and bugs.—*Goethe.*

The crucifix is, on the one hand, the visible and tangible pledge of the remission of sins to the faithful; and on the other hand, however, it is the deification of sorrow generally; it is humanity in its saddest plight, broken and shattered in all its limbs, so to speak, and in a certain sense rejoicing thereat; it is the most one-sided, rigid embodiment of Christian world-renunciation and passiveness. In a symbol of this kind, mankind rejoicing in life and action can now no longer find the expression of its religious consciousness; and the continued regard accorded to it in the modern Protestant church is, after all, but one more of these compromises and untruths which make it a thing of such feeble vitality.—*Strauss.*



THE USES OF THE CROSS.—ITS EVOLUTION.

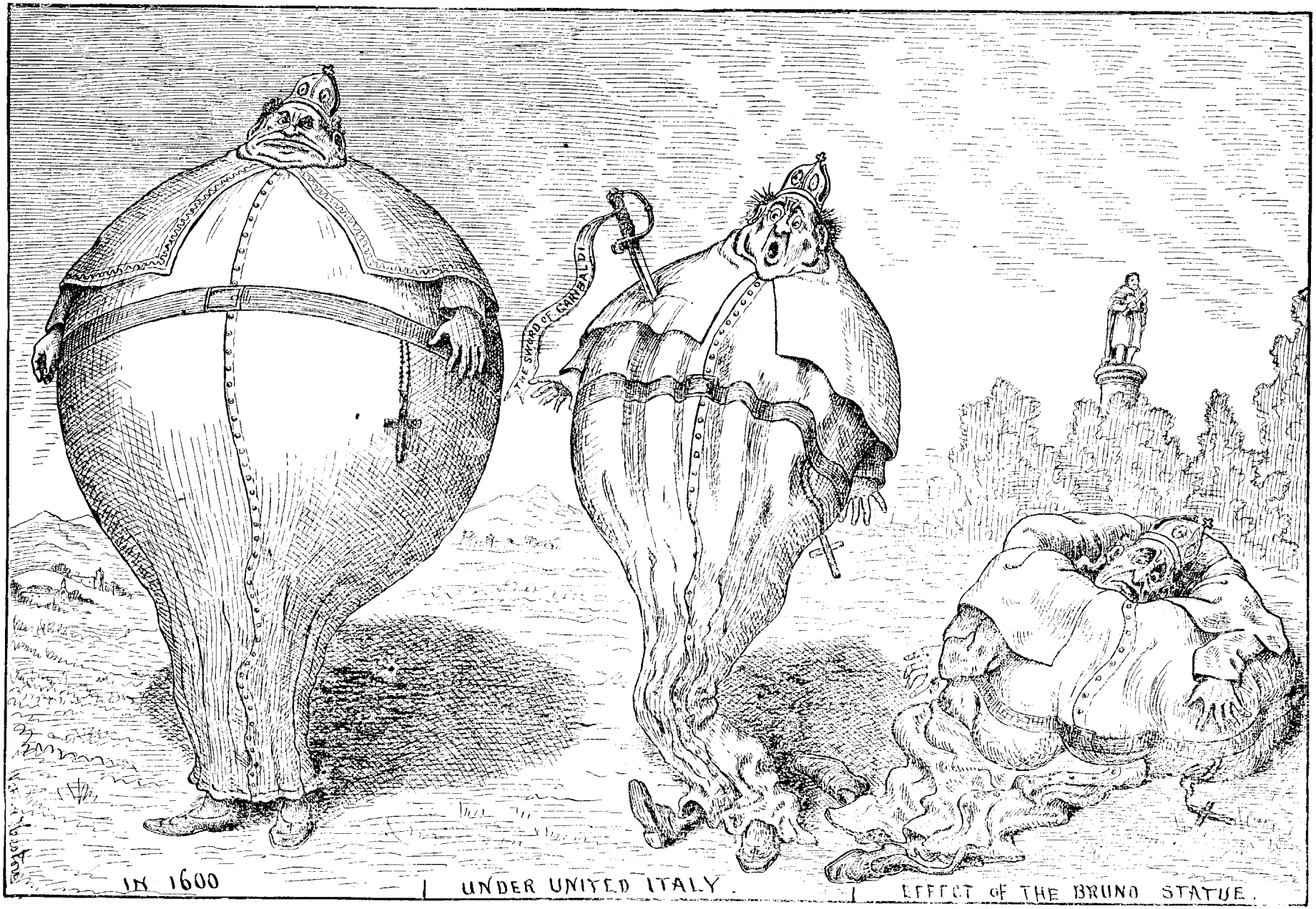
UNKIND REFLECTIONS ON THE CHURCH.

DECLINE OF THE PAPACY IN ITALY.

At the period when the Reformation was on the point of breaking forth Rome appeared in peace and safety. One might have said that nothing could for the future disturb her triumph. She had gained great and decisive victories. The general councils, those upper and lower senates of Catholicism, had been subdued. The Vaudois and the Hussites had been put down. No university—except perhaps that of Paris, which sometimes raised its voice at the instance of its kings—doubted of the infallibility of the oracles of Rome. Everyone seemed to take part with its power.—*D'Aubigne.*

Meanwhile the subjects of his holiness the pope, as their contribution to the cause of Italian unity, had relieved the pontiff of his temporal sovereignty and formed themselves into a republic. The pope sought refuge in Gæta, where his brother in adversity, the expelled king of Naples, extended to him a sympathetic welcome. From this secure retirement his holiness issued unregarded protests against the profane violence which had wrenched the patrimony of St. Peter from the hand of St. Peter's successor. . . . The sole remaining obstacle was the pope. The holy father still bore rule over the city of Rome and a considerable portion of those unfortunate regions which the church claimed to possess as the patrimony of St. Peter. To north and south lay the now united states which made up free Italy. Wedged in between was a population of half a million of Italians longing to be united with their countrymen, enduring impatiently a government which they believed, with reason, to be the worst in Europe. This was a condition whose continuance was impossible. Italy could not tolerate, in the very heart of the kingdom, an alien state with a blindly despotic government and a discontented population. . . . Undutiful Italy did not neglect the opportunity. Her troops forced an entrance into Rome. The popish world shrieked loudly. The empress of France exclaimed, "Rather the Prussians in Paris than the Italians in Rome." The archbishop of Paris foretold approaching desolation. "Revolution," he said, "will overwhelm the world, and God will know how to create a new order out of its chaos." The holy father did not cease to lavish innocuous curses upon the disturbers of his tranquillity. But neither prophecy nor maledictions shook the steady purpose of the Italian people. The subjects of the pope joyfully united themselves with their countrymen, and the liberation of Italy was at length a completed work.—*Mackenzie's History of the Nineteenth Century.*

ROME, June 9, 1889.—The statue of Giordano Bruno was unveiled to-day with imposing ceremonies. The pope is much depressed. He refuses to see anybody, and passed three days absorbed in prayer in his private chapel. Four hundred telegrams have arrived at the Vatican deploring the unveiling of the Bruno monument.—*The Truth Seeker, June* 15, 1889.



DECLINE OF THE PAPACY IN ITALY.

THE OLD TIGER AND HIS WHELPS.

For days before the dedication of the Bruno statue the clericals foamed with rage. They issued a circular, from which the *Freethinker* made this extract: "The scandal about to be perpetrated in Rome wounds and vexes every Christian soul. Bands of miscreants, bearing the black livery of Satan, are assembling in this sacred city—the center and heart of Christianity. With impious eagerness they applaud the erection of a monument which, in this city of Rome, will be a permanent insult to God, to Christ, and to his vicar on earth. The mind shudders at the horrible idea; but if the hearts of the faithful are pierced with grief, how much more profound and dolorous must be the grief of the common father of the faithful—the Sovereign Pontiff Leo XIII." The Austrians, who fully equal the Spaniards in their slavish subserviency to Rome, added their shrieks to the general uproar. The emperor wrote a sympathizing letter to the pope; the bishop of Linz ordered prayers to be said "in expiation of the outrage," and the clerical *Vaterland* denounced the inauguration as scandalous and as a *fête* worthy of the devil. —*The Truth Seeker, July* 6, 1889.

Swinburne's sympathy with Bruno is the pleasure which an utterly depraved and leprous creature feels when another of similar habits is honored by disciples of Satan.—*Catholic Union and Times.*

Our sympathy also goes out to the vicar of our Lord on earth. We grieve with him for the outrages inflicted on religion. We grieve that Rome, sanctified by the blood of myriad martyrs, has seen the standard of the evil one flaunted through her streets in memory of an apostate whose sole merit was to repeat with Lucifer of old, "I will not serve." In the pain and insult offered to the head all the members necessarily share. In the wrongs done to the sovereign pontiff the faithful of the whole world are assailed; and against such indignities, continued now for nineteen years, all of us, as Catholics, utter our indignant protest.—*Archbishop Corrigan's Pastoral.*

A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that in Rome impious men dared to unveil the statue of an apostate monk to the admiration and veneration of the thousands assembled, dragging the memory of a wild theorizer, a shameless writer and denier of the divinity of Christ, from the obscurity of a grave that had for three centuries closed upon its disgrace. These men, backed by mere brute force, have set upon a pedestal in the holy city the statue of the infamous Bruno. Such a proceeding is a flagrant outrage upon the Catholic and Christian world. It is a deliberate and well-aimed blow at all that is sound and wholesome in religion and morals. Its animus is clear, from selection of time and place, and the unchristian and defiant language employed in the unveiling of a statue of a man whose whole life breathed cowardice, pride, and defiance of lawfully constituted authority.—*Cardinal Gibbons's Pastoral.*

The insulting ceremony was not an honest tribute to pre-eminent genius or industrious talent, but a wretched expression of a wounded envy at the magnificent tribute paid to the Roman pontiff by the whole world, Catholic, Protestant, Mohammedan, and pagan, on the occasion of the golden jubilee of his priesthood.—*Archbishop Ryan's Pastoral.*



THE OLD TIGER AND HIS WHELPS.

THE CRY OF THE CHURCH—DON'T HURT OUR FEELINGS.

I have often concluded that the honest part of mankind would be much too hard for the knavish, if they could bring themselves to incur the guilt, or thought it worth their while to take the trouble.—*Fielding.*

The doubter, the investigator, the Infidel, have been the saviors of liberty. This truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past.

But the church is as unforgiving as ever, and still wonders why any Infidel should be wicked enough to endeavor to destroy her power.

I will tell the church why.

You have imprisoned the human mind; you have been the enemy of liberty; you have burnt us at the stake—wasted us upon slow fires—torn our flesh with iron; you have covered us with chains—treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your God to torment us forever.

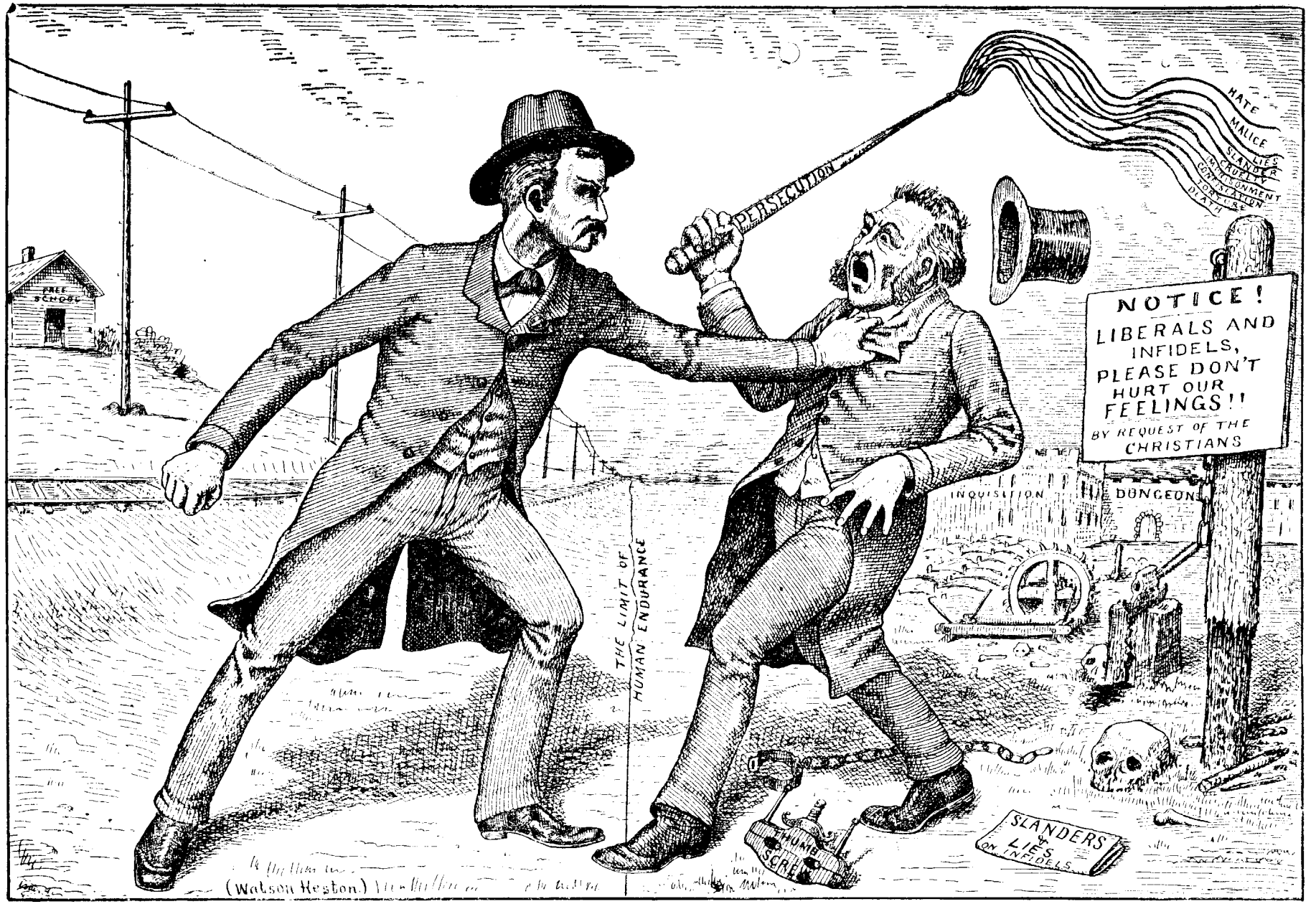
Can you wonder that we hate your doctrines—that we despise your creeds—that we feel proud to know that we are beyond your power—that we are free in spite of you—that we can express our honest thought, and that the whole world is grandly rising into the blessed light?

Can you wonder that we point with pride to the fact that Infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all?

Can you wonder that we are proud to know that we have always been disciples of reason, and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?

We deny that religion is the end or object of this life. When it is so considered it becomes destructive of happiness—the real end of life. It becomes a hydra-headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It devours their substance, builds palaces for God (who dwells not in temples made with hands), and allows his children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with despair. —*Ingersoll.*

Intolerance burnt the books of Copernicus, and the bodies of scholars, in the past, and it may still trample on the book it cannot answer, and doom to hell-fire those whom it can no longer burn with earthly fire, but it is in sharp discord with the civilization of our age, which protects the freedom which is essential to the elucidation of truth, and inharmonious with that spirit of inquiry which is the great need of our time, and the charity which is the need of every time.—*Moncure D. Conway.*



THE CRY OF THE CHURCH—DON'T HURT OUR FEELINGS.

"SHAKE! OLD MAN; WE'RE ON THE SAME LAY."—(*Tammany Ward Worker to Methodist Ministerial Delegate.*)

Again the Methodist delegates to the General Conference have shown their great political ability and knowledge of the ways that are dark and tricks that are not always vain, but were so in their hands. The fight over the election of bishops raged at the Metropolitan Opera House the major part of last week [June, 1888]. As the eighth ballot was being taken on Wednesday, Bishop Merrill stepped to the front of the platform and asked the delegates to listen to a word of warning. On the previous, or seventh ballot, he said, as well as at other balloting, there were more votes cast than there were delegates present. This, he said, was unexplainable upon any honest theory, as absentees could not vote. On one ballot, too, four hundred and fifty-nine votes were found in the box, which was in excess of the total membership of the Conference, and on calling the roll of the house immediately thereafter but four hundred and twenty-nine delegates were found to be present.—*The Truth Seeker, June* 2, 1888.

AUTHORITY FOR THE ACT.

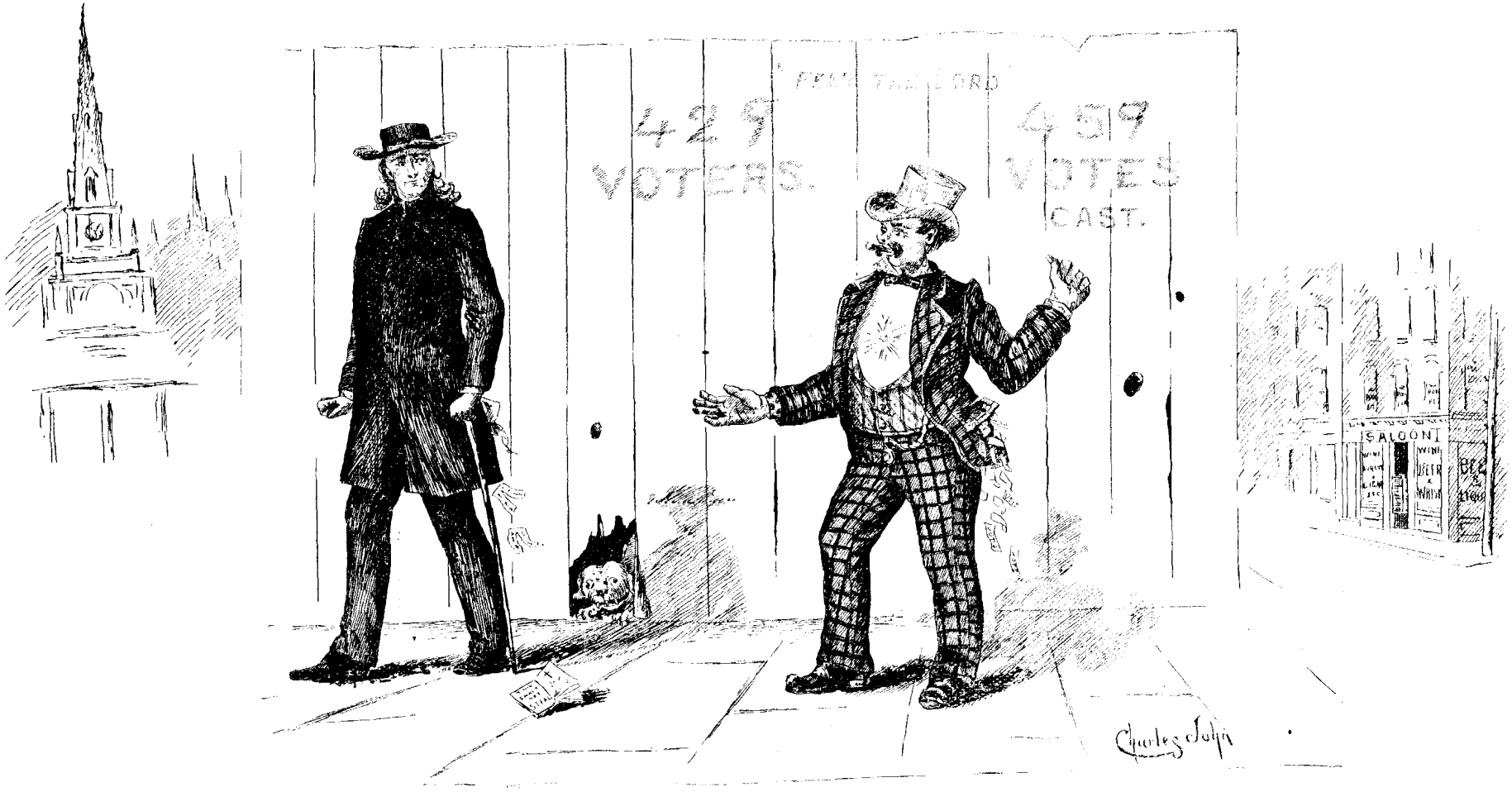
"And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these, thy prophets" (1 Kings xxii, 20–23).

Thus God is represented in the Bible as continually resorting to the use of falsehood and deceit. The patriarchs all follow the example set by him. Abraham tries to deceive Pharaoh and Abimelech (Gen. xii, 13–19; xx, 2); Sarah tries to deceive the Lord himself (Gen. xviii, 13–15). Abraham becomes the parent of a liar. Isaac said of Rebecca, his wife, "She is my sister" (Gen. xxvi, 7). Rebecca in turn deceives her husband (Gen. xxvii, 6–17). Jacob sustains the reputation of the family for lying.

Paul says, "Being crafty, I caught you with guile;" in other words, "I deceived you." Again he writes, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Rom. iii, 7).

That the methods employed in establishing the church are still used in perpetuating its power, a glance at the so-called Christian literature of the day will suffice to show.

The church offers a premium upon falsehood and imposes a punishment upon truthfulness. With a bribe in one hand, and a club in the other, she has sought to prolong her sway. The allurements of the one, and the fear of the other, have filled the world with hypocrisy. In our halls of Congress, in the editorial sanctum, in the professor's chair, behind the counter, in the work-shop, at the fireside, everywhere, we find men professing to believe what they know to be false, or wearing the seal of silence on their lips, while rank imposture stalks abroad and truth is trampled in the mire before them.—*John E. Remsburg.*

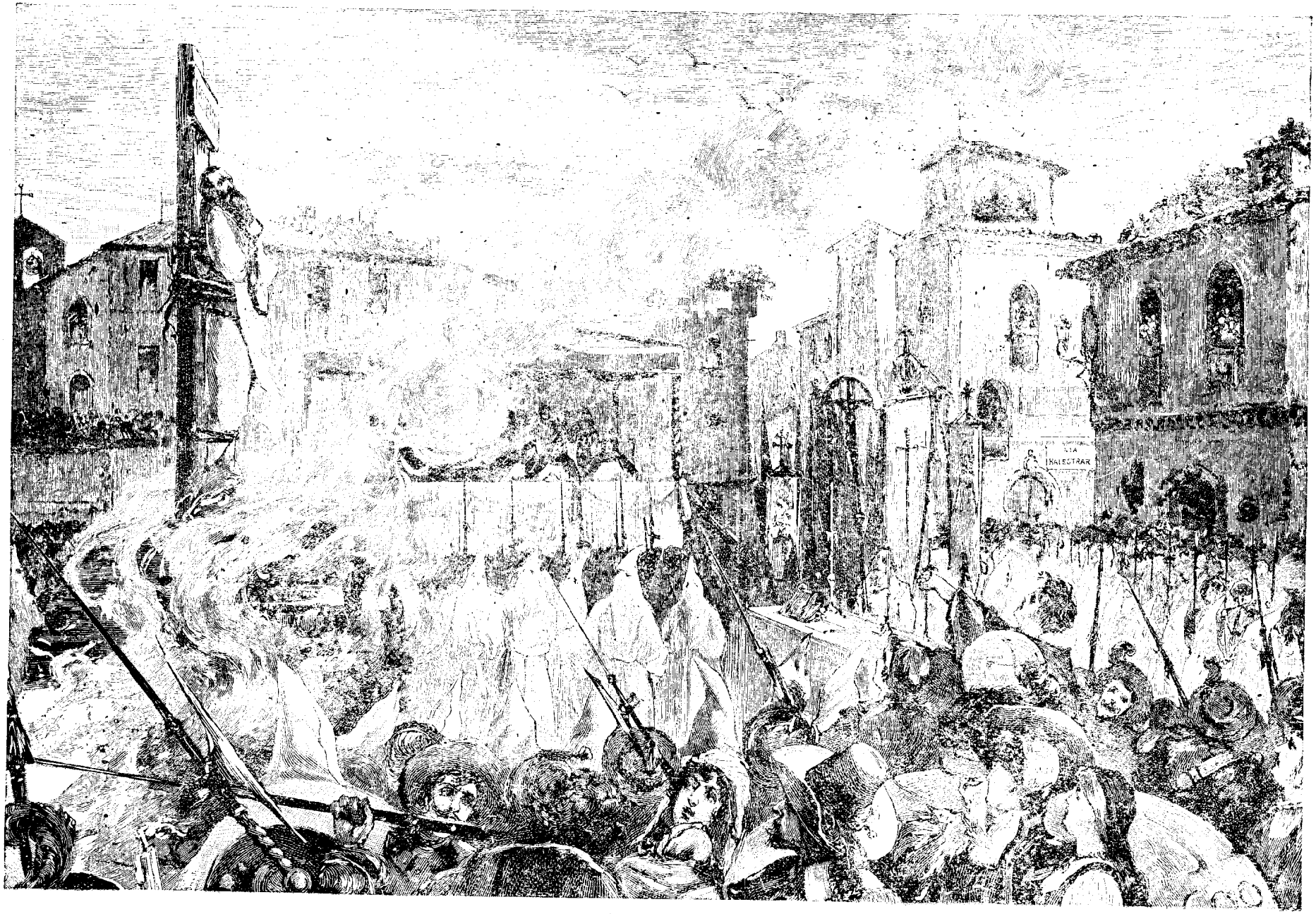


"SHAKE! OLD MAN; WE'RE ON THE SAME LAY."—(*Tammany Ward Worker to Methodist Ministerial Delegate.*)

PERSECUTIONS BY THE CHURCH.

THE BURNING OF BRUNO.

On the demand of the spiritual authorities, Bruno was removed from Venice to Rome, and confined in the prison of the Inquisition, accused not only of being a heretic, but also a heresiarch, who had written things unseemly concerning religion; the special charge against him being that he had taught the plurality of worlds, a doctrine repugnant to the whole tenor of scripture and inimical to revealed religion, especially as regards the plan of salvation. After an imprisonment of two years he was brought before his judges, declared guilty of the acts alleged, excommunicated, and, on his nobly refusing to recant, was delivered over to the secular authorities to be punished "as mercifully as possible, and without the shedding of blood," the horrible formula for burning a prisoner at the stake. Knowing well that though his tormentors might destroy his body, his thoughts would still live among men, he said to his judges, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it." The sentence was carried into effect, and he was burnt at Rome, February 16, A.D. 1600. No one can recall without sentiments of pity the sufferings of those countless martyrs, who first by one party, and then by another, have been brought for their religious opinions to the stake. But each of these had in his supreme moment a powerful and unfailing support. The passage from this life to the next, though through a hard trial, was the passage from a transient trouble to eternal happiness, an escape from the cruelty of earth to the charity of heaven. On his way through the dark valley the martyr believed that there was an invisible hand that would lead him, a friend that would guide him all the more gently and firmly because of the terrors of the flames. For Bruno there was no such support. He must fight the last fight alone. Is there not something very grand in the attitude of this solitary man, something which human nature cannot help admiring, as he stands in the gloomy hall before his inexorable judges? No accuser, no witness, no advocate is present, but the familiars of the holy office, clad in black, are stealthily moving about. The tormentors and the rack are in the vaults below. He is asked if he will recant and abjure his error. He cannot, and will not deny what he knows to be true, and perhaps—for he had often done so before—he tells his judges that they, too, in their hearts are of the same belief. What a contrast between this scene of manly honor, of unshaken firmness, of unflexible adherence to the truth, and that other scene which took place more than fifteen centuries previously by the fireside in the hall of Caiaphas the high-priest, when the cock crew, and "the Lord turned and looked upon Peter" (Luke xxii, 61)! And yet it is upon Peter that the church has grounded her right to act as she did to Bruno.—*Draper.*



THE BURNING OF BRUNO.

THE ONLY THING ON WHICH THE SECTS AGREE.

At Salem, Mass., in the year 1692, the unceasing incitement of the clergy of the province bore fruit in the shape of a witchcraft persecution in which thirteen women and six men were hanged. In addition, an old man of eighty-one years named Giles Corey was pressed to death.—*Truth Seeker Annual*, 1890.

The Puritan laws of New England against "a cursed sect of hereticks lately risen up in the world, which are commonly called Quakers," provided as punishment for a Quaker, on first conviction, twenty stripes; second, loss of an ear if a man, and if a woman, to be severely whipped; and the third, whether man or woman, to have the tongue bored through with a red-hot iron. If Quakers returned to the colony after banishment, they were to suffer death (date 1656–7). . . . Many, both men and women, were stripped naked from the waist upward, tied to a cart-tail, and scourged in the most brutal and barbarous manner, while the priests, who were the principal instigators to such more than savage meanness, were pleased in nothing better than in the exercise of such Christian and diabolical cruelties. —*D. M. Bennett.*

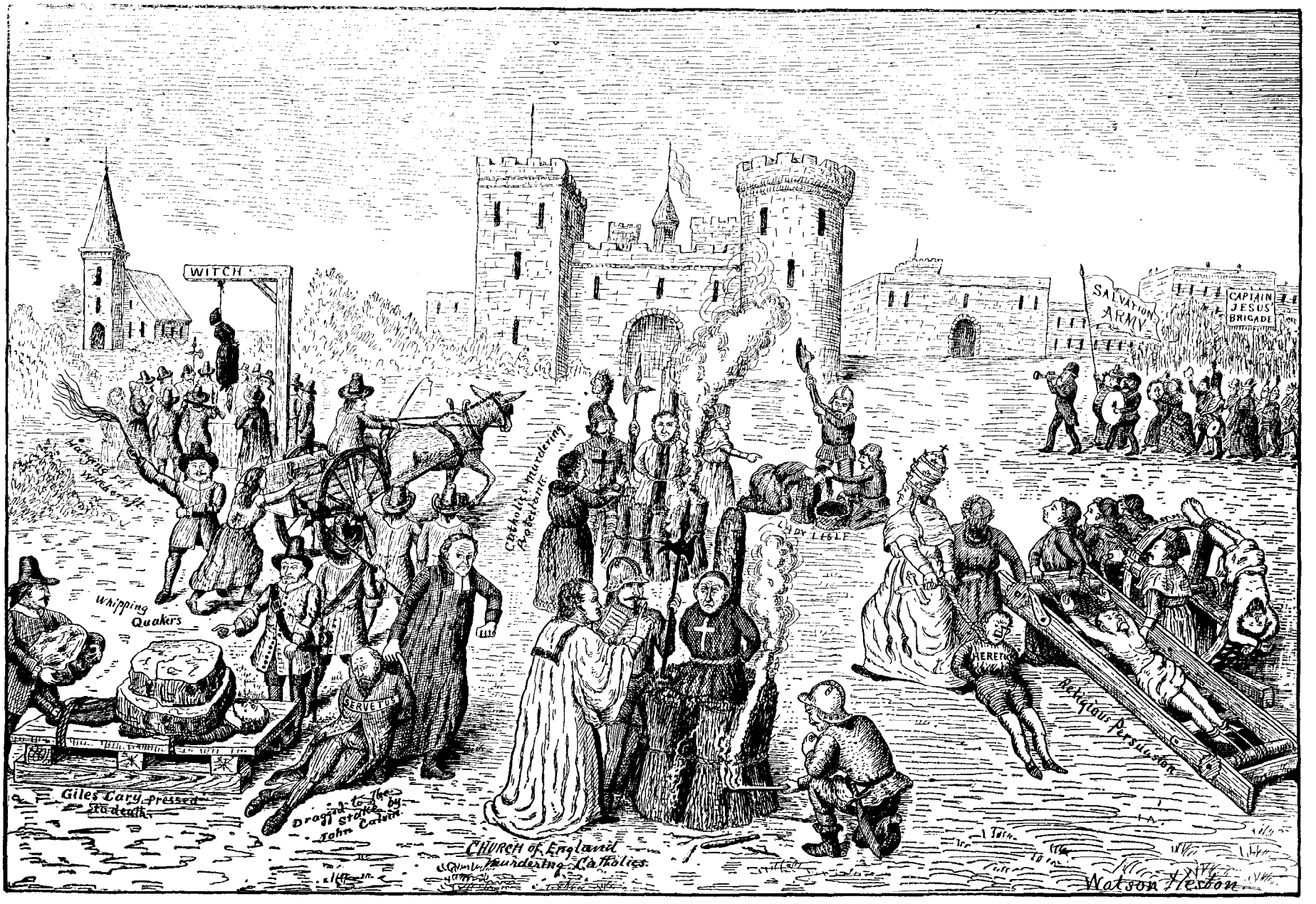
For the dire offense of giving utterance to his honest convictions, Servetus, at the instigation of the founder of a new and better system of faith, was condemned to be burnt to death with slow fire. This terrible sentence was carried out on Oct. 27, 1553.—*D. M. Bennett.*

Such was the tolerant spirit of this church when she was young. As to her burnings under Cranmer (who made the prayer book), they are hardly worthy of particular notice, when we have before us the sweeping cruelties of this first Protestant reign [Edward VI.]. . . . The names of the persons put to death merely for being Catholics, during this long and dreary reign [Elizabeth's], would, especially if we were to include Ireland, form a list ten times as long as that of our army and navy, both taken together.—*Wm. Cobbett's Letter to the Chief Justice of England.*

The Spanish periodical *La Bandera Catholica (Catholic Banner)*, of July 29, 1883, makes this estimate of the number of heretics punished by Catholics from 1481 to 1808:

Total number of men and women burnt alive under the ministry of forty-five holy inquisitors-general	35,534
Total number burnt in effigy	18,637
Total number condemned to other punishments	293,533

Since the early Christians wandered through the catacombs of Rome, they have been relentless persecutors. From Constantine to the present day they have endeavored, by one means or another, to crush all differences of opinion in matters of faith. Catholics have persecuted Protestants; Protestants have pursued Catholics; Lutherans have hunted Anabaptists; Episcopalians have burnt Puritans; Puritans have hanged Quakers; Calvinists have tortured Unitarians, and all have united in persecuting the heroic Infidels who have refused to believe in any of the multifarious and conflicting creeds. If one sect has exceeded another in the number of its victims, it is because its opportunities and power have been greater, and not on account of the absence of the animating spirit of Christianity.—*D. M. Bennett.*



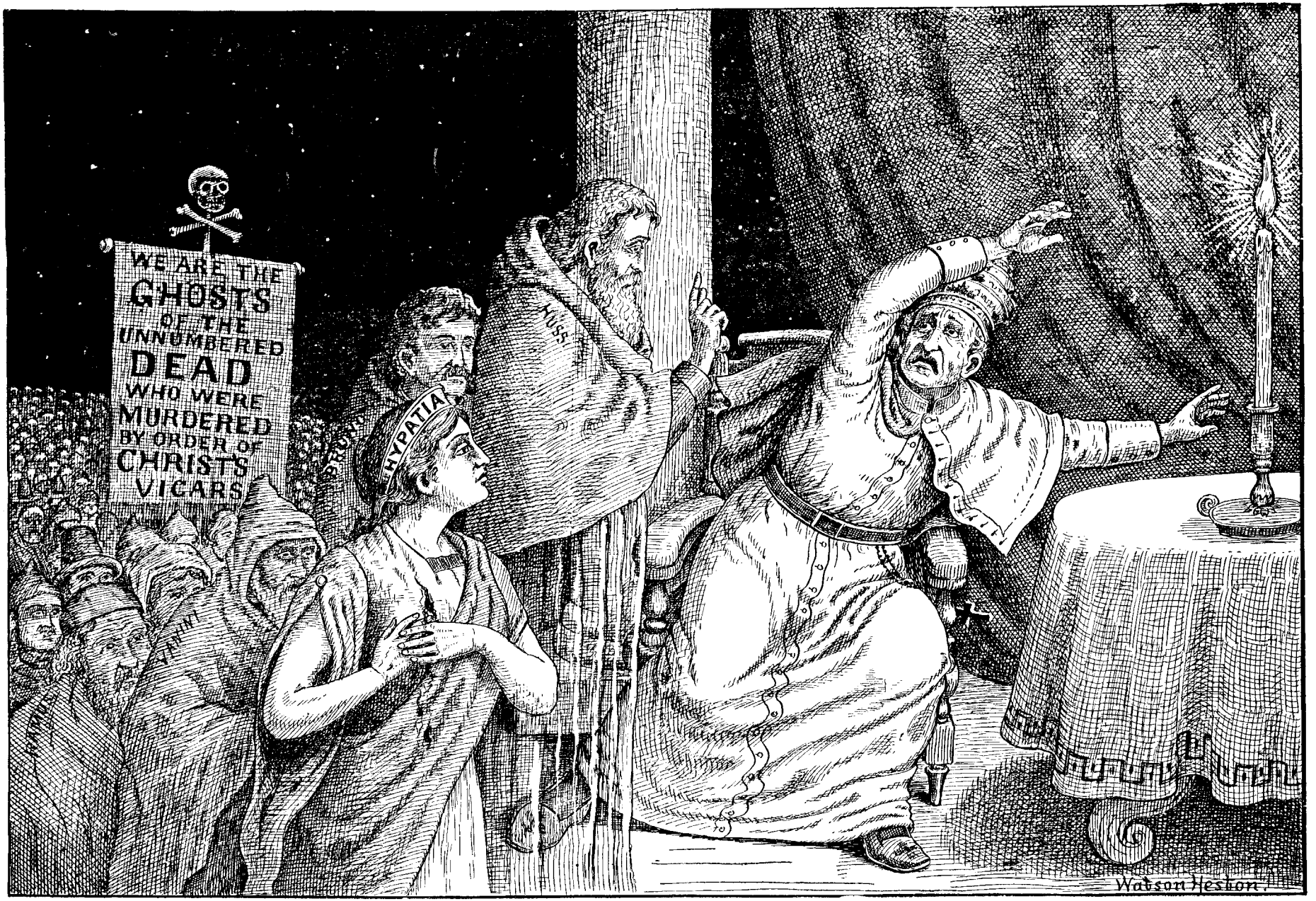
THE ONLY THING ON WHICH THE SECTS AGREE.

AN UNWELCOME PILGRIMAGE.

We look out upon many objects of interest from the dome of St. Peter's; and last of all, almost at our feet, our eyes rest upon the building which was once the Inquisition. How times changed between the older ages and the new! Some seventeen or eighteen centuries ago the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb, and made poor, mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the holy mother church became mistress of the barbarians, she taught them the error of their ways by no such means. No; she put them in this pleasant Inquisition and pointed to the blessed redeemer, who was so gentle and merciful to all men, and urged the barbarians to love him; and she did all she could to persuade them to love and honor him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little; and finally by roasting them in public. She always convinced those barbarians. The true religion properly administered, as the good mother church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between throwing parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of degraded barbarians; the other of enlightened, civilized people. It is a great pity the Inquisition is no more.—*Mark Twain.*

Rome is the same to-day as she was when she burnt John Huss and Wishart, and when she caused seventy thousand Protestants to be slaughtered in France, and one hundred thousand to be exterminated in Piedmont and Italy.—*Chiniquy.*

The Bible has not civilized mankind. A book that establishes and defends slavery and wanton war is not calculated to soften the hearts of those who believe implicitly that it is the work of God. A book that not only permits, but commands religious persecution, has not in my judgment developed the affectional nature of man. Its influence has been bad and bad only. It has filled the world with bitterness, revenge, and crime, and retarded in countless ways the progress of our race. . . . Would it not have been better if Christ had told his disciples that they must not persecute; that they had no right to destroy their fellow-men; that they must not put heretics in dungeons, or destroy them with flames; that they must not invent and use instruments of torture; that they must not appeal to brutality, nor endeavor to sow with bloody hands the seeds of peace? Would it not have been better had he said: "I come not to bring a sword, but peace?" Would not this have saved countless cruelties and countless lives?—*Ingersoll.*



AN UNWELCOME PILGRIMAGE.—Leo XIII.: Thou canst not say *I* did it; never shake thy gory locks at *me!*

WHEN CHRISTIANS MADE THE LAWS.

When Mathew Hopkins was witchfinder-general of England, about the middle of the seventeenth century, he hanged many hundreds for witchcraft, and got twenty shillings per head. As an example of the usual lack of reason in the mind of the Christian we quote: "When other evidences of guilt were wanting, Hopkins adopted the trial by water, which had been suggested by King James I., who said that, 'As some persons have renounced their baptism by water, so water refuses to receive them.' Those accused of diabolical practices were thrown into a pond. If they floated or swam they were guilty, and were taken out and burnt or hanged. If they were *innocent, they sunk and were only drowned.*" To be accused by the Christians meant death. "The old, the ignorant, and indigent—such as could neither plead their own cause, nor hire an advocate—were the wretched victims of credulity, avarice, and spleen."—*The Truth Seeker.*

In the sixteenth century the Protestant Reformation gave new force to witchcraft persecutions in Germany. The new church endeavored to show that in zeal and power she exceeded the old.—*Ex-President White of Cornell University.*

That such a compact as that of witchcraft can be made—that it is possible for men to direct the energies of evil spirits—was established by the clearest authority. "Thou shalt not suffer a witch to live," was the solemn injunction which had been more than once repeated in the Levitical code; and the history of the witch of Endor furnishes a detailed description of the circumstances of the crime. . . . If anyone ventured to deny that Satan possessed, or was likely to exercise this power, he was speedily silenced by a scriptural precedent. We read in the Old Testament that the devil, by the divine permission, afflicted Job. The description, in the book of Revelation, of the four angels who held the four winds, and to whom it was given to afflict the earth, was also generally associated with this belief; for, as St. Augustine tells us, the word angel is equally applicable to good or bad spirits. These considerations were, it was thought, sufficient to remove all sense of the antecedent improbability of the facts which were alleged; but every uncertainty was dispelled by the uniform teaching of the church. . . . These propositions [of witchcraft] were unanimously and firmly believed. They were illustrated by anecdotes, the countless numbers of which can only be appreciated by those who have studied the literature at its source. They were indelibly graven on the minds of men by hundreds of trials and of executions, and they were admitted by almost all the ablest men in Christendom. There were other details, however, which excited considerable discussion. One of the most striking of these was the transportation of witches through the air. . . . Satan, it was remembered, had borne Christ through the air, and placed him on a pinnacle of the temple; and therefore, said St. Thomas Aquinas, if he could do this to one body he could do it to all. The prophet Habakkuk had been transported by a spirit from Judah to Babylon, and Philip the Evangelist had been the object of a similar miracle. St. Paul had likewise been carried, perhaps in the body, into the third heaven.—*Lecky's Rationalism in Europe.*



WHEN CHRISTIANS MADE THE LAWS.

SUPERSTITION THE SAME IN ALL PLACES AND AGES.

On the ninth of September, the court met again, and *Martha Carey, Mary Easty, Alice Parker, Ann Pudeator*, Dorcas Hoar, and Mary Bradbury were tried and condemned; and on the seventeenth *Margaret Scott, Wilmot Reed, Samuel Wardwell, Mary Parker*, Abigail Faulkner, Rebecca Eames, Mary Lacy, Ann Foster, and Abigail Hobbs received the same sentence. Those in italics were executed September 22, 1692.—*Upham's Salem Witchcraft.*

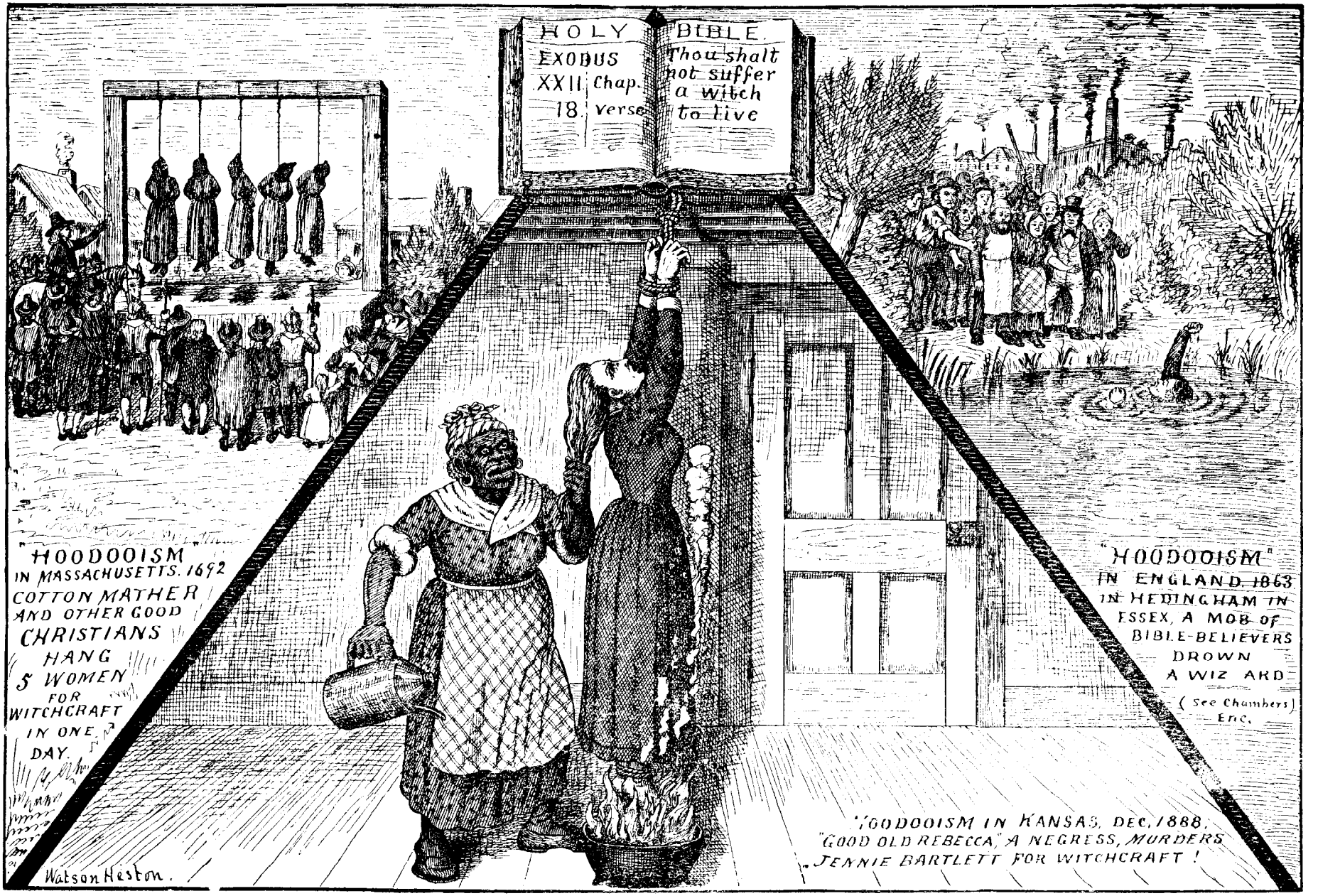
The cessation of judicial proceedings did not all at once put an end to the popular outrages on supposed witches. Not longer ago than 1863, a reputed wizard was drowned in a pond at the village of Hedingham, Essex, England; and it was considered worthy of notice that nearly all the sixty or seventy persons concerned in the outrage were of the small tradesmen class, none of the agricultural laborers being mixed up in the affair.—*Chambers' Encyclopedia.*

The latest crime of this nature [witchcraft persecution] occurred in Kansas on the 19th of December, 1888. The horrible story is as follows: Several weeks previous to that date an old negro servant of Eugene Bartlett conceived the idea that she was bewitched by Jennie Bartlett. Two days before the commission of the crime, she told Miss Bartlett that she was being hoodooed by her, and she would have to cease or there would be trouble.

Monday evening, December 19th early, all the family except Jennie went to visit neighbors. Shortly after their departure a young man called to see Jennie, and remained until about 9 o'clock, when Rebecca appeared and stated that there was a sick horse at the barn, and she wanted him to go for some medicine. As soon as the young man was out of hearing the servant caught the young lady, and tying a rope around her hands swung her up to a joist with her feet about two feet from the floor. This done, she stripped her of her clothes and covered her body with paint and then tar. In a short time she had placed a kettle filled with kindling-wood under her, and after putting a large amount of oil on it applied a match.

While the flames were curling around the poor girl's feet and limbs Donnelly returned with medicine for the horse. He saw a bright light shining through a window and heard frantic screams. He hastened to the door and broke it open. Then he removed the kettle, cut the rope, and conveyed the girl to a resting-place. She was unconscious, but she soon recovered sufficiently to tell the story of her fiendish treatment. A few minutes later death relieved her of the intense agony.

Except in details, and in its nearness to us, the religious tragedy is no more horrible than the witch burnings and hangings and drownings of Europe and America. In the heart of the old woman still linger some relics of African religious superstition, reinforced by the teaching of the Bible, which the colored race takes with fearful literalness, just as our New England ancestors did before heresy crept among them. Probably the old negress will be hanged; but how shall the cause of her crime be reached? Isn't the one who taught her her superstition as culpable as the instigator of murder for revenge or greed?



SUPERSTITION THE SAME IN ALL PLACES AND AGES.

BANISHMENT OF ROGER WILLIAMS.

Roger Williams, in the middle of January, 1636, was driven from Salem to wander in the wilderness of snow and ice between that town and Sowams, R. I., now Warren, where he was received by the Indian King Massasoit. One of Roger Williams's worst heresies was the denial of the right of the magistrates to punish a breaker of the Sabbath, or other "offenses against God." From a Church of England preacher Mr. Williams gradually evoluted to a true defender of liberty, and maintained, with the help of his Indian friends, a refuge for the oppressed of the Massachusetts Colony.—*The Truth Seeker.*

The persecution of the Quakers by the Protestants forms one of the saddest chapters in the volume of ecclesiastical crime. That a quiet, peaceable, honest, inoffensive sect, no matter how strong their delusion, should be subjected to the infernal rule of bigoted Christians is a reproach upon the manhood of the world, and the perpetrators of the outrage cannot be denounced in too strong terms. . . . These Puritans fled from England to escape religious persecution, and to exercise the sacred right of religious freedom. How deep down in their hearts was implanted the spirit of liberty is shown by their subsequent acts. The "Blue Laws" of Connecticut are almost Draconian in their severity, and would disgrace the statute book of a Nero, or a Constantine. Quakers were fined, imprisoned or banished, scourged, burnt with hot irons, their ears cut off, or hanged, and their goods confiscated, at the caprice of a petty priest or hireling governor. Under Governor Endicott and priests Norton, Wilson, and others, these poor persecuted sectaries were driven from town to town, even into the wild forest among the wilder Indians, in the most cruel and inhuman manner.—*D. M. Bennett.*

To-day every speaker has pointed with pride, a pride shared by every human being in the United States, to our federal judicial system. But there is one period of our history as a people to which we do not point with pride. The first one hundred years of the Puritan commonwealth in New England had no clients, and therefore no lawyers. The clergy were the court for the settlement of all disputes and the people their own advocates. During that period they banished Baptists and imprisoned Quakers for conscience's sake and committed judicial murder by hanging witches. This is a period for which we are ever apologizing. It demonstrates that the gospel without the law cannot run a republic. Had there been a fearless bar and independent judiciary the client's retainer would have inspired the lawyers to so present the inalienable rights under religious liberty that Roger Williams would never have migrated, and the Quaker would have worshiped as he thought God told him to do, while the witch would have exercised no other fascination than the one she has always exhibited in all ages of the world toward our weaker sex.—*Chauncey M. Depew.*



BANISHMENT OF ROGER WILLIAMS.

THE CASE OF DR. McGLYNN—THE CHURCH TRUE TO HER RECORD.

He didn't snivel worth a cent,
Nor gush to any great extent,
But labored on a level plan—
A priest but none the less a man.

The congregation of St. Stephen's is weakening in its boycott of the new priest, and is slowly resuming the superstitious services of the Catholic church. This is a result which needed no prescient eye to predict.

But Dr. McGlynn seems not afraid of the sword of tyranny nor of the bull of the pope. If his ecclesiastical head is to come off, he will not make the work of the executioner easier by bending to the blow. In the *Standard* of the 5th inst. he talks back to Archbishop Corrigan in a manner that must surprise the church authorities, long accustomed to abject submission on the part of their tools. He denies that he ever retracted his theory of land tenure, and only promised to abstain from making speeches because he "knew too well the power of his ecclesiastical superiors." He calls the famous Cincinnati pastoral—in which Bishop Cleveland denied the right of the people to sovereign equality, contended that God's vicegerents are above state officials, and that allegiance is owed to God before country—an infamous letter. He reminds Archbishop Corrigan that he has before this executed political errands at the archbishop's request—such as traveling to Washington to advance the promotion of John Newton—and denies that bishop, propaganda, or pope has any right to punish him for the part he played in the canvass of the Labor candidate for mayor. To Cardinal Simeoni's threat that if he failed to go to Rome the cardinal would be placed under "the painful necessity of having recourse to measures and of adopting provisions which surely would be unpleasant for him," Dr. McGlynn says that it would have had more weight had not the unpleasant measures been already resorted to. He closes with this defiance of the whole hierarchy.—*The Truth Seeker, Feb.* 12, 1887.

This priest, McGlynn, has the courage to stand up against the propaganda. What would have been his fate a few years ago? What would have happened to him in Spain, in Portugal, in Italy—in any other country that was Catholic—only a few years ago? Yet he stands here in New York, he refuses to obey God's vicegerent; he freely gives his mind to an archbishop; he holds the holy Inquisition in contempt. He has done a great thing. He is undoubtedly an honest man. He never should have been a Catholic. He has no business in that church. He has ideas of his own—theories, and seems to be governed by principles. The Catholic church is not his place. If he remains, he must submit, he must kneel in the humility of abjectness; he must receive on the back of his independence the lashes of the church. If he remains, he must ask the forgiveness of slaves for having been a man. If he refuses to submit, the church will not have him. He will be driven to take his choice—to remain a member, humiliated, shunned, or go out into the great, free world a citizen of the republic, with the rights, responsibilities, and duties of an American citizen. —*Ingersoll.*



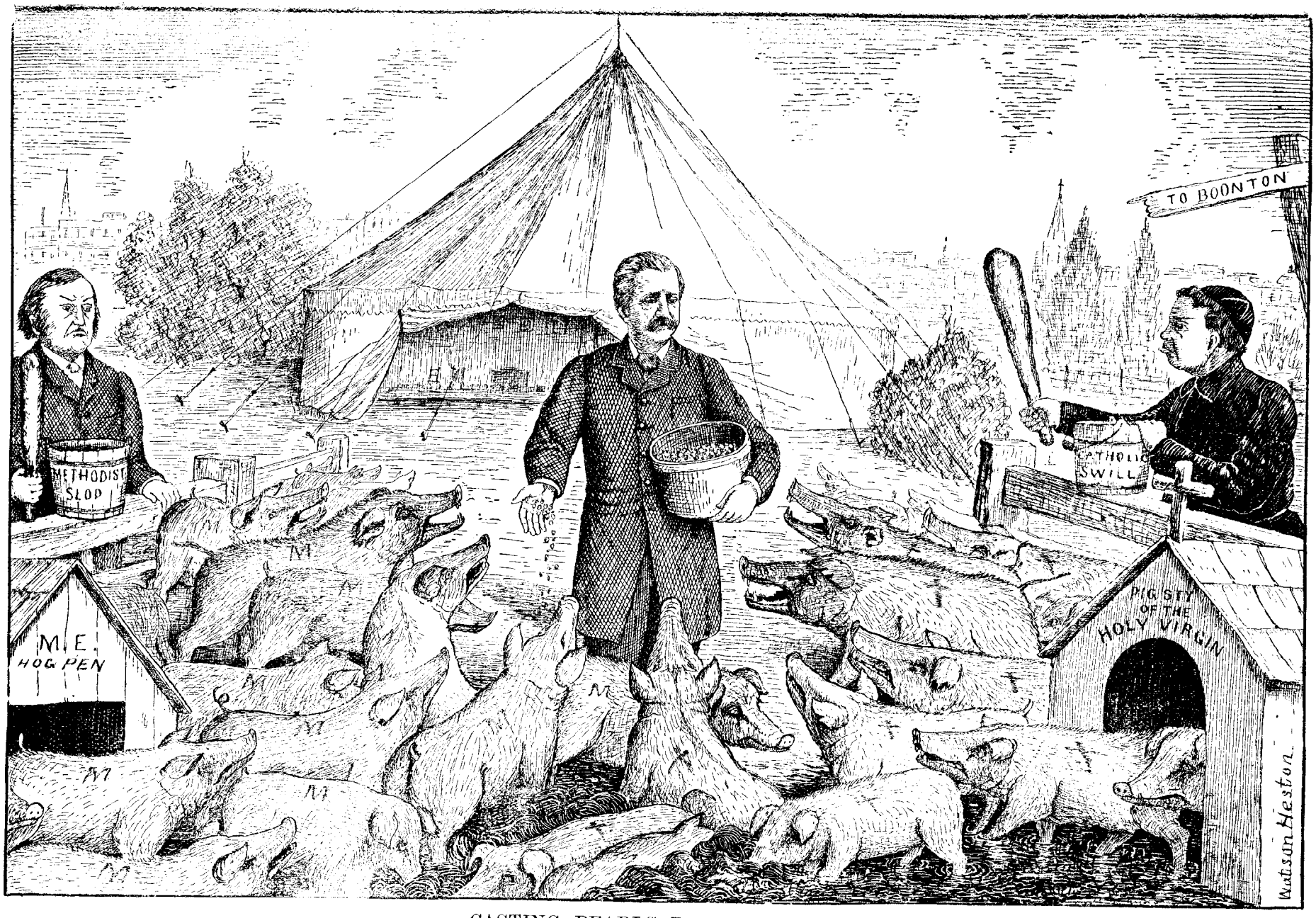
THE CASE OF DR. McGLYNN—THE CHURCH TRUE TO HER RECORD.

CASTING PEARLS BEFORE SWINE.

Mr. C. B. Reynolds is an accredited missionary of free thought and speech who, under the guarantees of the Constitution, went from town to town in New Jersey, lecturing and preaching to those who had invited him and to all who chose to come. His meetings were attended by the best people of the place, and were orderly and quiet except as disturbed by Christian mobs [composed about equally of Methodists and Roman Catholics], unrestrained by local officials. At one of these meetings, in Boonton, he was attacked with missiles of every kind while speaking, his tent destroyed and he compelled to seek safety in flight. An action for damages against the town resulted in a counter action for disturbing the peace. Through the cowardice and inaction of the authorities the issue was never joined. Not daunted by persecution he continued his labors, making Morristown his next field of operations. Here he circulated a pamphlet giving his views of theology, and appended a satirical cartoon of his Boonton experience. This cartoon [first printed in "The Truth Seeker" and here reproduced] was the gravamen of his offense. For this he was indicted on a charge of "blasphemy" and brought before a Morristown jury. The religious farce ended in a fine of $25.

The law under which Mr. Reynolds was convicted is as follows: "If any person shall willfully blaspheme the holy name of God by denying, cursing, or contumeliously reproaching his being or providence, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost or the Christian religion or the holy word of God (that is, the canonical scriptures contained in the books of the Old and New Testaments), or by profane scoffing at or exposing them or any of them to contempt and ridicule, then every person so offending shall, on conviction thereof, be punished by a fine not exceeding two hundred dollars, or imprisonment at hard labor not exceeding twelve months, or both.

GENTLEMEN OF THE JURY: I regard this as one of the most important cases that can be submitted to a jury. It is not a case that involves a little property. neither is it one that involves simply the liberty of one man. It involves the freedom of speech, the intellectual liberty of every citizen of New Jersey. . . . Men who deny to others the right of speech are not fit to live with honest men. . . . If you have not the right to express your opinions, if the defendant has not this right, then no man ever walked beneath the blue of heaven that had the right to express his thought. If others claim the right, where did they get it? How did they happen to have it, and how did you happen to be deprived of it? Where did a church or a nation get that right? . . . The most important thing in this world is liberty. More important than food or clothes—more important than gold or houses or lands—more important than art or science—more important than all religions, is the liberty of man. —*Ingersoll's Defense of Reynolds.*



CASTING PEARLS BEFORE SWINE.

THE BIGOTRY OF CHURCH AND STATE.

All legislation must be governed by the will of God, unerringly indicated by the pope.—*Priest Hicker.*

We are not advocates of religious freedom, and we repeat we are not.—*The Shepherd of the Valley (R. C.).*

The freedom of thinking is simply nonsense.—*Mgr. Segur.*

In the old times of the Inquisition, when Christianity ruled everything and everybody, the punishment of a heretic was attended to by the priests and their mercenaries with but little ceremony and no vacillation. Scores and hundreds of so-called Infidels were killed without the outside world's knowledge, but with its full privity and consent. Occasionally, however, the church would hold a festival for its children, the chief attraction of which was the burning of a score or so of heretics. To this the common people resorted gladly, laughing and rejoicing that the enemies of the church were to be punished. A Spanish *Auto-dâ-fé* of the fifteenth century became the church festival of the nineteenth century. We could not help thinking of this while at Morristown last week, when the case of Mr. Reynolds was in court. The state had subpœnaed about thirty witnesses to testify that Mr. Reynolds had exposed the Christian religion to contempt and ridicule by circulating in Boonton his pamphlet on "Blasphemy and the Bible." These witnesses filled one side of a car on the run between Boonton and Morristown, and overflowed to the other side, where sat the Boonton friends of Mr. Reynolds—Mr. Worman, Mr. Maxfield, and the sturdy Mrs. Booth and her large family of grown-up sons and daughters. Everyone in the car was going to attend the trial, and everyone thought that before night Mr. Reynolds would be in jail. A lawyer said, "If they call his case at 12:30, by 3 o'clock he will be sentenced." The Christians were sure they had their enemy on the hip, and that for some time to come he would cease disturbing the serenity of Boonton. Mr. Reynolds's friends were greatly depressed in spirit; they went to Morristown feeling about the same as the friends of the condemned heretics might feel upon witnessing the forming of the priestly procession for the *Auto-dâ-fé.* The Christians went as to a festival—arrayed in their best, laughing and happy—with anticipations of a pleasing spectacle. Their Bible was to be vindicated by the imprisonment of the man who ridiculed it, and why shouldn't they be happy? The animal and religious of their natures were in the ascendant, just as these traits were in the ascendant in the Catholics of Spain two or three centuries ago. They had no thought of the wife waiting for a word from her husband, of the children waiting to see their father. Their jollity was a shameful exhibition of the tiger still lurking in Christianity. Blasphemy laws are the expression of this feeling of hate and revenge which Christians entertain toward unbelievers. It is the cruelty in human nature, intensified by the devoutness with which they worship. The dearer they hold their religion, the fiercer do they persecute those who oppose it. The only way to prevent such deeds of cruelty is to substitute in the people a love for men instead of a love for "God."—*The Truth Seeker, Nov.* 6, 1886.



THE BIGOTRY OF CHURCH AND STATE.

SOME ALLEGORIES.

THE GENII WHO PRESIDE OVER THE ROADS TO KNOWLEDGE.

The first doubt was the womb and cradle of progress, and from the first doubt, man has continued to advance. Men began to investigate, and the church began to oppose. . . . The people are beginning to think, to reason, and to investigate. Slowly, painfully, but surely, the gods are being driven from the earth. Only upon rare occasions are they, even by the most religious, supposed to interfere in the affairs of men. In most matters we are at last supposed to be free. . . . A believer is a bird in a cage, a Freethinker is an eagle parting the clouds with tireless wing. . . . The doubter, the investigator, the Infidel, have been the saviors of liberty. —*Ingersoll.*

The genius of Christianity—if it may be said to have a genius—is diametrically opposed to the spirit of science. The latter depends upon investigation, study, testing, digging, smelting, assaying, melting, burning, distilling, analyzing, accepting, and condemning, as the case requires, while Christianity says it has a revelation from an unknown God in the sky, which we must accept without proof, and without question. The voice of science says, "*Study, examine, and learn.*" The voice of Christianity is, "*Believe or be damned.*"—*D. M. Bennett.*

I have endeavored to establish four leading propositions, which, according to my view, are to be deemed the basis of the history of civilization. They are: 1. That the progress of mankind depends on the success with which the laws of phenomena are investigated, and on the extent to which a knowledge of those laws is diffused. 2. That before such investigation can begin, a spirit of skepticism must arise, which, at first aiding the investigation, is afterward aided by it. 3. That the discoveries thus made, increase the influence of intellectual truths, and diminish, relatively, not absolutely, the influence of moral truths; moral truths being more stationary than intellectual truths, and receiving fewer additions. 4. That the great enemy of this movement, and therefore the great enemy of civilization, is the protective spirit; by which I mean the notion that society cannot prosper, unless the affairs of life are watched over and protected at nearly every turn by the state and the church; the state teaching men what they are to do, and the church teaching them what they are to believe.—*Buckle's History of Civilization.*

The dogma of salvation by faith offers an additional premium on mental prostitution. By punishing honest doubt as a crime and inculcating the merit of blind submission to the authority of reason-insulting doctrines, the defenders of those doctrines struck a deadly blow at the instinct of free inquiry, and for a series of generations actually succeeded in eradicating that instinct from the mental constitution of their victims.—*Prof. Felix L. Oswald, M.D.*



THE GENII WHO PRESIDE OVER THE ROADS TO KNOWLEDGE.

THE THREE GRACES OF INFIDELITY.

All truth is safe, and nothing else is safe, and he who keeps back the truth, or withholds it from men from motives of expediency, is either a coward or a criminal, or both.—*F. Max Müller in Science of Religion.*

No simplicity of mind, no obscurity of station, can escape the universal duty of questioning all that we believe. . . . It is wrong to believe on unworthy evidence.—*Clifford's Scientific Basis of Morals.*

Every system of religion the world has yet seen, recognizes faith as an indispensable duty; but to every system of science it is a hindrance, instead of a duty, inasmuch as it discourages those inquisitive and innovating habits on which all intellectual progress depends.—*Buckle's History of Civilization.*

The church has never cultivated investigation. It has never said: Let him who has a mind to think, think; but its cry from the first until now has been: Let him who has ears to hear, hear.—*Ingersoll.*

The pursuit of natural science is wrong; doubt and free inquiry are sinful; submissive faith is the gate to heaven. "Blessed are they that have not seen, and yet have believed." "He that believeth in me hath everlasting life, and shall not come into condemnation." "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." "If an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." "He that believeth on me is not condemned, but he that believeth not is condemned already, because he does not believe in the name of the only begotten son of God." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burnt." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—*Professor Oswald.*

Fix Reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason than of blindfolded fear. . . . Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and in the love of others which it will procure for you.—*Jefferson.*

The early Christian saints, bishops, and fathers, *confessedly* adopted the liturgies, rites, ceremonies, and terms of heathenism; making it their boast, that the pagan religion, properly explained, really was nothing else than Christianity; that the best and wisest of its professors, in all ages, had been Christians all along; that Christianity was but a name more recently acquired to a religion which had previously existed, and had been known to the Greek philosophers, to Plato, Socrates, and Heraclitus; and that "if the writings of Cicero had been read as they ought to have been, there would have been no occasion for the Christian scriptures."—*Bible Myths.*



THE THREE GRACES OF INFIDELITY.

A CLERICAL MOVE.

It is indeed marvelous that science should ever have revived amid the fearful obstacles theologians cast in her way. Together with a system of biblical interpretation so stringent, and at the same time so capricious, that it infallibly came into collision with every discovery that was not in accordance with the unaided judgments of the senses, and therefore with the familiar expressions of the Jewish writers, everything was done to cultivate a habit of thought the direct opposite of the habits of science. The constant exaltation of blind faith, the countless miracles, the childish legends, all produced a condition of besotted ignorance, of groveling and trembling credulity, that can scarcely be paralleled except among the most degraded barbarians. Innovation of every kind was regarded as a crime; superior knowledge excited only terror and suspicion. If it was shown in speculation, it was called heresy. If it was shown in the study of nature, it was called magic. The dignity of the popedom was unable to save Gerbert from the reputation of a magician, and the magnificent labors of Roger Bacon were repaid by fourteen years of imprisonment, and many others of less severe but unremitting persecution. Added to all this, the overwhelming importance attached to theology diverted to it all those intellects which in another condition of society would have been employed in the investigations of science.—*Lecky.*

There is but one disinterested factor in civilization, and that is science, and its leadership only can be followed with safety.—*Cassius Clay.*

It would require volumes to record the ameliorations that took place in domestic and social life after science began to exert its beneficent influences.—*Professor Draper.*

The church must abdicate.—*Ingersoll.*

It is absolutely necessary to destroy theology.—*Voltaire.*

> O that the wise from their bright minds would kindle
> Such lamps within the dome of this dim world,
> That the pale name of priest might shrink and dwindle
> Into the hell from which it first was hurled.—*Shelley*

Science is the available providence of life. When we can foresee what will happen under given circumstances, we can provide against it. All human affairs are a process, and he alone who acts upon this knowledge can hope to control results. It is clear that the only help available by man, the sole dependence on which he can calculate, is science.—*George Jacob Holyoake.*

Modern civilization rests upon physical science; take away her gifts to our country and our position among the leading nations of the world is gone tomorrow; for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science. It has made its way into the works of our best poets, and even the mere man of letters, who affects to ignore and despise science, is unconsciously impregnated with her spirit, and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, and not authority. She is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—*Huxley.*



A CLERICAL MOVE.

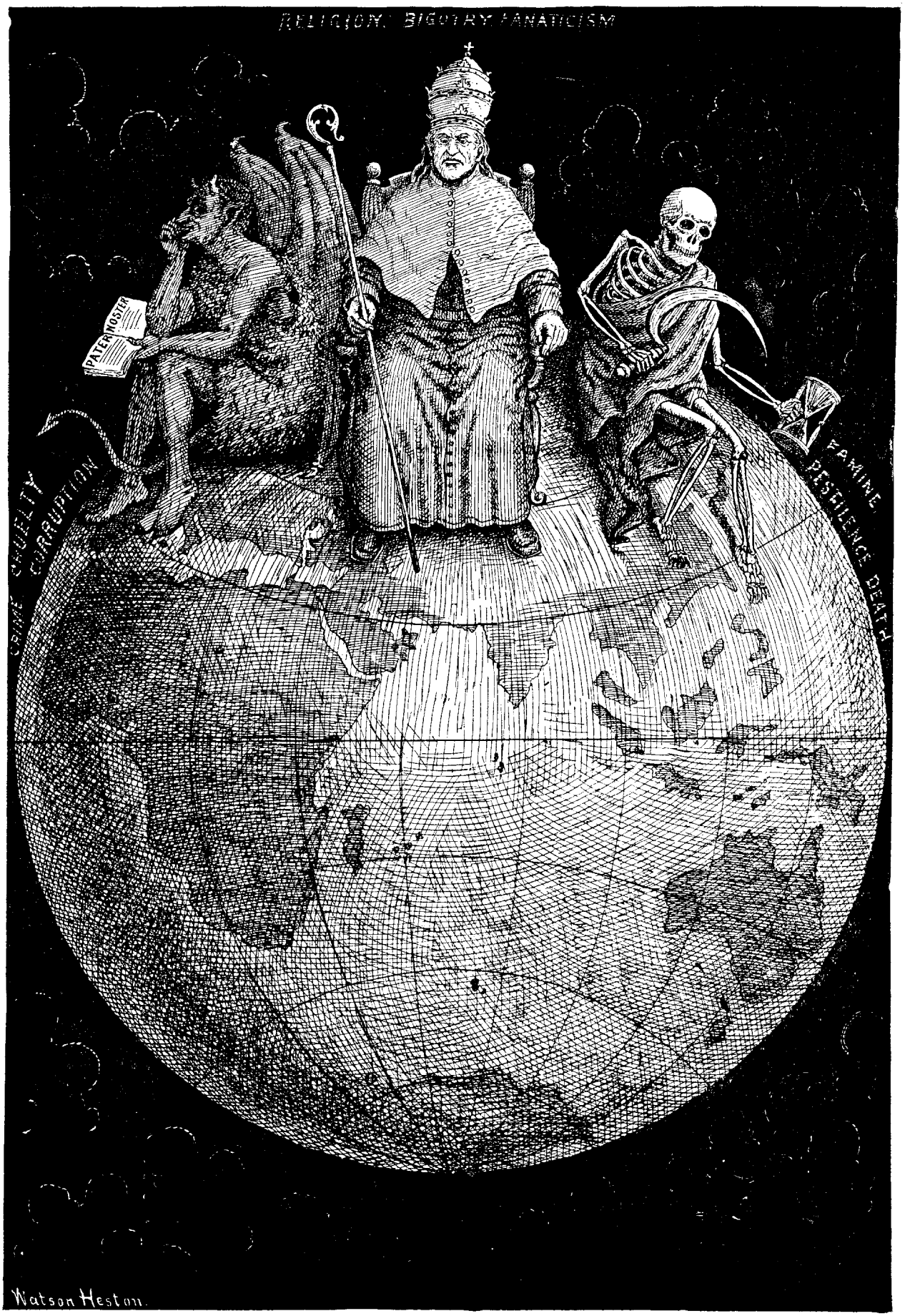
THE TRINITY THAT RULED THE WORLD IN THE DARK AGES.

Do we not know that when the Roman empire fell, darkness settled on the world? Do we not know that this darkness lasted for a thousand years, and that during all that time the church of Christ held, with bloody hands, the sword of power? These years were the starless midnight of our race. Art died, law was forgotten, toleration ceased to exist, charity fled from the human breast, and justice was unknown. Kings were tyrants, priests were pitiless, and the poor multitude were slaves. In the name of Christ, men made instruments of torture, and the *Auto-dâ-fé* took the place of the gladiatorial show. Liberty was in chains, honesty in dungeons, while Christian superstition ruled mankind. Christianity compromised with paganism. The statues of Jupiter were used to represent Jehovah. Isis and her babe were changed to Mary and the infant Christ. The trinity of Egypt became the Father, Son, and Holy Ghost. The simplicity of the early Christians was lost in heathen rites and pagan pomp. The believers in the blessedness of poverty became rich, avaricious, and grasping, and those who had said, "Sell all, and give to the poor," became the ruthless gatherers of tithes and taxes. In a few years the teachings of Jesus were forgotten. The gospels were interpolated by the designing and ambitious. The church was infinitely corrupt. Crime was crowned, and virtue scourged. The minds of men were saturated with superstition. Miracles, apparitions, angels, and devils had possession of the world. "The nights were filled with incubi and succubi; devils, clad in wondrous forms, and imps in hideous shapes, sought to tempt or fright the soldiers of the cross. The maddened spirits of the air sent hail and storm. Sorcerers wrought sudden death, and witches worked with spell and charm against the common weal." In every town the stake arose. Faith carried fagots to the feet of philosophy. Priests . . . fed and fanned the eager flames. The dungeon was the foundation of the cathedral. Priests sold charms and relics to their flocks to keep away the wolves of hell. Thousands of Christians, failing to find protection in the church, sold their poor souls to Satan for some magic wand. Suspicion sat in every house, families were divided, wives denounced husbands, husbands denounced wives, and children their parents. Every calamity then, as now, increased the power of the church. Pestilence supported the pulpit, and famine was the right hand of faith. Christendom was insane.—*Ingersoll.*

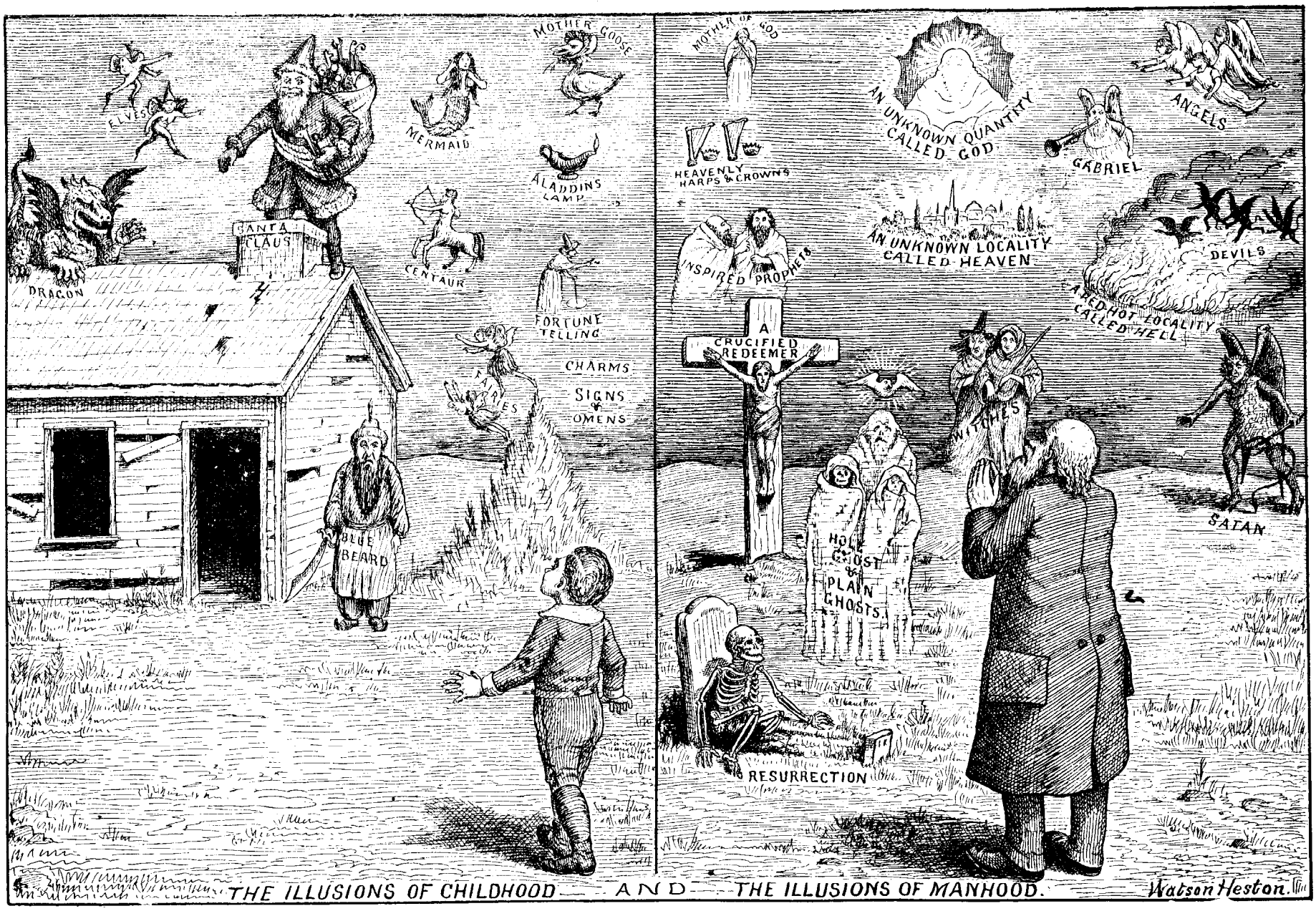
A greater number of those atrocious actions which fill the mind of man with astonishment and horror, occurred in the history of the Middle Ages, than in that of any period of the same extent in the annals of Europe.—*Robertson's Survey of the State of Europe.*

Learning may be said to have languished in a region of twilight for the greater part of a thousand years.—*Hallam's History of the Middle Ages.*

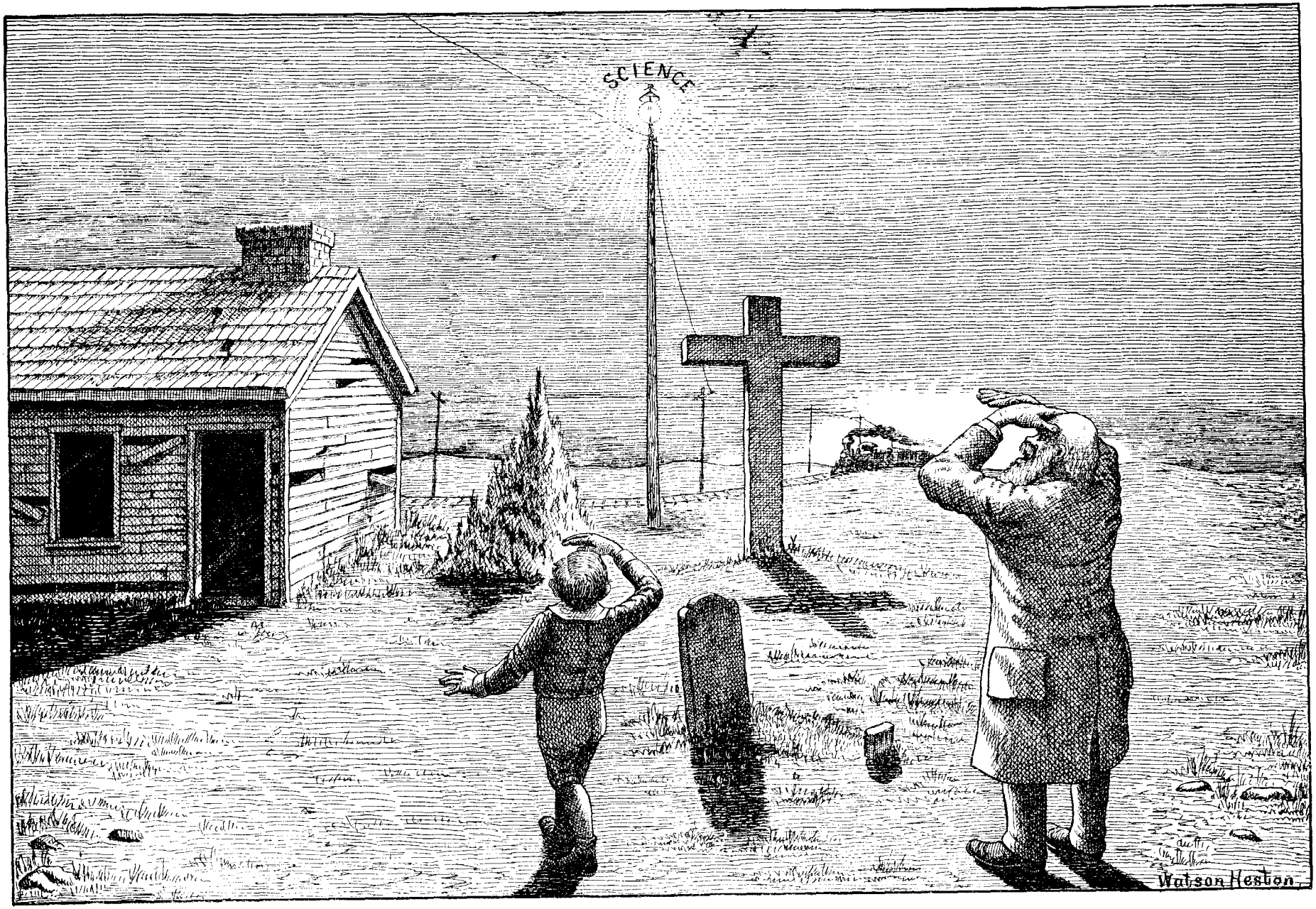
The experience of the Middle Ages has, indeed, been bought at a price which the world cannot afford to pay a second time.—*Prof. Felix L. Oswald.*



THE TRINITY THAT RULED THE WORLD IN THE DARK AGES.



"Let the Ghosts go. We will worship them no more. Let them cover their eyeless



sockets with their fleshless hands and fade forever from the imaginations of men."

THE RACE BETWEEN AMERICA'S INFIDEL ORATOR AND ENGLAND'S CHRISTIAN STATESMAN.

Not only is the name of Jehovah encircled in the heart of every believer with the profoundest reverence and love, but the Christian religion teaches, through the incarnation, a personal relation with God so lofty that it can only be approached in a deep, reverential calm.—*Gladstone to Ingersoll.*

It is not necessary for me to discuss this question with you. It has been settled by Jehovah himself. You probably remember the account given in 1 Kings xviii of a contest between the prophets of Baal and the prophets of Jehovah. There were four hundred and fifty prophets of the false God, who endeavored to induce their deity to consume with fire from heaven the sacrifice upon his altar. According to the account, they were greatly in earnest. They certainly appeared to have some hope of success, but the fire did not descend.

And it came to pass at noon, that Elijah mocked them and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.

Do you consider that the proper way to attack the god of another? Did not Elijah know that the name of Baal "was encircled in the heart of every believer with the profoundest reverence and love?" . . . . But Jehovah and Elijah did not stop at this point. They were not satisfied with mocking the prophets of Baal, but they brought them down to the brook Kishon—four hundred and fifty of them—and there they murdered every one.—*Ingersoll to Gladstone.*

Let me call your attention to a few passages in Deut. xiii:

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying Let us go and serve other gods, . . . thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.

Is it possible for you to find in the literature of this world more awful passages than these? Did ever savagery, with strange and uncouth marks, with awkward forms of beast and bird, pollute the dripping walls of caves with such commands? Are these the words of infinite mercy? When they were uttered, did "righteousness and peace kiss each other?" How can any loving man or woman "encircle the name of Jehovah"—author of these words—"with profoundest reverence and love?" Do I rebel because my "constitution is warped, impaired, and dislocated?" Is it because of "total depravity" that I denounce the brutality of Jehovah? If my heart were only good—if I loved my neighbor as myself—would I then see infinite mercy in these hideous words? Do I lack "reverential calm?" These frightful passages, like coiled adders, were in the hearts of Jehovah's chosen people when they crucified "the Sinless Man."—*Ibid.*

I sympathize in my heart of hearts with Colonel Ingersoll when he loses all thought of reverential calm in contemplating the ways of men who in these days of a higher and pure morality can speak otherwise than with horror of the being pictured as the God of Abraham, the God of Moses, and the God of Jephthah. Of what use is the evolution of morality if we are to hold by the teachings of the morality of savage times?—*Prof. R. A. Proctor.*



THE RACE BETWEEN AMERICA'S INFIDEL ORATOR AND ENGLAND'S CHRISTIAN STATESMAN.

And after all it may be that "to ride an unbroken horse with the reins thrown upon his neck"—as you charge me with doing—gives a greater variety of sensations, a keener delight, and a better prospect of winning the race than to sit solemnly astride of a dead one in "a deep reverential calm," with the bridle firmly in your hand.—*Ingersoll's Reply to Gladstone.*

THE ENEMY AND THE FRIEND OF LIBERTY.

Almost every scientific advance or social reform has been opposed by Christians. We could mention that when the art of printing was discovered, the bishop of London said, "We must in some way destroy this infernal art, or it will some day destroy us." We could quote John Bright, who said, "The bishops of the church of England have seldom aided legislation in the interest of humanity;" Macaulay, who says, "The church of England for a hundred and fifty years was the steady enemy of public liberty;" Lange, who says, "Education and enlightenment, as a rule, go hand in hand with the decrease of the clergy;" Spencer, who says, "But for science we should still be worshiping fetishes." Believers have been so concerned with a future world that they have left the improvement of this world to unbelievers.—*Capt. R. C. Adams.*

Shed light, not blood.—*Ingersoll.*

The cause of knowledge, in a more enlarged sense, the cause of general knowledge and of popular education, had no warmer friends, nor more powerful advocates, than Mr. Adams and Mr. Jefferson. On this foundation, they knew, the whole republican system rested; and this great and all-important truth they strove to impress by all the means in their power. Mr. Adams expresses the strong and just sentiment, that the education of the poor is more important, even to the rich themselves, than all their own riches. On this great truth, indeed, is founded that unrivaled, that invaluable political and moral institution, our own blessing, and the glory of our fathers—the New England system of free schools.—*Daniel Webster.*

Moral instruction is often excluded from public schools on account of the different religions represented, and the want of text-books acceptable to them all. This exclusion has led to serious attacks on our public-school system, threatening its existence.—*Bierbower.*

The Catholics of Massachusetts are viciously opposing the proposed law to prevent illiteracy by state inspection of all schools, public and private. The Catholics recognize the undoubted fact that their schools fall far below the moderate standard that the state requires, and they do not want their teachers examined. Before the legislative committee which has the bill under consideration the Rev. Mr. McGinnis made a speech, in which he contended that the limit of education to be required by the state should be reading and writing; the state had no right to insist upon more. And religion, he maintained, should be taught in the school as well as in the church and the home. This, of course, is good Catholic doctrine. The pupils must be able to read the catechism, and they should also know how to write their names so that when they grow up they can fill out checks payable to the priest. These two accomplishments attained, the rest of their education may be confined to learning religion. This would put the future population of the country under the feet of the priests, and that is where the church wants to see it.—*The Truth Seeker, April* 21, 1888.



THE ENEMY AND THE FRIEND OF LIBERTY.

THE ROMAN CATHOLIC PANDORA'S BOX.

It is fabled that a box containing innumerable evils was presented to Pandora by Jupiter, from which, when opened, countless ills and diseases issued forth to afflict mankind, Hope alone remaining for the consolation of the race.

Religion has ever filled the mind of man with darkness, and kept him in ignorance of his real duties and true interests. It is only by dispelling the clouds and phantoms of religion, that we shall discover the sources of truth, reason, and morality, and the real motives that should incline us to virtue. Religion diverts us from the causes of our evils, and from the remedies which nature prescribes; far from curing, it only aggravates, multiplies, and perpetuates them. Let us observe, then, with a celebrated modern, that "*Theology is the box of Pandora; and if it is impossible to shut it, it is at least useful to inform men that this fatal box is open.*"—*Baron D'Holbach.*

If we could only see, in one view, the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which have flowed from this source [the Christian tendency to oppose truth] along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision.—*Huxley.*

In the eleventh century fanatical crusades were undertaken to gain possession of the holy sepulcher at Jerusalem. Seven million lives were lost, and the principal gains were an increase of knowledge, extension of commerce, and respect for "infidels." In the twelfth century reason began to combat the current religion, but heresy was crushed by persecution, and for four hundred years Europe was deluged with blood by religious wars. The massacres of the Waldenses and Huguenots, the tortures of the Inquisition, the expulsion of the Moors from Spain, the Hussite wars, slaughter in the Netherlands, and other atrocities destroyed the most intelligent people of the times, and delayed the advance of civilization. —*Capt. R. C. Adams.*

PRICE-LIST OF ABSOLUTIONS AND INDULGENCES IN THE ROMAN CATHOLIC CHURCH.

SCHEDULE OF POPE JOHN XXII.

	Francs.	*Sous.*
An ecclesiastic committing the sin of the flesh whether with nuns, his cousins, nieces, god-daughter, or any other woman	67	12
A priest deflowering a virgin	2	8
Permission to a nun, who has abandoned herself to several men, to become abbess	131	15
Permission to priest to live in concubinage with his relatives	76	1
Adultery in woman	87	3
Adultery in man	87	3
Incest	93	3
Absolution and assurance against all pursuit, for the crimes of rapine, robbery, and incendiarism	131	7
Murder of a layman	15	4
A husband striking his wife fatally	17	15
Same crime committed to marry another woman	32	9
For assisting in above crime, each person assisting	2	00
For murdering one's child	17	15
Abortion	17	15
Murder of brother, sister, father, mother	17	15
Absolution of a converted heretic	269	00
The son of a burnt heretic, or one put to death by any other torture, shall not be reinstated till he has paid	218	17
Remission of debts of an ecclesiastic	17	9
Smuggling and defrauding a prince of his dues	87	00
Permission to a city to eat food of milk and meat during a forbidden season	731	10
He who shall desire to break his oath, and be guaranteed from all pursuit and infamy, shall pay	131	15



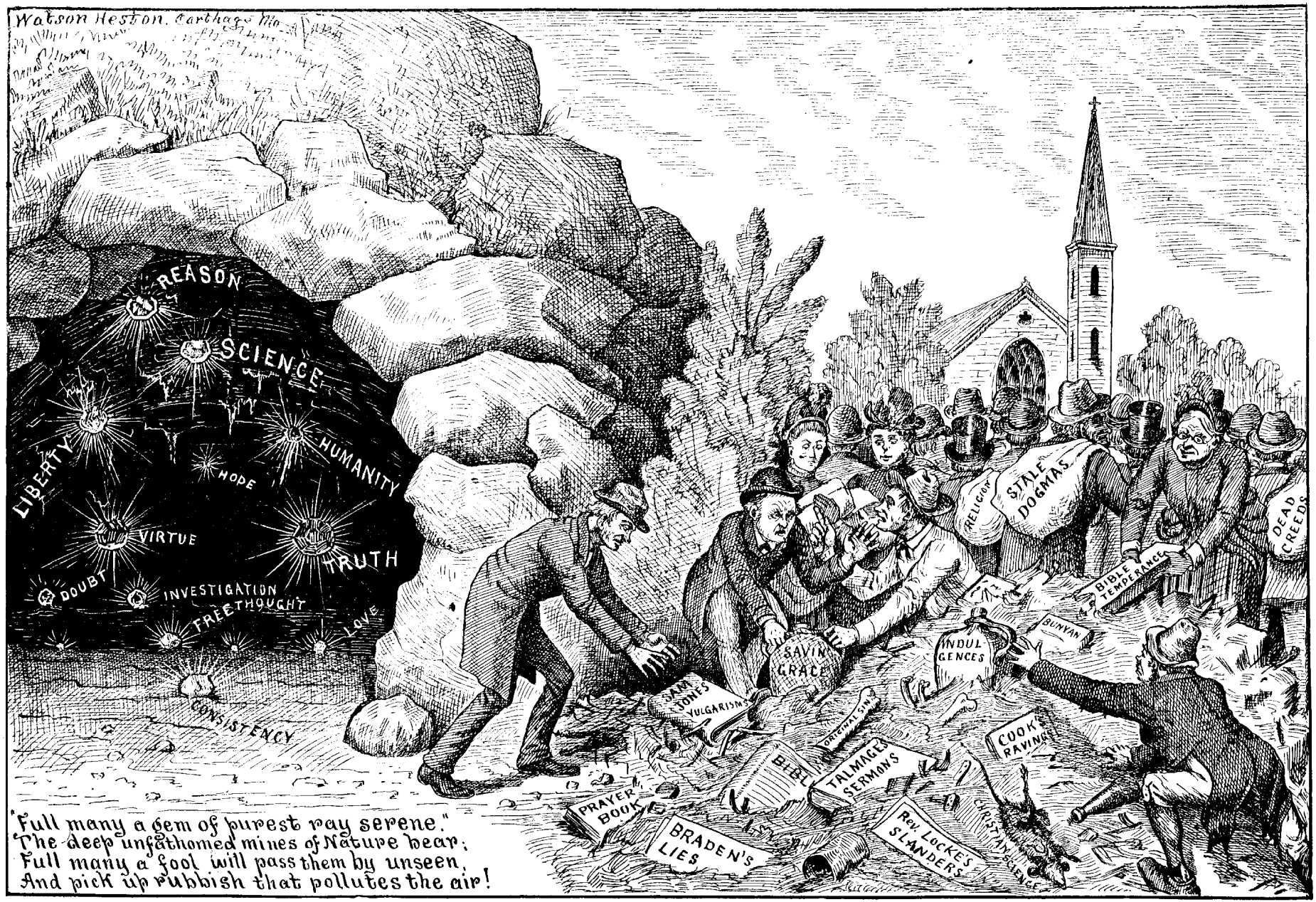
THE ROMAN CATHOLIC PANDORA'S BOX.

A NEW RENDERING OF AN OLD RHYME.

There is no statement that Jesus ever wrote a word or imparted a particle of practical scientific knowledge. All the narratives we have of him represent him as a strolling mendicant who taught his followers no useful pursuits of life, and who stifled all enterprise, thrift, and foresight by enjoining his followers and listeners to take no thought for the morrow—to make no provision for the future. Though he is believed to be the son of Jehovah or to be the great deity himself—the source of all knowledge and all science—he never during his ministry gave his students one lesson in practical science. He gave no evidence of knowing anything about astronomy, geology, chemistry, mathematics, hydrostatics, mechanics, biology, philology, psychology, or any of the kindred sciences. Had he possessed scientific knowledge, and had he felt disposed to be a practical benefit to the human race, what a splendid opportunity was afforded him for imparting a great fund of information to those who listened to him! But he had not the information to impart.—*D. M. Bennett.*

> What custom wills, in all things should we do't,
> The dust on antique time would lie unswept,
> And mountainous error be too highly heap'd
> For truth to overpeer.—*Shakspere.*

The psychically higher, like the physically higher, have greater powers of selecting materials fit for assimilation. Just as by appearance, texture, and odor the superior animal is guided in choosing food, and swallows only things which contain much organizable matter, so the superior mind, aided by what we may figuratively call intellectual scent, passes by multitudes of unorganizable facts, but quickly detects facts full of significance, and takes them in as materials out of which cardinal truths may be elaborated. The less-developed intelligences, unable to decompose these more complex facts and assimilate their components, and having therefore no appetites for them, devour with avidity facts which are mostly valueless, and out of the vast mass absorb very little that helps to form general conceptions. Concentrated diet furnished by the experiments of the physicist, the investigations of the political economist, the analyses of the psychologist, is intolerable to them, indigestible by them; but instead, they swallow with greediness the trivial details of table-talk, the personalities of fashionable life, the garbage of the police and divorce courts; while their reading, in addition to trashy novels, includes memoirs of mediocrities, volumes of gossiping correspondence, with an occasional history, from which they carry away a few facts about battles and the doings of conspicuous men. By such minds this kind of intellectual provender is alone available, and to feed them on a higher kind would be as impracticable as to feed a cow on meat. Suppose this contrast exaggerated—suppose the descent from the higher to the lower intellects among ourselves to be continued by a second descent of like kind, and we get to the intellect of the primitive man. A still greater attention to meaningless details, and a still smaller ability to select facts from which conclusions may be drawn, characterize the savage. Multitudes of simple observations are incessantly made by him; but such few as have significance, lost in the mass of insignificant ones, pass through his mind without leaving behind any data for thoughts worthy to be so called.—*Spencer.*



A NEW RENDERING OF AN OLD RHYME.

AN ERROR IN BIBLICAL NAVIGATION.

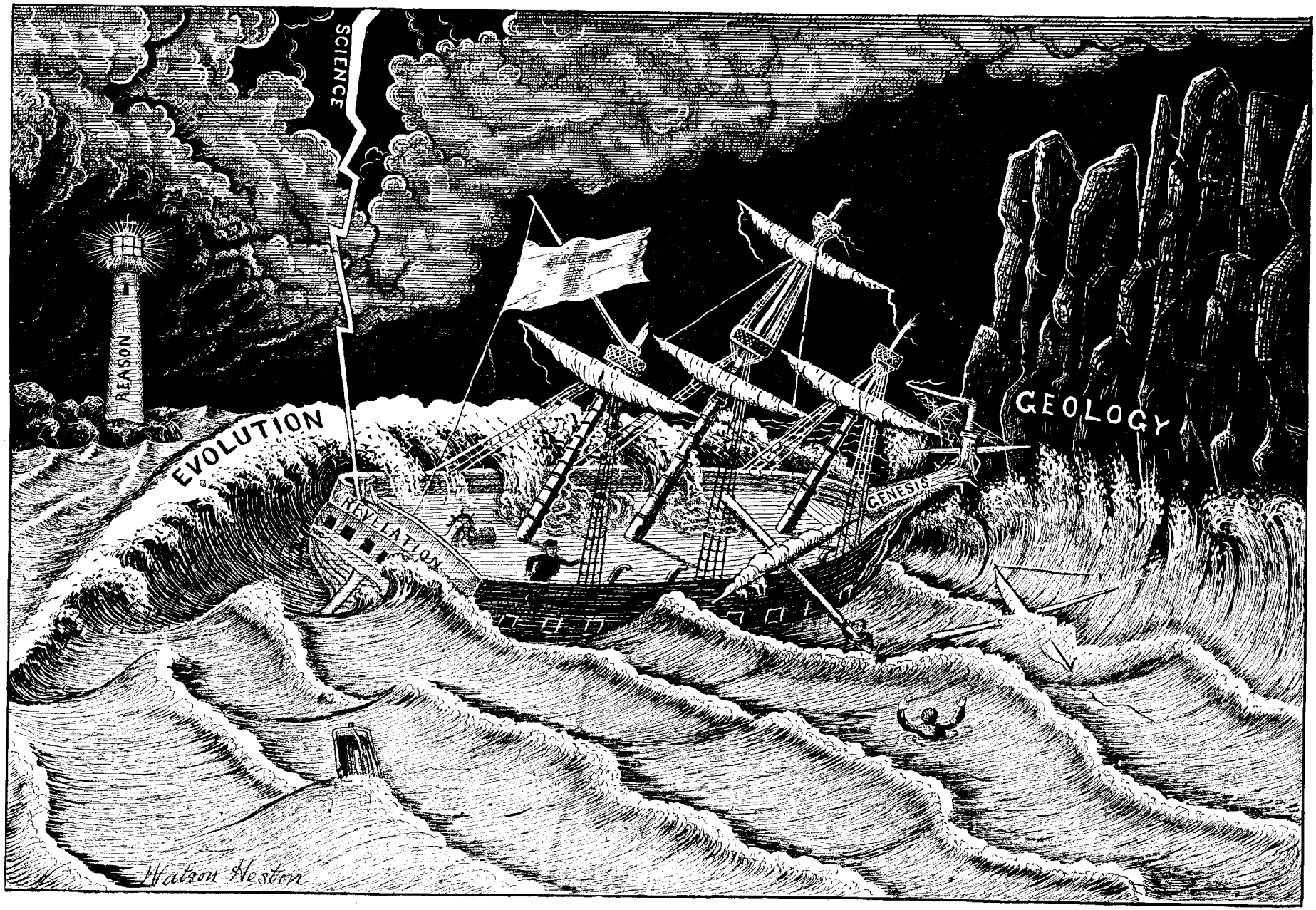
Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated: scotched if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science; and to visit with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism. —*Huxley.*

Either the geological record is sufficiently complete to afford us a means of determining the order in which animals have made their appearance on the globe or it is not. . . . Now, what I want to make clear is this, that if the terms, "water-population," "air-population," and "land-population," are understood in the sense here defined, natural science has nothing to say in favor of the proposition that they succeeded one another in the order given by Mr. Gladstone; but that, on the contrary, all the evidence we possess goes to prove that they did not. Whence it will follow that, if Mr. Gladstone has interpreted Genesis rightly (on which point I am most anxious to be understood to offer no opinion), that interpretation is wholly irreconcilable with the conclusions at present accepted by the interpreters of nature.—*Ibid.*

I insist that the discoveries of Darwin do away absolutely with the inspiration of the scripture—with the account of creation in Genesis—and demonstrate not simply the falsity, not simply the wickedness, but the foolishness, of the "sacred volume." If you are convinced that Moses and Darwin are in exact accord, will you be good enough to tell who, in your judgment, were the parents of Adam and Eve? Do you find in Darwin any theory that satisfactorily accounts for the "inspired fact" that a rib, commencing with monogonic propagation—falling into halves by a contraction in the middle—reaching, after many ages of evolution, the amphigonic stage, and then, by the survival of the fittest, assisted by natural selection, molded and modified by environment, became, at last, the mother of the human race?—*Ingersoll to Gladstone.*

The time from the creation of Adam to the deluge, then, is one thousand six hundred and fifty-six years; and from that time the Bible furnishes us with dates, by which we learn that the deluge took place about four thousand two hundred years ago. Then the creation of man took place, according to the Bible statement, less than six thousand years ago; and "heaven and earth, the sea, and all that in them is," were created in less than a week before the creation of man; and this was the "beginning."

But who does not know that this is false? Owen says, very justly, that the age of our planet alone, as indicated by geology, is "a period of time so vast, that the mind, in the endeavor to realize it, is strained by an effort like that by which it strives to conceive the space dividing the solar system from the most distant nebulæ." It would be just as true to say that the universe is but six thousand miles in diameter, as to say that it is but six thousand years old.—*Wm. Denton.*



AN ERROR IN BIBLICAL NAVIGATION.

THE WORLD STILL MOVES.

The average of intelligence has in the last few years greatly increased. Man may have as much credulity as he ever had, on some subjects, but certainly on the old subjects he has less. There is not as great a difference to-day between the members of the learned professions and the common people. Man is governed less and less by authority. He cares but little for the conclusions of the universities. He does not feel bound by the action of synods or ecumenical councils—neither does he bow to the decisions of the highest tribunals, unless the reasons given for the decision satisfy his intellect. One reason for this is, that the so-called "learned" do not agree among themselves—that the universities dispute each other - that the synod attacks the ecumenical council—that the parson snaps his fingers at the priest, and even the Protestant bishop holds the pope in contempt. If the learned can thus disagree, there is no reason why the common people should hold to one opinion. They are at least called upon to decide as between the universities and the synods; and in order to decide they must examine both sides, and having examined both sides, they generally have an opinion of their own.—*Ingersoll.*

Press on, press on, ye Rulers, in the roused world's forward track,
It moves too sure for ye to put the clock of freedom back!
We're gathering up from near and far, with souls in fiery glow,
And Right doth bare its arm of might to bring the spoilers low.
Kings, priests, ye're far too costly, and we weary of your rule;
We crown no more "divinity," where nature writeth "fool!"
Ye must not bar our glorious path as in the days agone:
We know that God made Men, not princes, kings, or priests. Press on.

—*Massey.*

We have the morning star.
O foolish people, O kings!
With us the daysprings are,
Even all the fresh daysprings;
For us, and with us, all the multitudes of things.

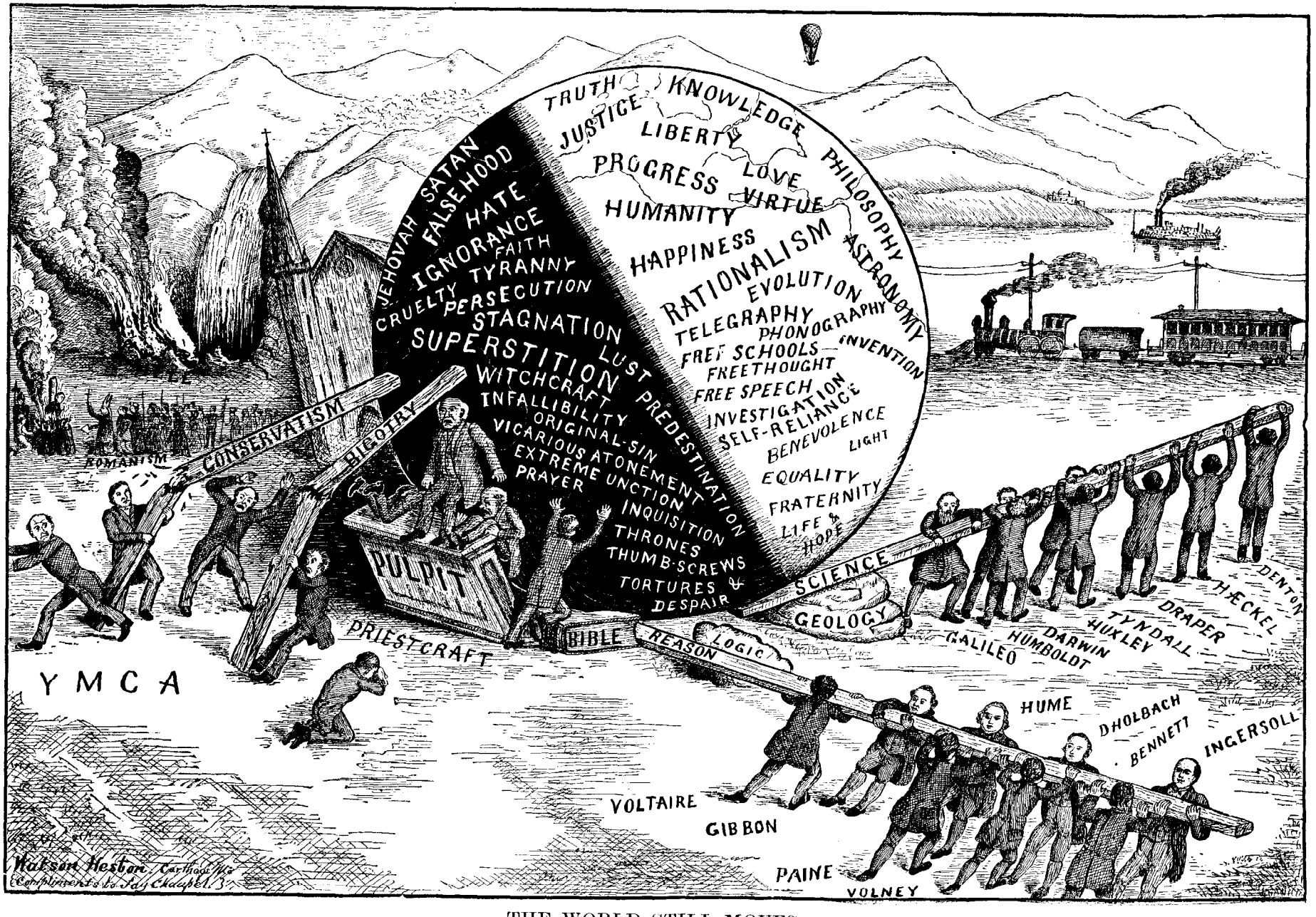
O sorrowing hearts of slaves,
We heard you beat from far.
We bring the light that saves,
We bring the morning star;
Freedom's good things we bring you, whence all good things are.

These have we, these are ours,
That no priests give, nor kings;
The honey of all these flowers,
The heart of all these springs;
Ours, for where freedom lives not, there live no good things.

Rise, ere the dawn be risen;
Come and be all souls fed;
From field, and street, and prison,
Come, for the feast is spread,
Live, for the truth is living; wake, for the night is dead.

—*A. C. Swinburne.*

Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against Science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer.—*Draper.*



THE WORLD STILL MOVES.

ON THE PROBATION PLAN—SCENE OUTSIDE THE GATES OF THE NEW JERUSALEM.

The great theologians of Andover—the gentlemen who wear the brass collars furnished by the dead founder—have been disputing among themselves as to what is to become of the heathen who fortunately died before meeting any missionary from that institution. One can almost afford to be damned hereafter for the sake of avoiding the dogmas of Andover here. Nothing more absurd and childish has ever happened—not in the intellectual but in the theological world.—*Ingersoll.*

Professor Smyth, of Andover, was accused of teaching that there is and will be probation after death to all men who do not decisively reject Christ in their earthly life, and that this should be emphasized and even made central in systematic theology. The probation doctrine, as Dr. Storrs says, justifies the expectation that if some men do *not* hear the gospel in this life they will have a vastly more extended space for repentance in the ages beyond, with the added advantage of an "immediate exhibition" of Christ, and that consequently the heathen will remark to the missionaries, "If you are convinced that chances for repentance are reserved for my people, in unlimited futures beyond the grave, why not leave us to enjoy the pleasant sins in which we delight, and of which we shall have opportunity to repent when temptations are removed, and when he of whom you speak appears, in the large by and by?" That Dr. Storrs is, in this, logical and clear, is plain enough. If the probation doctrine be true, the heathen are much better off without a knowledge of the gospel, as they are now without the presence of the missionaries. Instead of a lifetime they would have an eternity in which to repent; and have, besides, for their example and as proof of the claims of the gospel, the "exhibition" of Christ himself, instead of only the dubious word of the preachers. That the people who support the missionaries would see this point, and consequently refrain from giving to the Missionary Society, is too much to hope. The only thing for the clergy to do, therefore, is to hold on to the damnation doctrine, or as Dr. Storrs puts it, "the present responsibility and condemnation of the heathen, as set forth with just and appalling emphasis in the New Testament." Clinging to this, as to the cross, the church can appeal for funds to convert the heathen—which she spends on herself. To a Rationalist, however, this creedal hairsplitting and repairing of theological mechanism seems ridiculous. Before the occupants of hell are selected, it would be well to show that there is such a place. The dog baying the moon was a sensible brute, so far as results from his efforts were concerned, compared with the disputatious



ON THE PROBATION PLAN—SCENE OUTSIDE THE GATES OF THE NEW JERUSALEM.

ON THE PROBATION PLAN.—SCENE INSIDE THE GATES OF THE NEW JERUSALEM.

doctors of divinity who are endeavoring to dispose of corner lots in eternity to the financial advantage of themselves while here on earth.

According to the unanimous belief of the early church, all who were external to Christianity were doomed to eternal damnation, not only on account of their own transgression, but also on account of the transmitted guilt of Adam.—*Lecky.*

A logical old Presbyterian elder writes to the *Sun:*

What is to become of our old theological doctrine? Where will the Westminster catechism land?

The clergymen assembled to represent the entire Presbyterian church in the meeting of the American board of commissioners for foreign missions, a few days since, found themselves divided on the question of human probation beyond the grave.

That subject involves all there is of what is understood as revealed religion.

It amounts to this, viz.: All men die eternally in Adam. Those who are saved are saved by faith in Christ, who died for our sins.

Now, if there is probation and consequently possible salvation beyond the grave, what was the object of the sacrifice of Christ?

Did he, knowing of all the possibilities of human existence, here and hereafter, accept the humiliation of his incarnation, his life of degradation, and his most miserable death in order to accomplish an end which may be reached in another way? Is that possible?

The Christian church has always preached salvation through faith only in Christ, or eternal perdition. That doctrine is the only reason why that church should exist. Drop that and the church falls to pieces.

And yet there are men in the American board of commissioners for foreign missions who are willing to drop it.

And, what is more, the defenders of the old doctrine seem to have been very weak in the discussion held on that subject. The defense indicated a doubt. If the progressive ideas of the present generation have exploded the Christian religion, let us know it.

If it has been ascertained that the faith is vain, let us throw off the yoke, for in that case it becomes mere superstition.

The elder is right. Christianity is either true or false. It cannot be both. Neither can it be partly true and partly false. The probation-beyond-the-grave theory is a revolt of men's hearts against the cruelty of their creed. The desire that men shall escape hell does credit to their humanity, but their retention of the creed forever disables them as reasoners. The scheme laid down in the Bible is plain enough, and it is correctly stated by the Presbyterian elder. There is not in the whole Bible a single line authorizing the eschatological doctrine held by some of the faculty of Andover. According to the Bible, you go to hell or you go to heaven—which, depends upon whether you believe Jesus Christ is the son of God and died in the manner recorded as an expiation of the sins of men—sins incurred in the childish way related in the first fable of the book. The idea is, indeed, mere superstition.



ON THE PROBATION PLAN—SCENE INSIDE THE GATES OF THE NEW JERUSALEM.

INTO HEAVEN VIA PURGATORY.

It is very singular that the Protestant churches agree in exclaiming that purgatory was invented by the monks. It is true that they invented the art of drawing money from the living by praying to God for the dead; but purgatory existed before the monks.

It was Pope John XVI., say they, who, towards the middle of the tenth century, instituted the feast of the dead. From that fact, however, I only conclude that they were prayed for before; for if they then took measures to pray for all, it is reasonable to believe that they had previously prayed for some of them; in the same way as the feast of All Saints was instituted, because the feast of many of them had been previously celebrated. The difference between the feast of the All Saints and that of the dead is, that in the first we invoke, and that in the second we are invoked; in the former we commend ourselves to the blessed, and in the second the unblessed commend themselves to us.

The most ignorant writers know that this feast was first instituted at Cluni, which was then a territory belonging to the German empire. It is necessary to repeat, "that St. Odilon, abbot of Cluni, was accustomed to deliver many souls from purgatory by his masses and his prayers, and that one day a knight or a monk, returning from the holy land, was cast by a tempest in a small island, where he met with a hermit, who said to him, that in that island existed enormous caverns of fire and flames, in which the wicked were tormented; and that he often heard the devils complain of the abbot Odilon and his monks, who every day delivered some soul or other; for which reason it was necessary to request Odilon to continue his exertions, at once to increase the joy of the saints in heaven and the grief of the demons in hell."

It is thus that Father Girard, the Jesuit, relates the affair in his "Flower of the Saints," after Father Ribadeneira. Fleury differs a little from this legend, but has substantially preserved it.

This revelation induced St. Odilon to institute in Cluni the feast of the dead, which was then adopted by the church.

Since this time, purgatory has brought much money to those who possess the power of opening the gates. It was by virtue of this power that English John, the great landlord, surnamed Lackland, by declaring himself the liegeman of Pope Innocent III., and placing his kingdom under submission, delivered the souls of his parents, who had been excommunicated—"*Pro mortuo excommunicato, pro quo supplicant consanguinei.*"

The Roman chancery had even its regular scale for the absolution of the dead; there were many privileged altars in the fifteenth century, at which every mass performed for six liards delivered a soul from purgatory. Heretics could not ascend beyond the truth, that the apostles had the right of unbinding all who were bound on earth, but not *under* the earth; and many of them, like impious persons, doubted the power of the keys. It is, however, to be remarked, that when the pope is inclined to remit five or six hundred years of purgatory, he accords the grace with full power—"*Pro potestate á Deo accepta concedit.*"—*Voltaire.*



INTO HEAVEN VIA PURGATORY.

HOW TO MAKE THE ROAD TO SALVATION PLAIN.

Why does not God kill the devil,
The curse of his earthly domain,
That we might have plenty of pleasure
Without any sorrow or pain?
Old Adam and Eve, in the garden,
Would never have eaten the fruit
If God had encompassed the devil,
Or had made his snakeship mute.
But he gave him the power of persuasion
That he might accomplish his plan,
And he argued the point to the woman,
And she made it clear to the man.

Why does not God kill the devil?
And trouble would never begin;
For then there could be no temptation,
No sorrow, forgiveness, nor sin.
Hell-fire might then be extinguished,
And save the expense of the fuel,
And many a poor soul relinquished
From punishment, horrid and cruel!
The Lord could sit down in his kingdom,
And all could be singing his praise
With none to dispute he was master
And monarch of all he surveys.

Why does not God kill the devil,
And wickedness bring to an end?
There could not be much opposition—
For evil has really no friend—
And all would prefer to be happy,
And never would wander away.
But the power of the devil is greater
Than God's, and he leads them astray!
Recruits he is constantly getting
From God's holy ranks; and ere long,
If the devil should rally his forces,
The fight would be dreadful and strong!

Why does not God kill the devil,
If he goes about like a lion,
Frightening the lambs from the savior,
And driving the sheep off from Zion?
A man never was a free agent,
And neither is he a machine;
He's governed by what is within him,
And that which around him is seen.
If God made the devil to plague us
And do us all manner of harm,
Just let him remove the old fellow,
And things will then work like a charm.

Why does not God kill the devil
(I ask this great question once more),
Or otherwise save him from sinning,
And place him on Canaan's bright shore?
The glorious millennium can never
Upon this wicked planet begin,
Until God has killed off the devil
Or turned him away from his sin;
Then we shall be perfectly happy—
No evil one here to deceive—
And everything that is unholy
Along with the devil would leave. —*M. Babcock.*



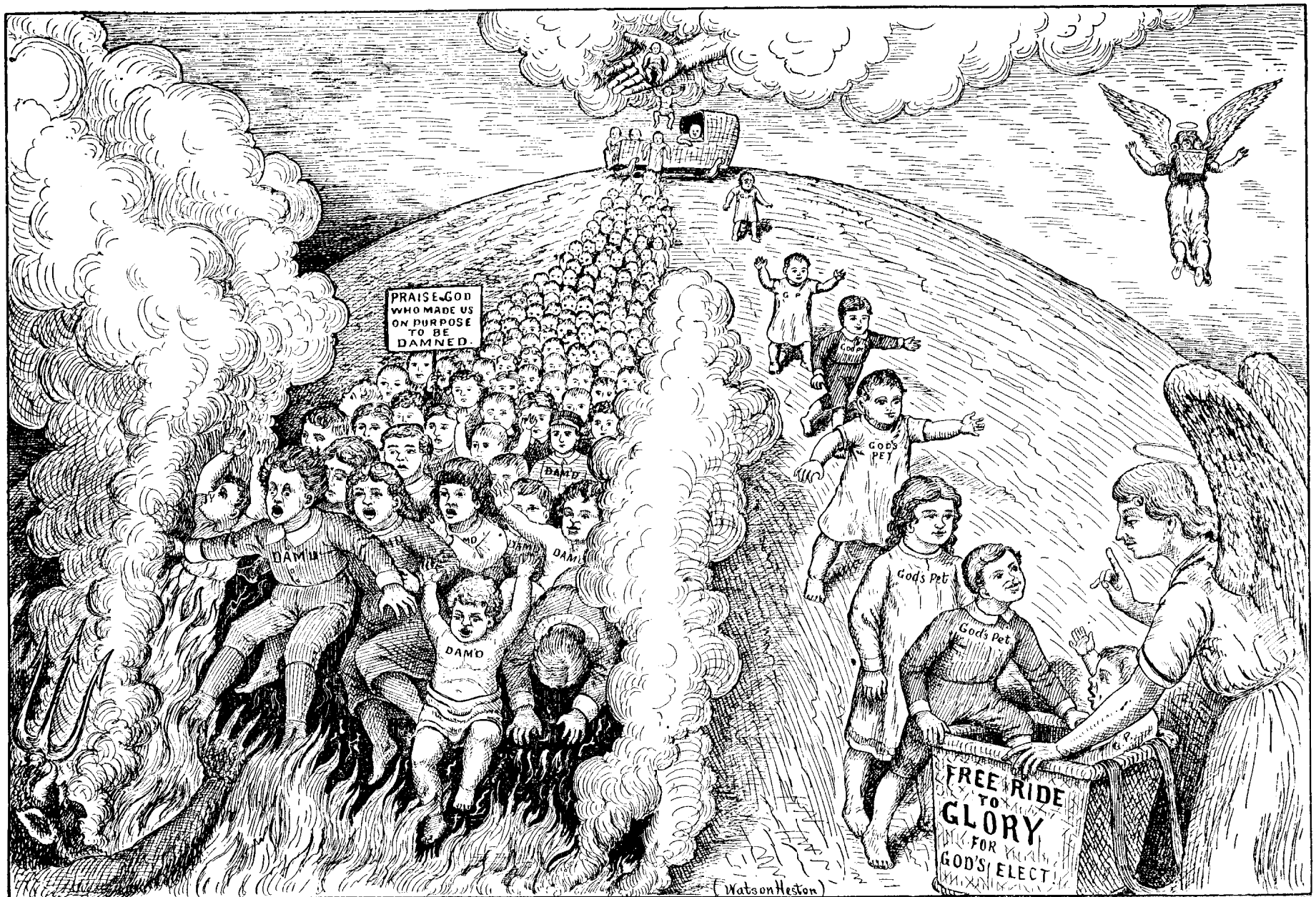
HOW TO MAKE THE ROAD TO SALVATION PLAIN.

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. As it is written, Jacob have I loved, but Esau have I hated. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.—*Rom. ix*, 11, 13, 16, 18.

I charge thee before God and the Lord Jesus Christ, and the elect angels.—1 *Tim. v*, 21.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—*Matt. xxv*, 41.

The whole body of the fathers, without exception or hesitation, pronounced that all infants who died unbaptized were excluded from heaven. In the case of unbaptized adults a few exceptions were admitted, martyrdom, or, as it was termed, the baptism of blood, being the chief, but the sentence on infants was inexorable. The learned English historian of English baptism states that, with the exception of a contemporary of St. Augustine, named Vincentius, who speedily recanted his opinion as heretical, he has been unable to discover a single instance of an orthodox member of the church expressing the opposite opinion before Hincmar, who was archbishop of Rheims in the ninth century. . . . Among the writings of the fathers there are few which long possessed a greater authority than a short treatise "De Fide," which is one of the clearest and most forcible extant epitomes of the Patristic faith, and which till the time of Erasmus was generally attributed to St. Augustine, though it is now known to have been written, in the beginning of the sixth century, by St. Fulgentius. In this treatise we find the following very distinct statement of the doctrine: "Be assured," writes the saint, "and doubt not that not only men who have obtained the use of their reason, but also little children who have begun to live in their mothers' womb and have there died, or who, having been just born, have passed away from the world without the sacrament of holy baptism, administered in the name of the Father, Son, and Holy Ghost, must be punished by the eternal torture of undying fire; for although they have committed no sin by their own will, they have nevertheless drawn with them the condemnation of original sin, by their carnal conception and nativity." . . . Sometimes the baptismal water was sprinkled on the womb; sometimes the stillborn child was baptized, in hopes that the almighty would antedate the ceremony. . . . No school declared more constantly and more emphatically the utter depravity of human nature, the sentence of perdition attaching to the mere possession of such a nature, and the eternal damnation of the great majority of infants [than the Calvinistic]. A few enthusiastic advocates of the doctrine of reprobation even denied the universal salvation of baptized infants, maintaining that the almighty might have predestinated some of them to destruction. All of them maintained that the infants who were saved were saved on account of their connection with Christianity, and not on account of their own innocence. All of them declared that the infant came into the world steeped in guilt, and under the sentence of eternal condemnation.—*Lecky.*



THE GLORY OF ELECTION.

THE AMUSEMENT OF THE SAINTS IN HEAVEN.

The happiness of the elect in heaven will in part consist in watching the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blest is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will sing, "Amen, hallelujah; praise the Lord."—*Emmons's Volume of Sermons.*

When they [the saints] see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them in making them so to differ. The sight of hell-torments will exalt the happiness of the saints forever.

> "Where saints and angels from their blest abode,
> Chanting loud hallelujahs to their God,
> Look down on sinners in the realm of woe,
> And draw fresh pleasures from the scenes below."—*Ibid.*

This will fill them [the saints] with *astonishing admiration* and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their human friends and companions, while they themselves are saved. . . . Those affections they now have for relatives *out* of Christ, will *cease*, and they will not have the least trouble to see them sentenced to hell and *thrust into the fiery furnace.*—*Rev. Thomas Vincent.*

At the day of judgment, the saints in glory at Christ's right hand will see the wicked at the left hand in their amazement and horror; will hear the judge pronounce sentence upon them, saying, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels," and will see them go away into everlasting punishment. But the scripture seems to hold forth to us that the saints will not only see the misery of the wicked at the day of judgment, but the state of the damned in hell will be in the view of the heavenly inhabitants; that the two worlds of happiness and misery will be in view of each other. Though we know not by what means nor after what manner it will be, yet the scriptures certainly lead us to think that they will some way or other have a direct and immediate apprehension of each other's state. The saints in glory will see how the damned are tormented; they will see God's threatenings fulfilled, and his wrath executed upon them. When they shall see it, it will be no occasion of grief to them. . . . They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they have this sight it will excite them to joyful praises. Positively, the sufferings of the damned will be no occasion of grief to the heavenly inhabitants, as they will have no love nor pity to the damned as such. They will rejoice in seeing the justice of God glorified in the sufferings of the damned.—*Works of Jonathan Edwards, vol. i, pp.* 29, 279, 290.

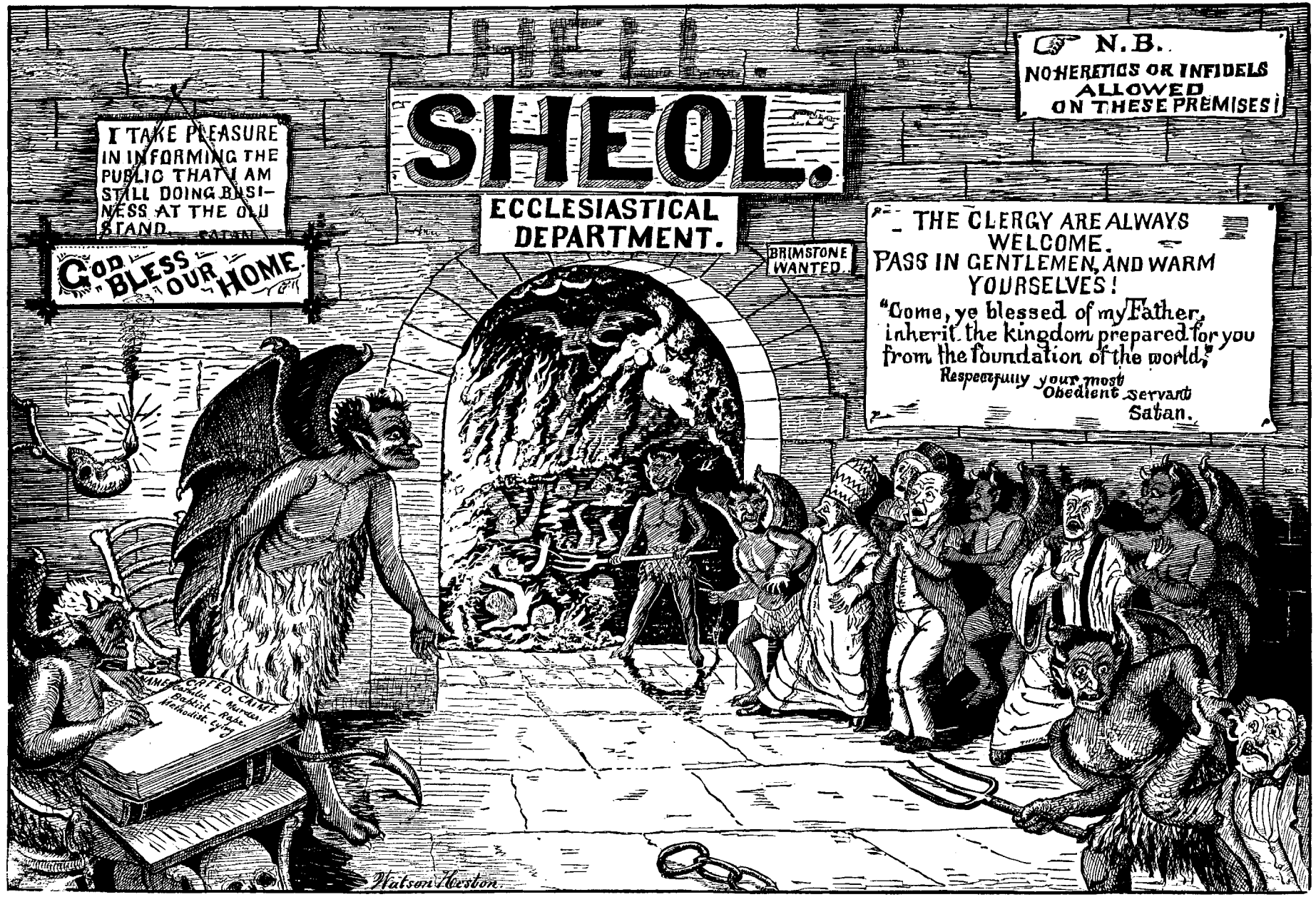


THE AMUSEMENT OF THE SAINTS IN HEAVEN.

A CLERICAL SURPRISE PARTY.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—*Rev. xxi*, 8.

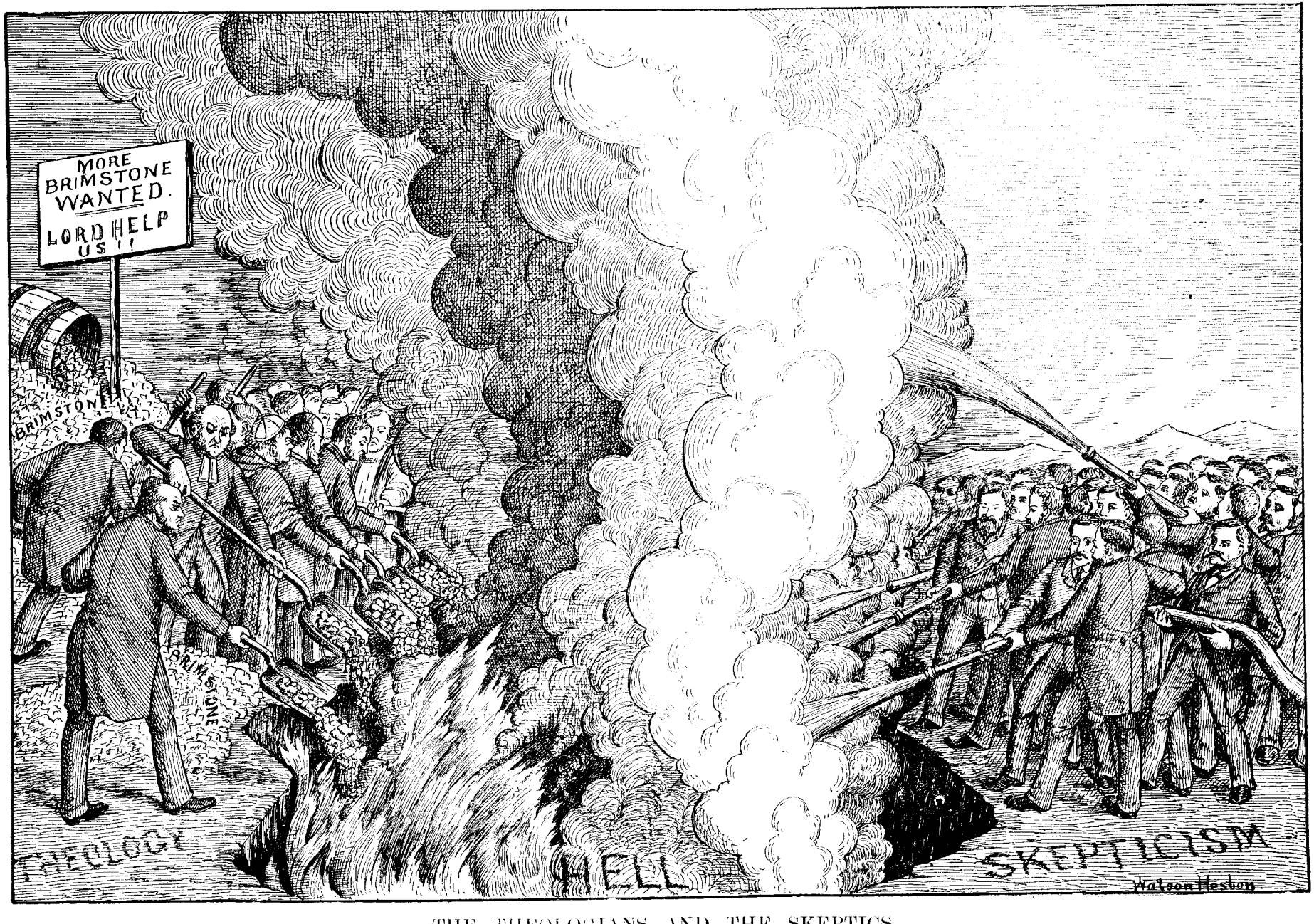
Constantine was one of the vicars of Christ. Afterward, Stephen IV. was chosen. The eyes of Constantine were then put out by Stephen, acting in Christ's place. The tongue of the Bishop Theodorus was amputated by the man who had been substituted for God. This bishop was left in a dungeon to perish of thirst. Pope Leo III. was seized in the street and forced into a church, where the nephews of Pope Adrian attempted to put out his eyes and cut off his tongue. His successor, Stephen V., was driven ignominiously from Rome. His successor, Paschal I., was accused of blinding and murdering two ecclesiastics in the Lateran palace. At this time the bishop of Naples was in secret alliance with the Mohammedans. This bishop was excommunicated by the pope; afterward he gave him absolution because he betrayed the chief Mohammedans and assassinated others. There was an ecclesiastical conspiracy to murder the pope, and some of the treasures of the church were seized, and the gate of St. Pancrazia was opened with false keys to admit the Saracens. Formosus, who had been engaged in these transactions, who had been excommunicated as a conspirator for the murder of Pope John, was himself elected pope in 891. Boniface VI. was his successor. He had been deposed from the diaconate and from the priesthood for his immoral and lewd life. Stephen VII. was the next pope. This vicar of Christ was thrown into prison and strangled. From 896 to 900, five popes were consecrated. Leo V., in less than two months after he became pope, was cast into prison by Christopher, one of his chaplains. This Christopher usurped his place, and in a little while was expelled from Rome by Sergius III., who became pope in 905. This pope lived in criminal intercourse with the celebrated Theodora, who with her daughters Marozia and Theodora, both prostitutes, exercised an extraordinary control over him. The love of Theodora was also shared by John X. She gave him the archbishopric of Ravenna, and made him pope in 915. The daughter of Theodora overthrew this pope. She surprised him in the Lateran palace. His brother, Peter, was killed; the pope was thrown into prison, where he was afterward murdered. Afterward, this Marozia, daughter of Theodora, made her own son pope, John XI. Many affirmed that Pope Sergius was his father, but his mother inclined to attribute him to her husband Alberic, whose brother Guido she afterward married. Another of her sons, Alberic, jealous of his brother John, the pope, cast him and their mother into prison. Alberic's son was then elected pope as John XII. John was nineteen years old when he became the vicar of Christ. His reign was characterized by the most shocking immoralities, so that the emperor Otho I. was compelled by the German clergy to interfere. He was tried. It appeared that John had received bribes for the consecration of bishops; that he had ordained one who was only ten years old; that he was charged with incest, and with so many adulteries that the Lateran palace had become a brothel.—*Intellectual Development of Europe, by Prof. Draper, University of New York.*



A CLERICAL SURPRISE PARTY.

THE THEOLOGIANS AND THE SKEPTICS.

The material conceptions of medievalism harmonized admirably with the material doctrine; and after the religious terrorism that followed the twelfth century that doctrine attained its full elaboration. The agonies of hell seemed then the central fact of religion and the perpetual subject of the thoughts of men. The whole intellect of Europe was employed in illustrating them. All literature, all painting, all eloquence was concentrated upon the same dreadful theme. By the pen of Dante and by the pencil of Orcagna, by the pictures that crowded every church and the sermons that rang from every pulpit, the maddening terror was sustained. The saint was often permitted in visions to behold the agonies of the lost and to recount the spectacle he had witnessed. He loved to tell how by the lurid glare of the eternal flames he had seen millions writhing in every form of ghastly suffering, their eyeballs rolling with unspeakable anguish, their limbs gashed and mutilated and quivering with pain, tortured by pangs that seemed even keener by the recurrence, and shrieking in vain for mercy to an unpitying heaven. Hideous beings of dreadful aspect and of fantastic forms hovered around, mocking them amid their torments, casting them into caldrons of boiling brimstone, or inventing new tortures more subtle and more refined. Amid all this a sulphur stream was ever seething, feeding and intensifying the waves of fire. There was no respite, no alleviation, no hope. The tortures were ever varied in their character and they never palled for a moment upon the sense. Sometimes, it was said, the flames while retaining their intensity withheld their light. A shroud of darkness covered the scene, but a ceaseless shriek of anguish attested the agonies that were below. . . . Men were told that the almighty, by the fiat of his uncontroled power, had called into being countless millions whom he knew to be destined to eternal, excruciating, unspeakable agony; that he placed millions in such a position that such agony was inevitable; that he had prepared their place of torment and had kindled its undying flame; and that, prolonging their lives forever, in order that they might be forever wretched, he would make the contemplation of those sufferings an essential element of the happiness of the redeemed. No other religious teachers had ever proclaimed such tenets. . . . From the time of Descartes, the doctrine of a material fire may indeed be said to have steadily declined. The skeptics of the seventeenth and eighteenth centuries treated it with great contempt, and in England, at least, the last great controversy on the subject in the church seems to have taken place during the first half of the eighteenth century. Swinden, Whiston, Horberry, Dodwell, and in America Jonathan Edwards, discussed it from different points of view and attested the rapid progress of the skepticism. Toward the close of the century the doctrine had passed away, for though there was no formal recantation or change of dogmas, it was virtually excluded from the popular teaching, though it even now lingers among the least educated Dissenters and in the Roman Catholic manuals for the poor.—*Lecky.*



THE THEOLOGIANS AND THE SKEPTICS.

THE DEVIL'S OCCUPATION GONE.

The doctrine of eternal punishment has now virtually passed away, and with it the type of character that it did so much to form. Instead of the old stern Inquisitor, so unflinching in his asceticism, so heroic in his enterprises, so remorseless in his persecution—instead of the men who multiplied and elaborated the most hideous tortures, who wrote long cold treatises on their application, who stimulated and embittered the most ferocious wars, and who watered every land with the blood of the innocent—instead of this ecclesiastical type of character, we meet with an almost feminine sensibility, and an almost morbid indisposition to inflict punishment. —*Lecky.*

All these delusions, which occupied the minds of our forefathers, and from which not even the powerful and learned were free, have totally passed away. The moonlight has now no fairies; the solitude no genii; the darkness no ghost, no goblin. There is no necromancer who can raise the dead from their graves—no one who has sold his soul to the devil and signed the contract with his blood—no angry apparition to rebuke the crone who has disquieted him. Divination, agromancy, pyromancy, hydromancy, cheiromancy, augury, interpreting of dreams, oracles, sorcery, astrology, have all gone. It is three hundred and fifty years since the last sepulchral lamp was found, and that was at Rome. There are no gorgons, hydras, chimeras; no familiars; no incubus or succubus. The housewives of Holland no longer bring forth sooterkins by sitting over lighted chauffers. No longer do captains buy of Lapland witches favorable winds; no longer do our churches resound with prayers against the baleful influences of comets, though there still linger in some of our noble old rituals, forms of supplication for dry weather and rain; useless, but not unpleasing reminiscences of the past. These delusions have vanished with the night to which they appertained, yet they were the delusions of fifteen hundred years.—*Draper's Intellectual Development of Europe.*

Sigh, priests—cry loud—hang your pulpits with black,
Let sorrow bow down every head;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse—you are guarding its tomb!
The soul of your system has fled;
The death knell is tolling your terrible doom;
It tells us, the Devil is dead.

You're bid to the funeral, ministers all,
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone—there are no souls to save;
Their tempter, the Devil, is dead.

Woe comes upon woe; it is dreadful to think,
Hell's gone and the demons have fled;
The damn'd souls have broken their chains, every link,
The jailer, who bound them, is dead.

Camp-meetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel lies stranded on shore;
Their captain, the Devil, is dead. —***Wm. Denton.***



THE DEVIL'S OCCUPATION GONE.

MISCELLANEOUS.

TALMAGE'S PETRIFIED BLASPHEMER—A RELIGIOUS CAMPAIGN STORY OF '86.

Last August a man flourished a knife toward heaven and dared God to come down. threatening to cut him if he did. That man himself was cut down, smoke poured from his mouth and nostrils, and he was dying for days, while nobody could go near him.—*T. DeWitt Talmage.*

Mr. Talmage was asked for a circumstantial account of the blasphemer who was miraculously burnt to death, and his response was as follows:

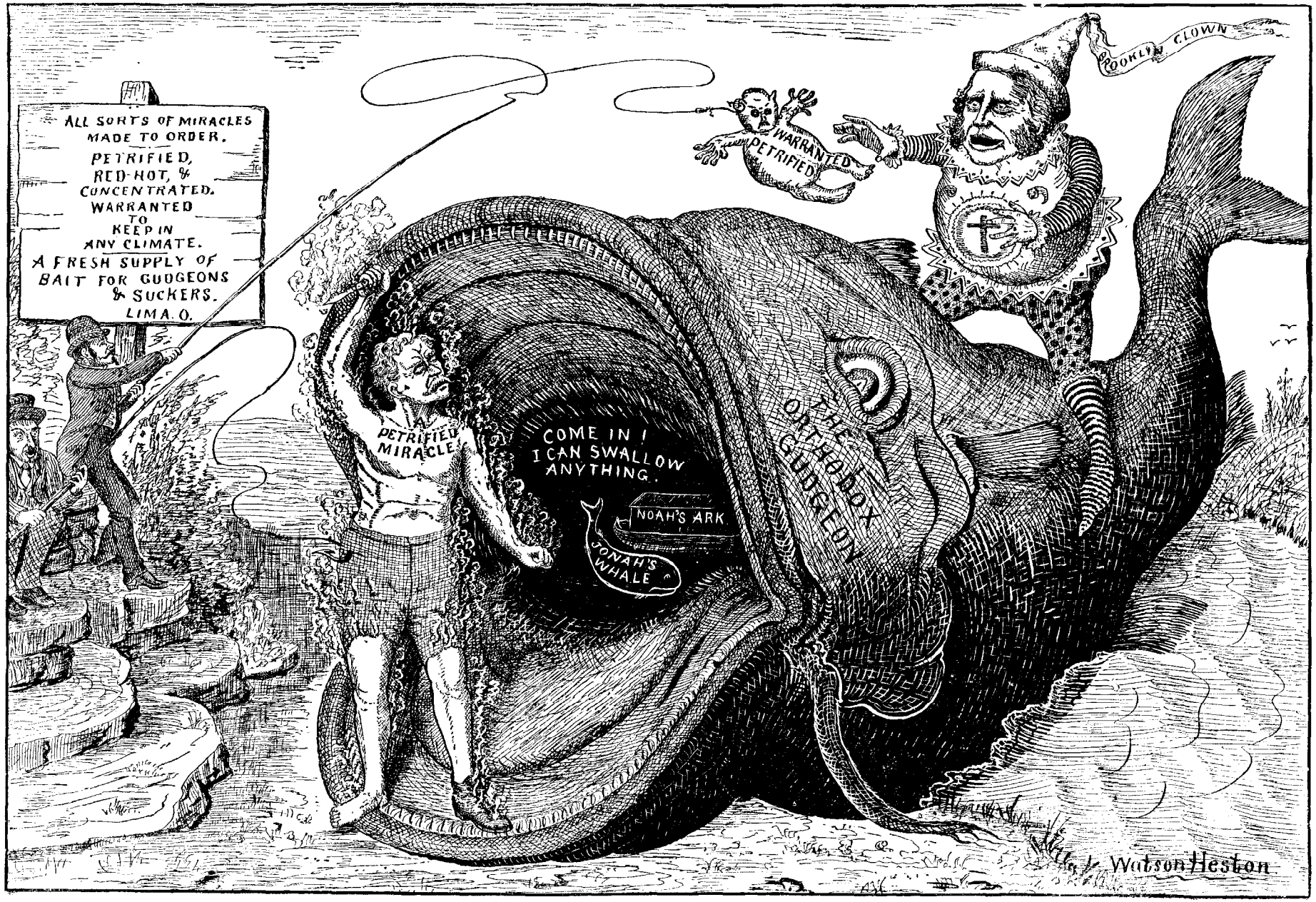
I appreciate the desire for further details in the matter, and I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is out of consideration for them that I omitted to state where the scene was laid. That it is strictly true, however, I have conclusive evidence. I forget just how it was brought to my attention. I heard it reported by somebody or got my first information from a private letter, I cannot say which, but I am inclined to think it was the letter. But no matter. I asked a trusted friend of mine to investigate for me, and he did so. Some correspondence ensued, which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself.

The miracle was said to have occurred in Mercer county, near Lima, Allen county, Ohio, and the victim of the almighty's wrath was said to be Sylvester Redyan. The substance of the story is as follows: 1. Redyan lived in Mercer county. 2. His place was one and one-half miles east of Lima, which is in Allen county. 3. That the neighborhood is thinly settled. 4. That Redyan was sitting at the mouth of a cave when stricken.

But these details are not a little awry. We are in receipt of two letters bearing upon this matter. One is from Watson Heston, and flatly contradicts the geography of the story. 1. Mercer county does not touch Allen county, and Redyan could not live in the former county and be within a mile and a half of Lima. 2. One and one-half miles east of Lima (where Redyan is said to have lived) is located the fair ground and a Mr. Roberst's farm. 3. That, so far from the neighborhood being thinly settled, it is just the contrary. Lima, Ohio, is a city of some twenty thousand inhabitants, and it is slightly improbable that a wilderness should extend to its gates. 4. There is no cave anywhere in the county that Mr. Redyan could have sat in. The other letter in our possession is from the postmaster of Lima, addressed to J. S. Lichty, of Wilsey, Kansas. The postmaster of Lima wrote him as follows:

"*The story is false from beginning to end. No such man ever lived in this part of the country.*"—*The Truth Seeker, Nov.* 13, 1886.

We have at last ascertained that miracles can be perfectly understood; that there is nothing mysterious about them; that they are simply transparent falsehoods.—*Ingersoll.*



TALMAGE'S PETRIFIED BLASPHEMER—A RELIGIOUS CAMPAIGN STORY OF '86.

THE FUTILITY OF HITCHING EVOLUTION TO ORTHODOXY.

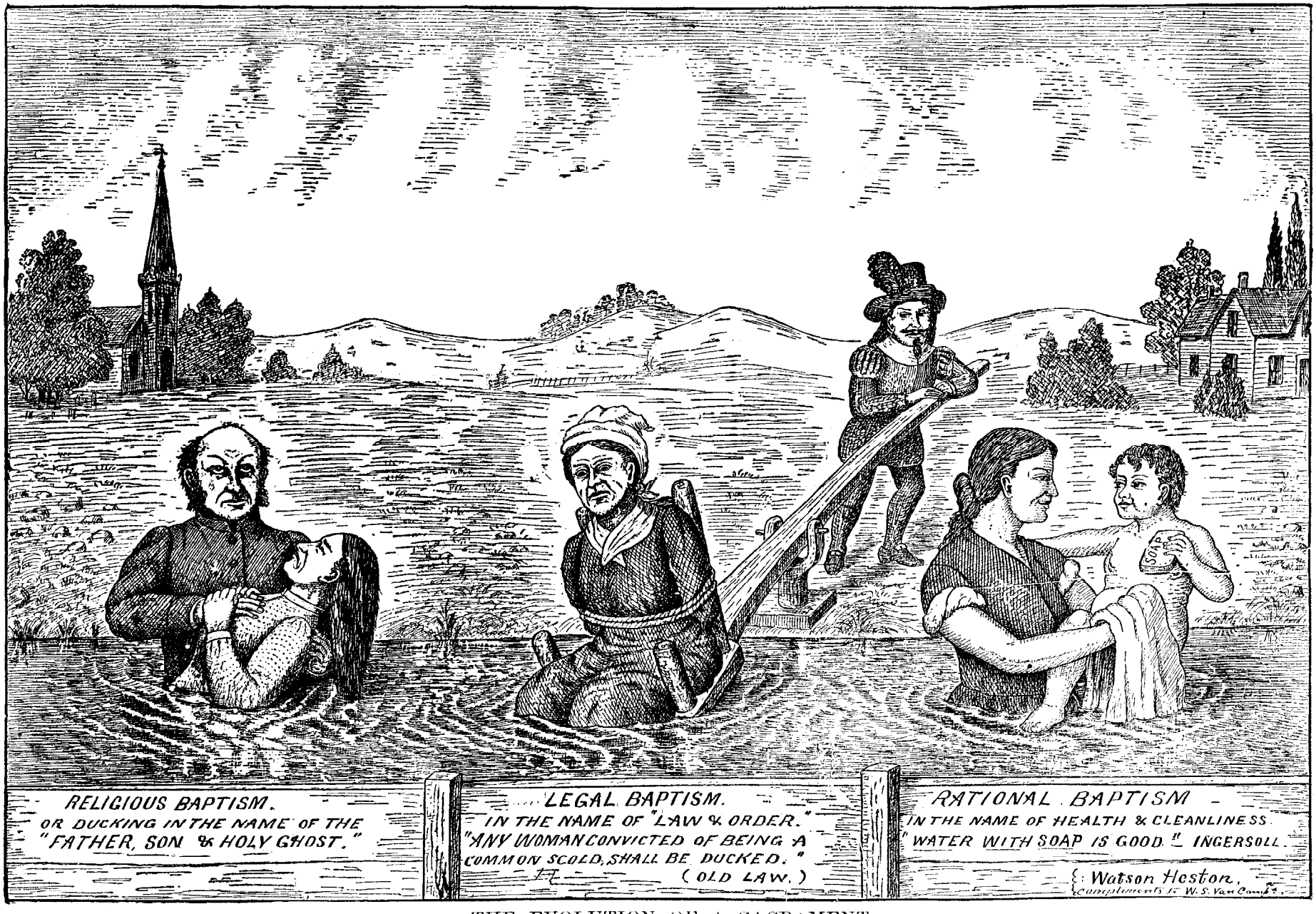
The Bible astronomy, its geology, and biology are alike absurd, being diametrically opposed to the ripest knowledge of our best scientists, and in conflict with the daily experience of mankind. No school-boy in the fourth standard but now knows the falsity of Biblical astronomy, and could as easily demonstrate that the sun could not have been created on the "fourth day" as that the doctrine of the "blessed trinity" and the rule of three are not consistent with each other. Recently Mr. Gladstone advanced the ludicrously indefensible theory that the sun was made on the first day, but that the inspired writers did not mention it as being in existence until the fourth—or, in other words, that the sun existed on the first day, but that it was not turned on, like a modern sun-burner, to give light to the earth until the fourth day. As, however, the sun is the great central attractive power round which our earth with several other planets revolve, this theory will scarcely bear the test of serious examination. As to revealed geology, the theologian finds it necessary, in order to reconcile the Bible with modern science, to extend a day of twenty-four hours into a period of indefinite duration, and, in so doing, without removing a single difficulty, he only renders the "revelation" the more incredible. How the difficulty, that grass and herbs could not survive an hour without the sun, is removed by prolonging that sunless period indefinitely, is past human understanding, and must be relegated to the region of blind credulity or religious faith.

A serious attempt to reconcile Genesis with the geological epochs, like Dr. Kinns's book, may be regarded in the light of a huge joke—the same in kind as, and differing only in a very slight degree from, the attempt of Mr. Pickwick to demonstrate the vast antiquity of the curious inscription on the stone discovered by the Pickwickians in one of their famous excursions. Nor is Mr. Gladstone more successful than Dr. Kinns when he attempts the same impossible task. A few facts of geology, skilfully marshaled by Professor Huxley, pulverize the pious opinion of the great statesman, that the biblical account of the cosmogony is in exact accordance with modern science. If any fact has been brought to light by the researches of geology, it is that the order of living creatures has been (1) crustacea, (2) fishes, (3) reptiles and birds, (4) mammals generally, and (5) man; but the Mosaic order is threefold—(1) fishes and birds, (2) mammals and reptiles, and (3) man. We have millions and billions of fossil shells in the Cambrian period, long before the existence of fishes; then the great fish period of the Devonian period; then the saurian period; long afterward come the archaic animals of the mammoth family; then those still nearer approaching the types of animals belonging to the history of man; and finally man, with his contemporaries. Six periods instead of three.

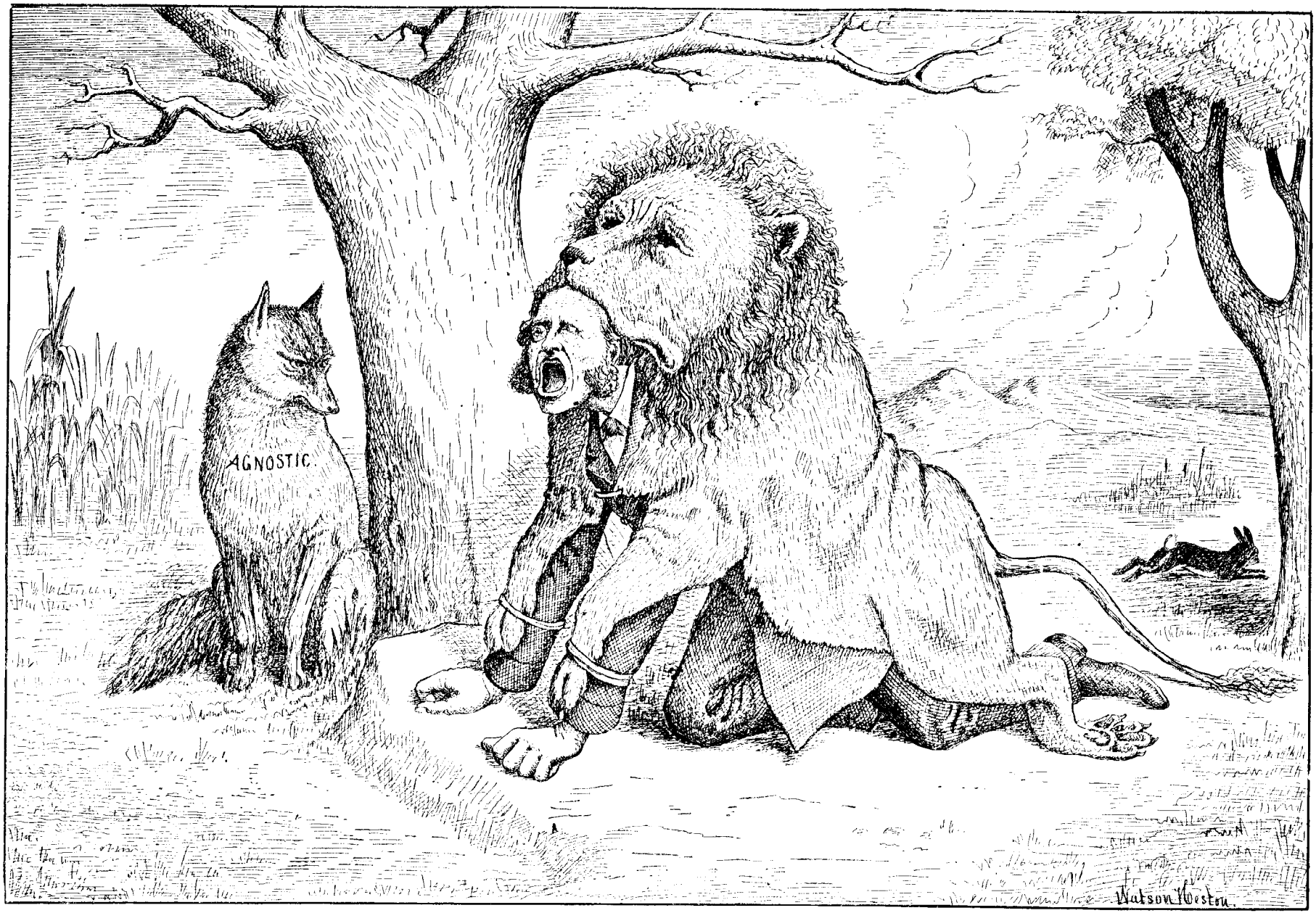
No line of demarkation showing the great periods of time that must have elapsed in the evolution of the lower to the higher forms of life, which all true science now demands, can be found in Genesis, and for this very obvious reason: because the writer of Genesis was wholly ignorant of any such evolution, and the all-wise deity apparently neglected to supply the information.—*Arthur B. Moss.*



THE FUTILITY OF HITCHING EVOLUTION TO ORTHODOXY.



THE EVOLUTION OF A SACRAMENT.



A HINT TO TALMAGE, SAM JONES, ET AL.

THE WOMEN'S CHRISTIAN TEMPERANCE UNION'S CRUSADE.

We need not be surprised when a patient and thorough investigation reveals to us the fact that wine was about as common a drink as water among the people of the eastern land from which the greater part of the Bible came, and that its use was not generally condemned is very natural. These men are not to be idly denounced because they could not see all that modern moralists and scientists have discovered of evil in the use of the stronger liquors of these later centuries, the disastrous effects of their enormous consumption augmented and intensified by the high-pressure life of our rushing civilization. But these Christian priests and editors, these lay mountebanks of the rostrum—what can be said severe enough in condemnation of their trickery and trifling, of their gambling with truth and "wresting of scripture," of their covert insinuations and bold slanders, of their audacious denials of the most palpable facts, and their persistent teaching of the manifestly absurd? Alas! they are the victims of their own creed. "God wrote the Bible," says that creed; and so they are driven to the desperate resort of making it say just the things which it does not, in truth, say; of covering up, evading, allegorizing, perverting; indulging in all sorts of demagogery, unworthy even of the lowest ward politician. Who can estimate the evil of all kinds which this dogma of inspiration has brought upon the world? Behold the spectacle of these cultured ladies of the Women's Christian Temperance Union, loving and earnest in their labor in behalf of the victims of *dipsomania*, attempting to lead men to a better life, and themselves marshaled under the banner of "Christian Temperance," a flagrant and flaunting lie! How can they expect us to place confidence in them when we know that in every speech made, in every prayer uttered, in every song given to the air, untruth is rampant and regnant? Are they so blind as not to see—are they so foolish as to think—that we cannot see that if a God exist, and that God wrote the Bible, *he* will never grant their prayers for the suppression of the liquor traffic?—*E. C. Walker.*

The messiah of antinaturalism [Christ] sanctioned the use of alcoholic drinks by his personal example—nay, by the association of that practice with the rites of a religious sacrament. The habit of purchasing mental exaltation—even to a fever-dream—at the expense of the body, agreed perfectly with the tendencies of a nature-despising fanaticism, and during the long night of the Middle Ages monks and priests vied in an unprecedented excess of alcoholic riots. Nearly every one of the thick-sown convents from Greece to Portugal had a vineyard and a wine-cellar of its own. The monastery of Weltenburg, on the upper Danube, operated the largest brewery of the German empire.—*Felix L. Oswald's Bible of Nature.*

Taking the care of people's lives out of their own hands, and relieving them from the consequences of their own acts, saps the very foundation of the self-respect and self-control which are the essential conditions both of individual prosperity and of social virtue.—*Mill.*



THE WOMEN'S CHRISTIAN TEMPERANCE UNION'S CRUSADE.

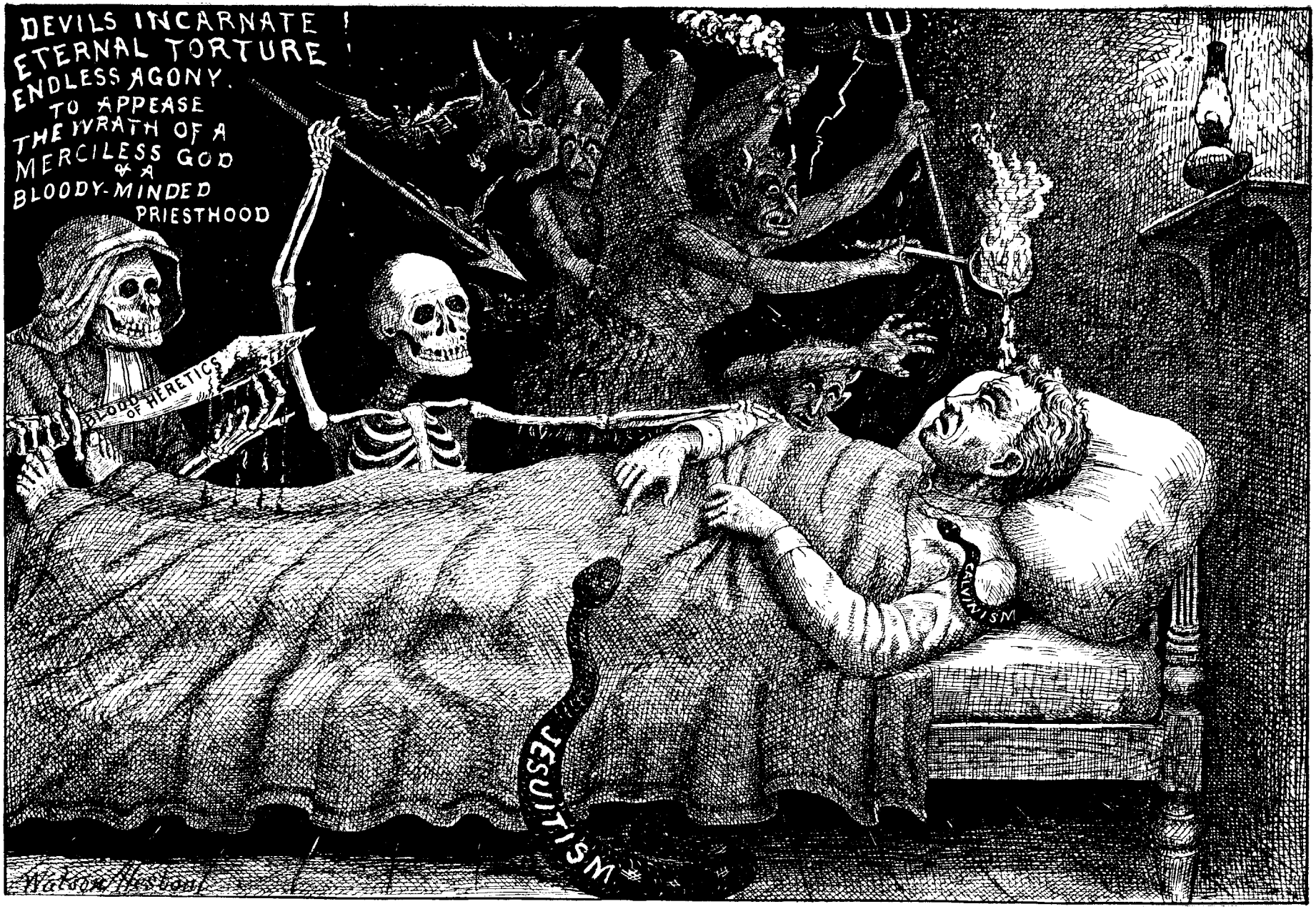
Another claim is made, to the effect "that the Catholic church has filled the world with the true knowledge of the one true God." . . . It may also be said that the Catholic church filled the world with the true knowledge of the one true devil. It filled the air with malicious phantoms, crowded innocent sleep with leering fiends, and gave the world to the domination of witches and wizards, spirits and spooks, goblins and ghosts, and butchered and burnt thousands for the commission of impossible crimes.—*Ingersoll to Cardinal Manning.*

THE UNGODLY WARNED.—How destitute of any comforting consideration your condition will be if you perish at last. You will have none to pity you. Look which way you will, before or behind, on the right hand or left, look up to heaven, or look about you in hell, and you will see none to condole your case, or to exercise any pity toward you in your dreadful condition.

God has laid himself under no obligation by any promise to keep any natural man out of hell one moment. . . . Natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit and are already sentenced to it. And God is dreadfully provoked; his anger is as great toward them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger. Neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them and swallow them up (page 316).

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night; that you was suffered to awake again in this world after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand held you up; there is no other reason to be given why you have not gone to hell since you have sat here in the house of God, provoking his pure eyes by your sinful, wicked manner of attending his solemn worship; yea, there is nothing else that is to be given as a reason why you do not at this very moment drop down into hell (page 318).

The misery of the damned in hell can be better represented by nothing than by a deluge of misery, a mighty deluge of wrath which will be ten thousand times worse than a deluge of waters; for it will be a deluge of liquid fire, as in the scriptures it is called a lake of fire and brimstone. At the end of the world all the wicked shall be swallowed up in a vast deluge of fire which shall be as great and as mighty as Noah's deluge of water.—*Works of Jonathan Edwards, vol. iv.*



TOOLS OF THE CLERICAL TRADE.

THE MODERN BALAAM.

We give this week a symbolical representation of the modern Balaam's ass and the nineteenth century angel. Particular attention is called to the tired expression on the ass's face. This expression indicates that Balaam has got to go.—*The Truth Seeker, May* 2, 1885.

The foolish part of Christianity—that is to say, the miraculous—will go down. The absurd part must perish. But there will be no war about it as there was in France. Nobody believes enough in the foolish part of Christianity now to fight for it. Nobody believes with intensity enough in miracles to shoulder a musket. There is probably not a Christian in New York willing to fight for any story, no matter if the story is so old that it is covered with moss. No mentally brave and intelligent man believes in miracles, and no intelligent man cares whether there was a miracle or not, for the reason that every intelligent man knows that the miraculous has no possible connection with the moral. "Thou shalt not steal" is just as good a commandment if it should turn out that the flood was a drouth. "Thou shalt not murder" is a good and just and righteous law, and whether any particular miracle was ever performed or not has nothing to do with the case. There is no possible relation between these things. I am on the side not only of the physically oppressed, but of the mentally oppressed. I hate those who put lashes on the body, and I despise those who put the soul in chains. In other words, I am in favor of liberty. I do not wish that any man should be the slave of his fellow-men, or that the human race should be the slaves of any god, real or imaginary. Man has the right to think for himself, to work for himself, to take care of himself, to get bread for himself, to get a home for himself. He has a right to his own opinion about God and heaven and hell; the right to learn any art or mystery or trade; the right to work for whom he will, for what he will, and when he will. . . . The church members are beginning to ask questions of the clergy. They are getting tired of the old ideas—tired of the consolations of eternal pain—tired of hearing about hell—tired of hearing the Bible quoted or talked about—tired of the scheme of redemption—tired of the trinity, of the plenary inspiration of the barbarous records of a barbarous people—tired of the patriarchs and prophets—tired of Daniel and the goats with three horns, and the image with the clay feet, and the little stone that rolled down-hill—tired of the mud man and the ribbed woman—tired of the flood of Noah, of the astronomy of Joshua, the geology of Moses—tired of Kings and Chronicles and Lamentations—tired of the lachrymose Jeremiah—tired of the monstrous, the malicious, and the miraculous. In short, they are beginning to think. They have bowed their necks to the yoke of ignorance, and fear, and impudence, and superstition, until they are weary. They long to be free. They are tired of the services—tired of the meaningless prayers—tired of hearing each other say, "Hear us, good Lord"—tired of the texts, tired of the sermons, tired of the lies about spontaneous combustion as a punishment for blasphemy, tired of the bells, and they long to hear the doxology of superstition. They long to have Common Sense lift its hands in benediction and dismiss the congregation.—*R. G. Ingersoll.*



THE MODERN BALAAM.

No. 2

THE FREETHINKERS' PICTORIAL



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COMPRISING

SOME OF THE FALSE DOCTRINES, ABSURD THEOLOGICAL DECREES, AND CRUEL DEEDS OF THE ROMAN CATHOLIC AND PROTESTANT CHURCHES.

General Historical Facts About the Roman Catholic Church.
The Roman Catholic Church in America.
The Religious Enemies of the Republic.
Christian Degradation of Woman.
The Doctrines of the Churches Illustrated.
A. Few Contrasts (and Contacts) Between Christianity and Freethought.
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Pictures Which Need No Words.

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HISTORICAL FACTS ABOUT THE ROMAN CATHOLIC CHURCH

CONSTANTINE AND HIS CRIMES.

Flavius Valerius Aurelius, known as Constantine the Great, the first Christian emperor of Rome, was born at Naissus, in Dacia, A. D. 272. His father was the emperor Constantinus Chlorus. His army at York proclaimed him emperor in 306. But he had five competitors, and it was not until after 332 that, having defeated Licinius, who ruled the eastern part of the empire, he reigned over the whole of Rome with undivided power. He assembled at Nicæa, in 325, the first general council of the church. To him must be debited the legal Christian Sunday, for it was he who issued the first edict that made the first day of the week a day of enforced "rest."

Called "the Great," "he better," as Dr. Jaynes says in his "Study of Primitive Christianity" (p. 280–81), "merits the title of 'the Infamous.'" He shrank from no crime which seemed requisite to the furtherance of his insatiable ambition. Upon his hands was the blood of the weak and innocent as well as of his enemies in war—of his own flesh and blood as well as of the stranger. 'His father-in-law, his brother-in-law, Licinius, his own son, Crispus, his nephew, the son of Licinius, a boy eleven years old, and, lastly, his wife, Fausta, were his victims.'" 'His services to the church were rendered while he was in the midst of his crimes" (ibid). "His reign forms an era in the history of ecclesiastical corruption;" "the manner in which Constantine intermeddled with ecclesiastical affairs was extremely objectionable;" the framework of the church he converted "into a piece of political machinery." (Killen's "The Old Catholic Church," pp. 70–72). "The very brightest period of his reign is stained with gross crimes, which even the spirit of the age and the policy of an absolute monarch cannot excuse. . . . In the very year in which he summoned the great council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy" (Philip Schaff, "Church History," vol. iii, pp. 14–18). Believing that baptism would wash away all his crimes and that it would wash them away but once, he deferred the ceremony until he lay upon his deathbed, when crime could no longer serve his purposes and baptism could be played for its full value. "Now let us cast away all *duplicity*," he said. Draper ("Intellectual Development of Europe" i, 277) refers to his life as an "evil" one, and says: "To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years."



"This Christian emperor and saint was the first to check free-thought." —(Doane.) His edict caused the pagan day of the Sun to be the sacred Sunday of Christendom. He was a murderer, an assassin and a perjurer. "He was a prodigal, a sensualist and a public robber. He was all these, but still a Christian!" —(D.M. Bennett.)

CONSTANTINE AND HIS CRIMES.

THE MORALITY OF THE CHURCH.

True morality depends upon knowledge; when superstition takes the place of science, morality decays. Draper, in "The Intellectual Development of Europe," says (i, 324), referring to the murder of Hypatia by the monks of Cyril: "Thus, in the four hundred and fourteenth year of our era, the position of philosophy in the intellectual metropolis of the world was determined; henceforth science must sink into obscurity and subordination. Its public existence will no longer be tolerated. Indeed, it may be said that from this period, for some centuries it altogether disappeared. The leaden mace of bigotry had struck and shivered the exquisitely tempered steel of Greek philosophy. . . . An intellectual stagnation settled upon the place [Alexandria], an invisible atmosphere of oppression, ready to crush down, morally and physically, whatever provoked its weight. And so for the next two dreary and weary centuries things remained, until oppression and force were ended by a foreign yoke." To recover Africa from the revolted Arian heretics, Justinian dispatched Belisarius in midsummer, 533; by November he had accomplished his mission. "This was speedy work," comments Draper, "but it was followed by fearful calamities; for in this and the Italian wars of Justinian, likewise undertaken at the instance of the orthodox clergy, the human race visibly diminished. It is affirmed that in the African campaign five millions of the people of that country were consumed; that during the twenty years of the Gothic war Italy lost fifteen millions, and that the wars, famines, and pestilences of the reign of Justinian diminished the human species by the almost incredible number of 100,000,000" (ibid, 328).

"From the death of Marcus Aurelius, about which time Christianity assumed an important influence in the world, the decadence of the empire was rapid and almost uninterrupted" (Lecky, "History of Morals," ii, 12). "A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his diseased brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato" (ibid, 107). To desert his family, if he had one, and to contemn his mother, were by him deemed the surest passports to the favor of God. One city of Egypt had monasteries containing 10,000 monks and 20,000 virgins. "The world grew accustomed to dangerous alternations of extreme asceticism and gross vice, and sometimes, as in the case of Antioch, it was the most vicious and luxurious cities that produced the most numerous anchorites. . . . Public opinion was so low that many forms of vice attracted little condemnation and punishment, while undoubted belief in the absolving efficacy of superstitious rites calmed the imagination and allayed the terrors of conscience" (Hallam, "Middle Ages," 163).



THE MORALITY OF THE CHURCH

THEOLOGY AND HUMANITY DURING THE DARK AGES.

"Great historical events often find illustrations in representative men. Such is the case in the epoch we are now considering. [Rule of Pope Innocent III.] On one side stands Innocent, true to the instincts of his party, interfering with all the European nations; launching forth his interdicts and excommunications; steeped in the blood of French heretics; hesitating at no atrocity, even the outrage and murder of women and children, the ruin of flourishing cities, to compass his plans; in all directions, under a thousand pretenses, draining Europe of its money; calling to his aid hosts of begging friars; putting forth imposture miracles; organizing the Inquisition, and invading the privacy of life by the contrivance of auricular confession" (Draper, "Intellectual Development of Europe," ii, 66).

"We may reproduce the ghastly imagery that is accumulated in the sermons and the legends of the age. We may estimate the untiring assiduity with which the Catholic priests sought in the worst acts of human tyranny, and in the dark recesses of their own imaginations, new forms of torture, to ascribe them to the creator. We can never conceive the intense vividness with which these conceptions were realized, or the madness and the misery they produced. For those were ages of implicit and unfaltering credulity; they were ages when none of the distractions of the present day divided the intellect, and when theology was the single focus upon which the imagination was concentrated. They were ages, too, when the modern tendency to soften or avoid repulsive images was altogether unknown, and when, in the general paralysis of the reason, every influence was exerted to stimulate the imagination. Wherever the worshiper turned, he was met by new forms of torture, elaborated with such minute detail and enforced with such a vigor and distinctness, that they must have clung forever to the mind, and chilled every natural impulse toward the creator" (Lecky, "Rationalism in Europe," i, 322).

"Almost all Europe, for many centuries was inundated with blood, which was shed at the direct instigation or with the full approval of the ecclesiastical authorities, and under the pressure of a public opinion that was directed by the Catholic clergy, and was the exact measure of their influence. That the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than 31,000 persons were burnt, and more than 290,000 condemned to punishments less severe than death" (ibid, 240).

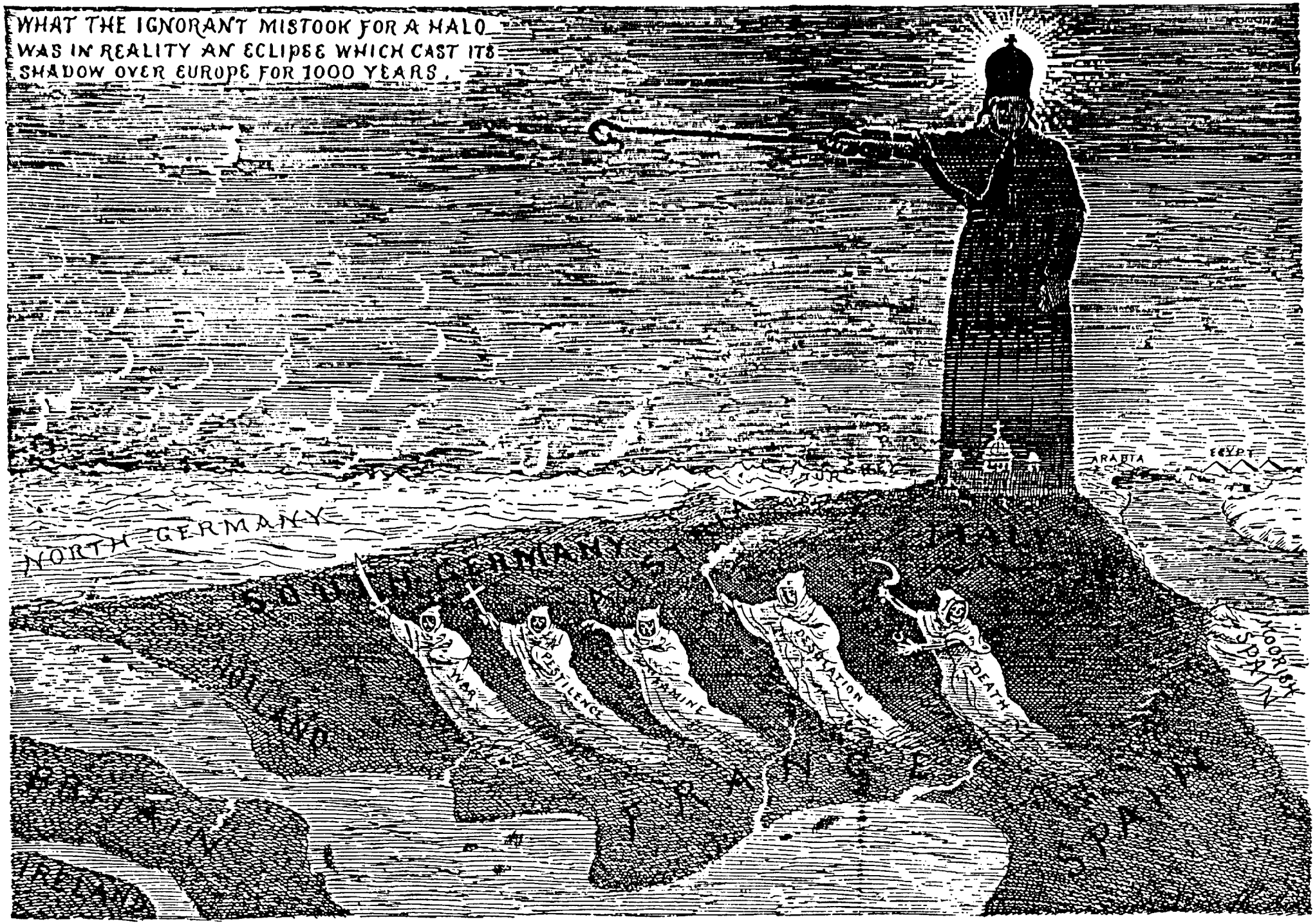


THEOLOGY AND HUMANITY DURING THE DARK AGES.

THE PAPAL COLOSSUS.

Of the deeds of the pious hordes summoned by the pope to punish the recalcitrant Count of Toulouse, we read: "The army was officered by Roman and French prelates; bishops were its generals, an archdeacon was its engineer. It was the Abbot Arnold, the legate of the pope, who, at the capture of Beziers, was inquired of by a soldier more merciful or more weary of murder than himself, how he should distinguish and save the Catholic from the heretic. 'Kill them all,' he exclaimed; 'God will know his own.' . . . In the town twenty thousand were slaughtered, and the place then fired, to be left a monument of papal vengeance. At the massacre of Lavaur 400 people were burned in one pile; it is remarked that 'they made a wonderful blaze, and went to burn everlastingly in hell.' Language has no powers to express the atrocities that took place at the capture of the different towns. Ecclesiastical vengeance rioted in luxury. The soil was steeped in the blood of men—the air polluted by their burning. From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution, arose" (Draper, "Intellectual Development of Europe," ii, 62).

"Nor did the victims [of the papal power] perish by a brief and painless death, but by one which was carefully selected as among the most poignant that man can suffer. They were usually burnt alive. They were burnt alive not unfrequently by a slow fire. They were burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could invent. This was the physical torment inflicted on those who dared to exercise their reason in the pursuit of truth; but what language can describe, what imagination can conceive, the mental suffering that accompanied it? . . . It is horrible to reflect what the mother, the wife, the sister, the daughter, of the heretic must have suffered from this teaching. She saw the body of him who was dearer to her than life, dislocated and writhing and quivering with pain; she watched the slow fire creeping from limb to limb till it had swathed him in a sweat of agony; and when at last the scream of anguish had died away, and the tortured body was at rest, she was told that all this was acceptable to the god she served, and was but a faint image of the sufferings he would inflict through eternity upon the dead. . . . All this is very horrible, but it is only a small part of the misery which the persecuting spirit of Rome has produced. For, judging by the ordinary measure of human courage, for every man who dared to avow his principles at the stake, there must have been multitudes who believed that by such an avowal alone they could save their souls, but who were nevertheless scared by the prospect of their own sufferings or of the destitution of their children, who passed their lives in one long series of hypocritical observances and studied falsehoods, and at last, with minds degraded by habitual deception, sank hopeless and terror-stricken into the grave" (Lecky, "Rationalism in Europe," i, 41).



THE PAPAL COLOSSUS.

HOW THE COMMON PEOPLE LIVED WHEN THE CHURCH RULED.

"The surface of the Continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river-courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasmas, and spreading agues far and wide. In Paris and London, the houses were of wood daubed with clay, and thatched with straw or reeds. They had no windows, and, until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw, scattered in the room, supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. In such habitations there was scarcely any protection from the weather. No attempt was made at drainage, but the putrefying garbage and rubbish were simply thrown out of the door. Men, women, and children slept in the same apartment; not unfrequently domestic animals were their companions. . . . The bed was usually a bag of straw; a wooden log served as a pillow. Personal cleanliness was unknown; great officers of state, even dignitaries so high as the archbishop of Canterbury, swarmed with vermin; such, it is related, was the condition of Thomas à Becket, the antagonist of an English king. Streets had no sewers; they were without pavements or lamps. After nightfall, the chamber shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through narrow streets, with his dismal lantern in his hand" (Draper, "Conflict Between Religion and Science," 264).

"The immense extortions of the system, as well as its system of holidays, absorbing in idleness a large portion of the time of the laboring classes, have tended in all ages, and still tend, to impoverish the nations over which it holds sway. It is notorious that kings and people in the most Catholic ages have groaned most bitterly by reason of its various extortions, and have been by them at last aroused to resistance. Such feelings indeed, in part, caused the Reformation. Hence the miserable condition of Italy, and especially of the population of the Papal States" (Edward Beecher, "Papal Conspiracy Exposed," 145).

"The lot of the agricultural population—of farmers as well as of laborers—was a hard one. Serfage still existed in many places, and the plowman or the hedger could no more wander in search of employment, or higher wages, than the low-roofed church in which he was christened. . . . Their houses were like the cabins still to be met with in the south and west of Ireland and in the remoter parts of Scotland. . . . The beaten earth was the floor, a man could rarely stand upright beneath its low roof. In that single room, often windowless, the whole family huddled together" (White, "Massacre of St. Bartholomew," 116).



HOW THE COMMON PEOPLE LIVED WHEN THE CHURCH RULED.

HOW THE SAINTS LIVED.

"In the fifth century, St. Simeon Stylites, who in his youth had often been saved from suicide, by ascending a column he had built, sixty feet in hight, and only one foot square at the top, departed as far as he could from earthly affairs, and approached more closely to heaven. On this elevated retreat, to which he was fastened by a chain, he endured, if we may believe the incredible story, for thirty years the summer's heat and the winter's frost. Afar off the passer-by was edified by seeing the motionless figure of the holy man with outstretched arms like a cross, projected against the sky, in his favorite attitude of prayer, or expressing his thankfulness for the many mercies of which he supposed himself to be the recipient by rapidly striking his forehead against his knees. Historians relate that a curious spectator counted 1,244 of these motions, and then abstained through fatigue from any further tally, though the unwearied exhibition was still going on. . . . Men and women ran naked on all fours, associating themselves with the beasts of the field. In the spring season, when the grass is tender, the grazing hermits of Mesopotamia went forth to the plains, sharing with the cattle their filth and their food. . . . [The desert of] Nitria was full of monks, the climate being mild and the wants of man easily satisfied. It is said that there were at one time in that country of these religious recluses not fewer than 76,000 males and 27,000 females. With countless other uncouth forms, under the hot sun of that climate they seemed to be spawned from the mud of the Nile" (Draper, "Intellectual Development of Europe," i, 426–27–32).

"Egypt, the fruitful parent of superstition, afforded the first example of the monastic life. Antony, an illiterate youth of the lower parts of Thebais, distributed his patrimony, deserted his family and native home, and executed his monastic penance with original and intrepid fanaticism. After a long and painful novitiate, among the tombs, and in a ruined tower, he boldly advanced into the desert three days' journey to the eastward of the Nile; discovered a lonely spot, which possessed the advantages of shade and water, and fixed his last residence on Mount Colzim, near the Red Sea; where an ancient monastery still preserves the name and memory of the saint" (Gibbon, "History of Christianity," 562–564).

Antony is said to have lived to the age of one hundred and five years, and he had countless imitators. As the isolated hermits became more numerous they gathered into monasteries. "The Egyptians, who gloried in this marvelous revolution, were disposed to hope, and to believe, that the number of monks was equal to the remainder of the people, and posterity might repeat the saying, which had formerly been applied to the sacred animals of the same country, that, in Egypt, it was less difficult to find a god than a man" (ibid, 566).

"A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato!"

(See Lecky's Hist. Eu. Morals, Vol. II. pp. 107 to 127.)



St. Macarius, who slept in a marsh, and exposed his body to the stings of venomous insects



St. Eusebius, who lived in a dried-up well for three years.



St. Besarion, who lived among thorns, and for 40 years did not lie down to sleep.



St. Simeon Stylites, whose personal uncleanness was too horrible to describe.



Hermits, who lived in dens of wild beasts and among the tombs.



Grazers, who ate grass like cattle and never lived under a roof.

Walter Heston

HOW THE SAINTS LIVED.

LYING FOR THE GLORY OF GOD AND THE BENEFIT OF THE CHURCH.

"Furious at his discomfiture, the wicked king [Wenceslas IV., of Bohemia] had the saint [John Nepomucene] stretched upon the rack, and as neither threats nor promises could induce him to yield to the tyrant's unreasonable demand, St. John Nepomucene was thrown from a bridge into the river Moldau on the night of the 26th of March, 1393. Immediately the river became brightly illuminated, and the dead body of the Martyr of the Confessional was brought to shore, carried amid the tears and sobs of the people to the cathedral, where it was buried with great solemnity. Three hundred years later, on the 15th of April, 1719, the saint's grave was opened, and the tongue was found to be moist, fresh, and untainted" ("Church History," "Adapted from the original of Rev. L. C. Bunsinger by Rev. Richard Brennan, LL.D., for the use of Catholic schools." New York: Benziger Brothers, "Printers to the Holy Apostolic See," 1881. P. 195).

"When Paul was 113 years old, another holy hermit, St. Antony, directed by God, and being himself then ninety years of age, came to visit this venerable recluse. These two holy men, enlightened by heaven, recognized each other at once, saluted each other by name at the first moment of their meeting, fell upon each other's neck in tender embrace, and thanked and praised the Lord. . . . While they were conversing a raven flew down and dropped a whole loaf of bread between the two saints. Paul said, smiling, 'Behold how good the Lord is! During sixty years he has sent me, in this way, a half loaf of bread every day. But now, when you come to see me, Christ has doubled the pay of his servants. . . . Hardly had St. Antony enveloped the venerable remains of his friend in the mantle of the holy bishop, when two strong lions approached with gentle mien, and at once began to dig with their paws a last resting-place for the body of St. Paul" (ibid).

To Lucian, a presbyter of Jerusalem, there came in a vision, while he slept, on three successive Saturdays, Gamaliel, who said that his own body, that of his son Abibas, his friend Nicodemus, and Stephen, the first Christian martyr, were buried in the adjacent field. They were impatient to be removed, and their appearance at that time would be salutary to a distressed world. "The ground was opened by the bishop, in the presence of an innumerable multitude. The coffins of Gamaliel, of his son, and of his friend, were found in regular order; but when the fourth coffin, which contained the remains of Stephen, was shown to the light, the earth trembled, and an odor, such as that of Paradise, was smelt, which instantly cured the various diseases of seventy-three of the assistants" (ibid, 555).

It was remarkable that they so quickly recognized the odor as that of Paradise, and it is regrettable that among the diseases it cured, that of pious lying was not included.



LYING FOR THE GLORY OF GOD AND THE BENEFIT OF THE CHURCH.

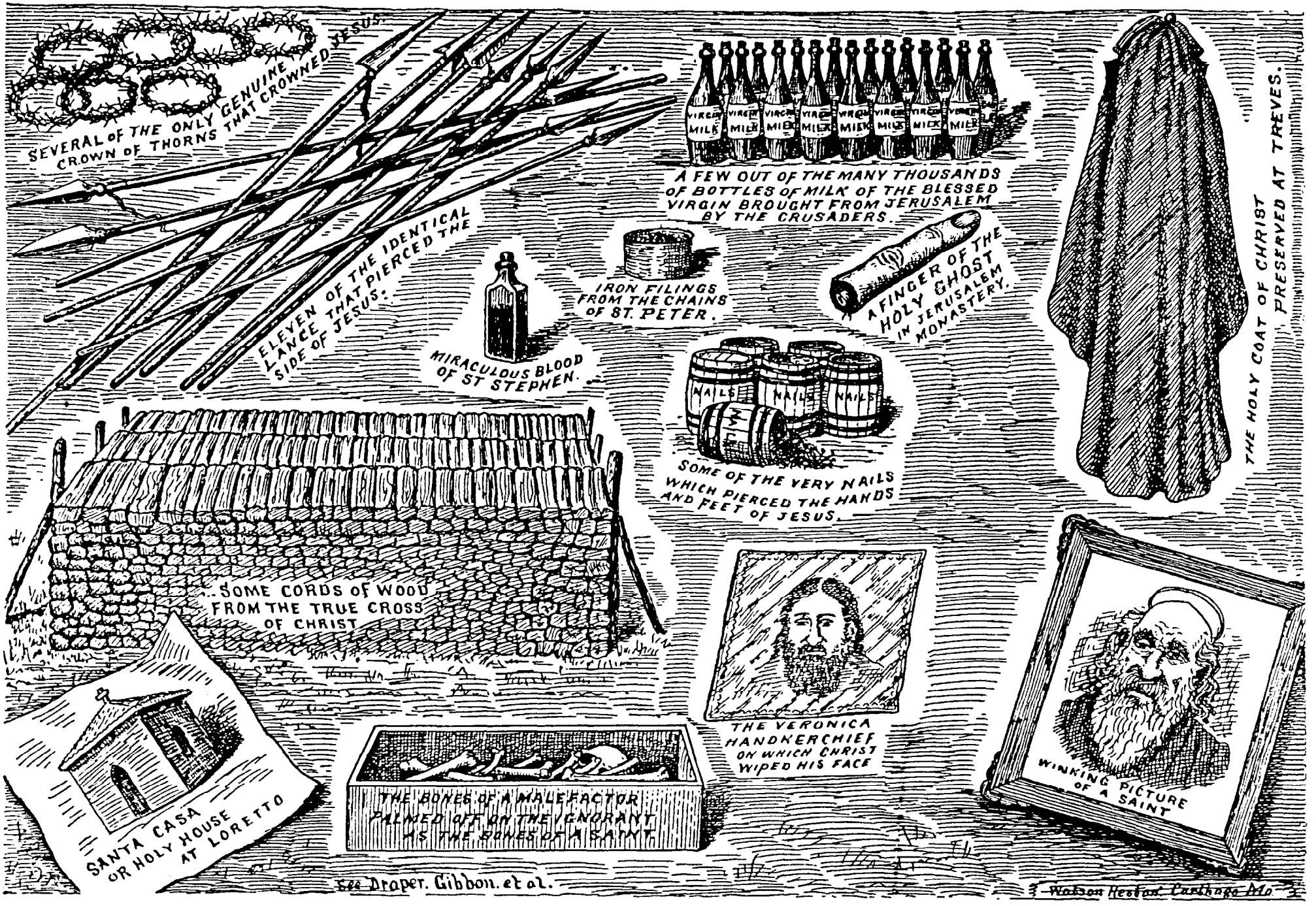
THE FRAUDULENT RELICS EXHIBITED TO THE FAITHFUL.

Mrs. F. H. Throop, of Brooklyn, returned in 1895 from a tour of Europe, including Rome. In an interview reported in the New York Times, she said that the pope had given her many priceless relics, among which were these: Fragments of the veil of the Blessed Virgin, cloak of St. Joseph, bone of St. Peter and St. Paul, bone of St. Philip Neri, bone of St. Augustine, bone of St. Dominick, bone of St. Francis de Sales, bone of St. Alphonsus, habit of St. Francis of Assisi. Also a piece of the true cross, a piece of thorn from the crown of thorns, a piece of the savior's winding-sheet, a bone of St. Francis of Assisi, a bone of St. Clair of Assisi, and a relic of the habit of St. Cecilia.

"There were several abbeys that possessed our savior's crown of thorns. Eleven had the lance that pierced his side. If any person was [had been] adventurous enough to suggest that these could not all be authentic, he would have been denounced as an Atheist. During the holy wars the Templar-Knights had driven a profitable commerce by bringing from Jerusalem to the crusading armies bottles of the milk of the Blessed Virgin, which they sold for enormous sums; these bottles were preserved with pious care in many of the great religious establishments. But perhaps none of these impostures surpassed in audacity that offered by a monastery in Jerusalem, which presented to the beholder one of the fingers of the Holy Ghost!" (Draper, "Conflict Between Religion and Science.")

"How the priests abused the simple confidence of their flocks is evident from the pious frauds they practiced, particularly in the matter of relics. Of one instance of this tampering with the religious feelings of the people, it was said, 'that either the Virgin Mary must have had two mothers, or her mother must have had two heads.' A feather from the angel Gabriel's wing, or a bottle of Egyptian darkness, were silly but harmless deceptions; but there were others which to name is impossible" (White, "Massacre of St. Bartholomew," 4).

"Among the vulgar, and monks, and women, they [pictures of the Virgin, apostles, saints, *et al*] were believed to be endowed with supernatural power. Of some, the wounds could bleed; of others, the eyes could wink; of others, the limbs could be raised. . . . Thus the piece of linen cloth on which it was feigned that our savior had impressed his countenance, and which was the palladium of Edessa, was carried off by the victors [the Mohammedans] at the capture of that town, and subsequently sold to Constantinople [then Christian] at the profitable price of twelve thousand pounds of silver. This picture, and also some other celebrated ones, it was said, possessed the property of multiplying themselves by contact with other surfaces, as in modern times we multiply photographs. Such were the celebrated images 'made without hands'" (Draper, "Intellectual Development of Europe," i, 415, 417).



THE FRAUDULENT RELICS EXHIBITED TO THE FAITHFUL.

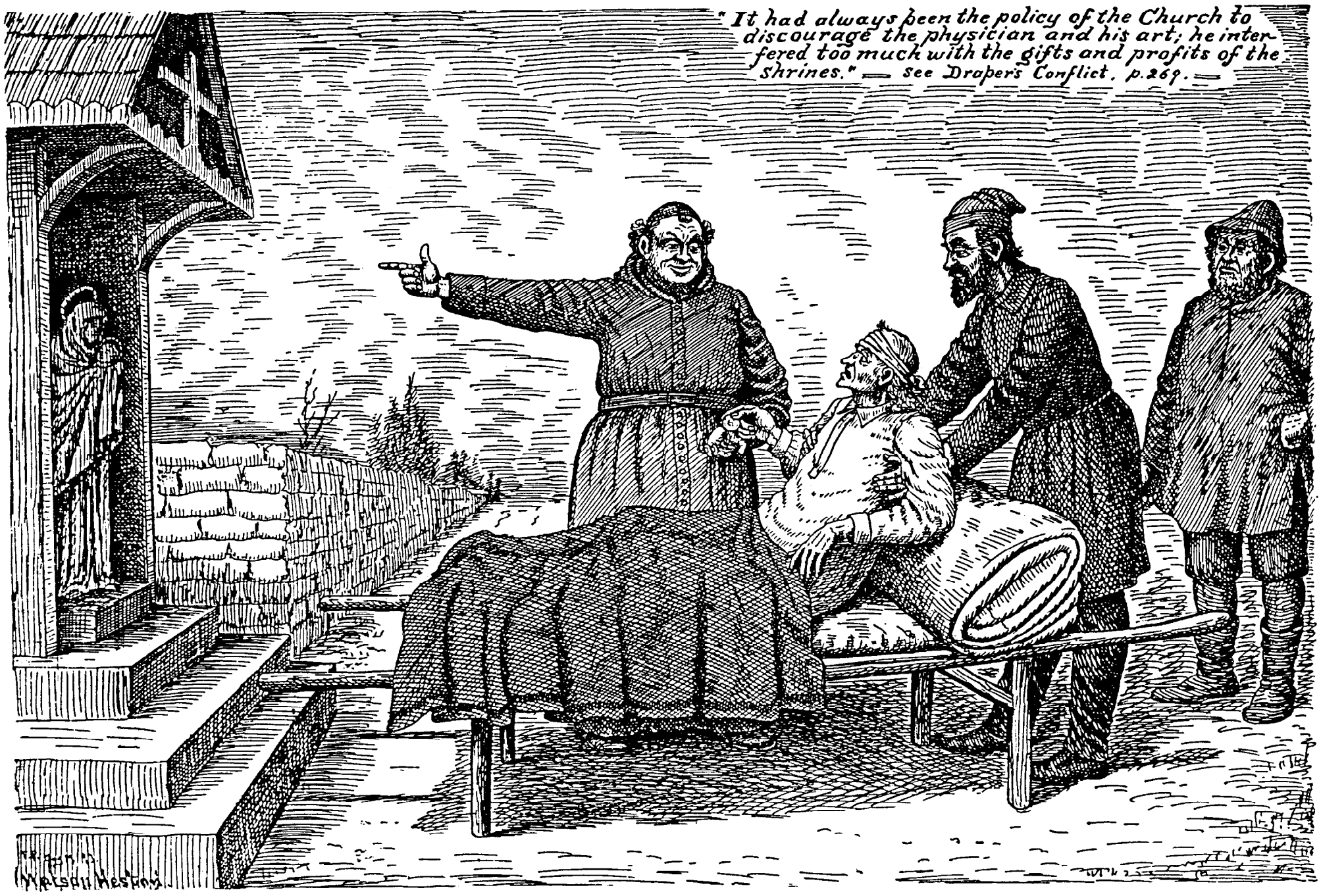
THE KIND OF MEDICINE THE CHURCH USED TO PRESCRIBE.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James v, 14, 15).

"For patients too sick to be moved, there were no remedies except those of a ghostly kind—the Paternoster or the Ave. For the prevention of diseases, prayers were put up in the churches, but no sanitary measures were resorted to. From cities reeking with putrefying filth it was thought that the plague might be stayed by the prayers of the priests, by them rain and dry weather might be secured, and deliverance obtained from the baleful influence of eclipses and comets" (Draper, "Conflict Between Religion and Science," 269).

"When Constantine the Great and his successors, under ecclesiastical influence, had declared themselves the enemies of worldly learning, it became necessary for the clergy to assume the duty of seeing to the physical as well as the religious condition of the people. It was unsuited to the state of things that physicians, whose philosophical tendencies inclined them to the pagan party, should be any longer endured. Their education in the Asclepions imparted to them ideas in opposition to the new policy. An edict of Constantine suppressed those establishments, ample provision being, however, made for replacing them by others more agreeable to the genius of Christianity. . . . But, noble as were these charities, they labored under an essential defect in having substituted for educated physicians well-meaning but unskillful ecclesiastics. The destruction of the Asclepions was not attended by any suitably extensive measures for insuring professional education. The sick who were placed in the benevolent institutions were, at the best, rather under the care of kind nurses than under the advice of physicians; and the consequences are seen in the gradually increasing credulity and imposture of succeeding ages, until, at length, there was an almost universal reliance on miraculous interventions. Fetiches, said to be the relics of saints, but no better than those of tropical Africa, were believed to cure every disorder. To the shrines of saints crowds repaired as they had at one time to the temples of Æsculapius. . . . The quackeries of miracle-cure, shrine-cure, relic-cure, were destined to eclipse the genius of Hippocrates" (Draper, "Intellectual Development of Europe," i, 386–87).

Baptism was much in favor as a specific for bodily no less than for physical ills. St. Augustine tells in the eighth chapter of the twenty-second book of his "The City of God" some marvelous stories of cures effected by baptism, administered either directly to the sufferer, or through the touch of a recently baptized person. Holy oil and sacred earth were equally efficacious.



THE KIND OF MEDICINE THE CHURCH USED TO PRESCRIBE.

GALILEO BEFORE THE CARDINAL.

"He [the Benedictine Castelli] was dismissed in disgrace, and Galileo was forced to appear in the presence of the dread tribunal without defender or adviser. There, as was so long concealed, but as is now fully revealed, he was menaced with torture again and again by express order of Pope Urban, and, as is also thoroughly established from the trial documents themselves, forced to abjure under threats and subjected to imprisonment by command of the pope; the Inquisition deferring in this whole matter to the papal authority. All the long series of attempts made in the supposed interest of the church to mystify these transactions have at last failed. The world knows now that Galileo was subjected certainly to indignity, to imprisonment, and to threats equivalent to torture, and was at last forced to pronounce publicly and on his knees this recantation:

"'I, Galileo, being in my seventieth year, being a prisoner and on my knees, and before your eminences, having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth.'

"He was vanquished indeed, for he had been forced, in the face of all coming ages, to perjure himself. To complete his dishonor, he was obliged to swear that he would denounce to the Inquisition any other man of science whom he should discover to be supporting the 'heresy of the movement of the earth.' Many have wondered at this adjuration, and on account of it have denied to Galileo the title of martyr. But let such gainsayers consider the circumstances. Here was an old man—one who had reached the allotted threescore years and ten—broken with disappointments, worn out with labors and cares, dragged from Florence to Rome, with the threat from the pope himself that if he delayed he should be 'brought in chains'; sick in body and mind, given over to his oppressors by the grand duke who ought to have protected him, and on his arrival in Rome threatened with torture. What the Inquisition was he knew well. He could remember but as yesterday the burning of Giordano Bruno in that same city for scientific and philosophic heresy; he could remember, too, that only eight years before this very time De Dominis, archbishop of Spalato, having been seized by the Inquisition for scientific and other heresies, had died in a dungeon, and that his body and his writings had been publicly burned.

"To the end of his life, nay, after his life was ended, the persecution of Galileo was continued. He was kept in exile from his family, from his friends, from his noble employments, and held rigidly to his promise not to speak of his theory. When, in the midst of intense bodily suffering from disease, and mental sufferings from calamities in his family, he besought some little liberty, he was met with threats of committal to a dungeon" (Andrew Dickson White, "New Chapters in the Warfare of Science," in "Popular Science Monthly," vol. xl, 730).



GALILEO BEFORE THE CARDINAL.

THE LOVE OF THE CHURCH FOR FREE EDUCATION.

It would be expecting too much from human nature to imagine that pontiffs who derived large revenues from the sale of the Agnus Dei, or that priests who derived both wealth and honors from cures wrought at shrines under their care, or that lay dignitaries who had invested heavily in relics, should favor the development of any science which undermined their interests. Moreover, other developments of thought in the church were hardly less fatal to the evolution of medical science" (Andrew D. White, "Pop. Science Monthly," vol. xxix, p. 15).

No matter what the pretenses of those who supported and operated the Inquisition, it was in fact and effect nothing but a stupendous machine for the torturing and killing of the teachers of the race. Its sole purpose was to prevent the rise of new ideas, or the revival of old ideas not accepted by the Christian church. To save men from a mythical hell and to aggrandize a greedy church, the Inquisition was made to prevent, so far as was possible, the mental and moral development of humanity. Hence it was the enemy of free education. Through it, its creator and patron did all that it could to render impossible the growth of the brain of man, to smother every aspiration for better things, for greater light and liberty and a wider justice.

"The Gothic arms were less fatal to the schools of Athens than the establishment of a new religion [Christianity] whose ministers superseded the exercise of reason, resolved every question by an article of faith, and condemned the infidel or skeptic to eternal flames. In many a volume of laborious controversy, they exposed the weakness of the understanding and the corruption of the heart, insulted human nature in the sages of antiquity, and proscribed the spirit of philosophical inquiry, so repugnant to the doctrine, or at least to the temper, of an humble believer" (Gibbon, "History of Christianity," 614).

"Its [the Inquisition's] victims, condemned for heresy, were perishing in all directions. The usual apparatus of death, the stake and fagots, had become unsuited to its wholesale and remorseless vengeance. The convicts were so numerous as to require pens made of stakes and filled with straw. It was thus that, before the archbishop of Rheims and seventeen other prelates, 183 heretics, together with their pastor, were burned alive" (Draper, "Intellectual Development of Europe," ii, 75). As to the effect of the church of Rome on the intellect and morals of the Western continent, the same author says (ii, 188): "The enormous crime of Spain in destroying this civilization has never yet been appreciated in Europe. After an attentive consideration of the facts of the case, I agree in the conclusion of Carli, that at the time of the conquest the moral man in Peru was superior to the European, and I will add, the intellectual man also."



THE LOVE OF THE CHURCH FOR FREE EDUCATION.

HOW THE CHURCH WAS FORCED TO QUIT MURDERING.

"Modern civilization rests upon physical science; take away her gifts to our country, and our position among the leading nations of the world is gone to-morrow, for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science; it has made its way into the works of our best poets, and even the mere man of letters who affects to ignore and despise science is unconsciously impregnated with her spirit, and indebted for his best products to her methods" (Huxley, "Lay Sermons," 117).

"For more than three centuries decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization" (Lecky, "History of Morals," ii, 17).

"The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the scepter of Catholicism. The pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom" (ibid).

"As if to mark out to the world the real cause of its intellectual degradation, the regeneration of Italy commenced with the exile of the popes to Avignon. During their absence, so rapid was the progress, that it had become altogether impossible to make any successful resistance, or to restore the old condition of things on their return to Rome. The moment that the leaden cloud which they had kept suspended over the country was withdrawn, the light from heaven shot in, and the ready peninsula became instinct with life. . . . The rise of the many-tongued European literature was therefore coincident with the decline of papal Christianity. European literature was impossible under the Catholic rule. . . . It might have been foreseen that the printing-press would at last deprive the pulpit of its supremacy, making it become ineffective, or reducing it to an ancillary aid" (Draper, "Intellectual Development of Europe," ii, 190–91–203).

"By destroying every book that could generate discussion, by diffusing through every field of knowledge a spirit of boundless credulity, and, above all, by persecuting with atrocious cruelty those who differed from their opinions, they [theologians] succeeded for a long period in almost arresting the action of the European mind, and in persuading men that a critical, impartial, and inquiring spirit was the worst form of vice" (Lecky, "Rationalism in Europe," ii, 91–2).



HOW THE CHURCH WAS FORCED TO QUIT MURDERING.

WHAT PRIESTCRAFT DID FOR MEXICO.

In February, 1519, Hernando Cortez sailed from St. Iago for Mexico with instructions to omit nothing that would add to the glory of God and of his sovereign. How faithfully he obeyed orders is indicated by this quotation from the "Martyrology" of the Rev. C. Sparry: "In the space of twelve years, from the first landing of Cortez on the continent of America to the entire reduction of the populous empire of Mexico, the amazing number of four millions of Mexicans perished, through the unparalleled barbarity of the Spaniards."

Cortez in a letter to the Spanish emperor said: "As we fought under the standard of the cross, for the true faith, and the service of your highness, heaven crowned our arms with such success that, while multitudes of the Infidels were slain, little loss was suffered by the Castilians." "The hand of Rome was in the iron glove of Cortez," says S. B. Griffin. When the Tlascalan general sent a deputation of his men to Cortez to arrange the terms of peace, the pious Spaniard cut off the heads of fifty of them to still further terrorize their people. The natives were converted in a like wholesale way, being driven in crowds into the lake and baptized after the sermons of the priests had been explained by interpreters. In Cholula massacre was the order of the day, followed by death at the stake, outrage, wholesale robbery. Wherever the Christians went rapine, rape, torture, and ruthless slaughter marked their way. Treachery was the handmaiden of murder. Thereafter the church ruled Mexico with a rod of iron until the Reformers led by Benito Juarez succeeded in their attempts to take the hand of the priest from the throat of the citizen. The present constitution of Mexico is republican, but to establish it required two terrific contests with the reactionary elements, at the head of which was the church, the other chief elements being the army and the conservative aristocracy. The people were growing poorer, the church was becoming richer each year. Education, what little there was, was directed by the science-hating priests. Brigandage was rampant (as in Catholic Italy), and hatred or mistrust or abject poverty sat at table with every man. Then came the Civil War in the United States; it was the opportunity of the Mexican church party and of Napoleon III. The latter designed the conquest of the country. To this end he conspired with the church, then contending against the progressive Juarez and his party. The Archduke Maximilian of Austria was invited to take his seat on the Mexican throne. He accepted the offer. He went to Rome and received the papal blessing; then he contracted for Austrian and Belgian legions, and for a loan from France, and started for his empire, landing at Vera Cruz, May 28, 1864. Thus the church in Mexico sold the country that sheltered and protected it to a scion of European royalty under the patronage of the emperor of France, and prepared to grow still more rich and powerful out of the toil and subjection of the people thus betrayed.



WHAT PRIESTCRAFT DID FOR MEXICO.

WHAT MEXICO ONCE HAD TO DO WITH PRIESTCRAFT.

From the first the church in Mexico had been the enemy of thought and liberty. The Inquisition was introduced in 1529 by the first bishop, the bigot Zumarraga, and other prominent churchmen. Zumarraga made himself immortal in infamy by burning the historical records of the Aztecs. In the initial inquisitorial *auto-da-fe* were burned twenty-one "pestilent Lutherans" (Griffin, "Mexico of To-day," 216).

Benito Juarez (Hoo-arez) was a Zapotec Indian of pure blood. He had long "cherished his dream of a Mexican republic, and nursed implacable hostility to the domination of the church." He was a representative in Congress. In 1855 he entered the cabinet of Alvarez as prime minister, and submitted the reform laws that were adopted by the Congress in 1856. "These laws abolished the whole system of class legislation, suppressed the military and ecclesiastical fueros—the special and privileged tribunals and charters of the army and clergy—and established, for the first time in Mexico, equality of the citizens before the law." Complete religious liberty was guaranteed, and full and free discussion. He became president in 1857, as chief-justice succeeding Commonfort when the latter *pronounced* and fled. He held the office through all the years of conflict until July 18, 1872.

After the overthrow of the imperial government established with the aid of the arms of France, Juarez addressed himself to the work of reform begun when he entered the cabinet of Alvarez. The church was shorn of her wealth and power. "The revolution was an economic necessity." The people had been enslaved by Spain and the church. But they held their allegiance to the church as less binding than their aspiration for freedom. Ecclesiasticism fell before the spirit of liberty. Three hundred million dollars' worth of church property went to the state; convents and religious houses were closed; religious societies were abolished; the clergy were forbidden to wear the garb of their order in the streets; religious parades and processions were prohibited; civil marriage was decreed to be the only legal marriage. The church was pursued remorselessly, vindictively. The church buildings in which services are conducted are held only by the courtesy of the government. And all this was done by Catholics. Juarez was himself a devout believer. The church complains of the wrongs committed against her, but they whom she taught for three centuries are the spoilers and the persecutors. You must expect people so instructed to better understand the law of revenge than that of ideal religious liberty. The church reaped from her own bitter and bloody sowing, and the unrelenting taskmasters were her own children. Her invitation to Maximilian was the last straw that broke the back of the terribly overburdened camel of their patience. The lesson is obvious.



WHAT MEXICO ONCE HAD TO DO WITH PRIESTCRAFT.

BRAZIL'S FORCED REVOLT AGAINST PRIESTCRAFT.

The people of Brazil—in the interior especially—like the masses in all other Catholic countries, are intensely superstitious. Energetic in neither body nor mind, they naturally follow their priests, and look upon innovations upon old customs and beliefs as the crowning sin. To go to mass is a sacred duty, even though it involves the terrible hardship—to those of indolent nature—of walking two or three leagues.

In Brazil, when small-pox or other epidemics are raging, the favorite prophylactic is a religious procession. It is gotten up with great care, the priest and San Sebastian being its most conspicuous figures. It traverses the town from the cross on one side to the cross on the other. There are litanies and a special mid-day mass. San Sebastian is the general protector against diseases. He is more effective—in the estimation of the good Catholics of Brazil—than the whole medical fraternity and all the laws of hygiene and sanitation.

The ignorant natives have localized the gods and the saints. They can understand them better when they look upon them as tutelar protectors. They have a neighborhood flavor. It brings Jesus and Mary nearer to call them "Our Good Lord Jesus of the Good Garden" and "Our Lady of the Junction of the Rivers." Then there are Sancto Antonio of Bahia, and Sancto Antonio of Rio de Janiero, and Sancto Antonio of Minas Garaes. He holds various offices in the army—or did, at least, before the revolution of '91. As saint of the different parts of the country he was at once lieutenant, captain, and major. Of Bahia, he was regularly promoted from a lieutenancy by successive steps to a lieutenant-colonelcy. The same was true in his capacity as protector of the other places mentioned. All his images were on the regular payroll of the department of war. His salaries were drawn by regularly constituted attorneys. It was a fine scheme—for the attorneys—and as the people paid the bills the priests and other leaders were content to permit it if they did not take pains to encourage the stupid delusion.

In addition to this the people were under the necessity of supporting the oftentimes large families of the celibate clergy. The sale of indulgences had not been wholly abandoned at so late a date as 1886, if it has even now.

There can be no question that with a nation in such a state of deplorable subjection to superstition it was likewise in as deep a subjection to the church, through tyrannical laws and special privileges that prohibited skeptical investigation and enriched the ecclesiastical organization at the expense of the gagged. When the republican revolution came there was a general readjustment—the common people were overburdened with the double load of primate and prince. It is yet to be seen whether they are strong enough in purpose to resist the menaces and cajoleries which the interested priesthood will surely direct against them.



BRAZIL'S FORCED REVOLT AGAINST PRIESTCRAFT.

IRELAND SOLD TO AN ENGLISH KING BY POPE ADRIAN IV.

If it is logical for the Irish to hate England, it is illogical for them to love Rome. England has so far succeeded in holding the island in the servitude into which Pope Adrian sold it in the year 1153. If the receiver is bad, is deserving of detestation and and vengeance, what of the betrayer and purveyor? Why should the Irish love and feed the popes and hate and fight the English rulers? Here is the bull of Pope Adrian, which was addressed to Henry II.:

"Prince, no one doubts, and you yourself admit, that Ireland, as well as all islands which have received the faith of Christ, belongs to the Holy See, and that the popes can dispose of them as they see fit. As you have engaged to cause this people to submit to the religious and political laws of the Roman church, and to constrain them to pay to our see a penny a year for each house, we authorize you to subjugate them by all possible means, but always with the express condition that you preserve the rights of the Holy See."

Of this high-handed act of the pope, Thomas C. Amory, in his "Transfer of Erin," says (page 13): "The pope had no authority, human or divine, to dispose of lands or nations, no right actual or admitted over an unwilling bride." And yet the great majority of the Irish people retain their allegiance to the church whose spokesman Adrian was, forgetting that no lapse of time validates an invalid contract.

The character of this Pope Adrian may be fairly inferred from the fact that the great Catholic sovereign, Charlemagne, found it impossible to recognize him as an honorable prince of the church, and Charlemagne was not over-particular himself. Draper, in the "Intellectual Development of Europe," has this reference to Adrian (i, 373):

"When the Italian dukes accused Pope Adrian of selling his vassals as slaves to the Saracens, Charlemagne made inquiry into the matter, and, finding that transactions of the kind had occurred in the port of Civita Vecchia, though he did not choose to have so infamous a scandal made public, he ever afterwards withdrew his countenance from that pope. At that time a very extensive child slave trade was carried on with the Saracens through the medium of the Jews, ecclesiastics as well as barons selling the children of their serfs."

The official head of Christendom who would not scruple to fill his coffers by selling his Christian vassals to the feared and hated Mohammedans for lifelong slavery certainly could not be expected to object to getting an annual revenue from the Irish, even if it could be collected only by the soldiers of the English king, to whom he had made over both the land and people of Ireland on condition that that king should both indoctrinate and rob the people for the benefit of the church. That Christians should hold their fellow Christians in slavery is nothing unusual; that was the fact on a very large scale in the southern portion of the United States until 1863.



IRELAND SOLD TO AN ENGLISH KING BY POPE ADRIAN IV.

THE SPECTER THAT THREATENS THE IRISH.

Ireland can never reasonably expect to be prosperous while her people remain the servile adherents of the church. Every movement for her political liberation is at the mercy of the papal power, for while the native priests are loyal Irishmen as against England, they are so sunken in superstition of various kinds that they can be depended upon to put a rail in the wheel of the car of progress whenever that car is moving. Their breaking of the power of Parnell, confessed by all their really able men to have been the most clear-seeing and effective leader they have had, illustrates the position here taken. From the day when Adrian IV. sold the island to Henry II. of England the papal see has made a plaything of the liberty of the Irish people and fattened on the taxes wrung from the scanty surplus left them after the tribute to England was paid and their poor tables supplied most meagerly with the bare necessaries of life. No matter how poor Ireland was; no matter if her starving children were reaching their thin hands for the charitable gifts of other peoples, no matter if the island was being depopulated by emigration induced by the extreme of poverty—in spite of everything the Roman devourer must be fed; the stream of donations to Peter's Pence must continue to flow.

"She [Ireland] fell at the feet of that Moloch of nations, the Roman church. She fell under a double tyranny—the political tyranny of England and the religious tyranny of Rome; and there she still remains. While Rome holds the keys of Ireland's intellect, her brain and muscle will contribute to England's wealth and power. Seven hundred years ago Rome gave Ireland to her conqueror, and Ireland has since perennially sold her mental birthright for a prospective and visionary mess of heavenly pottage" ("Champions of the Church").

"Between 1851 and 1861, 1,149,118 persons emigrated from Ireland; between 1861 and 1871, 768,-859 persons, exclusive of those who merely crossed over to the sister island" (Johnson's Cyclopedia, article "Ireland," ed. of 1881).

"Why is it that the Irish Roman Catholic people are so irremediably degraded, and clothed in rags? The principal cause is the enslaving of the Irish women by means of the confessional. Everyone knows that the spiritual slavery and degradation of the Irish women has no bounds" (Father Chiniquy).

"There is no other people on earth that the pope would treat as he is treating, or as he has treated, the Irish; and this is simply because there is no other people on earth—not even one of the half-Indian states of South America—that would tolerate such political interference at his hands. The pope, in this respect, enjoys the unenviable, not to say, infamous, distinction of being dangerous only to those who confide in him" (J. G. Maguire, "Ireland and the Pope," 3d ed., 8).



THE SPECTRE THAT THREATENS THE IRISH.

WHAT HOME RULE MEANS FOR IRELAND.

"The Irish nation lies between the millstones of papal and Protestant tyranny, and at the slightest effort to make a healthy movement one or the other gives it a grind" (Charles DeKay, in the Century).

"That religious differences are not the cause of Irish persecution is conclusively proved by the fact that the most cruel and barbarous persecution of the Irish people took place during and throughout the period of four hundred years before England became Protestant; and while the kings of England were the pope's beloved 'sons in Christ,' as they were affectionately termed. . . . 'This anti-Irish feeling is of no modern date, and by no means owes its origin to the introduction of Protestantism. Henry VIII. was a bad man, . . . but the deadly wounds that laid Erin low were struck by the assassin hands of his Catholic forefathers.' [These lines are quoted by Mr. Maguire from "Ireland as She Is," by J. J. Clancy, 82.] But the English Protestant people, as a people, where they are even partially free from the influence of caste, which affects both Catholics and Protestants alike, and from that hydra-headed monster of bigotry, which in both countries is miscalled religion, have no such prejudice against the Irish race. This was well proved during the years of famine, when 'the good will of the English people' was shown by their subscription of more than two million dollars, to relieve the distress of the Irish, some, at least, of the English people going even without butter on their bread, 'in order that some money might be saved for the starving poor of Ireland.' It is therefore not to English Catholics nor to Italian Catholics [as such] that Ireland must look for sympathy and succor in her struggle for political liberty and civil justice, but to the lovers of liberty and justice, of all shades of religious belief, throughout the world. She has been sadly handicapped in her struggle by her dependence on the broken reed of Roman honor. . . . Under all 'their Catholic majesties,' from Henry II. to Henry VIII. (nearly four hundred years), the Irish people, with the exception of five families, were outlaws. They were murdered at will, like dogs, by their English Catholic neighbors in Ireland, and there was no law to punish the murderers. Yet, during all this unparalleled reign of terror, history fails to show a single instance in which the power of the Catholic church was ever exercised or suggested, by any pope, for the protection of her faithful Irish children. . . . 'Under the curse of the church!' Yes, every battle for Ireland's liberty and for natural justice to her plundered people, has been fought under the curse of the church. The gallant Irish, who never shrank from the whistling bullets or the cold steel of their armed foes, have always withered and failed under the blighting breath of Roman curses" (Maguire, "Ireland and the Pope," 29–41).

"The church has already reduced Spain to a guitar, Italy to a harp, and Ireland to exile."—Ingersoll.



WHAT HOME RULE MEANS FOR IRELAND.

TRYING TO WHITEWASH THE RECORD.

"It appears from evidence superior to all exception that a pernicious maxim, which was current in the schools not only of the Egyptians, the Platonists, and the Pythagoreans, but also of the Jews, was very early recognized by the Christians, and soon found amongst them numerous patrons, namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure" (Mosheim, "History of Christianity," i, 289).

"It is, I believe, difficult to exaggerate the extent to which this moral defect [lying] exists in most of the ancient and much of the modern literature of Catholicism. It is this which makes it so unspeakably repulsive to all independent and impartial thinkers, and has led a great German historian (Herder) to declare, with much bitterness, that the phrase Christian veracity deserves to rank with the phrase Punic faith. But this absolute indifference to truth whenever falsehood could subserve the interest of the church is perfectly explicable, and was found in multitudes who, in other respects, exhibited the noblest virtue. An age which has ceased to value impartiality of judgment will soon cease to value accuracy of statement; and when credulity is inculcated as a virtue, falsehood will not long be stigmatized as a vice. When, too, men are firmly convinced that salvation can be found only within their church, they will speedily conclude that nothing can possibly be wrong which is beneficial to it. They exchange the love of truth for what they call the love of *the* truth. They regard morals as derived from and subordinate to theology, and they regulate all their statements, not by the standard of veracity, but by the interests of their creed" (Lecky, "History of European Morals," ii, 212–13).

Is it strange that modern apologists for an infallible church should deny the persecution of scientific pioneers or even assert that it was *not* one of the axioms of church writers that it was justifiable to lie for the glory of God and of his servants? Is it strange that they declare, for instance, that the history of the persecution of Galileo is "groundless falsehood."

"In spite of all that has been said by these apologists, there no longer remains the shadow of a doubt that the papal infallibility was committed fully and irrevocably against the double revolution of the earth. As the documents of Galileo's trial now published show, Paul V. pushed on with all his might the condemnation of Galileo in 1616, and the condemnation in that same year of the works of Copernicus and all others teaching the motion of the earth around its own axis and around the sun. So, too, in the condemnation of Galileo in 1633, and in all the proceedings which led up to it and which followed it, Urban VIII. was the central figure" (Andrew D. White, "Popular Science Monthly," vol. xli, 145). In 1664 Pope Alexander VII. made the condemnation complete by a bull signed by himself.



TRYING TO WHITEWASH THE RECORD.

A SPOT THAT WILL NOT OUT—CHRISTIANITY AS LADY MACBETH.

"When the Scotch Kirk was at the height of its power, we may search history in vain for any institution which can compete with it, except the Spanish Inquisition. Between these two there is a close and intimate analogy. Both were intolerant, both were cruel, both made war upon the finest parts of human nature, and both destroyed every vestige of religious freedom" (Buckle, "History of Civilization," chap. v).

During the eighteen years that Torquemada was absolute in the control of the Holy Inquisition, numerous historians agree that he and his assistants burned at the stake from 8,000 to 12,000 persons, burned 7,000 in effigy, imprisoned for life 90,000 more, and tortured to the utmost limit of endurance with all the refinements of cruelty about 100,000 others. Diego de Dega, a dominican friar, succeeded Torquemada in 1449. Under his administration 1,664 were burned alive, 832 in effigy, and 32,456 punished in other ways. He was succeeded in 1507 by Cardinal Francisco Ximenes de Çisneros, who held the office of inquisitor-general until 1517. In these ten years 2,536 persons were burned alive and 27,263 punished in other ways. (See Herzog, "Real Encke," xvii, 332, and vi, 687.)

Innocent III., at the instigation of Dominic, founder of the Inquisition, preached a crusade against the peaceful Albigenses, occupying Provence, in the south of France. The unfortunate heretics were destroyed with sword and fire. Cities were taken and all the inhabitants killed. At Loval 400 Albigenses were burned at one time. "In all the histories that I ever read," says the pious Parama. "I never met with an act of faith so eminent, or a spectacle so solemn." "In 1208, Innocent III. established the Inquisition. In 1209, de Montfort began the massacre of the Albigenses. In 1215, the Fourth Council of the Lateran enjoined all rulers, 'as they desired to be esteemed faithful, to swear a public oath that they would labor earnestly, and to the full extent of their power, to exterminate from their dominions all those who were branded as heretics by the church'" (Lecky, "Rationalism in Europe," ii, 38).

"The population of Mexico was very quickly diminished by two million through the rapacity and atrocious cruelty of the Spaniards, who drove the civilized Indians to despair. The same happened in Peru" (Draper, "Conflict Between Religion and Science," 262). Answering Spain's attempted defense of her cruelties in the New World on the ground that they were committed in the suppression of the rite of human sacrifice, Draper well says ("Intellectual Development of Europe," ii. 188): "In America human sacrifice was part of a religious solemnity, unstained by passion. The *auto-da-fe* of Europe was dreadful cruelty; not an offering to heaven, but a gratification of spite, hatred, fear, vengeance—the most malignant passions of earth. Let it be remembered that by the Inquisition, from 1481 to 1808, 340,000 persons had been punished, and of these nearly 32,000 burnt."



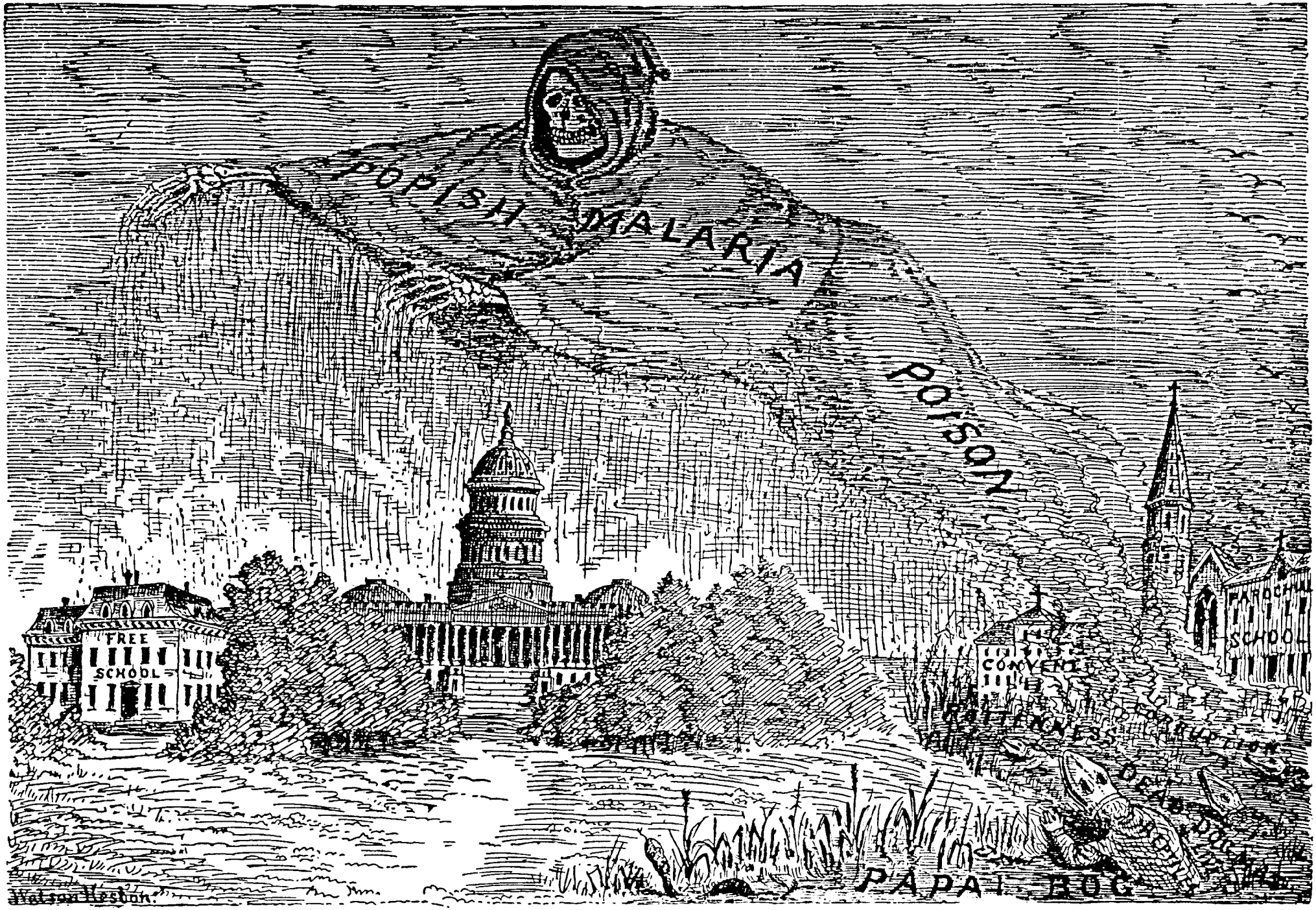
A SPOT THAT WILL NOT OUT—CHRISTIANITY AS LADY MACBETH.

THE ROMAN CATHOLIC CHURCH IN AMERICA.

THE PAPAL PLAGUE THAT IS POLLUTING OUR ATMOSPHERE.

The spread of the papal plague over America is well shown by the figures of the federal census for 1890. The quotations below are from H. K. Carroll's "American Church History," vol. i. The two oldest Catholic church organizations in the United States were established at St. Augustine, Fla., in 1565, and in Santa Fe, N. M., in 1582. There had been missionary preaching West and South forty years earlier. Franciscans established missions in California in 1601. French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions were started on the upper Kennebec in 1646, and were more successful than other attempts. In 1665 Catholics sought to convert the Onondagas and other tribes in New York. In 1634 English and Irish Catholics founded the town of St. Mary's in Maryland. It is said that in 1696 there were no more than seven Catholic families in New York, and eighty years later the few Catholics on Manhattan Island had to go to Philadelphia to receive the sacraments. Contrast that with existing conditions! At the close of the Revolutionary War (1784) the pope appointed Rev. ~~Charles~~ Carroll prefect apostolic. Six years later Dr. Carroll was made bishop, and at that time he estimated the whole number of Catholics in the United States at about 30,000, of whom 16,000 were in Maryland and 7,000 in Pennsylvania. The church was extended to Kentucky (1787), South Carolina (1789), Ohio, and other parts of the country. Immigration set in from Ireland and Europe. "In 1807 there were about 80 churches and a Catholic population of 150,000. In 1820 this population had doubled; in 1830 it had doubled again. In the next decade it increased from 500,000 to 1,500,000; in 1850 it had become 3,500,000; in 1860, 4,500,000; and in 1876, 6,500,000."

By the census of 1890 the Catholic population of the United States is about 7,350,000 and the value of church property $118,000,000. The latter does not include a vast amount of property that is used for other than strictly religious purposes, and it is quite certain that much also that is invested in convents, monasteries, and other similar institutions is not included. In the archdiocese of New York there are 473,000 communicants. (Add 15 per cent for total adherents.) Boston has 420,000; Chicago, 327,000. There are twenty-two sees which contain upward of 100,000 communicants each. The church is represented in every state and territory of the Union.



THE PAPAL PLAGUE THAT IS POLLUTING OUR ATMOSPHERE

THE GREEDY ROMAN OCTOPUS.

Everywhere that it can the Roman church seizes upon real estate and holds it, untaxed, for a rise. In 1894 Mr. Nicholas Kleeman furnished to the Cincinnati Commercial a partial list of the pieces of valuable property held by Rome in and near Cincinnati, and which were probably not included in the church property returns given by the officials of the church to the census enumerators. A few items are here given: "St. Mary's Seminary, Warsaw and Grandin road, 9.46 acres, valued at $50,000. 'This property is a paying institution.' Sisters of Mercy, 25x150 feet, Foot & Lawlor's subdivision, valued at $5,000. 'Residence, school, and other buildings.' The same property has two other lots attached, 77x262 and 52x136, valued at $81,800. The Little Sisters of the Poor, three pieces of property in H. E. Melindus's subdivision valued at $40,500. 'Residence for sisters.' An additional piece is valued at $31,940. 'Residence for sisters.' Wm. Elder's lots, five pieces, Hoffner's subdivision, Rapid Run road, 11 acres, valued at $92,000. Little Sisters of the Poor, north side of Queen City avenue, land valued at $160,000. 'Infirm home and hospital where pay is received for old people.' St. Xavier College, Sycamore street, consisting of five lots, and all valued at $205,960. 'This is a paying institution.' Ten lots belonging to the Sisters of the Poor, Betts street, valued at $97,300. The Convent of Good Shepherd, Mother Mary Cusack, trustee, Hartshorn's subdivision, nine lots, valued at $45,600. 'Residence for sisters and a home for incorrigible girls.' The House of Good Shepherd, Bank street, four lots, valued at $94,800. Sisters of Charity of Cincinnati, Delhi township, 123.02 acres, valued at $90,000. Good Samaritan Hospital, 181x197.7, southeast corner sixth and Lock, valued at $55,840. Sisters of Mercy, 150x300 feet, northwest corner Kenner and Freeman streets, valued at $34,000. 'The building is used as dwelling for janitor.' The Catholic Female School, south side of Sixth street, 115 feet west of Broadway; also Catholic Female School, south side of Sixth street, 123 feet east of Sycamore; also Catholic Female School, 193x189 feet, all valued at $43,900. 'Pay school and residence for sisters.' Little Sisters of the Poor, 50x51, Symmes' subdivision, northwest corner of Third and Lytle, valued at $23,300. 'Residence, school,' etc. St. Mary's Female Institute, Henry Lewis, of Grandin estate, 8.11 acres, valued at $43,100. 'Home for sisters and school.' Three other pieces of property in the same name, valued at $580; also two more in the same name, valued at $500. The Female Academy of Sacred Heart, Clifton, Millcreek township, 37.2 acres, not valued. 'Paying school and residence of the Sisters and help.' Sisters of Charity, 17.73 acres, valued at $1,210.

These pieces of land aggregate hundreds of acres, and with buildings are valued at more than two millions of dollars. (For Mr. Kleeman's list see "Church Property," pp. 89–91.)



THE GREEDY ROMAN OCTOPUS.

THE WORLD AS THE PRIESTS WOULD HAVE IT.

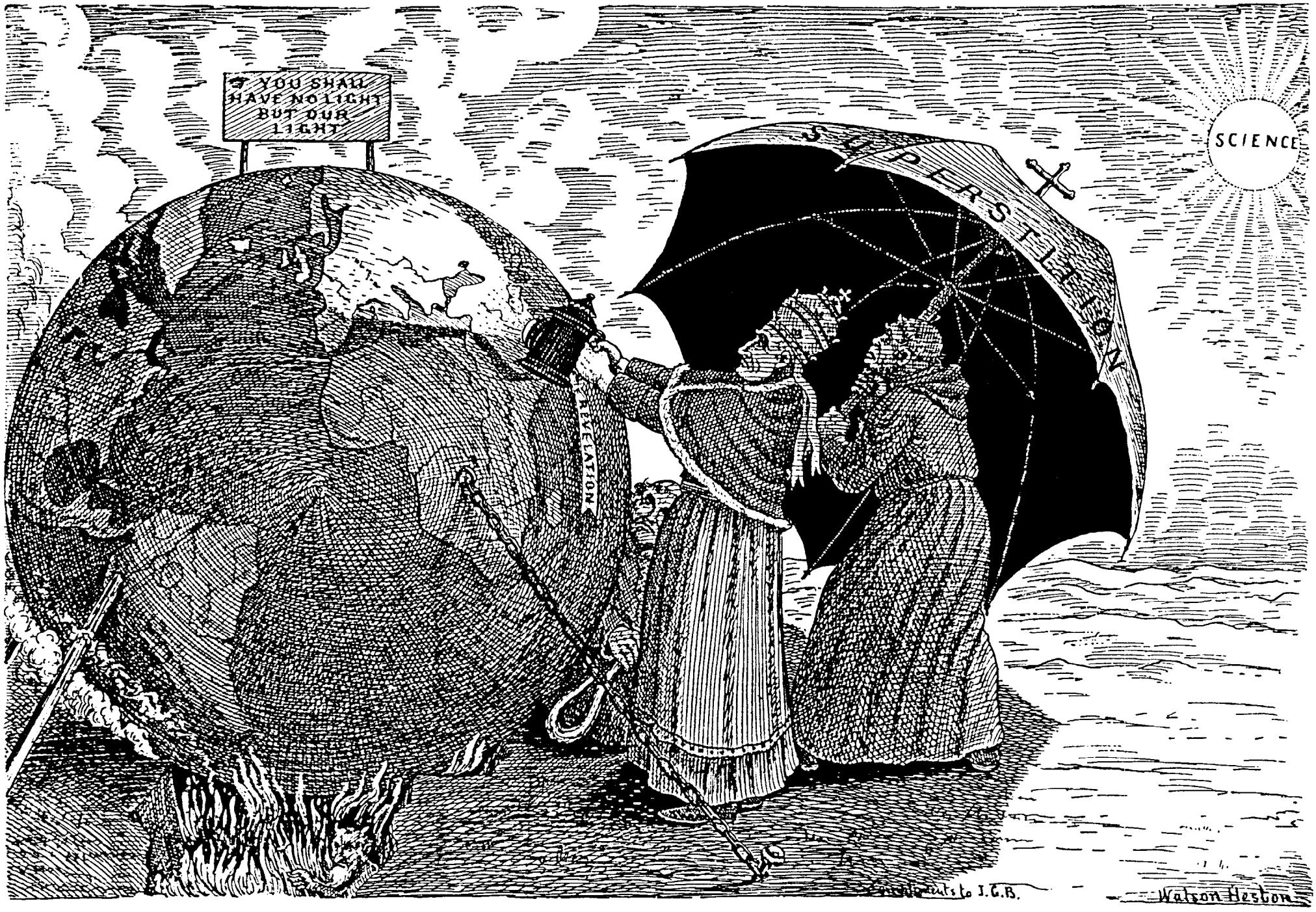
"In order to restrain petulant spirits, it decrees, that no one, relying on his own skill, shall—in matters of faith, and of morals pertaining to the edification of Christian doctrine—wresting the sacred scriptures to his own senses, presume to interpret the said sacred scriptures contrary to that sense in which holy mother church—whose it is to judge of the true sense and interpretation of the holy scriptures—hath held and doth hold; or even contrary to the unanimous consent of the fathers; even though such interpretations were never [intended] to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established" (Canons and Dogmatic Decrees of the Council of Trent).

"If anyone saith that in the Roman church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism—let him anathema. . . . If any one saith that baptism is free, that is, not necessary unto salvation—let him be anathema (ibid, Canons iii and v, Sacrament of Baptism). "If any one saith, that those who have been thus baptized when children, are, when they are grown up, to be asked if they will ratify what their sponsors promised in their names when they were baptized; and that, in case they answer that they will not, they are to be left to their own will; and are not to be compelled meanwhile to a Christian life by *any other penalty*, save that they will be excluded from the participation of the Eucharist, and of all the other sacraments, until they repent—let him be anathema" (ibid, Canon xiv).

"If any one saith, that the church has erred, in that she hath taught, and doth teach, in accordance with the evangelical and apostolic doctrine, that the bond of matrimony cannot be dissolved on account of the adultery of one of the married parties; and that both, or even the innocent one who gave not occasion to the adultery, cannot contract another marriage during the lifetime of the other; and that he is guilty of adultery, who, having put away the adulteress, shall take another wife, as she also, who, having put away the adulterer, shall take another husband—let him be anathema" (ibid, Doctrine of the Sacrament of Matrimony, Canon vii).

From the Papal Syllabus of Errors, issued Dec. 8, 1864, by Pope Pius IX., we quote: "If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired—let him be anathema" (ibid, Canon on Revelation).

"(1) If anyone shall say that in divine revelation there are no mysteries, truly and properly so-called, but that all the doctrines of faith can be understood and demonstrated from natural principles, by properly cultivated reason—let him be anathema" (ibid, Canon on Faith and Reason).



THE WORLD AS THE PRIESTS WOULD HAVE IT.

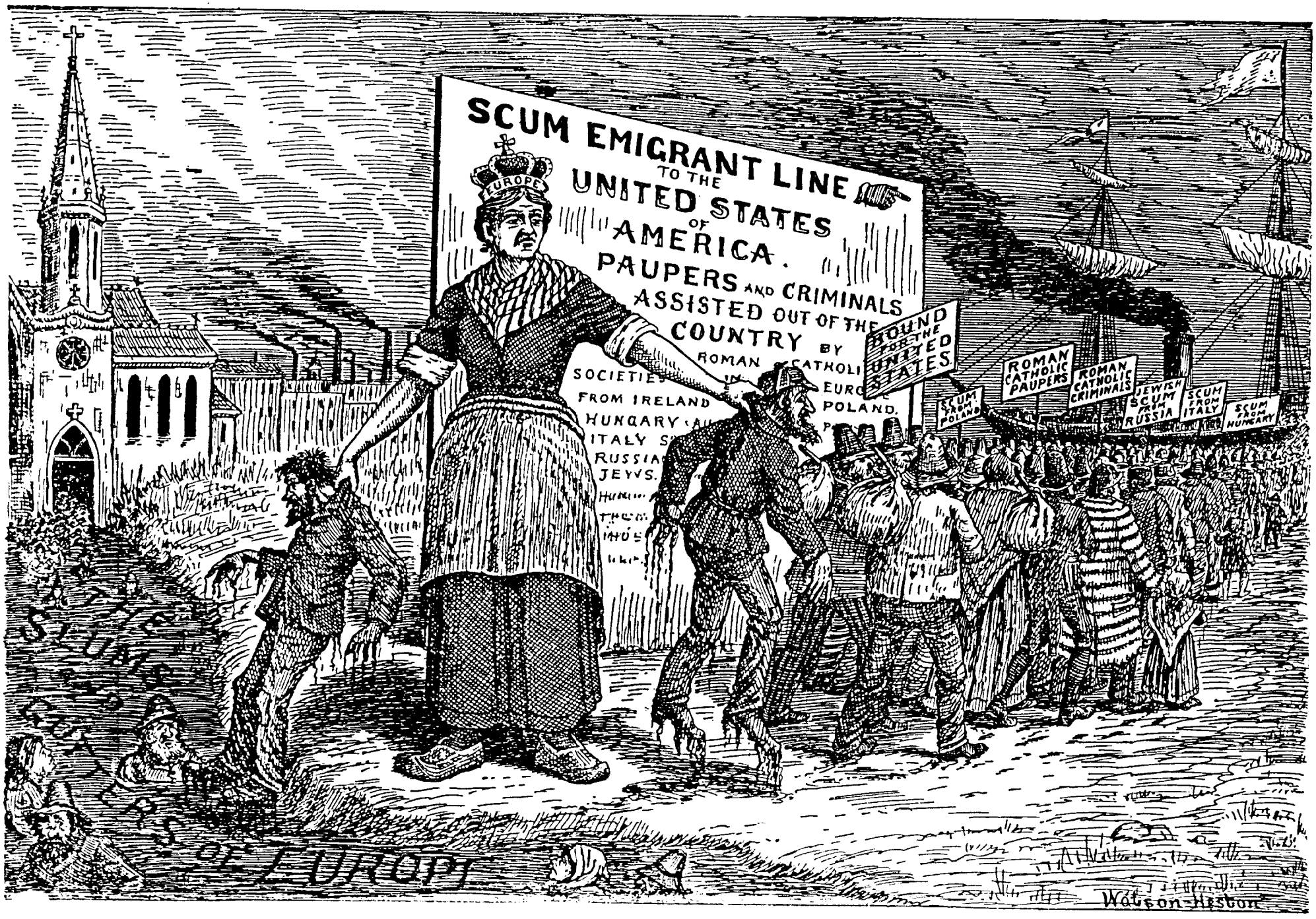
GATHERING SCUM IN EUROPE FOR THE CHURCHES IN THIS COUNTRY.

The church that has increased numerically the most by immigration is probably the Catholic, as it has been fed largely by the peasantry of Ireland, and latterly also by those of Italy and Hungary. In the five decades from 1841 to 1890 we received immigrants as follows from the principal Roman Catholic countries:

1841–1850	1851–1860	1861–1870	1871–1880	1881–1890
		IRELAND.		
780,719	914,119	456,593	444,589	655,381
		AUSTRIA.		
		9,398	69,558	226,020
		FRANCE.		
77,262	76,358	37,749	73,301	50,460
		ITALY.		
1,870	9,231	12,982	60,830	307,095
		HUNGARY.		
		448	13,475	127,678
		FROM RUSSIA AND POLAND—CHRISTIANS AND JEWS.		
656	1,621	5,047	54,606	265,064

It will be noticed that, with the exception of Ireland and France, there was for the two decades ending with 1890, a very rapid relative and actual increase in the accessions we received from the countries named. During the fifty years that this record covers we received also from Spain and Portugal about 36,000 persons, and from South America and the West Indies about 85,000 more. There was a heavy influx from Germany and the Scandinavian countries, very largely Protestant, although there was a considerable Catholic element among the Germans. The total number received from the European nations during the fifty years was 13,303,336. From all other countries in the same time, 1,658,604. Grand total, 14,961,940.

Of the 82,329 prisoners (confined in penitentiaries, county jails, and juvenile reformatories) in the United States in 1890, there were 57,310 of purely white blood, 24,277 negroes, 407 Chinese, 13 Japanese, and 322 Indians. Of the 114,620 parents of the white prisoners 45,732 were native, 60,153 were foreign born, and the birthplaces of 8,735 were reported as unknown. Omitting the unknown, the percentage of prisoners of the native element was 43.19 and of the foreign element 56.81. As to nationalities of the 60,153 foreign parents of American prisoners 29,184 were Irish, 9,987 German, 5,997 English, 4,064 English Canadian, 1,996 Scotch, 1,483 Mexican, 1,209 Italian, and 1,036 French. Other nationalities were below 1,000. Of the 73,045 paupers in almshouses there were 66,578 whites, 6,418 negroes, 13 Chinese, and 36 Indians. Of the 133,156 parents of the white paupers 45,215 were native, 63,587 were foreign born, and 24,354 unknown as to birthplace. Omitting the unknown, as in the case of prisoners, 41.56 per cent of the paupers were of native and 58.44 per cent of foreign extraction.



GATHERING SCUM IN EUROPE FOR THE CHURCHES IN THIS COUNTRY.

ARRIVAL OF THE CHURCH RECRUITS IN THE UNITED STATES.

"Embracing emigrants from nearly all the countries of Europe, the Roman Catholic is a polyglot church. Confessions are heard, among other languages, in German, Polish, Lithuanian, Hungarian, Bohemian, French, Spanish, and Italian. In the diocese of Scranton there are seven Polish, seven German, four Hungarian, one Lithuanian, one Polish and Lithuanian, and Italian, besides English congregations" (Carroll, "American Church History," i, 75).

"The Roman church, falsely pretending that it can and does understand the secrets of god and heaven and hell; and audaciously assuming that it can control the destinies of men, to save eternally or damn forever in a life to come, undertakes to bestow for money the joys of the former, and to inflict the pains of the latter on those who refuse credulity and cash. To make this fraudulent and infamous trade in heaven and hell in the next life prosperous and universal, the Roman church has found it necessary, so far as it could, to destroy all intelligence but that of its officials, all sovereignties but that of the pontiff, and all secret organizations but its own, in this world. Pope after pope has bulled his ecclesiastical thunder against all secret societies, ever since they began to be organized outside and for other purposes than Roman propagandism. . . . Lord Macaulay, Voltaire, and others have tried to account for the survival of popery through all these ages. . . . It perpetuates itself by means of its long experience and consummate skill in organizing the ignorance of the world and adapting superstitions and terrors to the imaginations of those who cannot and dare not think. It is enabled to do this by means of secret and enormous wealth, drawn from its ignorant and helpless victims, and the secret as well as open devices of its trained intellects. It uses money, mendacity, and pretended miracles to capture and enslave the ignorant. It assails everything tending to enlighten the masses, on whose ignorance it feeds. It is a universal cormorant, devouring the gains by enslaving the brains of mankind. This is the secret of its power and of its perpetuation. Italy, Spain, Ireland, Mexico, Lower Canada, sufficiently illustrate its perfect work. The people of Spain, held in the clutches of Rome for fifteen centuries, have become so poor, ignorant, and ill-fed that the pestilence feeds and fattens on their lives as nowhere else on the globe. . . . It has filled its treasury by calamities of starvation, if not of plague, many times in Ireland. Superstition is never else so potent as when terror and pain take possession of the ignorant. . . . It seeks to do, is most successfully preparing to do, is doing slowly, for the United States, what it has done for these nations. . . . It has planted itself here, has firm root, and is growing with fearful rapidity upon imported and native-born ignorance" (A. J. Grover, "Romanism," 8–12).



ARRIVAL OF THE CHURCH RECRUITS IN THE UNITED STATES.

AN ITALIAN ORGAN-GRINDER AND SOME OF HIS PETS.

"Mere race prejudices were an efficient and virulent stimulus of evil doing. The mob made its cowardly and felonious record in its treatment of colored people. Every vice of human nature seems to have been appealed to. Even the narrowness of perverted sectarian 'religious' feeling was manifested by the bigoted ruffians who dishonored the Roman Catholic church by sacking in its name the Five Points Mission, under Rev. C. W. Van Meter, as a Protestant intrusion upon ground sacred to another creed" ("The Volcano Under the City" [The draft riot in New York, 1863]).

"From Boccaccio's 'Decameron' down to Michelet's 'La Sorciere,' the typical voluptuary is a monk and the best-equipped harem is the convent. To this fact we have the testimony of hundreds of writers during hundreds of years. There is no teaching in all the pages of history more obvious to and more generally known than this by all those who have even glanced at the literature and annals of Europe; and yet, in the interest of tuft-hunting mawkishness and the repulsive insincerity of conventional sham, there are abundance of sleek Ananiases in our cathedrals and chapels ready to turn up their eyes and whine that Christianity has 'elevated the woman and cast a halo of sacred innocence round the tender years of the child.' . . . It has been alleged against the clerical or convent brothels that they are more criminal than the ordinary lay brothels, in that they involve a wholesale infanticide. . . . 'The halo of sacred innocence' which Christianity has cast over millions of children has been to strangle them as soon as born and bury them in quicklime in the convent grounds, the grounds which the priests of God had 'consecrated' to God, 'with candle, with book, and with knell'" (Saladin, "Woman," ii, 455–57).

It is bad for the people of Ireland, who are forever holding out their hands to America asking alms, that some of their representatives in this country do not conduct themselves in a manner better calculated to awaken sympathy. There can be no question that the Irish Catholics of New York and other large cities give the police more trouble and occupy more of the time of the criminal courts than any other class. People with rabid anti-Irish views claim that these Roman Catholics are bad citizens because they are Irish; and on the other hand, there are those who say that Irishmen are bad citizens because they are Roman Catholics. It could not be truthfully said that either of these views is strictly correct, because many Irishmen make the best of citizens, and there are Roman Catholics who thus far have behaved themselves tolerably well; but it must be admitted that the combination of the two—the Irish Catholic—on occasions shows himself in anything but the guise of a desirable person.

When race prejudice is combined with the grossest religious superstition peaceful people are sure to fare hardly.



AN ITALIAN ORGAN GRINDER AND SOME OF HIS PETS.

COLUMBIA FLIRTING WITH ROMAN CATHOLICISM.

"The effects [of the expulsion of the Moors] upon the material prosperity of Spain may be stated in a few words. From nearly every part of the country, large bodies of industrious agriculturists and expert artificers were suddenly withdrawn. The best systems of husbandry then known were practiced by the Moriscoes, who tilled and irrigated with indefatigable labor. The cultivation of rice, cotton, and sugar, and the manufacture of silk and paper, were almost confined to them. By their expulsion, all this was destroyed at a blow, and most of it was destroyed forever. For the Spanish Christians considered such pursuits beneath their dignity. In their judgment, war and religion were the only two avocations worthy of being followed. To fight for the king, or to enter the church, was honorable; but everything else was mean and sordid. When, therefore, the Moriscoes were thrust out of Spain, there was no one to fill their place; arts and manufactures either degenerated, or were entirely lost, and immense regions of arable land were left uncultivated. Some of the richest parts of Valencia and Granada were so neglected that means were wanting to feed even the scanty population which remained there. Whole districts were suddenly deserted, and down to the present day have never been repeopled. These solitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them; and it is said that from the expulsion of the Moriscoes is to be dated the existence of those organized bands of robbers, which, after this period, became the scourge of Spain, and which no subsequent government has been able entirely to extirpate" (Buckle, "History of Civilization in England," ii, 52).

"The fairest and fruitfullest provinces of the Roman empire, precisely that portion of terrestrial surface, in short, which, about the commencement of the Christian era, was endowed with the greatest superiority of soil, climate, and position, which had been carried to the highest pitch of physical improvement—is now completely exhausted of its fertility. A territory larger than all Europe, the abundance of which sustained in bygone centuries a population scarcely inferior to that of the whole Christian world at the present day, has been entirely withdrawn from human use, or, at best, is thinly inhabited. . . . There are regions where the operation of causes, set in action by man, has brought the face of the earth to a desolation almost as complete as that of the moon, and though within that brief space of time which we call 'the historical period,' they are known to have been covered with luxuriant woods, verdant pastures, and fertile meadows, they are too far deteriorated to be reclaimable by man, nor can they become again fitted for his use except through great geological changes, or other agencies, over which we have no control" (Professor Marsh, "Man and Nature," 4, 43).



COLUMBIA FLIRTING WITH ROMAN CATHOLICISM.

THE NEW BRIDE WHICH THE CHURCH PROPOSES FOR UNCLE SAM.

"Do we not know that when the Roman empire fell darkness settled on the world? Do we not know that this darkness lasted for a thousand years, and that during all that time the church of Christ held with bloody hands the sword of power? These years were the starless midnight of our race. Art died, law was forgotten, toleration ceased to exist, charity fled from the human breast, and justice was unknown. Kings were tyrants, priests were pitiless, and the poor multitude were slaves. In the name of Christ, men made instruments of torture, and the *auto-da-fe* took the place of the gladiatorial show. Liberty was in chains, honesty in dungeons, while Christian superstition ruled mankind. . . . In every town the stake arose. Faith carried fagots to the feet of philosophy. Priests fed and fanned the eager flames. The dungeon was the foundation of the cathedral. . . . Suspicion sat in every house, families were divided, wives denounced husbands, husbands denounced wives, and children their parents"(Ingersoll).

"It will first be advisable that I should give some further evidence of the extent to which the influence of the church had prostrated the national intellect, and by discouraging all inquiry, and fettering all freedom of thought, had at length reduced the country to such a plight that the faculties of men, rusted by disuse, were no longer equal to fulfil the functions required from them; so that in every department, whether of political life, or of speculative philosophy, or even of mechanical industry, it was necessary that foreigners should be called in to do that work which the native had become unable to perform. The ignorance in which the force of adverse circumstances had sunk the Spaniards, and their inactivity, both bodily and mental, would be utterly incredible if it were not attested by every variety of evidence. Gramont, writing from personal knowledge of the state of Spain, during the latter half of the seventeenth century, describes the upper classes as not only unacquainted with science or literature, but as knowing scarcely anything of the commonest events which occurred out of their own country. The lowest ranks, he adds, are equally idle, and rely upon foreigners to reap their wheat, to cut their hay, and to build their houses. Another observer of society as it existed in Madrid in 1679, assures us that men, even of the highest position, never thought it necessary that their sons should study; and that those who were destined for the army could not learn mathematics, if they desired to do so, inasmuch as there were neither schools nor masters to teach them. Books, unless they were books of devotion, were deemed utterly useless; no one consulted them; no one collected them; and, until the eighteenth century, Madrid did not possess a single public library" (Buckle, "History of Civilization in England," ii, 71).



THE NEW BRIDE WHICH THE CHURCH PROPOSES FOR UNCLE SAM.

THE MOTHERLY AFFECTION OF POPERY FOR AMERICA.

"It should be remembered that religious infidelity, at this period [Cortez's time], and till a much later, was regarded—no matter whether founded on ignorance or education, whether hereditary or acquired, heretical or pagan—as a sin to be punished with fire and fagot in this world, and eternal suffering in the next. This doctrine, monstrous as it is, was the creed of the Romish, in other words, of the Christian church—the basis of the Inquisition, and of those other species of religious persecutions which have stained the annals, at some time or other, of nearly every nation of Christendom. Under this code the territory of the heathen, wherever found, was regarded as a sort of religious waif, which, in default of a legal proprietor, was claimed and taken possession of by the Holy See, and as such was freely given away by the head of the church to any temporal potentate whom he pleased, that would assume the burden of conquest" (Prescott, "History of the Conquest of Mexico," ii, 30).

"It was always understood, of course, in such cases, that in return for the territory so generously bestowed, the civil prince who received it was to see to the business of compelling the unfortunate natives to become and remain good Catholics, as when Pope Adrian IV. stipulated in the bull by which he delivered Ireland to the English that while Henry II. might subjugate the Irish 'by all possible means,' it was 'always with the express condition that you preserve the rights of the Holy See.' So Pizarro in Peru and Cortez in Mexico were perfectly unhampered in the choice of the weapons of conquest and converson.

"A superstitous people had been first coerced and then diplomatically led into the fullest outward obedience to Rome. The visit of Cortez to Spain and the pope, in 1527, had been fruitful in yielding a crop of bulls of indulgence that made the leader and his soldiers assured heirs of heaven, and local saints had been raised up to satisfy the appetite of the Indians for signs and wonders. Special holy privileges were also constantly on profitable sale. In time, too, the Mexican church welcomed the Inquisition, and indeed demanded it. About 1529 the leading men of the province—religious, military, and civil—among them Zumarraga, the first bishop, the same bigot who burned the historical records of the Aztecs, met in council and resolved as follows:

"'It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs abounding on our coasts, which strangers may bring their evil customs among both natives and Castilians, who, by the grace of God, should be kept free from heresy.'

"Thereafter the Holy Office had ample headquarters and the fullest sway, and condemned to roasting heretics and sorcerers with the utmost zeal and method" (S. B. Griffin, "Mexico of To-day," 215).



THE MOTHERLY AFFECTION OF POPERY FOR AMERICA.

THE DOG IN THE MANGER.

"It [Patristicism] declined the logic of the Greeks, substituting miracle-proof for it, the demonstration of an assertion being supposed to be given by a surprising illustration of something else. A wild astronomy had thus supplanted the astronomy of Hipparchus; the miserable fictions of Eusebius had subverted the chronology of Manetho and Eratosthenes; the geometry of Euclid and Apollonius was held to be of no use; the geography of Ptolemy a blunder; the great mechanical inventions of Archimedes incomparably surpassed by the miracles worked at the shrines of a hundred saints. . . . In the reign of Theodosius the Great, the pagan religion and pagan knowledge were together destroyed" (Draper, "Intellectual Development of Europe," i, 316–18–19).

"It was plain that toleration, either of men or books, was altogether irreconcilable with the principles of the Holy See, and that under its stern exigencies the former must be disposed of and the latter suppressed or burnt, no matter what personal inclinations or favoring sentiments might be in the way. If any faltering took place in the carrying out of this determination, the control of Rome over the human mind would be put into the most imminent jeopardy" (ibid, ii, 214).

"Christianity has retarded the progress of the human race by at least fifteen hundred years. The fruits of science and social reform which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted their time in disputes about the interpretation of idiotic dogmas, and the attempt to gain the heaven of a future world by despising the blessings of the present" (Oswald, "Secret of the East," 82).

"In 1559, Pope Paul IV. instituted the Congregation of the Index Expurgatorius. 'Its duty is to examine books and manuscripts intended for publication, and to decide whether the people may be permitted to read them; to correct those books of which the errors are not numerous, and which contain certain useful and salutary truths, so as to bring them into harmony with the doctrines of the church; to condemn those of which the principles are heretical and pernicious; and to grant the peculiar privilege of perusing heretical books to certain persons. . . . It not only takes cognizance of those books that contain doctrines contrary to the Roman Catholic faith, but of those that concern the duties of morality, the discipline of the church, the interests of society. . . . The Index Expurgatorius of prohibited books at first indicated those works which it was unlawful to read; but, on this being found insufficient, whatever was not permitted was prohibited—an audacious attempt to prevent all knowledge, except such as suited the purposes of the church, from reaching the people" (Draper, "Conflict Between Religion and Science," 216).



THE DOG IN THE MANGER.

A PAROCHIAL SCHOOL EDUCATION.

The parochial school, in comparison with the public school, has relatively reduced and dwarfed the ability of the brilliant Irish race to gain a livelihood to such an extent, that in the city of New York, from 1871 to 1875, inclusive, five years, the Department of Charities and Corrections cared for Irish paupers to the number of 98,787; while of Americans there were only 63,178; of Germans, only 24,273; and of all other races only 17,563. In addition to this there were each year several thousand of the Irish race assisted by the charitable institutions of their church, of which we have no reliable data.

The above reduced to a comparative ratio based on the last United States census of each race in this city, taking the Americans as the unit of the ratio, gives the following:

Americans	1.00	German	1.33
Irish	3.50	All others	1.50

In other words, a child trained up in the Roman Catholic parochial school is so much inferior intellectually to one trained up in the public school, that he is three and a half times as likely to become a pauper as he would be if he attended the free public schools of the city.

But, says the Roman priest, in answer to the remonstrance of the parent, "If the cathecism and the dogmas, and practices of the church taught in the parochial schools don't enable the children to earn their living as well as does the course of instruction in the public schools, they at least correct their morals, and so make them better members of society." This is a great mistake, for the facts show just the opposite. In this city, in fifteen years and four months ending Dec. 31, 1875, the record of arrests gives the following:

Number of Irish arrested	571,497
Americans	387,154
Germans	119,659
All other races	92,934

And the names of those arrested show that a large percentage of those classed as Americans in the above table are of Irish parentage, and hence, to a large extent, attending the parochial schools. But taking the table just as it stands, and reducing the figures to a comparative ratio based on the number of each race in this city, as fixed by the last United States census, and adopting the American as the unit, gives the following:

Americans	1.00	Germans	1.07
Irish	3.28	All other races	1.27

In other words, a child trained in the parochial schools of the Roman Catholic church is more than three and a quarter times as likely to get into jail as the child trained in the free public school.

The above tables are the outcome of so large a generalization running through so many years, that they are safe and sure indications of the two systems (Dexter A. Hawkins, "The Roman Catholic Church in New York City," 12).



A PAROCHIAL SCHOOL EDUCATION.

ROMANISM USING THE AMERICAN FLAG AS A DECOY.

The Catholic World of September, 1871, said, referring to the Constitution of the United States:

"As it is interpreted by the liberal and sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people, or is interpreted by the Protestant principle, so widely diffused among us, . . . we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government."

Here we see exhibited an unmistakable and strong antipathy to the secular Constitution.

On Feb. 29, 1892, the Supreme Court of the United States affirmed that the real "meaning" of the Constitution shows that "this is a religious nation," "this is a Christian nation." Note now the altered tone of Catholic spokesmen; note also the progressive sequence of events from 1871 to this time. Nineteen months pass. On Sept. 5, 1893, Satolli, "permanent apostolic delegate at the capital of the nation," gives the Catholics of this country a message from the pope:

"In the name of Leo XIII. I salute the great American republic; and I call upon the Catholics of America to go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. . . . Bring your fellow-countrymen, *bring your country*, into immediate contact with that great secret of blessedness—Christ and his church. . . . Here you have a country which will repay all effort not merely tenfold, but aye! a hundredfold. And this no one understands better than the immortal Leo. And he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States."

Cardinal Gibbons's jubilee was celebrated in Baltimore, Oct. 18, 19, 1893. The first night Archbishop Ireland exclaimed: "I preach the new, the most glorious crusade. Church and age! *Unite them* in mind and heart, in the name of humanity, in the name of God. Church and age! . . . Monsignor Satolli, the church, and the age. *Rome is the church; America is the age.*" At the banquet on the night of the 19th Ireland spoke again: "I do not know whether or not you appreciate the full value of *the union* you see typified here to-night—the union of the Catholic church and America; the fraternity between the church and the non-Catholics of the nation. The vice-president of the United States comes here and takes his seat alongside the cardinal. The spirit of fraternity between church and state, thus typified, is the result of the work of our American cardinal." But Rome wants still more—said Leo in his Encyclical of Jan. 6, 1895: "But she [the church] would bring forth more abundant fruits, if, in addition to liberty [for her] she enjoyed *the favor of the laws and the patronage of public authority.*"



ROMANISM USING THE AMERICAN FLAG AS A DECOY.

SOME SUGGESTIONS TO HIS INFALLIBILITY.

"Since the experience of past ages is lost for the living, since the errors of progenitors have not instructed their descendants, the ancient examples are about to reappear; the earth will see renewed the tremendous scenes it has forgotten. New revolutions will agitate nations and empires; powerful thrones will be again overturned, and terrible catastrophes will teach mankind that the laws of nature and the precepts of wisdom and truth can never be infringed with impunity" (Volney, "The Ruins," 54).

"More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church never can recover. Livid with hatred, she launched her impotent anathema at the great destroyer, and ignorant Protestants have echoed the curse of Rome" (Ingersoll).

"That to secure these rights [of the people], governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness" (Declaration of Independence).

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances" (United States Constitution, First Amendment).

"It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute threepence only, of his property, for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever? (James Madison, Remonstrance to the Legislature of Virginia against an Assessment for the Teaching of Religion.)



SOME SUGGESTIONS TO HIS INFALLIBILITY.

THE RELIGIOUS ENEMIES OF THE REPUBLIC.

RELIGIOUS TWINS.

By the census of 1890 the amount of church property in the United States was $679,694,439. As church wealth is exempt from all forms of taxation, it will be readily seen that the ecclesiastical corporations are in a way to become as bloated with ill-gotten gains as were the churches in Mexico, Italy, and other countries when the civil powers were obliged, in sheer self-defense, to take back for the people what had been taken from them under false pretenses and through unjust privileges. In 1890 property was owned by the various denominations in the United States as follows:

1.	Methodist (17 bodies)	$132,140,179
2.	Catholic (7 bodies)	118,371,366
3.	Presbyterian (12 bodies)	94,869,097
4.	Protestant Episcopal (2 bodies)	82,835,418
5.	Baptist (13 bodies)	82,392,423
6.	Congregationalist	43,335,437
7.	Lutheran (16 bodies)	35,060,354
8.	Reformed (3 bodies)	18,744,242
9.	Disciples of Christ	12,706,038
10	Unitarian	10,335,100
11.	Jewish Congregations (2 bodies)	9,754,275
12	Universalist	8,054,333
13.	United Brethren	4,937,583
14.	Evangelical Association	4,785,680
15	German Evangelical Synod	4,614,490
16.	Friends (4 bodies)	4,541,334
17.	The Christians (2 bodies)	1,775,202
18.	Independent Congregations	1,486,000
19.	New Jerusalem	1,386,445
20.	Dunkard (4 bodies)	1,362,631
21	Adventist (6 bodies)	1,236,345
22	German Evangelical Protestant	1,187,450
23.	Latter Day Saints (2 bodies)	1,051,791
24.	Moravian	681,250
25	Mennonite (12 bodies)	643,800
26.	Church of God (Winebrennerian)	643,185
26	Spiritualists	573,650
28.	Christian Union	234,450
29.	Communistic Societies (8 bodies)	106,800
30	River Brethren (3 bodies)	81,350
31.	Catholic Apostolic (Protestant)	66,050
32	Chinese Temples	62,000
33.	Christian Scientists	40,666
34.	Salvation Army	38,150
35.	Friends of the Temple	15,300
36.	Church Triumphant (Schweinfurth)	15,000
37.	Schwenkfeldians	12,200
38.	Social Brethren	8,700
39.	Christian Missionary Association	3,900
40.	Christadelphians	2,700
41.	Plymouth Brethren (4 bodies)	1,465
42.	Theosophical Society	600

It is estimated that to the above aggregate is to be added thirty million dollars for each year since 1890. This would make the grand total of church property now (1898) in the United States $919,694,439 by the census. But church property is known to be listed very much below its taxable value, so it will be perfectly safe to say that there is now in this country an aggregate of $1,000,000,000 of untaxed church property.



RELIGIOUS TWINS.

THE CLERGY HAVE ALWAYS OPPOSED THE MARCH OF PROGRESS.

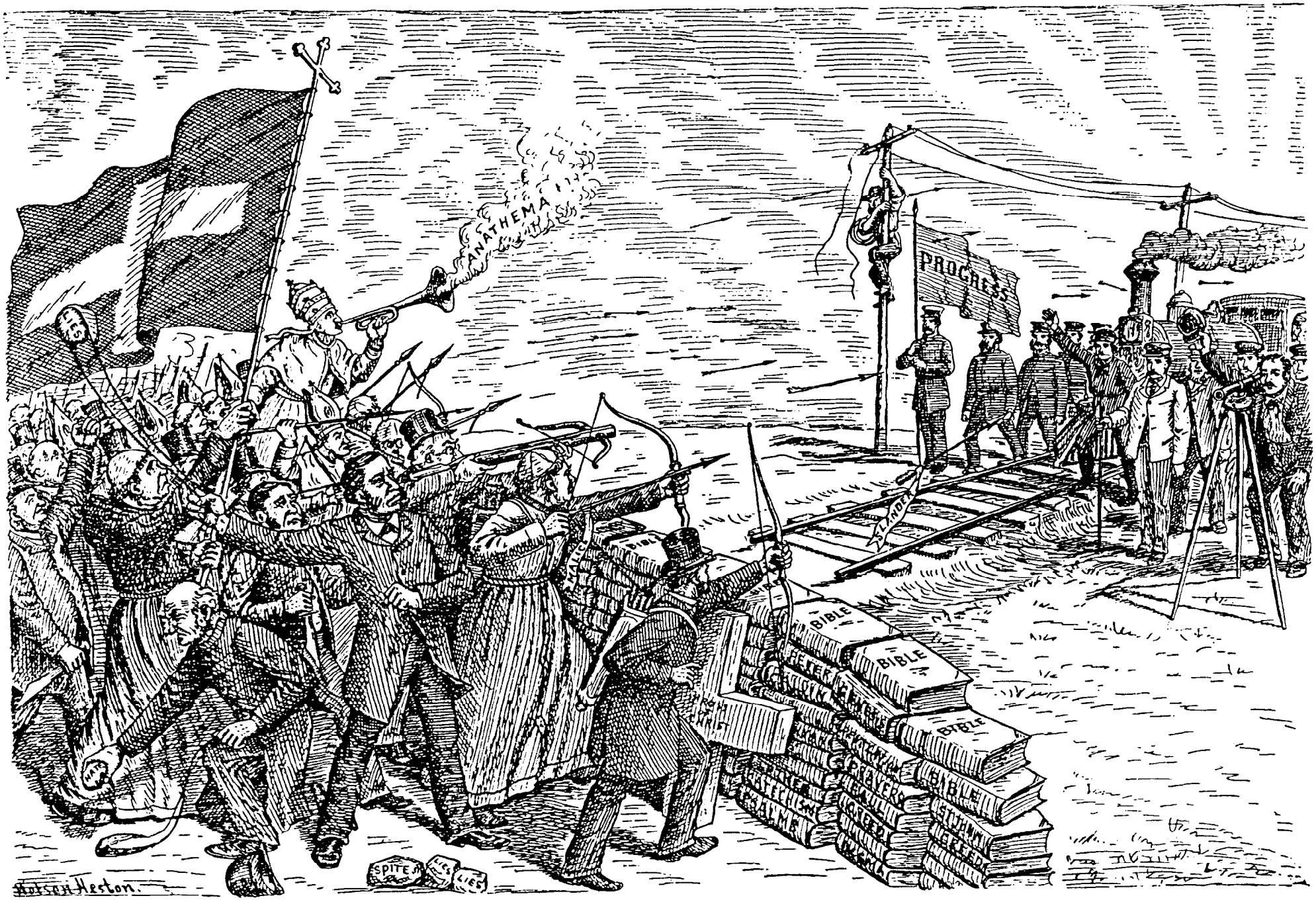
"Who shall number," says Professor Huxley, "the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters?"

"When a new scientific theory is advanced, the church opposes it because it conflicts with the teaching of the Bible. But when, through the force of its own inherent truth, that theory becomes an established fact, then the church accepts it, affirms that it is in perfect harmony with the Bible, and coolly informs the world that it is indebted to her for the discovery.

"Take the Copernican theory. The Bible tells us that the earth is flat and angular, the center and chief part of the universe. For accepting and teaching the heliocentric doctrine, several scientists are burnt to death; Galileo saves his life by recanting, and Copernicus himself escapes martyrdom by dying before a funeral pyre can be erected. Nor is it Catholics alone who oppose this truth. Protestants are not less violent in their opposition to it. Philip Melancthon declares that 'it is want of honesty and decency to assert such doctrines publicly.' Martin Luther thus writes: 'People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament. . . . The fool wishes to reverse the entire science of astronomy. But sacred scripture tells us that Joshua commanded the sun to stand still, and not the earth.' And every ignorant Protestant in Christendom shouted, 'You've got him, Martin!' That is what the Rev. John Jasper, of Richmond, affirms to-day. Yet the church now ridicules Jasper for knowing as much as Luther—for being orthodox in science.

"Patient explorers in the field of geology throw a flood of light upon the morning of the world, revealing the falseness and absurdity of the Mosaic cosmogony. With frantic efforts the church endeavors to destroy the young science, but in vain. Then she attempts to reconcile the facts of geology with the fables of Genesis, and fails again.

"The evolution theory is promulgated. A million priests array themselves against it. From nearly every pulpit comes the cry of 'Darwin' and 'monkey,' accompanied by an idiotic sneer that more than half reveals the 'missing link.' But evolution triumphs. To-day the theory is accepted by every eminent scholar and scientist throughout the world. The church has again been vanquished, and now her representatives are coming forward and declaring that henceforth Christianity and evolution can dwell lovingly together. With what ease this theological baby swallows an unpalatable truth when powerless in the nurse's arms, unable to thrust the spoon from her hand! In less than twenty years the church will be claiming Darwin, Spencer, Huxley, Haeckel, and Wallace as Christians, and pointing to their work as a monument of Christian civilization" (Remsburg, "False Claims," 19, 20).



THE CLERGY HAVE ALWAYS OPPOSED THE MARCH OF PROGRESS.

WHAT UNCLE SAM WILL YET BE FORCED TO DO.

"It is not American school histories that are feared by Romanism. It is the American school system itself. That system belongs to the present and the future. Rome belongs to the past. That system belongs to the light, Rome to the shadow. The mists of the night dissolve in the sunrise. The fogs of medieval superstition melt under the noon of nineteenth century intelligence. The pope of Rome knows that the infallible pope is the American schoolboy" (Hon. W. J. Armstrong).

"I wish to be understood as protesting now, and for all time, against the union of church and state in any educational department of this government, and for the reason that it necessarily leads to the very troubles which have now come up, and to controversies between religious denominations as to who shall use the money of the government in this business of educating the Indians. It is an unseemly and unnatural condition of things in this country, and an improper condition of things, one that ought to be frowned down, and voted down, and put out of existence. There is no more reason why the government of the United States should make an alliance with religious denominations for education than that a state should make an alliance with religious denominations for educational purposes. It is wrong, it is dangerous, it is mischievous" (Senator Reagan, of Texas, in debate in Senate, July 24, 1890).

"True it is, that no other rule exists by which any question that may divide a society can be ultimately determined than by the will of the majority; but it is also true that the majority may trespass upon the rights of the minority. If religion is exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments; more necessarily it is limited with regard to the constitutents. The preservation of a free government requires not merely that the metes and bounds which separate each department of power be inviolably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor by any authority derived from them, and are slaves" (James Madison).

"The church is not civilized. It is the eternal foe of liberty. It is a manifold and subtle power. Let us learn the lessons of history and be watchful of the priceless inheritance of liberty" (Samuel P. Putnam).



WHAT UNCLE SAM WILL YET BE FORCED TO DO.

SHALL THEY BE TAKEN ON BOARD? AND WHAT WOULD BE THE RESULT OF THUS OVERLOADING THE CONSTITUTION?

"We cordially, gladly recognize the fact that in South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . In a world's conference for the promotion of national Christianity, many countries would be represented only by Roman Catholics" (Christian Statesman, Dec. 11, 1884).

"This common interest ["of all religious people in the Sabbath"] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation" (President S. F. Scovel, in Christian Statesman, Aug. 31, 1881).

What is the feast to which the Catholics are invited? This will show: "The proposed amendment of the Federal Constitution is an acknowledgment by the government that God is the source of all authority and power in civil government; that the Lord Jesus Christ is the ruler of nations, and that his revealed will contained in the Bible is the supreme law of nations. Now the association for National Reform proposes to have these distinctive principles of the Reformed Presbyterian church adopted into the Constitution of the United States, and annulling any part of that Constitution that may be inconsistent with these principles. . . . The adoption of this amendment into the Constitution would be the government's doing . . . the highest honor to the Lord Jesus Christ, and the greatest benefit to our church" (Rev. James Wallace, in Reformed Presbyterian, January, 1870). As the National Reformers admit that "God's revealed will contained in the Bible" must be interpreted by the law-makers, it will be easy for Rome to work with the Protestant fanatics, for she will, of course, be able to exact as the price of her assistance the acceptance of *her* interpretation of God's "revealed will," as it will be impossible for the Presbyterians to carry their treasonable schemes through without her aid. Rome will find nothing to which to object in the first two objects of the Covenanters. The pope will go into the Constitution on the back of God.

The Pearl of Days, the official organ of the American Sabbath Union, on May 7, 1892, commenting on the *obiter dictum* of the Supreme Court that "this is a Christian nation," said that this decision "establishes clearly the fact that our government is Christian. This decision is vital to the Sunday question in all its aspects, and places that question



SHALL THEY BE TAKEN ON BOARD? AND WHAT WOULD BE THE RESULT OF THUS OVERLOADING THE CONSTITUTION?

among the most important issues now before the American people. . . . And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship."

The opinion of the Supreme Court and the subsequent action of Congress in the matter of the closing of the World's Fair on Sunday, are ominous indications of the drifting away from the sound principles of the fathers of the republic and are long steps in the direction of the success of the proposed Christian amendment to the Constitution and the final domination of Rome. After that is accomplished, "no Protestant who has, or has had, anything to do with this Sunday law movement can ever say a word. For if the action of Congress settles a religious question when it is decided in their favor, they can never deny that such action as certainly settles a religious question when it is decided in favor of the Catholic church. If they accept, and require others to accept, such a decision of civil power when it suits *them*, they must likewise accept such a decision when it suits Catholics. And this other thing will as certainly come as that this has already come. And thus the government and people of the United States will have been delivered into the hands of Rome by this blind procedure of apostate Protestantism. That which our fathers feared, and which they supposed they had forever prevented, will have come. The decisive step toward this certain consummation has been taken by the combined 'Protestantism' of the country in this successful demand upon the United States that Congress should interpret the scripture, decide a religious dispute, and 'settle' a religious question. And this, too, was done by the use, and as the consequence of the Supreme Court decision that 'this is a Christian nation,' which made the Constitution acceptable to the papacy by 'the rejection of the principle of the Reformation and the acceptance of Catholic principle' as the 'meaning' of the Constitution of the United States. This, we repeat, the professed Protestantism of the country has done upon the basis, and in the use of the 'Christian nation' decision. In their whole course in this matter, when any doubt or opposition was shown, they have never failed to sound the merits of this Supreme Court decision.

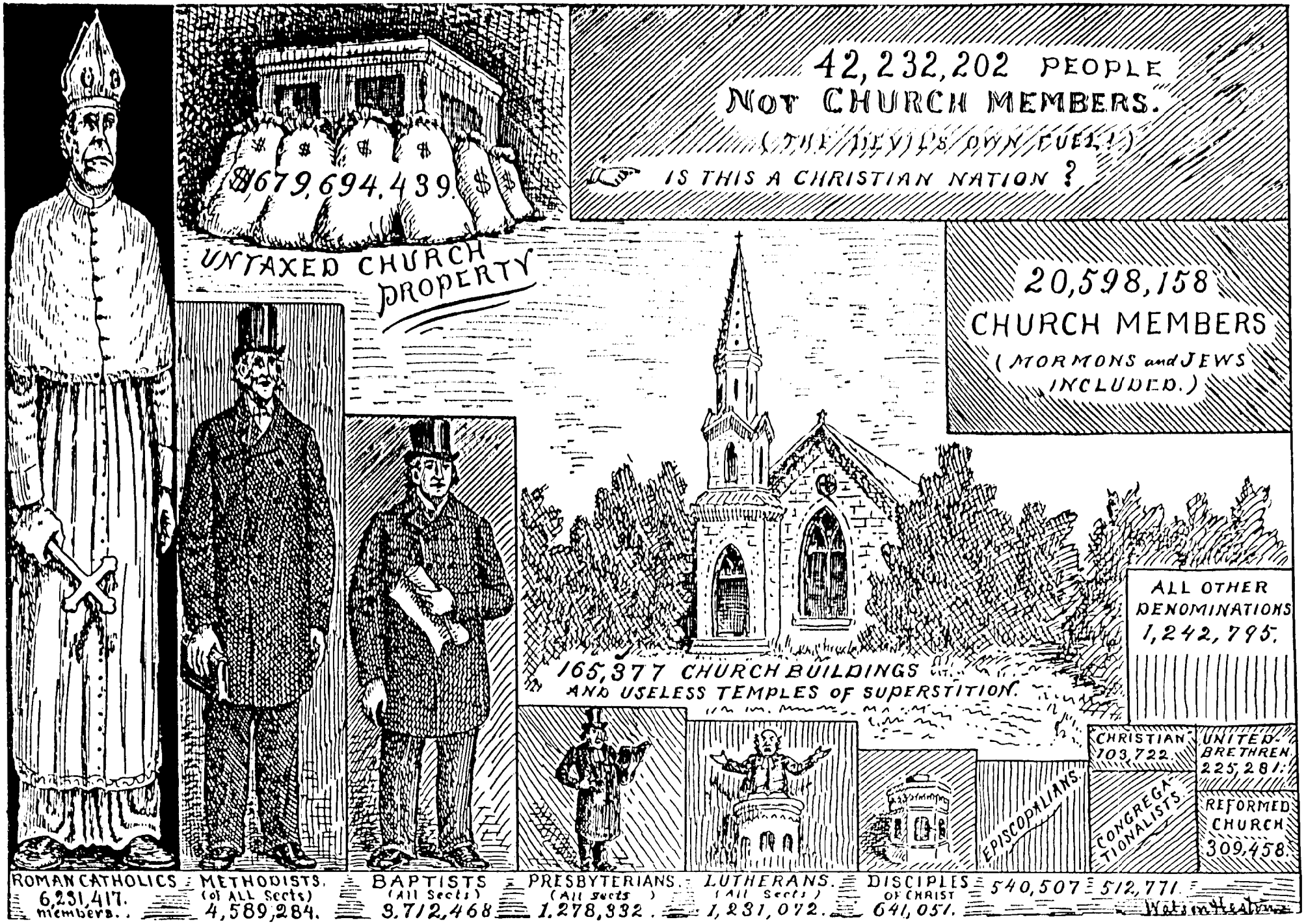
"And now the papacy takes up the strain, and also declares that a decision of the Supreme Court interpreting the Constitution is 'final.' And just as soon as the Catholics can so 'influence' Congress as to comply with the pope's published wish that *that* church shall enjoy the 'the favor of the laws and the patronage of the public authority,' *then*, with the doctrine already fastened upon the country by Protestants that this Supreme Court decision is final, the whole nation will find itself fastened under the domination of Rome, whose decisions by the same rule 'are also final and infallible'" ("The Rights of the People," 208).



THE RESULT OF OVERLOADING.

STATISTICS CONCERNING SUPERSTITION IN THE UNITED STATES.

"The aggregates by which the forces of religion are represented are very large. There are, in the first place, 111,036 ministers. The number of organizations, or church societies, or congregations, is nearly 200,000. This covers not only all self-supporting churches, charges, or parishes, but also missions, chapels, and stations where public worship is maintained once a month, or oftener. Many of these places are supported by home mission societies or neighboring churches. It appears that upward of 23,000 organizations own no church edifices, but meet in halls, schoolhouses, or private houses. . . . In some Catholic parishes, five or six services of the mass, in a few cases even more, are provided every Sunday. In most Protestant churches there are two services on Sunday, besides the week-night prayer-meeting, and special evangelistic gatherings. In sparsely settled sections of the South and West, bi-monthly or monthly services are the rule. Besides the rented places, there are more than 142,000 Christian church edifices opened periodically to the general public. If monthly meetings only were held in these churches, there would be a grand total of 1,711,200 every year. But as a rule three services are held weekly, not including the Sunday-school. Probably the actual number of Sunday and week-night services, to say nothing about Sunday-school sessions, is between 15,000,000 and 20,000,000, with 10,000,000 sermons. . . . The accommodations afforded to Christian worshipers by the 142,000 church edifices aggregate 43,000,000 and upward. That is, more than 43,000,000 people could find sittings at one time in the churches, to say nothing of other places where divine service is held. . . . The results justify us in assuming that there are at least 2.5 adherents in the United States to each Protestant communicant, taking all the denominations together. In round numbers we may take 14,180,000 as representing the Protestant communicants. This leaves out not only the Catholics, but the Jews, the Theosophists, the Ethical Culturists, and the Spiritualists. It seems best to omit the Latter-Day Saints also. Multiplying this number by 3½, we have 49,630,000, which represents the aggregate of Protestant communicants and adherents, or Protestant population. [This includes the children and younger brothers and sisters of communicants—the adherents, as distinguished from the communicants.] . . . There are 6,257,871 Catholic communicants of all branches. Catholic communicants, according to Catholic estimates, constitute 85 per cent of the Catholic population. There must, therefore, be a Catholic population of 7,362,000; adding this to the Protestant population, we have 56,992,000. This stands for the Christian population of the United States" (Carroll, "American Church History," i, int., xxx, xxxv).



STATISTICS CONCERNING SUPERSTITION IN THE UNITED STATES.

CHRISTIAN UNITY—WHAT THE RELIGIOUS BIGOTS WOULD LIKE—THE RESULT.

"He [Leo XIII.] advises reconciliation and union with the church of Rome; not such a union as would be brought about 'by a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the author of the church, instituted and desired, and which consists in a unity of faith and a unity of government.' In his view, which is the only true view, the supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in fellowship with our redeemer. That has been the claim of the Catholic church from the beginning. She has repeated and insisted on the necessity of submission to the center of Christian truth and the bond of external union. The fathers and doctors have invariably taught 'where Peter is, there is the church'; and that on account of its superior power and primacy every particular church must adhere and be united to the church of Rome, where blessed Peter erected his see forever" (Cardinal Gibbons, in American Catholic Quarterly Review, October, 1894).

"She [the Catholic church] cannot obey any law that makes marriage dissolvable except by death. She cannot but protest against any system of education that teaches error or fails to teach religion. She holds that there is not more right to spread the poison of error than the poison of disease, and she holds that the state should control the speaker and writer of evil as well as the maniac and leper" (Rev. Father Belford, of Brooklyn, in sermon reported in Catholic News of New York, 1895).

"The chief point on which they [jurists] all agree is this, that blasphemy is a crime against the state, and that it 'saps the foundation of society and of public order.' It is thus an offense against the public morals and consequently against the public welfare, and ought to be suppressed by the strong arm of the law. . . . At that name [Jesus's] every knee shall yet bow and every tongue confess and then shall laws against blasphemy be enforced, and society shall be purged from the contamination of all such contumelious and profane publications. . . . The greatest boon the civil power could confer on them [the readers of The Truth Seeker] would be to cut off their supply of congenial pabulum and thus induce them to seek something more wholesome both mentally and morally" (Christian Statesman and Christian Reformer, August 31, 1895).

"In the last lines that we have quoted from Father Belford the reader will see that the same position, precisely, is taken by the Catholic priest that was taken by Dr. McAllister, Dr. George, and the other Protestant priests who are responsible for the attack upon The Truth Seeker and the liberty of utterance for which it stands" (Truth Seeker, Oct. 5, 1895).

"The preachers are the successors of the prophets" (Christian Statesman, July 5, 1888).



CHRISTIAN UNITY—WHAT THE RELIGIOUS BIGOTS WOULD LIKE.

"In this work we are undertaking for the Sabbath, we are the representatives of God" (President Blanchard, in Elgin Convention).

"I can tolerate difference in discussion; I can tolerate heresy and false religion; I can debate the use of the Bible in our common schools, the taxation of church property, the propriety of chaplaincies and the like, but there are some questions past debate. Tolerate Atheism, sir? There is nothing out of hell that I would not tolerate as soon. The Atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of this fair land! Let us repeat, Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent!" (Jonathan Edwards, D.D., in speech in National Reform convention, New York City, February 26, 27, 1873.)

"We want state and religion and we are going to have it. It shall be that so far as the affairs of state require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land an 'undeniable legal basis.' We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God" (ibid).

This necessarily means that the National Reformers state will intrude "itself into every man's personal relation of faith and obedience to God."

"When they shall have stopped all Sunday work, and all Sunday papers, and all Sunday trains, in order that the people may go to church and attend to things divine, suppose that then the people fail to go to church or attend to things divine, will the religio-political managers stop there? Having done all this that the people may be devoted, will they suffer their good intentions to be frustrated, or their good offices to be despised? Will not these now take the next logical step, the step that was taken in the fourth century, and *compel* men to attend to things divine? If not, why not? Having taken all the steps but this, will they not take this?—of course they will. Human nature is the same now as it was in the fourth century. Politics is the same now as it was then. And as for religious bigotry, it knows no centuries; it knows no such thing as progress and enlightenment; it is ever the same. And in its control of civil power, the cruel results are also ever the same. In other words, when they get the power to oppress, will they use the power? A sufficient answer to this would seem to be the simple inquiry, If they do not intend to use the power, then why are they making such strenuous efforts to get it? . . . Sunday has no basis whatever as a civil institution; it never had any. And the only basis it has, or ever had, as a religious institution, is the authority of the papacy. This is both the law and the literal truth in the case" (See "The Rights of the People," 231, 235, 236).


No. 1. AFTER THEY GET THE EARTH.
No. 2.
ROMAN CATHOLICISM
PROTESTANTISM
No. 3.

THE RESULT.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

"The movement [God-in-the-Constitution] has already secured the hearty co-operation of vast numbers of the intelligent and learned. It numbers among its advocates college presidents, professors, judges of the higher courts, and others as thoroughly versed in political philosophy as any men of this age or country. We have naturally with us, then, all . . . who are in favor of scriptural legislation upon marriage, the retention of the Bible in the public schools, the maintenance of religious services in legislative bodies, of laws for the preservation of the sanctity of the Sabbath, and of the oath as the highest sanction of government; and, in fine, of all who are not prepared to advocate the entire divorce of religion and politics" (Prof. J. R. W. Sloane, D.D.).

[Confidential.]

WASHINGTON, D. C., April 25, 1871.

DEAR BROTHER: As a mutual friend, I drop you a few earnest words in behalf of Senator Harlan's re-election to the United States Senate. You know the importance of early and earnest action. The members elected to the next legislature elect the Senator. It is, therefore, necessary that the right man be nominated, and hence, attention must be given to the primary meetings. I am glad to say to you that Senator Harlan is regular in his attendance on church, and his influence is in the right direction. . . . J. P. NEWMAN (Pastor of Metropolitan Methodist Church of Washington; letter written to leading Methodist clergymen of Iowa).

The then general secretary of the National Reform Association, Rev. David McAllister, said in a speech delivered in New York on Sunday evening, Oct. 29, 1871: "Instead of electing Christian men for office, we find that the electors choose the worst class to the highest office in the land. The pagan and the Infidel are just as eligible to office as the most sincere Christian. Let us say that we will have none but God-fearing men to rule over us, and pass laws to that effect."

"While the state has rights, she has them only in virtue and by permission of the superior authority, and that authority can be expressed only through the church—that is, through the the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences" (Catholic World).

"The state has no right to do or command anything not authorized or permitted by the law of God as interpreted, declared, or defined by the infallible church of God. If the principles declared in the Declaration of Independence and the bills of rights adopted by the several states are incompatible with this doctrine, it by no means follows that it is not true. They who deny the infallibility of the church must not expect us to admit the infallibility of the state, or of the people, in or out of the convention. We subordinate our politics to our religion, not our religion to our politics" (New York Tablet).



COMING EVENTS CAST THEIR SHADOWS BEFORE.

TOO SOON FOR THE RESURRECTION OF PURITANISM.

"As the despotism of the preachers deepened, their victims groaning in their dungeons, or furrowed by their lash, implored the aid of England, who, in defense of freedom and of law, crushed the theocracy at a blow. And the clergy knew and hated their enemy from the earliest days; it was this bitter theological jealousy which flamed within Endicott when he mutilated his flag, and within Leverett when he insulted Randolph; it was a rapacious lust for power and a furious detestation of rival priests which maddened the Mathers in their onslaught upon Dudley, which burned undimmed in Mayhew and Cooper, and in their champion, Samuel Adams, and which at last made the hierarchy cast in its lot with an ally more dangerous far than those prelates whom it deemed its foe. For no church can preach liberality and not be liberalized. Of a truth the momentary spasm may pass which made these conservatives progressive, and they may once more manifest their reactionary nature, but, nevertheless, the impulsion shall have been given to that automatic, yet resistless, machinery which produces innovation; wherefore, in the next generation, the great liberal secession from the Congregational communion broke the ecclesiastical power forever" (Brooks Adams, "The Emancipation of Massachusetts," 363).

"On corresponding panels of the inner front of the Water-Gates at the Chicago World's Fair are these two inscriptions, prepared by President Eliot of Harvard—at the left, as one faces the east, 'Civil Liberty the Means of Building up Personal and National Character'; at the right, 'Toleration in Religion the Best Fruit of the Last Four Centuries.' Obviously, the last is the stronger, much the more comprehensive legend. But, in fact, the causes were, and are, equal as well as inseparable; and it is the struggle for them—for Freedom of Conscience on the one hand, and the Equality of Man before the law on the other—which constitutes the theme of modern history. Nor does it make much difference where or when or how or by whom the course of that struggle is studied—though it cannot be studied in too many phases or under too varied conditions, it is an aspect, and the last great aspect, of human development. . . . We are now drawing toward the close of the nineteenth century, and the struggle, or rather the phase of development to which I have referred, is just four hundred years old; nor is it yet ended. It may be said to have begun with the discovery of America; and before it ends it will witness the settlement of innermost Africa. During all that period it has been one long stage of warfare—a warfare carried on in many countries, and under conditions leading to different results, but always to one end, . . . the Emancipation of Man from Superstition and Caste" (C. F. Adams, "Massachusetts, Its Historians and Its History," 1, 2).



TOO SOON FOR THE RESURRECTION OF PURITANISM.

THE RUBBISH IN THE CHILDREN'S PATH.

"Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a heavy thunderstorm and Birdie's sisters and mamma even laid by their sewing and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes. 'O mamma, ain't that bu'fu!' she cried, clapping her hands with delight, as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads. 'It is God's voice, Birdie,' said mamma, and her voice trembled. 'He talks very lond, don't he, mamma? S'pose it is so as deaf Betsy can hear, and the other deaf folks.' 'O Birdie! come straight away from that window,' said one of her sisters, whose cheeks were blanched with fear. 'What for?' asked Birdie. 'Oh! because the lightning is so sharp, and it thunders so loud.' But Birdie shook her head, and, looking over her shoulder with a happy smile on her face, lisped out: 'If it funders, let it funder! 'Tis God makes it funder, and he'll take care of me. I ain't a bit afraid to hear God talk, Maizy'" (Sunday School Times, 1895).

"In the year 326, the pious empress Helena, who from childhood had cherished in her soul the laudable design of recovering the holy cross upon which our blessed Lord and redeemer had consummated man's redemption, set out, followed by the best wishes of her son Constantine the Great, and the prayers of all her Christian subjects, from her own country on her way to the holy city of Jerusalem. But alas! on arriving at her destination, she discovered that the places which had been once consecrated by the passion and death of Christ, had for more than two hundred years been desecrated by the heathens. The pagan emperor Adrian, in order to show his contempt for the teachings of the cross, had permitted an idolatrous temple to be built on Mount Calvary. Relying confidently on divine assistance, the pious empress had the temple pulled down, the rubbish removed, and excavations made; till at last the grotto of the holy sepulcher was discovered, and lying near it were three crosses, with the nails and the inscription. This inscription having become detached from the cross, the question now arose, which of the three was the cross of Christ. In this emergency, Marcarius, the holy bishop of Jerusalem, conceived the idea of carrying the three crosses to a well-known pious lady of the city who was lying dangerously ill. In presence of the empress and several court attendants, two crosses were applied to the person of the invalid, but without any result. Hardly, however, had the third cross touched her, when she felt new life coursing vehemently through her hitherto withered and paralyzed limbs, and she arose immediately from her bed in the full enjoyment of health and strength. Who can conceive the joy that must have thrilled the heart of the pious empress and other witnesses of this miracle?" ("Church History for Catholic Schools," 281).



THE RUBBISH IN THE CHILDREN'S PATH.

TRYING TO KEEP THE SECTARIAN WOLF OUT OF OUR SCHOOLS.

"We are a republic whereof one man is as good as another before the law. Under such a form of government it is of the greatest importance that all should be possessed of education and intelligence enough to cast a vote with a right understanding of its meaning. A large association of ignorant men cannot for any considerable period oppose a successful resistance to tyranny and oppression from the educated few, but will inevitably sink into acquiescence to the will of intelligence, whether directed by the demagogue or by priestcraft. Hence the education of the masses becomes of the first necessity for the preservation of our institutions. They are worth preserving, because they have secured the greatest good for the greatest proportion of the population of any form of government yet devised. All other forms of government approach it just in proportion to the general diffusion of education and independence of thought and action. As the primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend it, that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of the several states to establish and forever maintain free public schools adequate to the education of all the children in the rudimentary branches within their respective limits, irrespective of sex, color, birthplace, or religion, forbidding the teaching in said schools of religious, Atheistic, or pagan tenets, and prohibiting the granting of any school funds or school taxes or any part thereof, either by legislative, municipal, or other authority, for the benefit, or in aid, directly or indirectly, of any religious sect or denomination" (President Grant's Message to Congress, 1875).

"If it be true that our law enjoins the teaching of the Christian religion in the schools, surely, then, all its teachers should be Christians. Were I such a teacher, one of my first lessons to the pupils would show it to be unchristian. I could not look the veriest Infidel or heathen in the face, and say that such a law was just, or that it was a fair specimen of Christian republicanism. I should feel bound to acknowledge to him, moreover, that it violates the spirit of our constitutional guarantees, and is a state religion in embryo; that if we have no right to tax him to support "worship," we have no right to tax him to support religious instructions; that however small the tax, it is the first step in the direction of an 'establishment of religion'; and I should add that the first step in that direction is the fatal step, because it logically involves the last step" (Supreme Court of Ohio, Justice Welch rendering decision. 23 Ohio State, 211 *et seq.*).



TRYING TO KEEP THE SECTARIAN WOLF OUT OF OUR SCHOOLS

WHAT OUGHT TO BE DONE CONCERNING OUR FREE SCHOOLS.

All that the common school should attempt is instruction in those rudimentary branches which lie at the base of all other education, and which include respect for the equal rights of all. It cannot properly be an institute of theology. There is no agreement among the patrons of the schools concerning religious dogmas. Hence none can be taught therein without infringing the equal rights of some parents. Union of church and state is always unwise and dangerous, and religious teaching in the public schools constitutes union of church and state. No majority is justified, under the law of equal freedom, in compelling the children of any minority to receive instructions in religious doctrines to which the parents or guardians object.

In 1890, Justice H. S. Orton, of the Supreme Court of Wisconsin, concurring with the opinion of his associates, Justices Lyon and Cassody, and after quoting various provisions of the state constitution relating to the rights of conscience, and to education, said: "These provisions of the constitution are cited together to show how completely this state, as a civil government, and all its civil institutions, are divorced from all possible connection or alliance with any and all religions, religious worship, religious establishments, or modes of worship, and with everything of a religious character or appertaining to religion; and to show how completely all are protected in their religion and rights of conscience, and that no one shall ever be taxed or compelled to support any religion or place of worship, or to attend upon the same, and more especially to show that our common schools, as one of the institutions of the state created by the constitution, stand, in all these respects, like any other institution of the state, completely excluded from all possible connection or alliance with religion, or religious worship, or with anything of a religious character, and guarded by the constitutional prohibition that 'no sectarian instruction shall be *allowed* therein.' They show also that the common schools are free to all alike, to all nationalities, to all sects of religion, to all ranks of society, and to all complexions. For these equal privileges and rights of instruction in them, all are taxed equally and proportionally. The constitutional name, 'common schools,' expresses their equality and universal patronage and support. *Common* schools are not common, as being low in character and grade, but *common* to all alike, to everybody and to all sects or denominations of religion, but without bringing religion into them. The common schools, like all the other institutions of the state, are protected by the constitution from all 'control or interference with the rights of conscience,' and from all preferences given by law to any religious establishments or modes of worship. As the state can have nothing to do with religion, except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion, in any respect whatever."



WHAT OUGHT TO BE DONE CONCERNING OUR FREE SCHOOLS.

WHO WILL PROTECT THEM?

"The free school is the promoter of that intelligence which is to preserve us as a nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. . . . Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate" (General Grant, speech at Des Moines, Iowa, 1875).

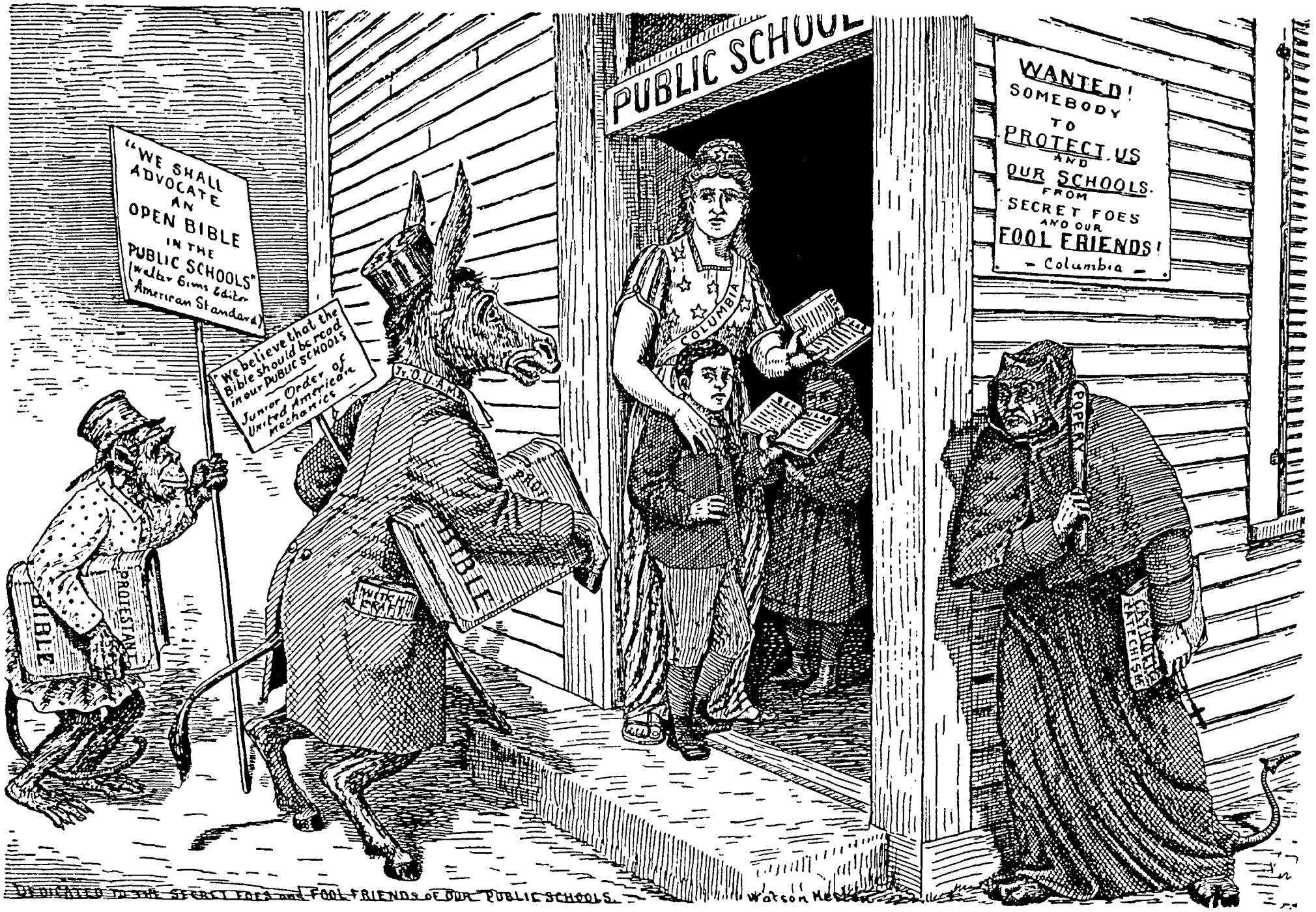
Says John E. Remsburg, in The Truth Seeker, July 14, 1894: "It has been claimed that this speech was aimed chiefly at the Roman Catholic church. It was not. It was directed not so much against the avowed enemies of the public schools as against its professed friends, who would destroy its usefulness by making it the handmaid of Protestantism and the nursery of superstition. Referring to this speech, General Sherman, to whom Grant confided his intention of delivering it, says:

"'The Des Moines speech was prompted by a desire to defend the freedom of our public schools from sectarian influence, and as I remember the conversation which led him to write that speech, it was because of the ceaseless clamor for set religious exercises in the public schools; *not from Catholics, but from Protestant denominations*' (Packard's 'Grant's Tour Around the World,' 566)."

"For unity of empire let us stand,
Against Rome-ruled teaching in the land;
For sacred freedom let us draw our blade
Against the Jesuits and the pope's brigade.
Never let us dare, like arrant fools,
To drive the Bible from our nation's schools."
(Omaha American, A. P. A.)

"Such teachers [Catholics] are not worthy of teaching in *our Protestant schools.* [The common schools.]" (American Eagle, Kansas City, Kan.)

"If the position of the public school is to be . . . no Bible, . . . then I stand with the Roman Catholics for religious schools" (Rev. Abbot E. Kittredge, of Chicago, Protestant).



WHO WILL PROTECT THEM?

THE ASS IN THE SCHOOLROOM—MORAL INFLUENCE OF THE BIBLE.

"*The education of the children of the republic in temperance principles logically involves the maintenance in those schools of the Bible as the great textbook in morals*" (Rev. T. P. Stevenson, Theocrat).

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household" (Deut. xiv, 26).

"And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (Judges ix, 13.) "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine" (2 Sam. vi, 19). "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psa. civ, 15). "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7). "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works" (Eccles. ix, 7). "So Jesus came again into Cana of Galilee, where he made the water wine" (John iv, 46).

Falsehood and deception are taught: "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet" (Ezek. xiv, 9). "God shall send them strong delusions, that they should believe a lie" (2 Thess. ii, 11).

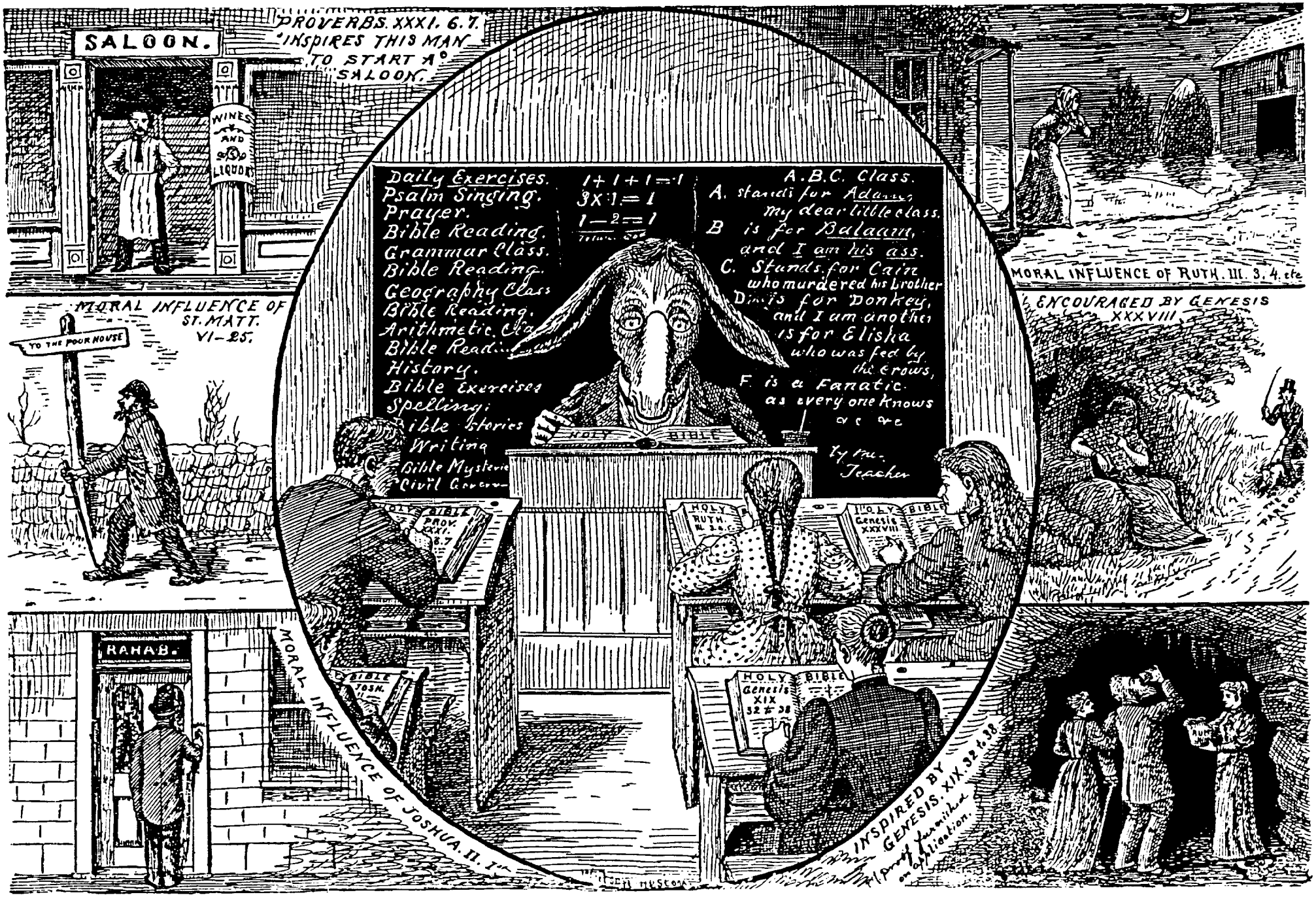
Cheating: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien" (Deut. xiv, 21).

Submission to robbery: "Of him that taketh away thy goods ask them not again" (Luke vi, 30).

Murder: "Thus saith the Lord God of Israel, Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27). "Spare them not, but slay both man and woman, infant and suckling" (1 Sam. xv, 3). "Slay utterly old and young, both maids and little children" (Ezek. ix, 6).

Wars of conquest and extermination: "The Lord our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, three-score cities. . . . And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city" (Deut. iii, 3-6).

Despotism: "Submit yourselves to every ordinance of man, . . . whether it be to kings as supreme; or unto governors" (1 Peter ii, 13).



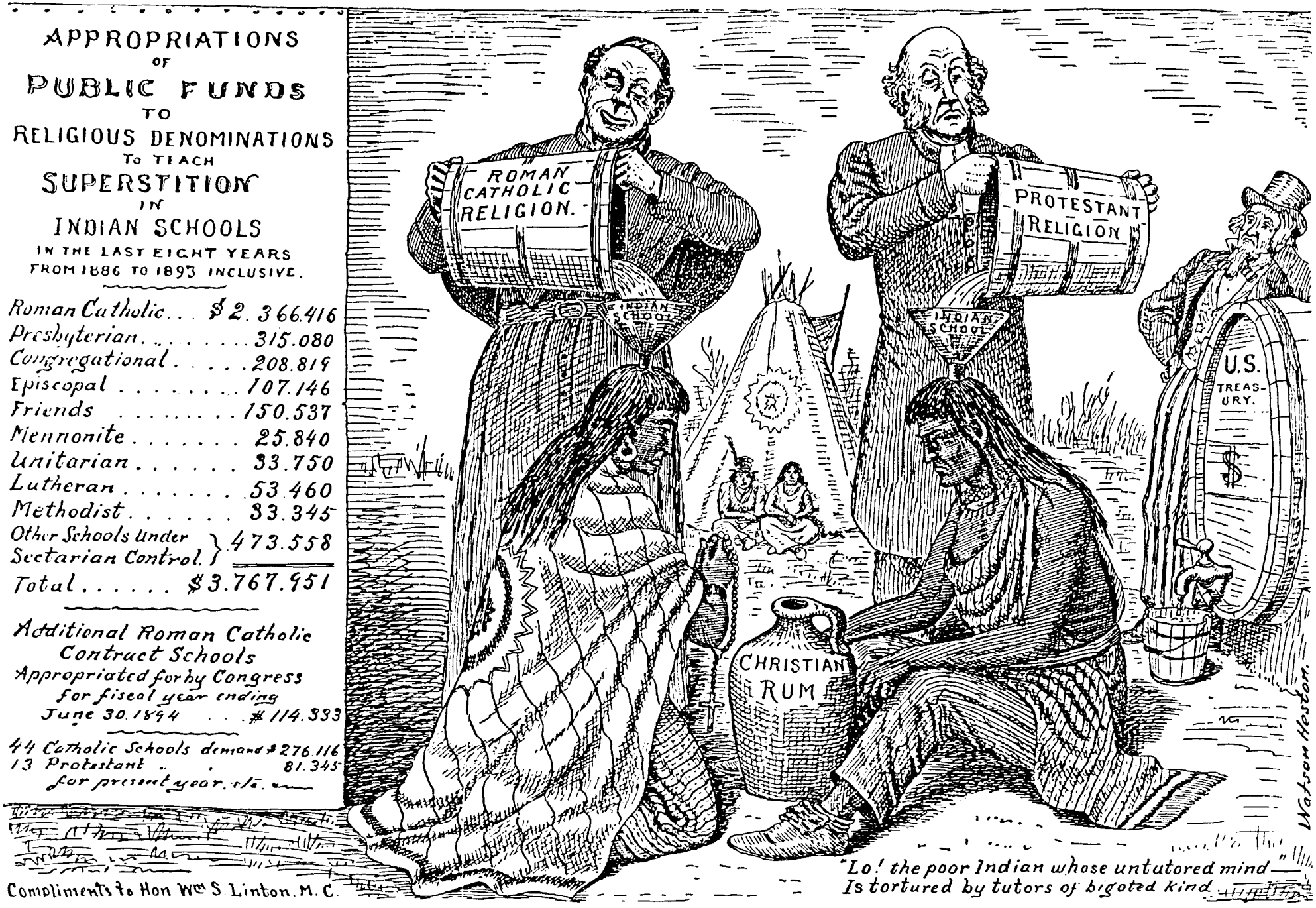
THE ASS IN THE SCHOOL-ROOM—MORAL INFLUENCE OF THE BIBLE.

DRAINING UNCLE SAM'S BARREL TO FILL THE INDIAN WITH SUPERSTITION.

"Senator Dawes says that the present administration [1890] has found it impossible to divorce the government from parochial [Indian] schools. Let us examine the reasons which are given why this thing is held to be impossible. After stating the amount of appropriations to parochial schools, from the years 1886 to 1890, with an item of $356,967 for Catholic schools, and $204,993 for schools of other denominations, for the year ending June 30, 1890, Senator Dawes, who had charge of the bill, said: 'That was the condition of things last year when the present management of the Indian Bureau came into power. That is maintained to-day in precisely the same condition.' This is a statement worth examining:

"1. It is shown by the senator that the United States government is allied with the churches in the United States to such an extent as to be spending more than one-half million dollars each year for the support of the schools of these churches. That is, more than one-half million dollars is taken each year from all the people, and given outright to certain churches with which to conduct church schools, and to teach the religious dogmas of those churches.

"2. It is stated by the senator that the question whether the government should be connected with parochial schools at all, is a 'great question.' That is the truth. It *is* a great question. It is the great question that caused the Dark Ages, and has been the curse of every government until now. It is this question that our fathers sought to have this government avoid, when they forbade Congress to have anything to do with religion. But, although the whole spirit and intent of the United States Constitution forbids this thing which is now being done by the government for certain churches of the United States, yet both the government and the churches have deliberately gone ahead, and the people sit still and let it go on without any protest. . . . As great a question as it is acknowledged by Senator Dawes to be, he considers any discussion of the question to be 'unprofitable and in every possible light an unfortunate discussion.' How is it possible that the discussion of the great fundamental principles of the United States Constitution can be unfortunate and unprofitable? If this statement be true, then it was an unfortunate and unprofitable thing that our fathers put this principle in the Constitution at all, because it is certain that every subject embodied in the Constitution is properly a subject of discussion. Therefore, if the statement of Senator Dawes be true that the discussion of whether the government should be connected with parochial schools, in other words, whether there shall be a union of church and state, if the discussion of that question can ever be unfortunate and unprofitable, then that is only to charge that the action of the fathers, in making such a provision in the Constitution, was only unfortunate and unprofitable" ("The Churches and the Public Treasury," 9, 10, 11, 12, 16).



DRAINING UNCLE SAM'S BARREL TO FILL THE INDIANS WITH SUPERSTITION.

WHAT UNCLE SAM SHOULD DO WITH THE FANATICS WHO WANT THE BIBLE IN OUR SCHOOLS.

"They [the common schools] are called by those who wish to have not only religion, but their own religion, taught therein, 'godless schools.' They are godless, and the educational department of the government is godless, in the same sense that the executive, legislative, and judicial departments are godless. So long as our Constitution remains as it is, no one's religion can be taught in our common schools. . . . How can religion be taught in the common schools without taxing the people for or on account of it? The only object, purpose, or use for taxation by law in this state, must be exclusively *secular*. There is no such source and cause of strife, quarrel, fights, malignant opposition, persecution, and war, and all evil in the state, as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensive language in it, to prevent such a catastrophe. It is said, If reading the Protestant version of the Bible in school is offensive to the parents of some of the scholars, and antagonistic to their own religious views, *their children can retire.* They ought not to be compelled to go out of the school for such a reason, for one moment. The suggestion itself concedes the whole argument. That version of the Bible is hostile to the belief of many who are taxed to support the common schools, and who have equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and spirit of the constitution. . . . All sects and denominations may teach the people their own doctrines in all proper places. Our constitution protects all, and favors none. But they must keep out of the common schools and civil affairs. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a *sectarian* book" (Supreme Court of Wisconsin, Opinion by Justice H. S. Orton).

"The doctrine of the constitution of Wisconsin, as thus settled by the Supreme Court of that state, is, in our judgment, the true doctrine for every state in the Union. It remits the question of religious instruction, as to what it shall be, as to the agency giving it, and as to the cost thereof, to voluntary private and individual effort, and devotes the public school, created and regulated by law, and supported by a general taxation of the people, exclusively to secular education. This principle is in harmony with the nature and structure of our political institutions, and is, moreover, just and equitable as between religious sects" (New York Independent, July 19, 1890).



WHAT UNCLE SAM SHOULD DO WITH THE FANATICS WHO WANT THE BIBLE IN OUR SCHOOLS.

A HINT TO CHRISTIANS.

If the children in the public schools may rightfully be compelled to listen to the first excerpts given below, why not to the second? Aside from the fact that it usually makes a great deal of difference with the bibliolater whose ox is gored, are not the moral inferences and lessons deducible from "Some Mistakes of Moses" better calculated to make good neighbors and citizens than are those deducible from the Biblical passages given?

"And the Lord spake unto Moses and unto Aaron, saying: When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. . . . And Moses and Aaron did so, as the Lord commanded, and he lifted up the rod, and smote the waters that were in the river, . . . and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments, and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said" (Ex. vii, viii, ix, x.)

"It seems to me wonderful that this god did not tell the king of Egypt that no nation could enslave another without also enslaving itself; that it was impossible to put a chain around the limbs of a slave, without putting manacles upon the brain of the master. Why did he not tell him that a nation founded upon slavery could not stand? Instead of declaring these things, instead of appealing to justice, to mercy, and to liberty, he resorted to feats of jugglery. Suppose that we wished to make a treaty with a barbarous nation, and the president should employ a sleight-of-hand performer as envoy extraordinary, and instruct him that when he came into the presence of the savage monarch he should cast down an umbrella or a walking-stick which would change into a lizard or a turtle; what would we think? Would we not regard such a performance as beneath the dignity even of a president? And what would be our feelings if the savage king sent for his sorcerers and had them perform the same feat? If such things would appear puerile and foolish in the president of a great republic, what shall be said when they are resorted to by the creator of all worlds? How small, how contemptible such a god appears" ("Some Mistakes of Moses," 193).



A HINT TO CHRISTIANS.

THE ONLY SAFE PLACE FOR OUR PUBLIC SCHOOLS.

"We demand that the Bible, which has been the recognized text-book of our fathers, be maintained in our public schools as the rule and guide of all moral actions" (Tenth plank of the Kansas A. P. A., as reported in the official organ, The American Eagle, of Kansas City, Kan., 1894).

"The Protestant church is the salt that preserves this nation, and God forbid that the time shall ever come when there shall be united with this government any taint of ecclesiastical power. The Protestant church offers to the state loyal subjects, and in turn the state offers to the nation loyal citizens. There are free public schools, free from the taint of sectarianism in every respect. Let no sect ever lay its hand upon them, and let us forever maintain them in the original purity of years gone by with the American flag flying from the staff without *and the non-sectarian Bible within*" (From sermon of Rev. A. T. Wolff, of Detroit, reported in the American, of Omaha, June 1, 1894).

"Back the Bible must go into the little red school house, and the Christian Endeavorers must keep it there" (Dean Wright, Auburndale, Mass., in Christian Endeavor convention, Boston, 1895). The Christian Statesman declares that Dean Wright voices the "inherent and logical conviction of the [Christian Endeavor] movement."

"We should place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm that threatens to engulf us" (From platform of Junior Order United American Mechanics).

"The school that is good enough for a citizen ought to be good enough for a priest. . . . The school that will make honest, independent men and women is better than the school that makes religious bigots and religious slaves. The school that makes good citizens is better than the school that makes good Roman Catholics. My motto is this: A school that will preserve the nation, and a nation that will preserve the school Religious education has not benefited the world. Civilization is an intellectual victory—a triumph of knowledge, not a religious victory. It is the mind that has conquered nature, and raised human life from the barbarism of a mountain cave to the comforts and enjoyments of modern homes. It is the intellect of man that has won the freedom of man. The increase of human intelligence is the cause of the decrease of war, of persecution, of cruelty. It is intelligence that has made religion less dogmatic, less bigoted, less fiendish in its hates, and more merciful in its judgments. . . . Our schools have nothing to do with the church or with churches. We want this point settled. No sect or denomination has any business to interfere in any way with our schools. We must tell priests and ministers that, unless they are teachers in our schools, they have no more to do with them than any other citizens of the town" (L. K. Washburn).



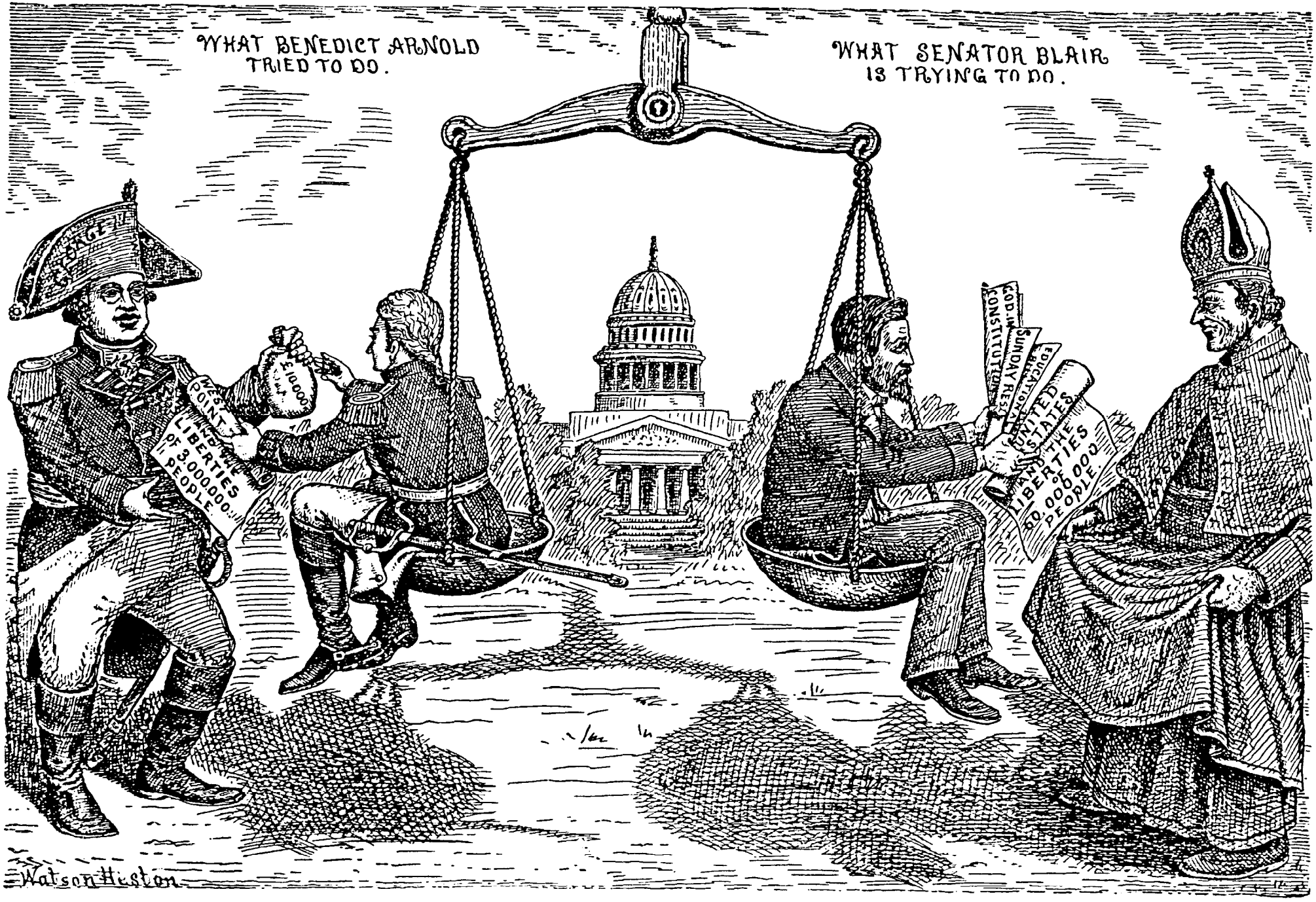
THE ONLY SAFE PLACE FOR OUR PUBLIC SCHOOLS.

WHICH IS THE WORSE?

"If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World" (From report of Senator Richard M. Johnson, on a bill to discontinue Sunady mails. 1829).

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations [like the God-in-the-Constitution party] to effect a political object, are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophes of other nations furnish an awful example of the consequences" (ibid).

Benedict Arnold would have sold the country to England; the Theocrats would sell it to the church, and all history bears witness that a religious tyranny is more intolerable than a political tyranny.



WHICH IS THE WORSE?

A LONG-FELT WANT—PARTICULARLY RECOMMENDED TO CONGRESS.

"[In Thibet] Fasting is practiced by the devout; and prayer to the divine beings is thought so all-important that its repetition is secured by mechanical means. Mills turned by the hand or water or wind are connected with revolving cylinders which contain forms of prayer, a favorite invocation being 'Om mani padme hum,' 'Ah, the jewel is in the lotus' (*i. e.*, 'The self-productive energy works in the kosmos,' the lotus being the symbol of the universe). Another device is to inscribe prayers on silken flags which flutter in the passing breeze and waft the applications heavenward" (Gould, "A Concise History of Religion," ii, 119).

"MONTPELIER, July 10, 1822.

"DEAR SIR: . . . I observe with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public peace. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress, when they appointed chaplains, to be paid from the national treasury. It would have been a much better proof to their constituents of their pious feeling if the members had contributed for the purpose a pittance from their own pockets" (James Madison to Edward Livingston, "Writings of James Madison," iii, 273).

"If all men are equal—which is a self-evident truth—the Christian has no right whatever to the use of the public funds or to the services of any one hired by public money, either to have the Bible read in the public schools, or to maintain chaplaincies in the army or legislatures" (Blakely, "American State Papers," 251, note).

"Sinner—Is God infinite in his wisdom?

"Parson—He is.

"Sinner—Does he at all times know just what ought to be done?

"Parson—He does.

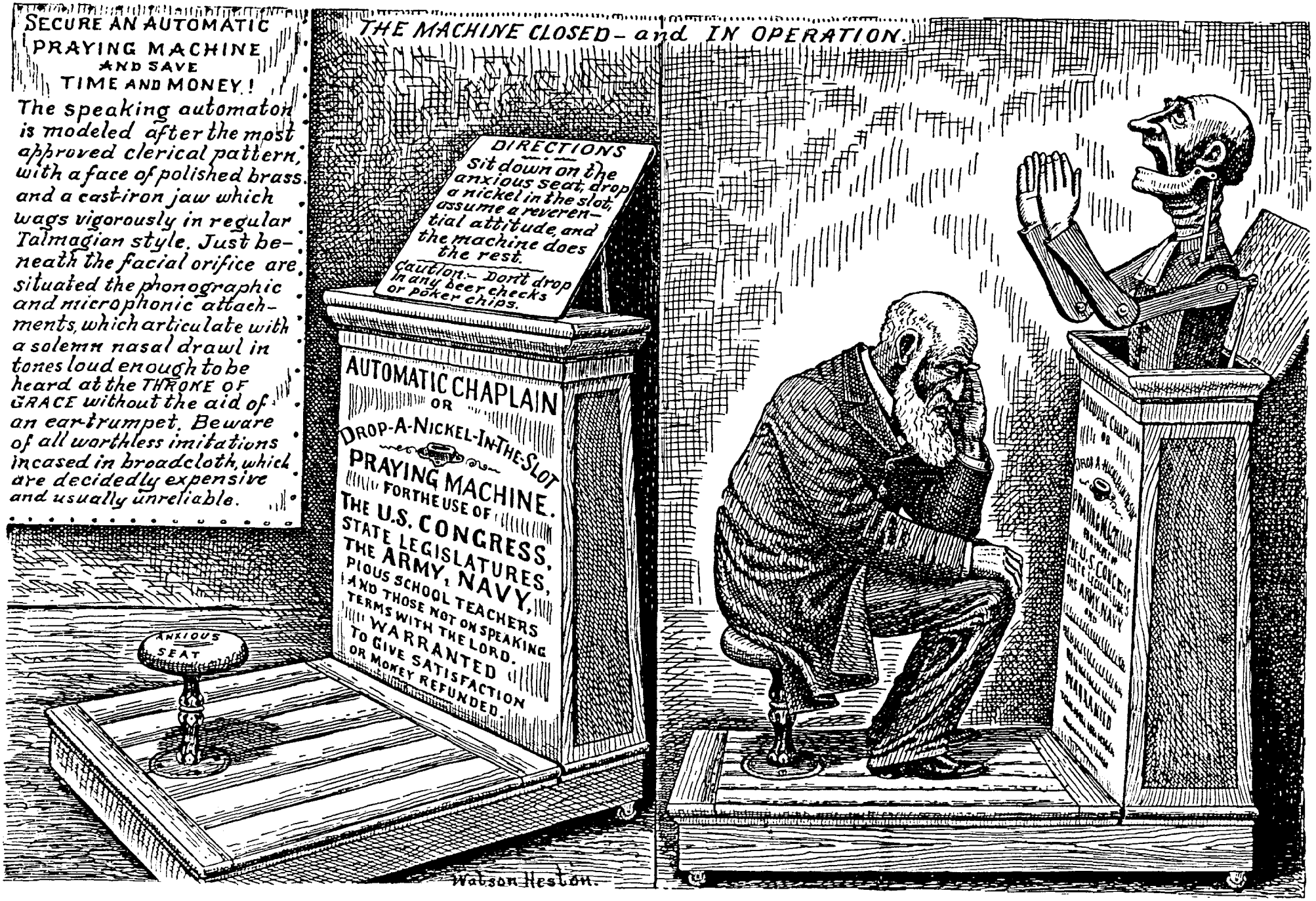
"Sinner—Does he always do just what ought to be done?

"Parson—He does.

"Sinner—Why do you pray to him?

"Parson—Because he is unchangeable" (Ingersoll, "Interviews," 83).

"When the native African sees an eclipse, he fancies some huge monster is attempting to devour the sun, or the moon, as the case may be. He resorts to his tom-tom, by which he hopes to frighten away the fearful monster. After the eclipse has passed away he turns to his skeptical brethren and says, 'I told you so,' just as his more civilized brother who prays for rain, and after it comes, no matter whether it is day or a month afterward, turns upon his incredulous friends, and asks them triumphantly, 'Didn't I tell you so?'" (W. S. Bell, "Handbook of Freethought," 305, 309.)



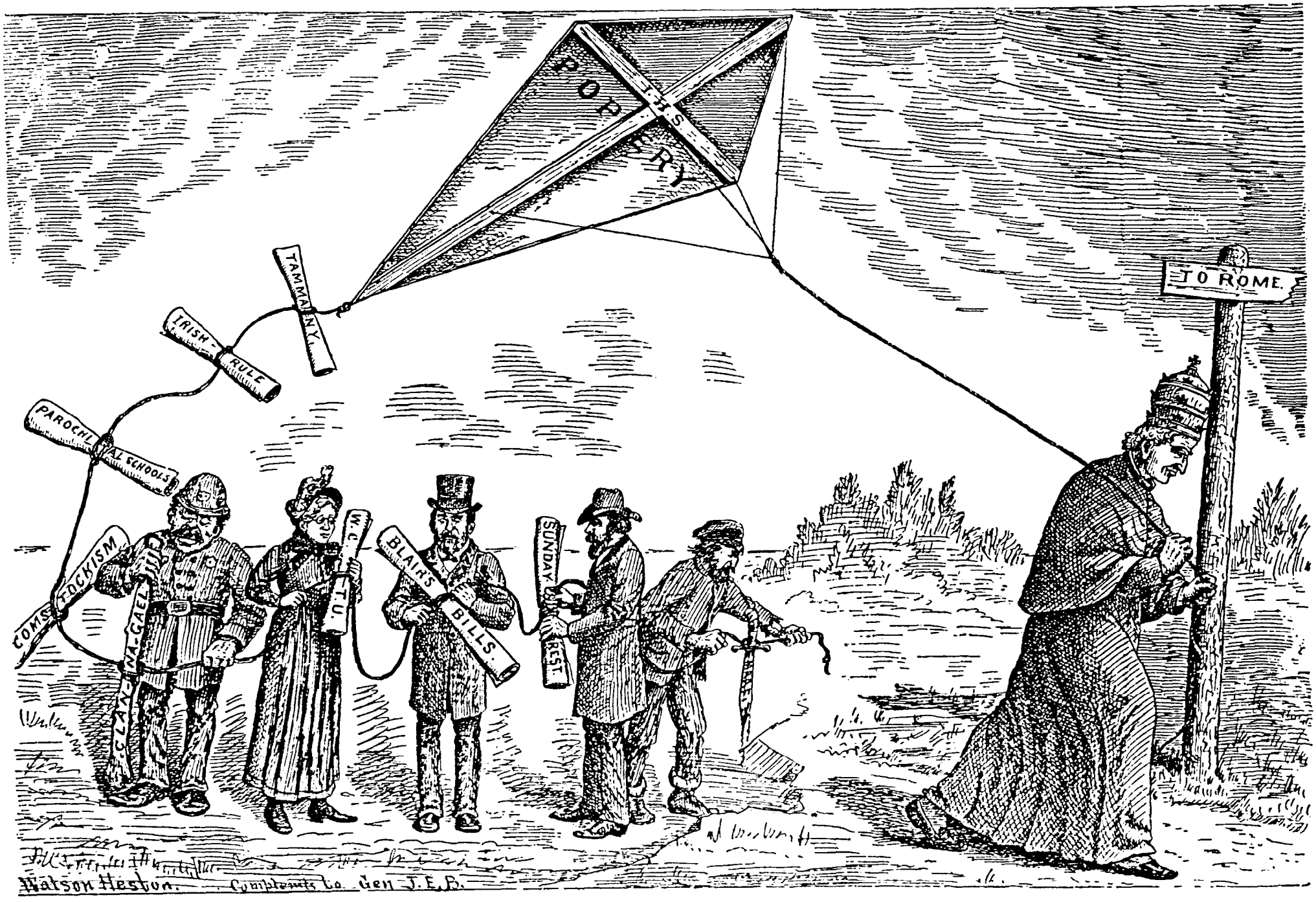
A LONG-FELT WANT—PARTICULARLY RECOMMENDED TO CONGRESS.

APPENDAGES TO THE PAPAL KITE.

"We read in an old legend that 'in those days came John the Baptist preaching in the wilderness . . . and saying, Repent ye, for the kingdom of heaven is at hand.' Therefore John has been called the Forerunner of Christ. He announced his coming, it is said, and prepared the way for him. We read in the records of our time that in these days comes the National Reform Association preaching in the wilderness, and saying, Repent ye for the kingdom of Rome is at hand. The leaders of the God-in-the-Constitution party are the John the Baptists of the church of Rome. They are its forerunners. They are announcing its coming and preparing the way for it" (E. C. Walker, "Federation and Union" for 1895–6, p. 41).

"The church of Rome gets from the public treasury two dollars for every one dollar drawn from that source by her Protestant accomplices. Protestants crack the safe and she robs the till. Let Protestantism place a chair of theology beside that of the president of the United States, and the pope will sit in it" ("Federation and Union" for 1895–6, p. 41).

"When the time comes for the enforcement of the laws which they [National Reformers] now demand, what is to hinder the Catholics from assisting in the work, and that, too, in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the 'Holy Inquisition.' And when, by constitutional amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from acting a prominent part in rooting out the heresy? Certainly when the National Reformers shall have been compelled by the necessity of the situation to call on the Catholics for help to *make* the laws, it would not be in their power, even were it in their disposition, to repeal the laws independent of the Catholics; there would then be nothing left but the *enforcement* of the laws—by Catholics, if nobody else. This view of the case, alone, ought to be sufficient to arouse every Protestant and every [other] American to the most uncompromising opposition to the National Reform party [and all the other Protestant appendages to the papal kite]. It is of no use for the National Reformers to say that they will not allow the Catholics to do these things. For when the National Reformers, to gain the ends which they have in view, are compelled by 'the necessities of the situation,' to unite with Rome, having, *by* the help of Rome gained those ends, it will be impossible, *without* the help of Rome, to make them effective, or to reverse them, or to hinder Rome from making them effective in her own way. When the thing is done, it will be too late to talk of not allowing this or that. The whole thing will then be sold into the hands of Rome, and there will be no remedy" (A. T. Jones, "The American Papacy," ii, 12).



APPENDAGES TO THE PAPAL KITE.

THE KIND OF GOVERNMENT THE RELIGIONISTS BELIEVE IN.

At a theocratic convention held at New Castle, Pa., early in 1895, the Rev. H. H. George, one of the most prominent of the National Reformers, formulated their demands under eight heads. They were reproduced in The Truth Seeker of March 9, 1895, with comments:

"'I. It is the duty of the state to recognize the independent authority of the church.

"'II. The state is to be *subservient* to the church.

"'III. The state should profess the true Christian religion.

"'IV. The state should require scriptural qualifications in her rulers.

"'V. The state should restrain practices that are injurious to religion.

"'VI. The state should maintain a true standard of morals.

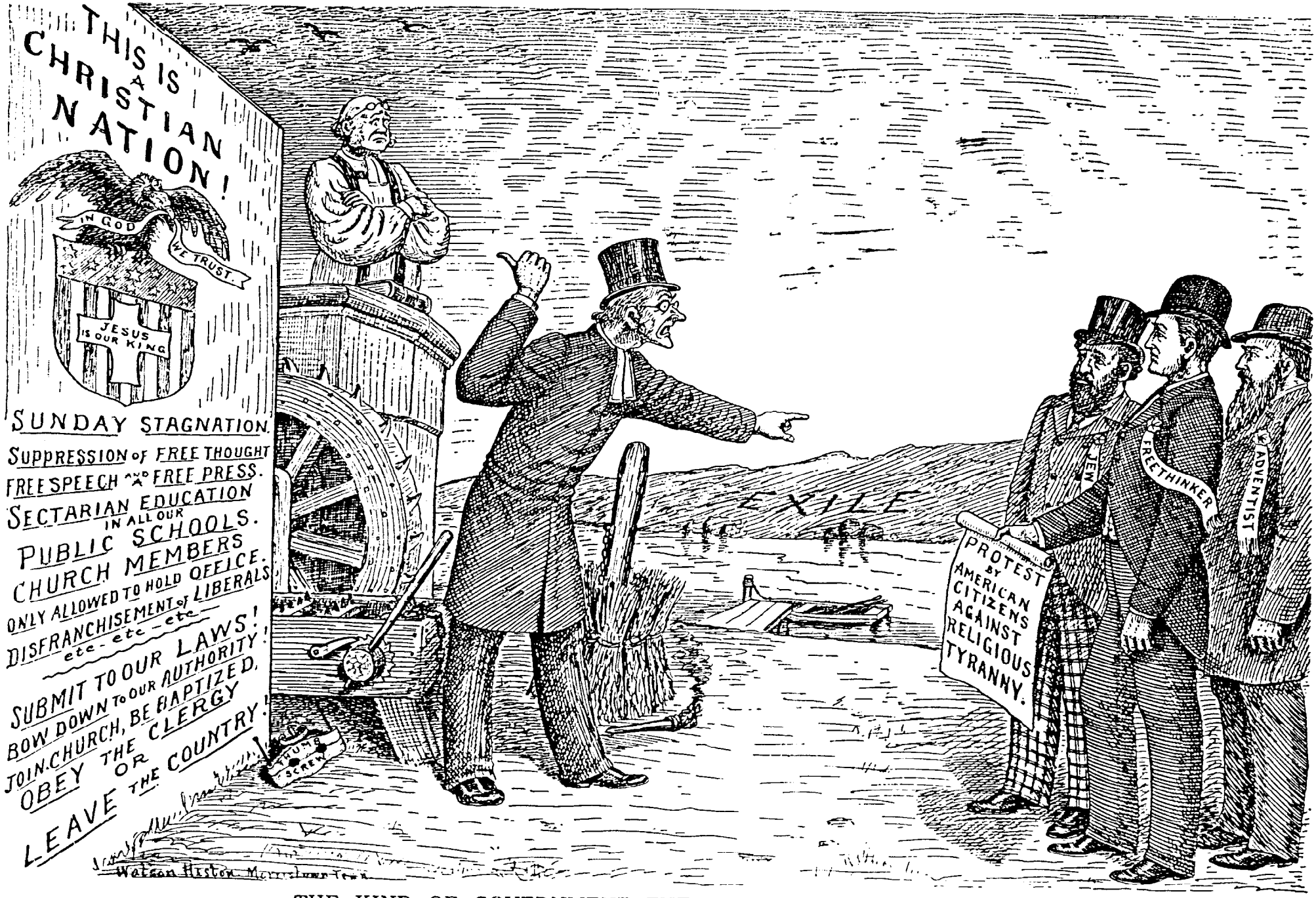
"'VII. The state should protect the church.

"'VIII. The state should support the church by timely gifts.'

"And yet Mr. George has the sublime audacity to assert that he and his party stand for the separation of church and state!

"Under V. we are told that the practices which should be suppressed because they are injurious to religion include 'blasphemy, idolatry, and Sabbath desecration.' This implies that if the theocrats could have their way we should be ground down under not only Sabbath laws but a new set of blasphemy statutes. Dr. Schaff is quoted as saying that the republic rests on three pillars, 'The church of God, the book of God, and the day of God.' The conclusion is drawn that 'the state is bound by the law of self-preservation to see that the church of God is protected in the undisturbed use of the day of God.' This shows again of how little worth is the pretense of the Sabbatarians that they want Sunday set apart as a day of rest for the people. Here it is distinctly admitted that they want a monopoly of it for the benefit of the 'church of God.' More than this: If the state is bound to protect the 'day of God' from the desecration of work and recreation, is it not logically and equally bound to protect the 'book of God' from the desecration of criticism? Of course, and that is why 'blasphemy' is one of the 'practices that are injurious to religion' which the state is under obligation to suppress. Mr. George concludes this section of his address with the significant assertion that 'the United States mail service is a direct assault by the state upon the church.'

"From the argument under VI we learn that the state can maintain a 'true standard of morals' only by keeping the Bible in the common schools, for 'as the only true religion is Christianity, which the state is bound to profess, so the only true standard of morals is the Bible, which the state is bound to teach.'"



THE KIND OF GOVERNMENT THE RELIGIONISTS BELIEVE IN.

TRYING TO CLOTHE UNCLE SAM IN PURITANICAL RAIMENT.

"The tithingman also watched to see that 'no young people walked abroad on the eve of the Sabbath, that is, on a Saturday night. He also marked and reported all those 'who lye at home,' and others who 'prophanely behaved, lingered without dores at meeting time on the Lordes Daie,' all the 'sons of Belial strutting about, setting on fences, and otherwise desecrating the day.' These last two classes of offenders were first admonished by the tithingman, then 'sett in stocks,' and then cited before the court. They were also confined in the cage on the meeting-house green, with the Lord's Day sleepers. The tithingman could arrest any who walked or rode at too fast a pace to and from meeting, and he could arrest any who 'walked or rode unnecessarily on the Sabath.' Great and small alike were under his control, as this notice from the Columbian Centinel of December, 1789, abundantly proves. . . . 'The president, on his return to New York from his late tour through Connecticut, having missed his way on Saturday, was obliged to ride a few miles on Sunday morning in order to gain the town at which he had previously proposed to attend divine service. Before he arrived, however, he was met by a Tythingman, who, commanding him to stop, demanded the occasion of his riding; and it was not until the president had informed him of every circumstance and promised to go no further than the town intended that the Tythingman would permit him to proceed on his journey" (Alice Morse Earle, "The Sabbath in Puritan New England," 74).

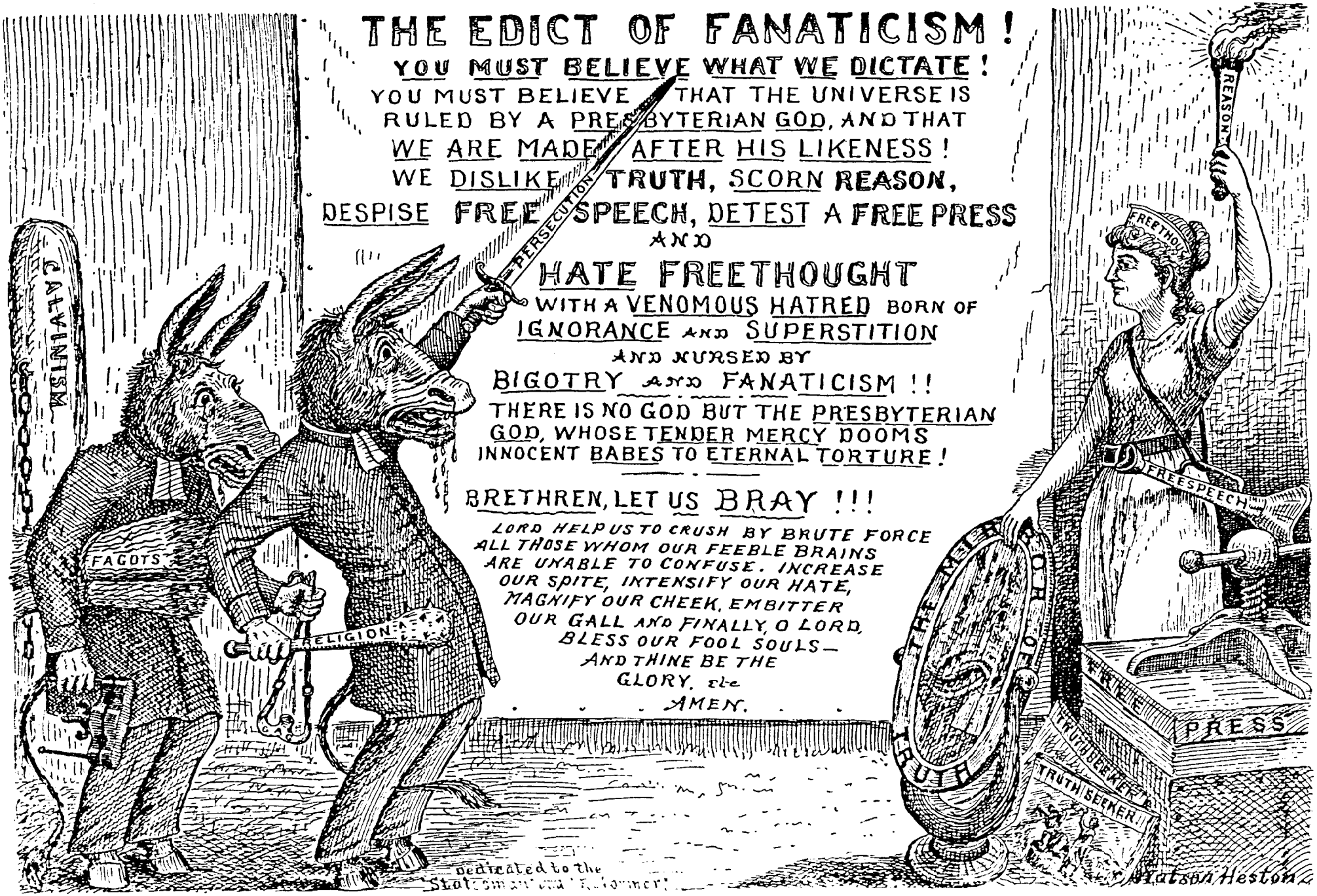
"Even if they committed no active offense, the colonists could not passively neglect the church and its duties. As late as 1774 the First Church of Roxbury fined non-attendance at public worship. In 1651 Thomas Scott 'was fined ten shillings unless he have learned Mr. Norton's "Chatacise" by the next court.' In 1760 the legislature of Massachusetts passed the law that 'any person able of Body who shall absent themselves from publick worship of God on the Lord's Day shall pay ten shillings fine.' By the Connecticut code ten shillings was the fine, and the law was not suspended until the year 1770. By the New Haven code five shillings was the fine for non-attendance at church, and the offender was often punished as well. Captain Dennison, one of New Haven's most popular and respected citizens, was fined fifteen shillings for absence from church. William Blagden, who lived in New Haven in 1647, was 'brought up' for absence from meeting. He pleaded that he had fallen into the water late on Saturday, could light no fire on Sunday to dry his clothes, and so had lain in bed to keep warm while his only suit of garments was drying. In spite of this seemingly fair excuse, Blagden was found guilty of 'sloathefulness' and sentenced to be 'publiquely whipped.' Of course the Quakers contributed liberally to the support of the court."



TRYING TO CLOTHE UNCLE SAM IN PURITANICAL RAIMENT.

"But by the very definition of blasphemy this sheet [The Truth Seeker] should be called to account before a human tribunal. Its manifest and indisputable purpose is to derogate from the character and attributes of God; its every issue is low, vile, vulgar, and grossly contumelious and profane in its reproaches and ridicule of Christ and the Holy Scriptures. The effect of its circulation can be nothing else, therefore, than to corrupt the public morals and sap the foundations of society and public order. And if our courts and the supervisors of our mail service would do their duty in protecting the good order of the state, maintaining the public morals, and supporting the very foundations of society, the blasphemous publication would be promptly suppressed. And sooner or later it will be suppressed. . . . For our part, we see but one thing to be done in the interest of good order and the welfare and safety of the state. And that is, let the law against blasphemy in New York, clear and explicit as it is, be rigidly enforced. And that would mean not only the exclusion of the paper from the mails but the prohibiting of the printing and publishing of it as well" (Christian Statesman and Christian Reformer, Aug. 31, 1895).

"We are asked to incorporate in the Constitution and laws of this country the principles that made Scotland a hell when the Kirk was supreme there. 'Whoever presumed to disobey him [the minister] was excommunicated, was deprived of his property, and was believed to have incurred the penalty of eternal perdition. Against such weapons, in such a state of society, resistance was impossible. The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. [Buckle in a foot-note quotes Clarendon as follows: "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men."] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses, were searched, and ransacked, to see if any one was absent from church while the minister was preaching. . . . If anyone incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they had seen done in his house. To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain" (Buckle, "History of Civilization in England," ii, 271).



THE ANIMUS OF THE ANIMALS.

OBJECT OF THE RELIGIOUS FANATICS.

"If the government continues as it has for the last twenty-five years in disregarding the Sabbath, it is the duty of the Presbyterians and Methodists and all the rest of the Lord's people to defy it and destroy it off the face of the earth; to rise up as one man and put it down" (Rev. Mr. Omelvina, Presbyterian, in sermon at Petersburg, Ind., Feb. 24, 1895).

It is essential to understand that whoever gives aid and comfort to the various invasive schemes now prominently before the public is playing directly into the hands of the theocrats. All the societies and parties fostering these schemes are, directly or indirectly, tributary to the National Reform Association. They are all recruiting for it. Every step they induce our legislators to take is a step in the direction of God and Christ and Bible in the Constitution. Theocracy, not Secularism, profits by their triumphs.

"The only radical cure for the evil is the suppresion of the publication [The Truth Seeker] on the ground of its blasphemy and its injury to the public welfare. Once more we call upon the authorities in New York city to deliver themselves and the city and state and nation from this burning disgrace" (Christian Reformer, 1895).

"Give all men to understand that this is a Christian nation; and that, believing that without Christianity we perish, we must maintain by all right means our Christian character. Inscribe this character on our Constitution. . . . Enforce upon all that come among us the laws of Christian morality" (Christian Statesman, Oct. 2, 1884).

The "conclusion" that the theocrats say "must" come is this: "That such changes with respect to the oath of office, and all other matters, should be into the body of the Constitution as may be necessary to *give effect* to these amendments in the preamble" (Memorial to Congress in 1864).

"Of course a government organized on a basis embracing Christianity could not, with propriety, intrust those with office who are hostile to its characteristic faith. And none of this class have any right to claim that they should be equally eligible to office with those who are *bona fide* citizens" (Christian Nation, Sept. 15, 1886).

"In a National Reform conference held at Saratoga, Aug. 15–17, 1887, the corresponding secretary of the Association was asked the question: "If we put the Protestant Bible in the schools where Protestants are in the majority, how could we object to the Douay version (the Catholic Bible) in schools where Roman Catholics are in the majority?" The secretary's answer was: "*We wouldn't object.* . . . This is not a question of versions, but of the right of the word of God to a place at all in the public schools" (Rev. Carl Ackermann, "A Lutheran View of National Reform," 21).



THE OBJECT OF THE RELIGIOUS FANATICS.

TREASONABLE DESIGNS OF THE CHRISTIAN REFORMERS.

"'The kingdoms of this world must become the kingdom of our Lord and his Christ.' The whole movement in the social world is toward King Jesus. Political Atheism is being found to be political anarchy—the life of Christ to be the only life of the nation. Frances Willard says: 'Christ shall be this world's king—King of its courts, its commerce, its customs, and its constitutions. Christ and his law, the true basis of government and the supreme authority in national as in individual life.' The gospel of the future will proclaim that the state must find Christ, that 'except the state believe in Christ it cannot be saved any more than a man" (Rev. J. W. F. Carlisle, reported in Christian Reformer, March 30, 1895).

"The recent movement of the National Reform Association to establish headquarters at Washington to watch the government, to maintain all the present laws favorable to Christianity and to get better legislation on Sabbath observance, divorce laws, temperance and everything which concerns our best national life, caused a great outcry of pope, inquisition, etc., but it only means that some devoted Christian men are going to do what they can with God's help to counteract wire-pulling [by keeping lobbies in the Congress to pull wires] and corruption [by packing Senate committees] and hold up the eternal truths of righteousness before our legislators. It is something that long ago ought to have been done and the next ten years will witness a great change in this matter. The Protestant Christian element of the United States, numbering far more than one-half, probably three-quarters of the entire population, is going to mass its power into some such association as the National Reform Association and demand that government and national affairs shall be lifted out of the miserable slough of party strife and political corruption and placed on the solid ground of Old Testament righteousness and New Testament unselfishness. [Euphemisms for Christian dogmas.] . . . The National Reform Association lives and labors to this end, viz., that it may explode the foolish belief that the government, in order to be free and prosperous, must be divorced from religion, and to teach the truth that all which this nation has to boast of came through the faithfulness of our fathers to the Christian religion, and that the closer connection we make between Christianity and government, the greater our prospect of enduring as a nation" (Rev. L. C. Kimball, Secretary of N. E. N. R. A., in Christian Statesman, March 16, 1895).

"I want to see the day come when the church shall be the arbiter of all legislation, state, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws" (Rev. Sam Small, in revival sermon at Kansas City, January, 1888).



TREASONABLE DESIGNS OF THE CHRISTIAN REFORMERS.

LET SECULARISTS BEWARE OF THE PROTESTANT DECOY DUCKS.

The National League for the Protection of American Institutions claims to be working for the complete secularization of the schools, but the claim is not made in good faith, as is proven by the utterances and acts of its representatives. Dr. James M. King, now its secretary, and in 1889 representing the Evangelical Alliance, spoke on February 15th of that year before the United States Committee on Education and Labor in favor of the proposed Blair amendment to the Constitution. That amendment, as is well known, unequivocally proposed to enforce by the national power the teaching of "the principles of the Christian religion" in all the public schools of the country. In that speech he declared that "the Christian ethics and influence . . . authorized and demanded in our schools must never be narrowed or perverted in our state institutions, and least of all in our public schools, by the admission of denominational dogmas or doctrines. If this is not a sufficiently clear affirmation of the right of Christian teaching in the common schools, take the report presented on April 8, 1890, by the Committee on Religion and Public Education, of the New York Conference of the M. E. church, of which committee Dr. King was chairman, being at the same time secretary of the League. It was just after the Supreme Court of Wisconsin had held that the Bible was a sectarian book and could not, under the constitution, be read in the schools of that state. Among other things, this committee declared that "the separation of church and state cannot mean, under our form of government, the separation of Christian morality and the state. Historically, and by the highest legal and judicial precedent, we are a Christian nation. It is well settled by decisions in leading states of the Union that Christianity is a part of the common law of the state. . . . In the present state of the controversy, we hold it to be the duty of the citizens of a commonwealth, Christian in its history and the character of its laws, to deny that the Bible is a sectarian book, and to claim for it a place whenever the state attempts to educate youth for the duties of citizenship."

The Prohibition party is another of these decoy ducks. Its national platform in 1884 contained this indorsement of the principle of theocracy: "The Prohibition party, in national convention assembled, acknowledge Almighty God as the rightful sovereign of all men, and from whom the just powers of government are derived, and to whose laws all human enactments should conform as an absolute condition of peace, prosperity, and happiness."

With these is the W. C. T. U. In its monthly reading for September, 1886, we find this: "A true theocracy is yet to come, and the enthronement of Christ in law and law-makers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Women's Christian Temperance Union has so long championed this cause."



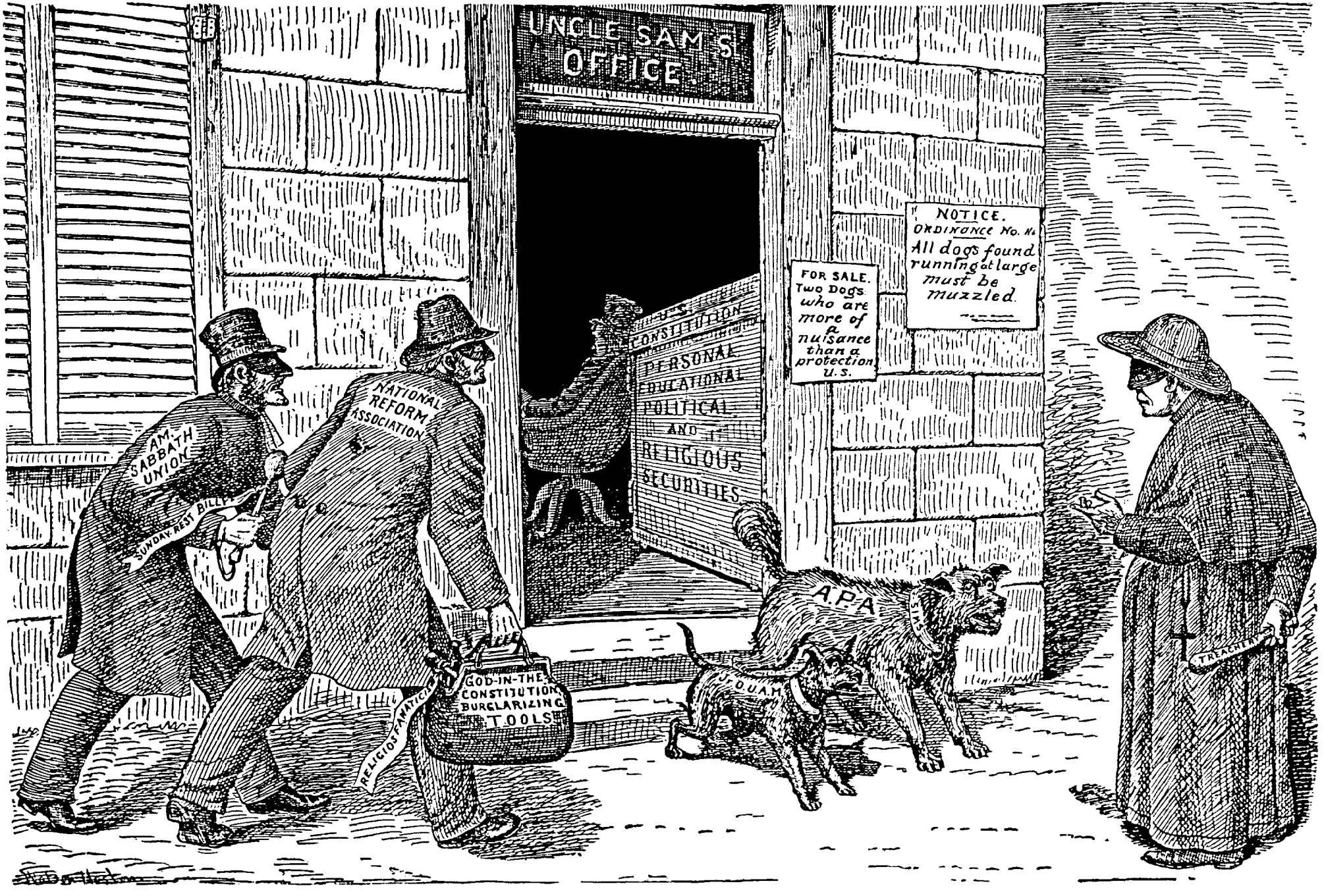
LET SECULARISTS BEWARE OF THE PROTESTANT DECOY DUCKS.

WATCH DOGS THAT CAN SEE BUT ONE INTRUDER.

The Catholic church approves the Constitution, but she does not approve it! That is not a contradiction. It is a Jesuitism. The Protestant theocrats talk in the same way. They all like the Constitution in so far as it does not curtail their own liberties. They do *not* like it in so far as it guarantees the equal liberty of dissenters. If either class felt sure of the possession of sufficient power we should very quickly hear the demand for the recognition of that particular division of the *church*. But as they are in deadly fear of each other they have to content themselves with a guarded request for a greater recognition of the influence of *religion*. In fact, of course, the state cannot recognize religion without recognizing the church. *That* the priests and preachers very well know, but they think that the people are too stupid to see it, and they do not reckon without their host, so far as the masses are concerned. Both divisions of the army of reaction make the same claim that "it is possible to construct a government in which church and state will remain distinct, but in which the influence of religion is more felt and its rights more respected." Here stand Catholic and Protestant on the same platform.

"That which stands for Protestantism in this country is the most persistent caller for the intrusion of the magistrate in matters of faith; and it is no less strenuous in its assertion of the arbitrary authority of the church than the papacy itself. From the day that the decision of the Supreme Court was made public and obtainable, the leaders of Protestantism in the country have been using it for all that it could be made to be worth, to crowd upon the government the recognition and maintenance of 'the Christian religion.' For twenty-nine years there had been an organized effort by professed Christians to have the Christian religion established as the national religion by a constitutional amendment. Beginning in 1863 this organization had gathered to itself in close alliance the Women's Christian Temperance Union (1886), the Prohibition party (1887), the American Sabbath Union (1888), and the Young People's Society of Christian Endeavor; so that when (in 1892) the decision was published that 'this is a Christian nation,' and that this is the meaning of the Constitution as it is, without any amendment, there was this whole combination ready to accept it and glad to use it to further their purposes" ("The Rights of the People," 199).

"On such reforms as temperance, Sabbath reform, divorce, and purity, Roman Catholic co-operation may in a measure be secured. In many cases it will be wise, at the initiation of a federation of churches, to undertake only the one reform in which the churches are most fully united, which will usually be Sabbath reform, leaving the other reforms to be added to the plan when federation has achieved some advance in its first undertaking" (Wilbur F. Crafts, "Practical Christian Sociology," 47).



WATCH DOGS THAT CAN SEE BUT ONE INTRUDER.

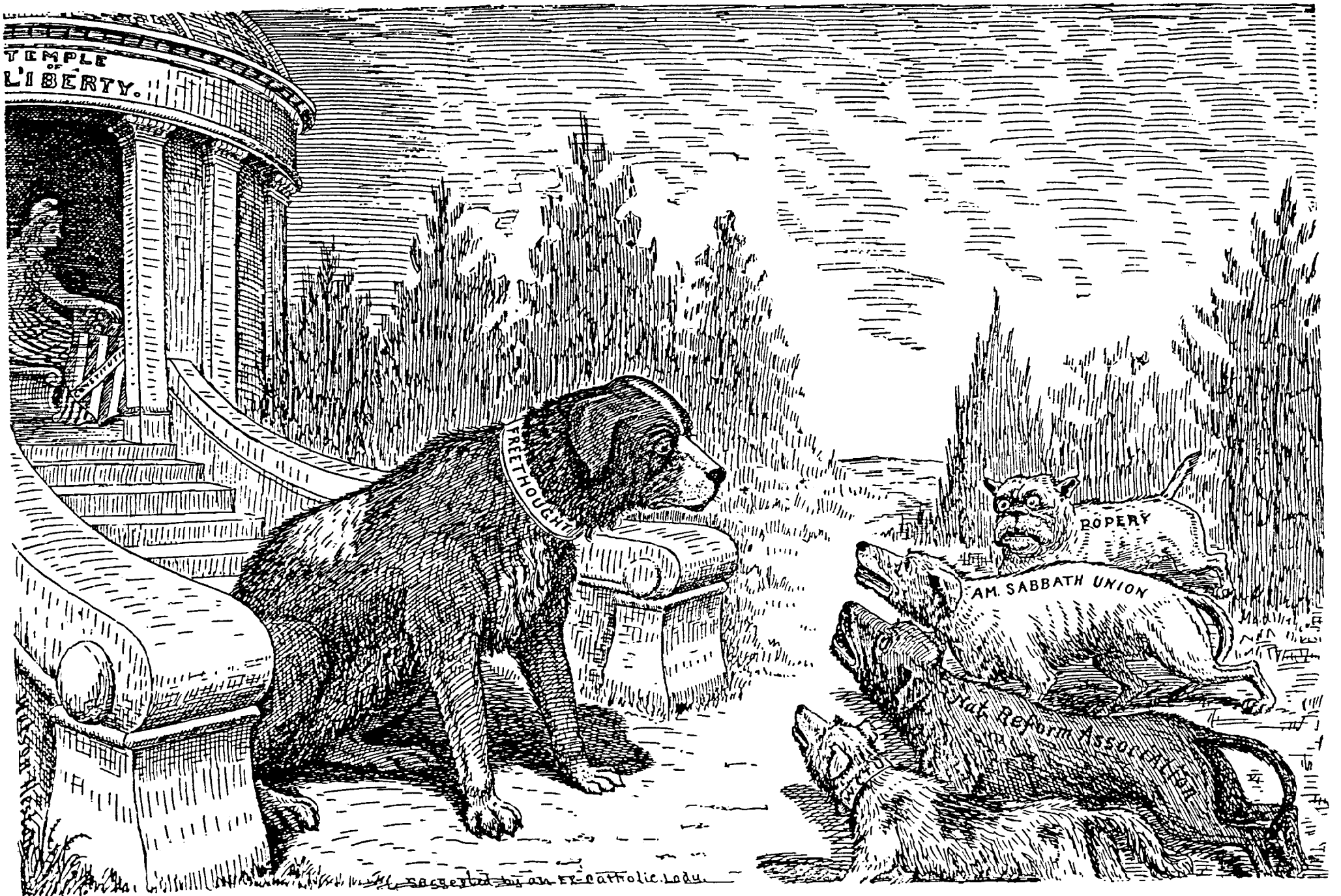
THE TRUE WATCH DOG OF LIBERTY.

"Resolved, That we reaffirm the fundamental principles of Secularism, the total separation of church and religion from the state. We demand the equal taxation of all property not owned by the national, state, and municipal bodies, regardless of the 'sacred' or secular use to which it is put; the unconditional repeal of Sabbath laws; the complete secularization of the public schools, removing therefrom the Bible, inhibiting prayer and other religious exercises, and teaching therein only the facts of science; the abolition of all state-paid chaplaincies; the elimination from the procedure of our courts of all vestiges of the compulsory oath; the prohibition of the issue of religious proclamations by the president and governors; the cutting off from religious societies of all state revenues, whether appropriated for educational or other purposes; the constitutional denial to the legislature of authority to legislate for the enforcement of the rules of so-called 'Christian morality' at the expense of the equal rights of all citizens, and the severing of all bonds that hold together the theological and the civil.

"Resolved, That as we, as Freethinkers and Secularists, are unalterably opposed to a theocracy, we look with grave apprehension upon all such recruiting agents of the National Reform Association (the God-in-the-Constitution party) as the Women's Christian Temperance Union, the Young Men's Christian Association, The Young People's Society of Christian Endeavor, the Epworth League, the Sabbath unions, the Prohibition party, the Women's Auxiliary Sabbath Society, and all similar societies, in so far as they are the political committees of the churches and have come into existence to counteract through theocratic legislation the intellectual and ethical progress of this age of historical investigation and scientific discovery.

"Resolved, That as we see the gradual encroachments and growing limitations upon the liberties of speech, of the press, and the mails in the United States since the passage of the first Comstock postal law in 1873;

"That as we see this and similar federal statutes give apparent sanction to the agents which an irresponsible private amateur detective association turns loose for its own sectarian purposes, and to get money out of the credulous and gullible under pretense of suppressing vice, and for its partisan ends inflaming the worst prejudices and passions that can be engendered by ignorance, superstition, and bigotry, . . . we reiterate the protest made by Freethinkers against these laws twenty years ago, again calling upon all who value liberty to resent these encroachments by all legitimate means in their power" (Adopted at the Congress of the Secular Union and Freethought Federation, New York, Oct. 25, 26, 27, 1895).

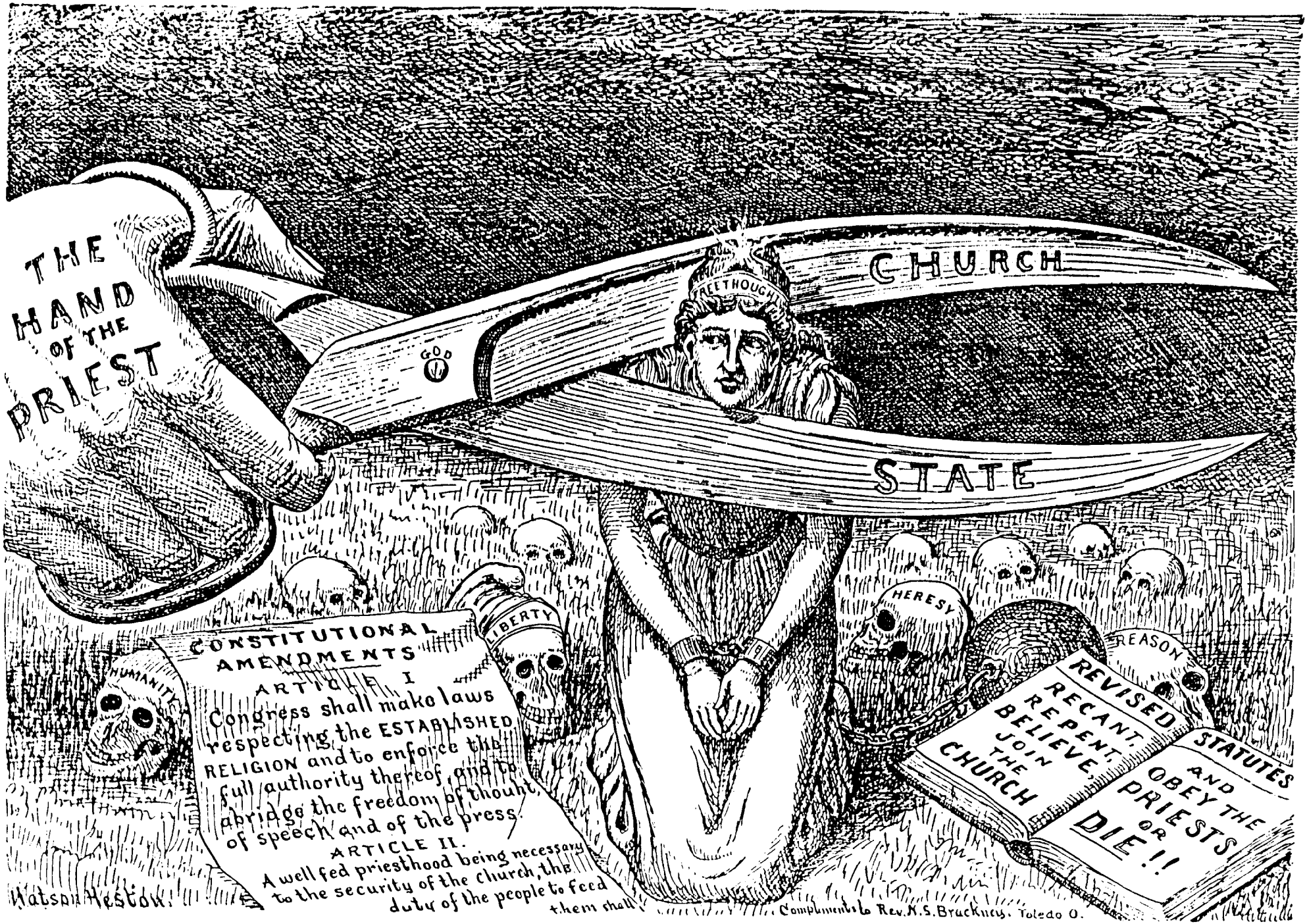


THE TRUE WATCH DOG OF LIBERTY.

"That such changes with respect to the oath of office, slavery, and all other matters, should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble" (Theocratic memorial to Congress, 1863).

This then being a "Christian government," all officials in the government will have to be Christians. Therefore Section 2 of Article I. of the Constitution will have to be reformed so as to read as follows: "No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be a Christian, and an inhabitant of that state in which he shall be chosen." Sec. 3 of the same Article will have to read the same way in regard to Senators. . . . In relation to the president, Sec. 1, Art. II., will have to read about as follows: "No person except a Christian . . . shall be eligible to the office of president."

In the matter of the oath this same section will have to be reformed so as to read something like this: "Before he enter on the execution of his office, he shall take the following oath of office: I do solemnly swear, in the presence of the eternal God, that during the whole term of my office I will serve the same eternal God to the utmost of my power, according as he hath required in his most holy word, contained in the Old and New Testaments; and according to the same word, will maintain the true religion of Christ Jesus; *and shall abolish all false religion contrary to the same;* and shall rule the people committed to my charge according to the will and command of God revealed in his word; and shall procure to the utmost of my power to the church of God, and to the whole Christian people, true and perfect peace; and that I will faithfully execute the office of president of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States." This is a genuine National Reform oath, and is strictly according to the doctrines which that Association preaches. To accord with this, Art. VI. will have to be reformed as follows: "The Senators and Representatives before mentioned, and all the members of the several state legislatures, and all executive and judicial officers both of the United States and of the several states, shall be bound by the aforesaid oath, substituting in each case the title of his own office for the words 'president of the United States'; *and the test of the Christian religion shall* be required as a qualification to *every* office or public trust under the United States." This will necessitate the reform of Art. I. of Amendments to the Constitution, so that its first clause shall read thus: "Congress shall make laws respecting the establishment of the Christian religion; prohibiting the free exercise of all other religion and of all irreligion; and abridging the freedom of speech and of the press in religious matters."



THE UNION OF CHURCH AND STATE.

ATTITUDE OF TWO KINDS OF JESUITS.

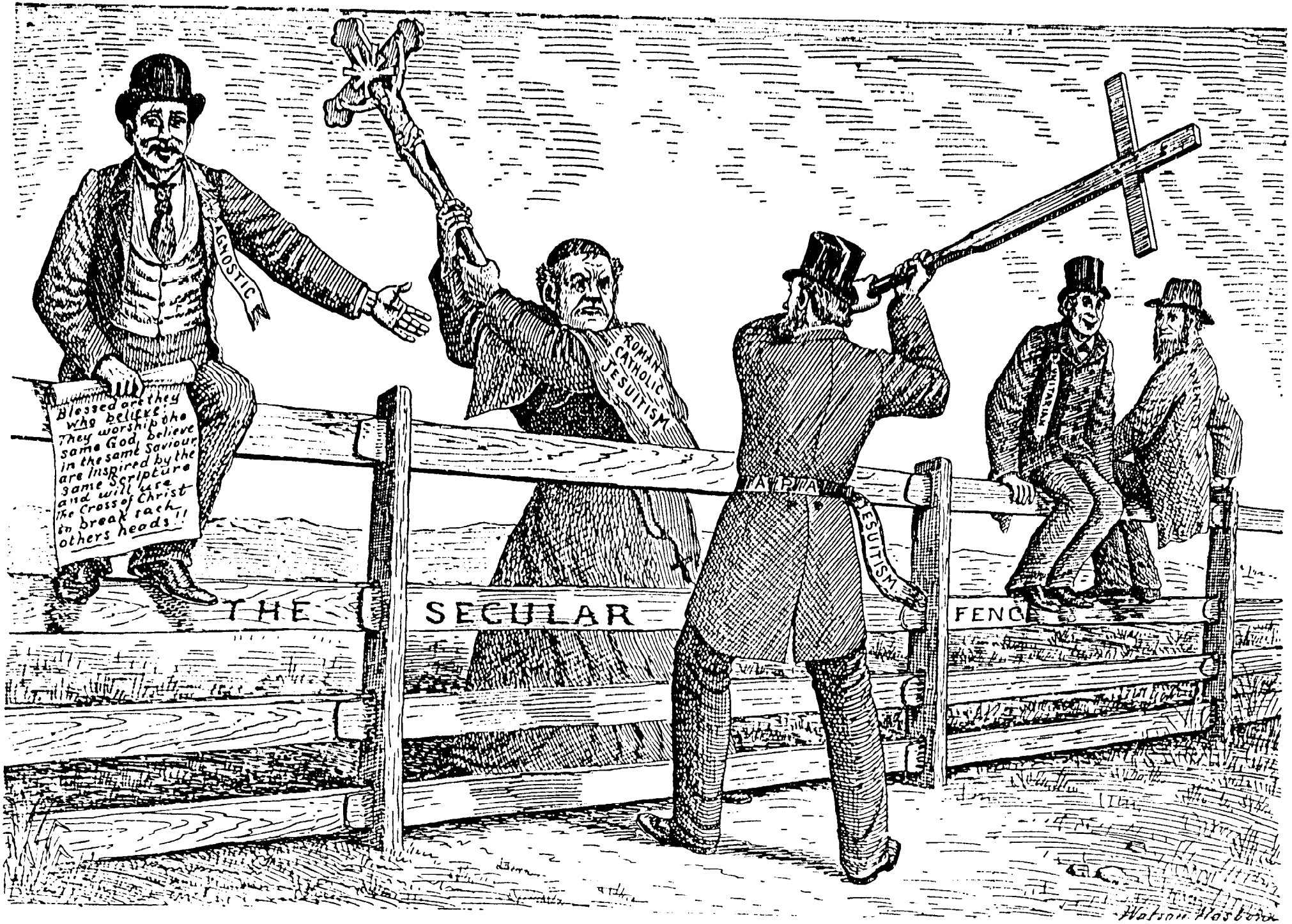
"I was never so disgusted in my life as when one morning I went through the Romish streets of New Orleans and saw the sewers running through the streets. The stench was so terrible I had to hold my nose. That is Romanism. Romish powers and pure morals are never associated together. The whole tendency of Romanism is to demoralize the individual, is to take away all sense of honor and justness.

"In fact, Romanism systematically violates every commandment of God. You will find that Romanism has within its embrace all the thugs, the thieves, the harlots, and whisky soaks that you can find in your city. She loves them and fondles them simply because they bring revenue into the church, and all pure men and pure women that stand outside of her fold and live up to the law of God and a high type of morality, she curses and tries to suppress. Now we have a large importation of those immoral people brought over to us constantly; the result is that our jails are filling and our asylums are filling up. A priest was riding on the steamboat on the Mississippi, and he said to a Protestant, 'You people don't follow out the commands of Christ, while we priests do.' 'How is that?'. 'It's just like this: We saw a man hung the other day, and who do you suppose was there—a Protestant preacher? No, a Roman Catholic priest.' 'That is just where he ought to be. Why? For this reason. I would be there if any of my flock was there. As it is always your flock that is there, of course it is your duty to be there.' You notice the vast contrast there is between those who obey the moral principles of the religion of Jesus Christ, and those who are taught by Rome" (Rev. H. W. Bowman, reported in A. P. A. Magazine, October, 1895).

"The Apaist ranter, Joseph Cook, is in a mad house. Filthy Fulton has a craze of another sort" (Catholic Union and Times, Jan. 23, 1896).

Speaking of "the frauds, forgers, and fanatics of the A. P. A.," the same paper says: "The best description yet given of the A. P. A. is . . . . that it is a kind of 'American Mafia.' That's the whole case in a nutshell, and the result will be just the same as that produced by the Mafia in New Orleans and other Western cities." In another issue we find this, referring to a lecture of Rev. Madison C. Peters at Fredonia, N. Y.: "The announcement that this vicious little bigot was to lecture in the Normal chapel should have served warning upon the Catholics that attend the school of the insults they might expect. The un-American intolerance of this alleged minister of Christ has become a byword in the land. His pulpit talks in New York are nothing but a tissue of hackneyed slanders against the Catholic church and her every belonging."

"Behold, how these Christians love one another!" The quotations above given are among the mildest expressions of their all-embracing affection and charity.



ATTITUDE OF TWO KINDS OF JESUITS.

THE SITUATION WITH THE AVERAGE LAWMAKER AND THE CLERGY.

"There is no more persistent man alive than the typical representative American office-seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats, and avow that they always thought it was a good thing" (Dr. Browne, in Pittsburg Convention, 1874).

"In 1892 the churches made their demand for a Sunday law. They presented their memorials and petitions backed up with such persuasive words as those which follow from Presbyterian churches in Brighton, N. Y.; Parma Center, N. Y., and Rochester, N. Y., and recorded in the Congressional Record of May 25, 1892, thus:

"'Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.'

"To secure the popularity and patronage which were thus put up at public auction by the churches, our nation's legislators assembled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places; and for the reasons as stated by themselves, thus:

"'If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . . I say to the junior Senator from Illinois [Mr. Palmer] *he had better yield* to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday. . . . I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.'

"It was the same way in the House. A dispatch from Washington to the Chicago Daily Post, April 9, 1892, gave the following from an interview with a member of the House Committee on the World's Fair:

"'The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and—well you know we all want to come back, and we can't afford to take any risks.' 'Do you think it will pass the House?' 'Yes; and the Senate too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it'" (American Sentinel, Jan. 16, 1896).



THE SITUATION WITH THE AVERAGE LAWMAKER AND THE CLERGY.

"This is a secular republic, in theory, and so far as the Constitution has availed to make it such, in fact. The National Reform Association says that the principle is wholly bad and it has set itself the task of transforming the secular republic into a Christian republic. Rome likewise says that the secular principle is wholly bad, and her astute leaders are closely watching the work of the Protestant theocrats. They are more than willing that the Reformed Presbyterians and Baptists and United Brethren and Universalists shall pull the chestnuts out of the fire for them" (Truth Seeker, Dec. 7, 1895).

"We want state and religion, and we are going to have it. It shall be that so far as the affairs of state require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word religion in its proper sense, as meaning a man's personal relations of faith and obedience to God" (Rev. Jonathan Edwards, Convention in New York, Feb. 26, 27, 1873).

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of Liberty—except in the sense of a permission to do certain acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has a right to choose his religion. None but an Atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socinianism and Calvinism and Anglicism and Judaism are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, to my life blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself" (The Rambler (Catholic), London).

"Catholicism is on the increase, its adherents even now outnumbering those of Protestantism in New England. Protestantism is growing fat on its success in enforcing Sunday laws in many states, persecuting with godly zeal even those who for conscience' saked are disobey its edicts. Our workers for free thought and free lives are being hounded to the death, both Spiritualists and Materialists, by the accursed Comstock gang, while some of the professed Liberals uphold the nefarious work" (Dr. Juliet H. Severance, "Federation and Union," 1895, p. 59).

Catholic and Protestant are practically united in regard to all the other ligatures that connect church and state. They differ only as to the relation of the church to public education, and that only because one is without and the other within the charmed circle of state favoritism.



BETWEEN THE DEVIL AND THE DEEP SEA.

THE OLD BRUTE'S LATEST WHELPS.

"Will the Christian citizens of the nation learn the lesson? Is it possible to so far remove the film of party prejudices from the eyes of intelligent Christian men, as to enable them to see that what our land needs is not so much the supremacy of any party, or of any mere secular policy of governmental administration, as the elevation to the places of governmental authority and responsibility, of men who are able, and fear God, and honor his holy law?" (Christian Statesman, Jan. 6, 1894.)

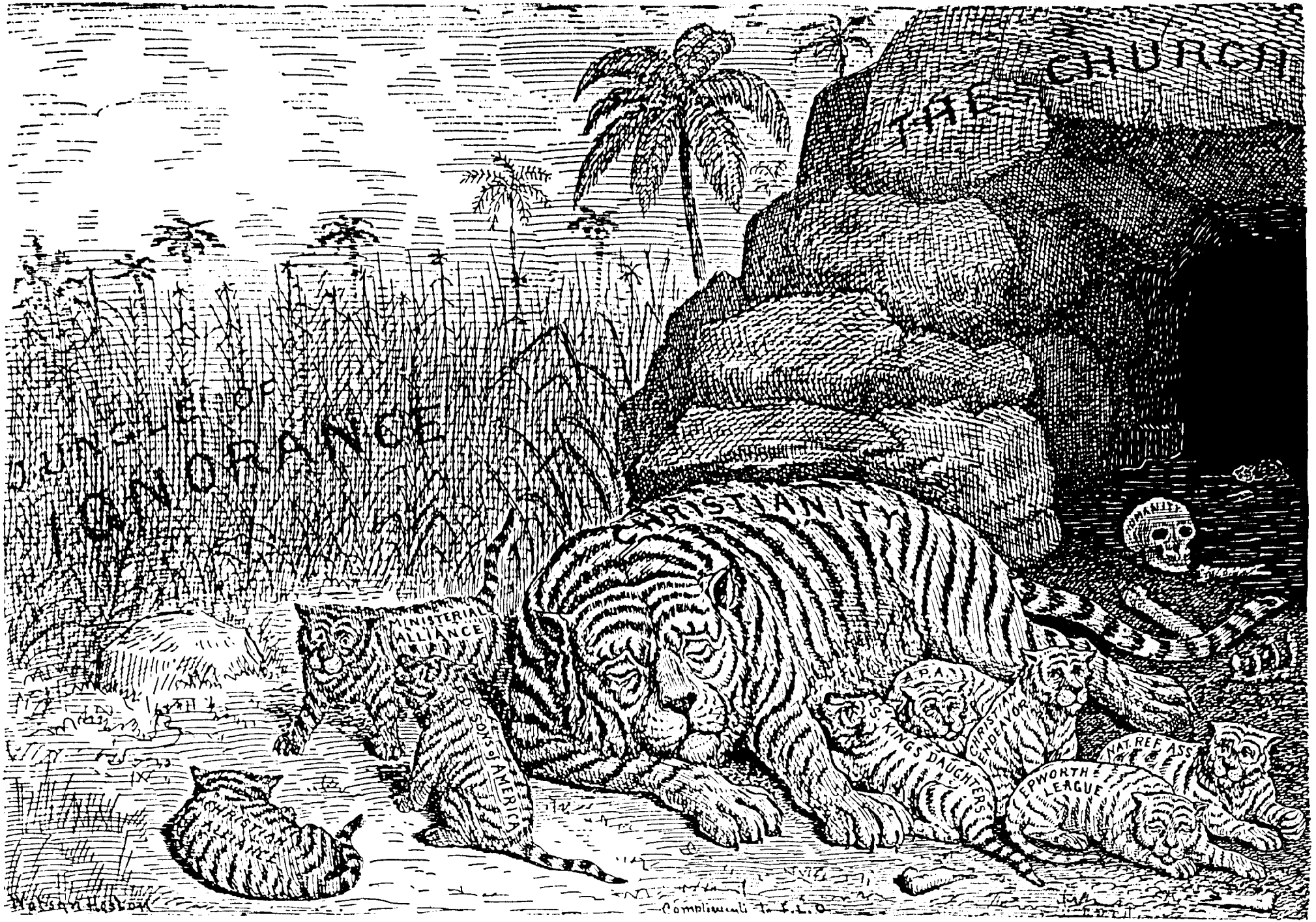
"Though I am in favor of liberty of conscience in its highest sense, I think that the Atheist ought to be punished like the murderer and the thief—for his doctrines tend to make a murderer and a thief of every man" (Father Chiniquy, prominent anti-Catholic).

"It is idle to talk of personal liberty" (Frances Willard, Pres. W. C. T. U.).

Observing, thoughtful men and women have long known that the Women's Christian Temperance Union, ostensibly a temperance society, is in reality an auxiliary, a feeder, of the church. And it is more than this: Not merely is it its purpose to convert the world to Christ, but to place in the hands of the Christian church the reins of civil government. In its thought there is no longer Jesus, the sacrifice, the mediator, the savior, but Christ, the sacrificer, the ruler, the king. Persuasion and argument are only expedients—the law and the sword are finally to settle all controverted points in religion and morals. These women are making a way, not for the churches, simply, each of which is a voluntary aggregation of individuals brought together by a similarity of belief and held in union by a common purpose, but for the church, a body politic, whose fundamental tenets are God, Christ, and Bible, and the units of which are brought and held together by "the cohesive power of public plunder."

"Christian citizenship maintains the supreme right of Jesus Christ to rule municipal and national as well as private life. The city, the state, the nation, should be governed by the principles laid down by him—principles of righteousness, of justice, of unselfishness [as formulated or interpreted by the clergy]" (Rev. W. B. Clark, in Christian Endeavor convention, Boston, 1895).

"Committees are being appointed by the young people's societies and charged with the superintendence of civic concerns. The churches, not as churches, but through their members, are readily and rapidly federating for good government and for the conservation of distinctive and imperiled American institutions, such as the American Sunday and the free school system. Sermons and prayer meetings and worship begin to take the form of political activity. The spirit of reform, defensive and offensive, is abroad" (Christian Citizen, organ of Christian Citizenship League).


CHURCH
THE
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MINISTERIAL ALLIANCE
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A DEAD SHOT IN SEARCH OF GAME.

"Church members do not feel their responsibility for the preservation of the Sabbath as they should. Consistent loyalty to the Lord of the Sabbath requires separation from this sin. *But it is clear that nothing short of statute law properly enforced will meet the necessities of the case as set forth above*" (Christian Reformer, 1895).

"As set forth above" has reference to the running of Sunday excursion trains to camp and Pentecostal meetings. The dogmas are dead or dying, but the priesthood lives and is frantically calling for statutes to take the place of faith. The archer has done his work with the creeds in the brains of men and now he must kill the creeds incorporated in the law and the theocratic societies that would put more there. Men no longer *realize* hell; if they believe in it at all it is in a traditional, conventional way that does not bring the horrible implications of the monstrous doctrine home to their consciousness. With most Christians, of even ordinary intelligence, it is now merely an inherited theory that does not make much of an impression, even at a "revival" meeting. . . . If the church would have the world "return to the old paths," if it would have again "a mighty baptism of the Holy Ghost," it must bring upon the stage of action a generation imbued with a "clear conviction" of the truth of the dogma of an eternal hell of agony for all who cannot accept the Bible as the infallible revelation of God's will. The first step in this direction is to make the people submissive to "law as law"; once that form of fetich worship has become a habit, the church can galvanize her dead creeds into a semblance of life in the Constitution and laws of the country and punish as law-breakers all who refuse to bow the knee at her shrines. This would eventually give her control of the schools and the press and enable her to again bring upon the world a thousand years of intellectual and moral night. This is the "movement in favor of ignorance" that to-day is sweeping everything before it in the political field. This is the meaning of the Sabbatarian crusade, of the God-in-the-Constitution campaign, of the Comstock postal statutes and all similar legislation, of the prohibition revolt, and of every other scheme ostensibly intended to make the individual good and happy by a "Be it enacted" of the legislature. The leaders of the church are too astute to openly proclaim *all* their designs, but they know that if they can get into the law under any specious pretext whatever, what they want in the law, they can get the law enforced to the advantage of the church by an appeal to the silly superstition of reverence for law "because it is law" which they are so assiduously cultivating. . . . Freethinkers know that the church must win back through the state, if she wins back at all, the empire she lost through biblical criticism and science. In the light of this knowledge they perceive the trend of the "reform" movements in which the church is interested.



A DEAD SHOT IN SEARCH OF GAME.

WHAT CHRISTIANS ARE WORKING FOR.

"To demand that there be religious instruction in our public schools is virtually to demand that the state shall cease to be secular by establishing a religion and becoming ecclesiastical. Logically, there is no stopping short of a state religion, if religion is insisted upon in the public schools; for how can a state school teach religion when the state itself has no religion? The primary question is: Shall the state be secular or ecclesiastical? The school question is a minor problem dependent upon this. If we put religious instruction into the schools, we cannot logically stop until we put the religious dogma taught into our Constitution; but this would destroy our secular state. Let, then, every man who is in favor of religious instruction in our public schools consider well the implications of his demand. Does he want a state religion? If not, then his request is perfectly illogical" (Joseph Henry Crooker, in Westminster Review, August, 1895).

As a state religion is just what both the Catholic and Protestant theocrats are working for, *their* demand for religious instruction in the public schools is perfectly logical.

The formulators of the declarations of the Covenant in Scotland were the ecclesiastical ancestors of the National Reformers of the United States, as the latter delight to boast. That Covenant "declares in approval of the various acts of the Scottish Parliament in these words: " . . . do condemn all erroneous doctrine against the religion presently professed, or containing superstitious rites and ceremonies papistical, . . . and ordains the home-bringers of them to be punished, . . . and ordains the users of them to be punished for the second fault as idolaters.'" The users of church-state condemned books are idolaters. And how will the users of "erroneous books" in the United States be punished when the Constitution is amended in accordance with the demands of the modern Covenanters, who glory in the principles and deeds of their ecclesiastical fathers. Let John Knox answer:

"None provoking the people to idolatrie ought to be exempted from the punishment of death. . . . The whole tribes did in verie dede execute that sharp judgment against the tribe of Benjamin for a lesse offense than for idolatrie. And the same ought to be done wheresoever Christ Jesus and his Evangill [gospel] is so received in any realme, province or citie that the magistrates and people have solemnly avowed and promised to defend the same [as the National Reform Association and its allies ask the United States to do] as under King Edward [VI.] of late days was done in England. In such places, I say, it is not only lawful to punish to the death such as labor to subvert the true religion, but the magistrates and people are bound to do so onless they will provoke the wrath of God against themselves" (Knox's Works, Laing's Edition, iv, 500, 515; or Lecky, "History of Rationalism," ii, 50, 51, note 6).



WHAT CHRISTIANS ARE WORKING FOR

SOME SNAKES IN THE GRASS.

The objects of the California Sabbath Union, as officially proclaimed: "To promote religious influence by state legislation, and by county and municipal ordinances; to prevent all open acts of Sabbath desecration, and to secure by law the observance of the first day of the week as a day of rest." The third declared object is merely the gull's seed sown to catch the unwary "workingmen."

"This Amendment [God in the Constitution] would include the law: 'Thou shalt fear the Lord thy God and swear by his name.' The Constitution provides that no religious test shall be required as a qualification for office or trust. Justice Story says this means that 'the pagan, Mohammedan, Jew, Christian, and Infidel shall sit down in common at the table of our national councils.' The friends and enemies of Christ are eligible to office. This amendment would require that voters choose out from their number 'able men, men of truth, such as fear God and hate covetousness and place such to be rulers over' them. Eight years after the adoption of the Constitution, Congress made a treaty with Tripoli, which has never been called in question as to its constitutionality. It says: 'The government of the United States is in no sense founded on the Christian religion and makes no distinction between the Christian and the Mussulman.' *This amendment would effectually repudiate that sentence.* In 1808 President Jefferson was petitioned to proclaim a fast by New England ministers. He replied: 'I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.' *This amendment would remove that interdiction*" (Rev. J. M. Foster, in National Reform Convention, Boston, 1895).

The "Junior Republic" was organized in Chicago in 1894 or 1895. It is a society for training the young in the principles and practice of government. Of it the Christian Statesman says:

"The Constitution of the United States is of course taken as the basis of the organization, but this clause has been added: 'That the God of the Bible be recognized as authority.' The National Reform Association has not been doing its work in vain. This is but a shadowing forth and anticipation of the Christian amendment of the real Constitution of the United States."

The theocratic organ is right; the reactionary organization for which it speaks is making its influence felt, and if the friends of equal liberty do not arouse themselves as they have not hitherto done the mimic Christian government in Chicago is indeed but the forerunner of the national Christian government at Washington for which the Reform Association is striving.



SOME SNAKES IN THE GRASS.

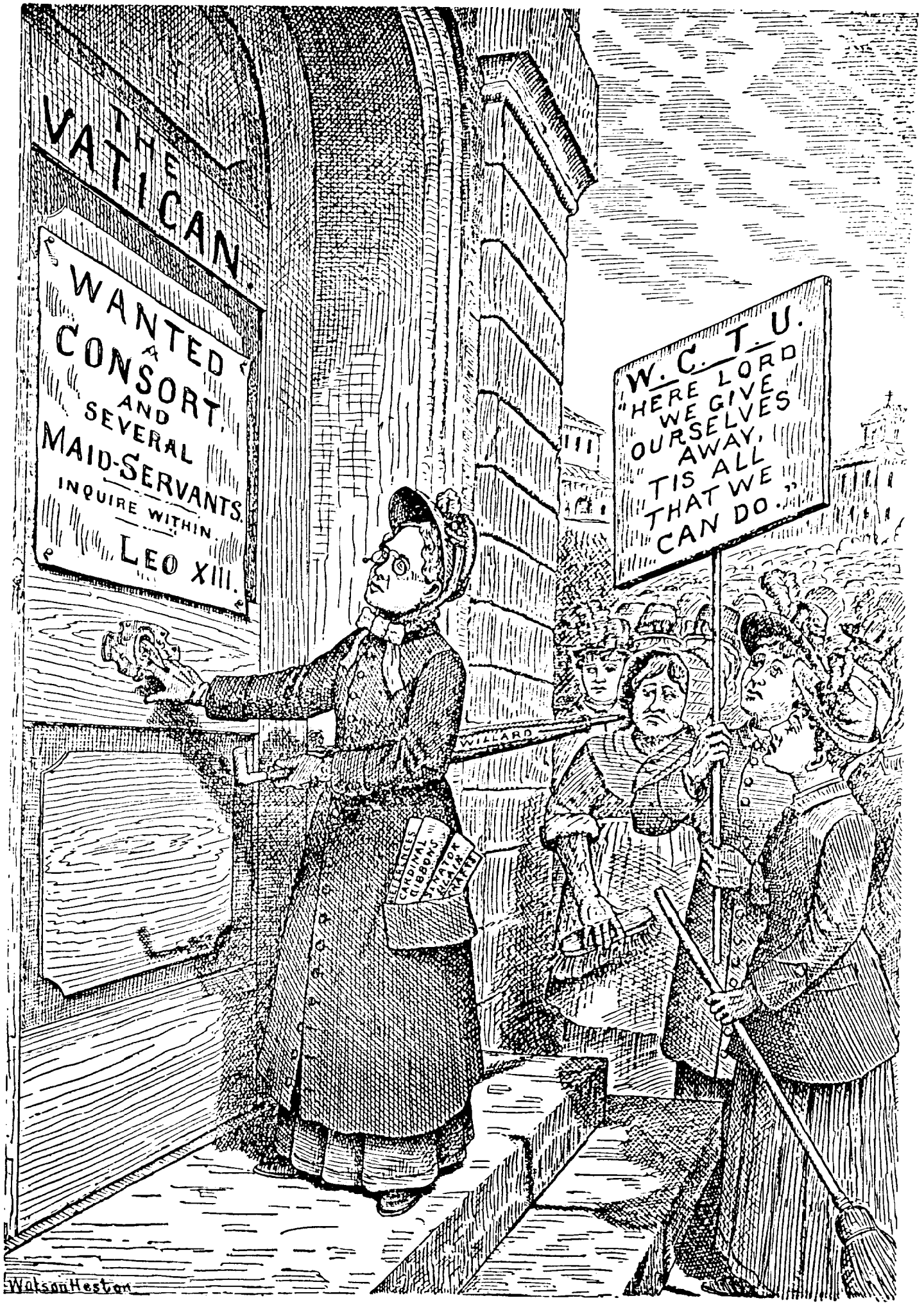
ANXIOUS FOR A SITUATION.

In 1894, when the proposed Christian amendment to the United States Constitution was pending in Congress, the president of the W. C. T. U. of California wrote to the secretary of the National Reform Association in hearty approval of the scheme to subvert the civil republic, and ordered 1,000 blank petitions to circulate for signatures in California. Mrs. J. C. Bateman, of Kentucky, ordered 200; Mrs. Mary C. Woodbridge, of Chicago, 200; Mrs. Dr. R. J. George, of Beaver Falls, Pa., ordered nearly as many, and in addition had several thousand printed at her own expense. All these were prominent officials of the W. C. T. U., Mrs. Bateman and Mrs. George being national officers.

"One of the significant signs of the times is the increasing number of young men and young women, all over the country, who are identifying themselves with reform movements of various kinds, and especially with the Christian Citizenship Leagues of their respective localities. In this way each local society of Christian Endeavor, or Epworth League, or Baptist Union; each Young Men's Christian Association, and each church, is being made a nucleus of reform. The demand for Christian Citizenship literature, for speakers on the subject, constantly increases with the increase of the number of those interested" (Christian Citizen, organ of Christian Citizenship League).

"We pray heaven to give them [the old parties] no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God" (From Annual Address of President of W. C. T. U., Nashville, 1887). On motion of Frances E. Willard, president of the W. C. T. U., a special department of that society was created in 1887, to cooperate with the God-in-the-Constitution party and placed in charge of Mrs. Bateman of Ohio, who has since been made vice-president of the Reform Association.

What next follows shows that the Catholic church is advertising for the "consort and several maid-servants," as indicated by Mr. Heston. Archbishop Ireland's organ, the Northwestern Catholic, on April 5, 1895, announced the formation of a "Sunday Law Observance League," printing in connection address to the W. C. T. U. and other friends of the American Sabbath. Here is the concluding appeal: "All W. C. T. U.'s and Y.'s, churches, pastors, young people's societies, temperance organizations, law and order leagues, and individuals, are called upon to help maintain our Sabbath as a day of the Lord for the people, without regard to race, sex, or condition, for a day of rest and worship. To this end let us make Sabbath-observance week in Minnesota marked by sermons, public meetings, Sunday-school exercises, distribution of literature, and prayer for the better enforcement of law against all infringement of the right of Sabbath observance, and particularly against that arch enemy of God and man, the saloon." As if any one was infringing upon the right of Sabbath observance!



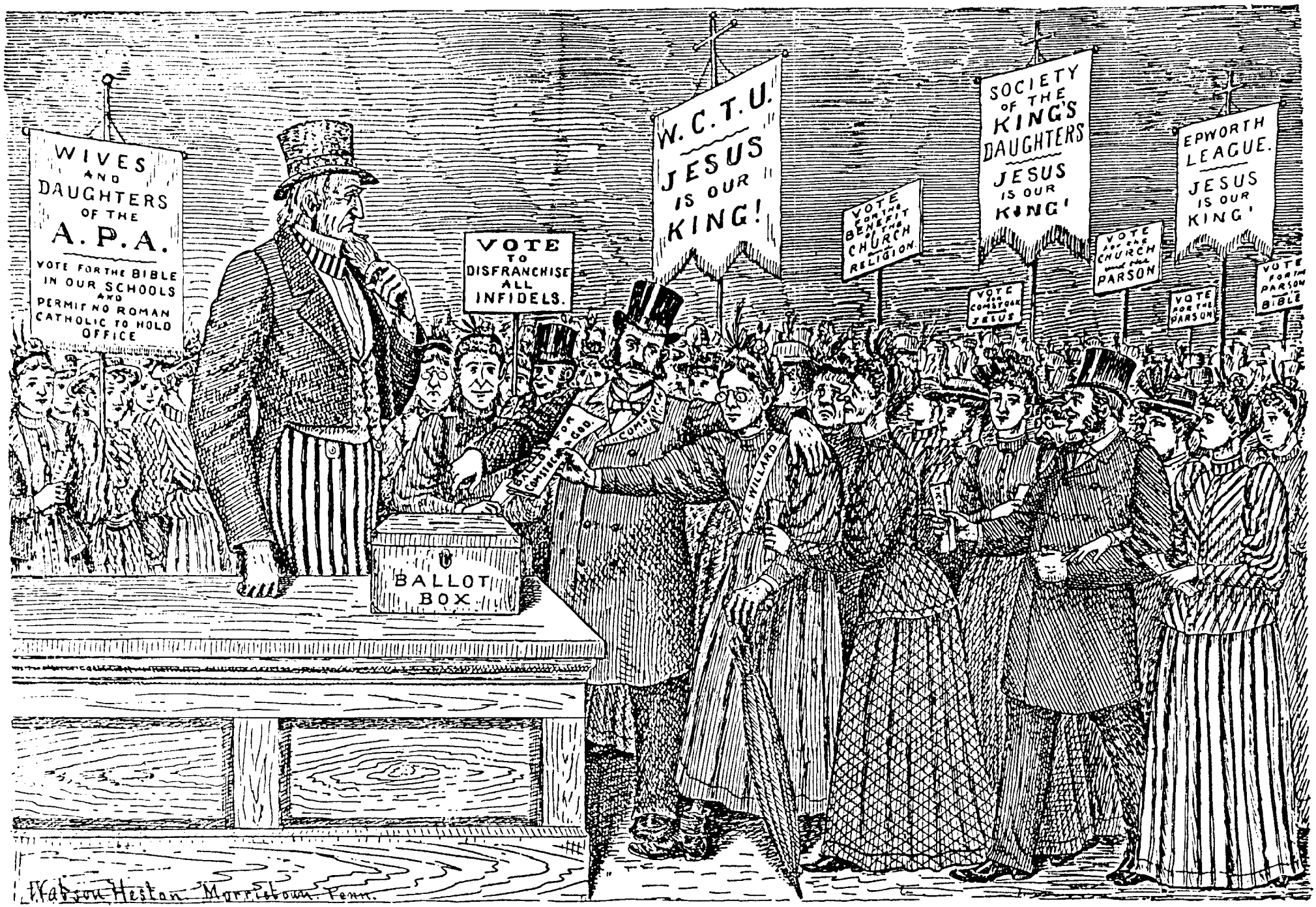
ANXIOUS FOR A SITUATION.

WHAT MAY HAPPEN—ONE VIEW OF THE WOMAN SUFFRAGE QUESTION.

"Can you think for a moment that woman will be content to merely drop her ballot like an automaton? Not much; the most of them will do as did one of their leaders, whose sentiments, very forcibly expressed to the writer, were, that no Infidel should be allowed to hold office or have anything whatever to say in the government" (Albert Sandberg, in Truth Seeker, June 30, 1894).

"I am a woman and long to be recognized as man's equal. I want to help make the laws that govern me. Before me I see the opportunity of gaining my desires, but right at the polls is a serpent ready to crush me in its deadly coils; that serpent is religion. . . . Do you know what 'downing the whisky traffic' through the W. C. T. U. means? Are you acquainted with their platform? Below . . . are the sentiments of its world-famed and bigoted president, Frances E. Willard: 'Concerning the platform of our next national prohibition convention, I am content to leave it substantially as it is, save that it should declare Christ and his law to be the basis of government and the supreme authority in national as in individual life." . . . If woman had the ballot Talmage would be president; God in the Constitution; our grand and glorious republic ruined, and the present Constitution trampled in the dust. Liberals would be ostracized from our country (for we are hated far more bitterly as a class, by women than by men), or compelled to go to church. . . . Men are pretty well balanced [as regards numbers] in religious sentiments, but nine-tenths of the women are in a body for the church. We have too much ignorance and religion in the voting class now. It is better to have a general cleaning up in place of adding more fuel to the already smoldering fire" (Mrs. R. H. Schwartz).

"Had you been in Ohio and heard the president of the W. C. T. U. and one of their most famous lecturers cant about Jesus, heard her tell how they wrestled and prayed to have Jesus recognized in the Constitution, advocate prayer, and the return of the Bible to the public schools; and then, had you taken their strength into consideration, you probably would have felt about as blue as you ever did in your life. . . . I am a woman, and I naturally desire the elevation of my own sex, but not at the sacrifice of liberty. We have had a hard struggle for what little we possess. Our benefactors have been ostracized, imprisoned, burned, and tortured in every manner fiendish brains could invent; and now, shall the sacrifice of their liberty and lives be naught? Are we going to put the whip in our enemy's hand, and then bare our backs to receive the lash? Let woman suffrage become a fact all over the union at once, and the theocrats' power will be unlimited. God and Jesus Christ will be put into the Constitution; the Bible will be put back into the public schools, and then will begin the reign of terror for the Infidel" (Herrissa M. Cryder, in Truth Seeker, Dec. 1, 1894).



WHAT MAY HAPPEN—ONE VIEW OF THE WOMAN SUFFRAGE QUESTION.

THE ONLY TWO PARTIES INTERESTED IN KEEPING THE WORLD'S FAIR CLOSED ON SUNDAYS.

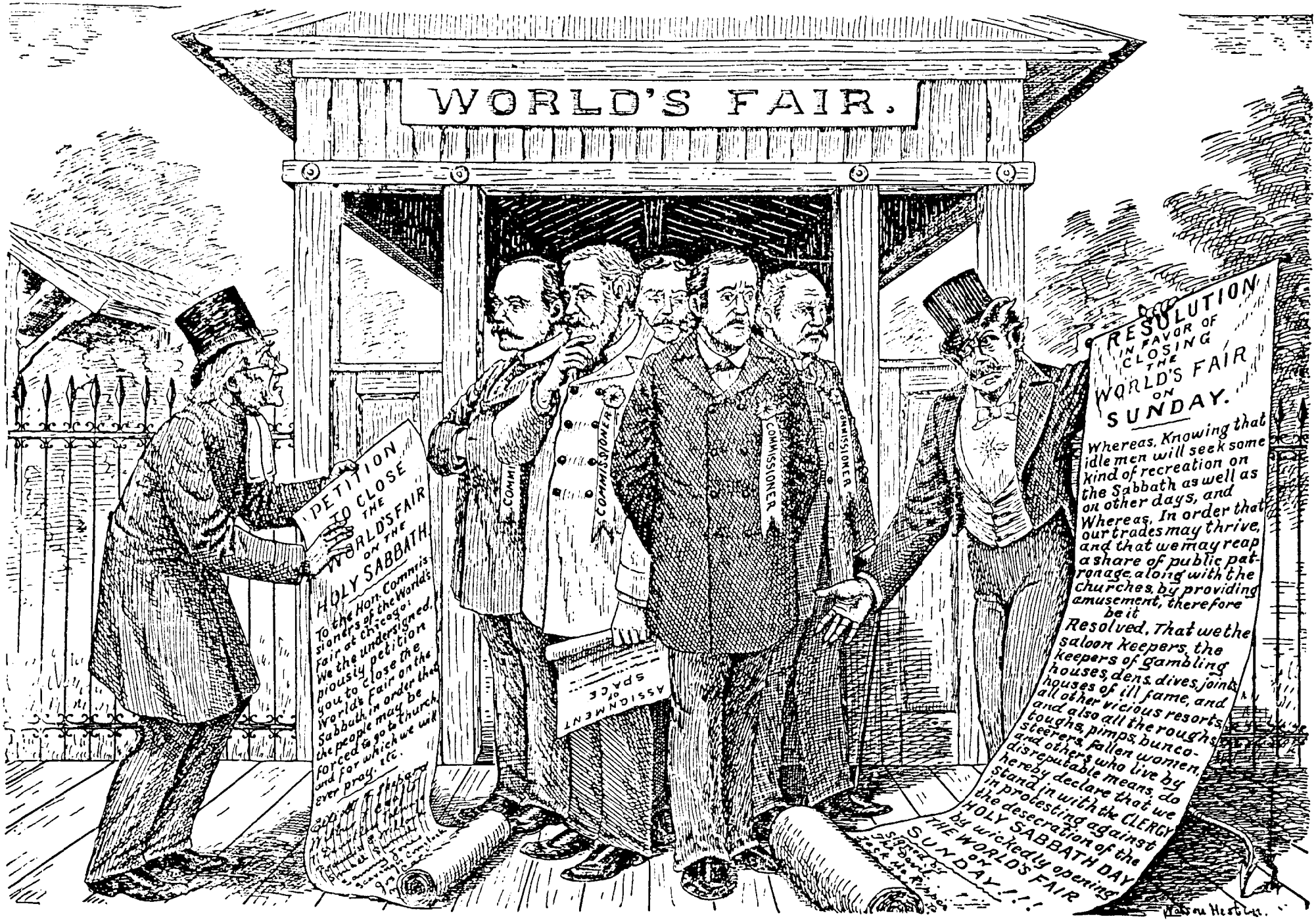
"The only loud appeals which we hear come from those who would shut the gates on the first day of the week without regard to the pecuniary loss and without reference to the public convenience. It is God's will, cry the religious enemies of opening, and God must be obeyed. The spiritual gain of obedience, they declare, will far transcend in importance any material profit which disobedience may bring in. . . . If the question as to Sunday opening of the Fair were put to popular vote, undoubtedly it would be decided in the affirmative, in a very emphatic way. If the gates are opened on Sunday more visitors will enter than on any other day of the week. Yet the managers are urged to shut them, as a religious duty overriding every consideration of profit or public convenience. The responsibility of honoring or dishonoring the commandment of God rests on their shoulders, according to the united declarations of Baptist, Methodist, and Presbyterian conventions" (New York Sun, September, 1891).

"The Beer Brewers' Association has instructed its agents in Chicago to secure the co-operation of the saloon-keepers of that city and work for the closing of the show on Sundays. 'It is calculated that from one hundred thousand to two hundred thousand people will visit the Exhibition on Sundays, and that would take away the saloon patronage on that day,' is the reason given for the action, and it is an honest business one, for certainly the saloonists care nothing for Sunday, though the majority of them are Roman Catholics" (Truth Seeker, Jan. 23, 1892).

"Public sentiment on this question has changed a great deal in a short time; there was some objection to Sunday opening of the Fair at first, but it is fast fading away. The idea is too narrow. . . . I believe that it will be far better to have the people of all nations who visit this great exhibition spend their Sunday looking at our exhibit than to spend it in the saloons, as they will surely do if the exhibit is closed. It is wrong to tie up our commissioners as this amendment proposes" (Representative Hitt, in New York Legislature, reported in New York Herald, in February, 1892).

"An old adage says that 'politics make strange bedfellows,' but more strange is the fellowship existing between the clergy and the distillers, brewers, saloon men, and liquor dealers generally, especially in Chicago, on this question. All favor Sunday closing, and each for their own special pecuniary benefit" (Converse Close).

"I wonder if the keepers of saloons—the saloons in Chicago—will not think it obligatory upon them to send a vote of thanks to Congress for having made it possible that they shall receive great profit in their business by prohibiting the keeping open the World's Exposition every seventh day. Alas, for the ignorance of law-makers!" (Lucy N. Colman.)



THE ONLY TWO PARTIES INTERESTED IN KEEPING THE WORLD'S FAIR CLOSED ON SUNDAYS.

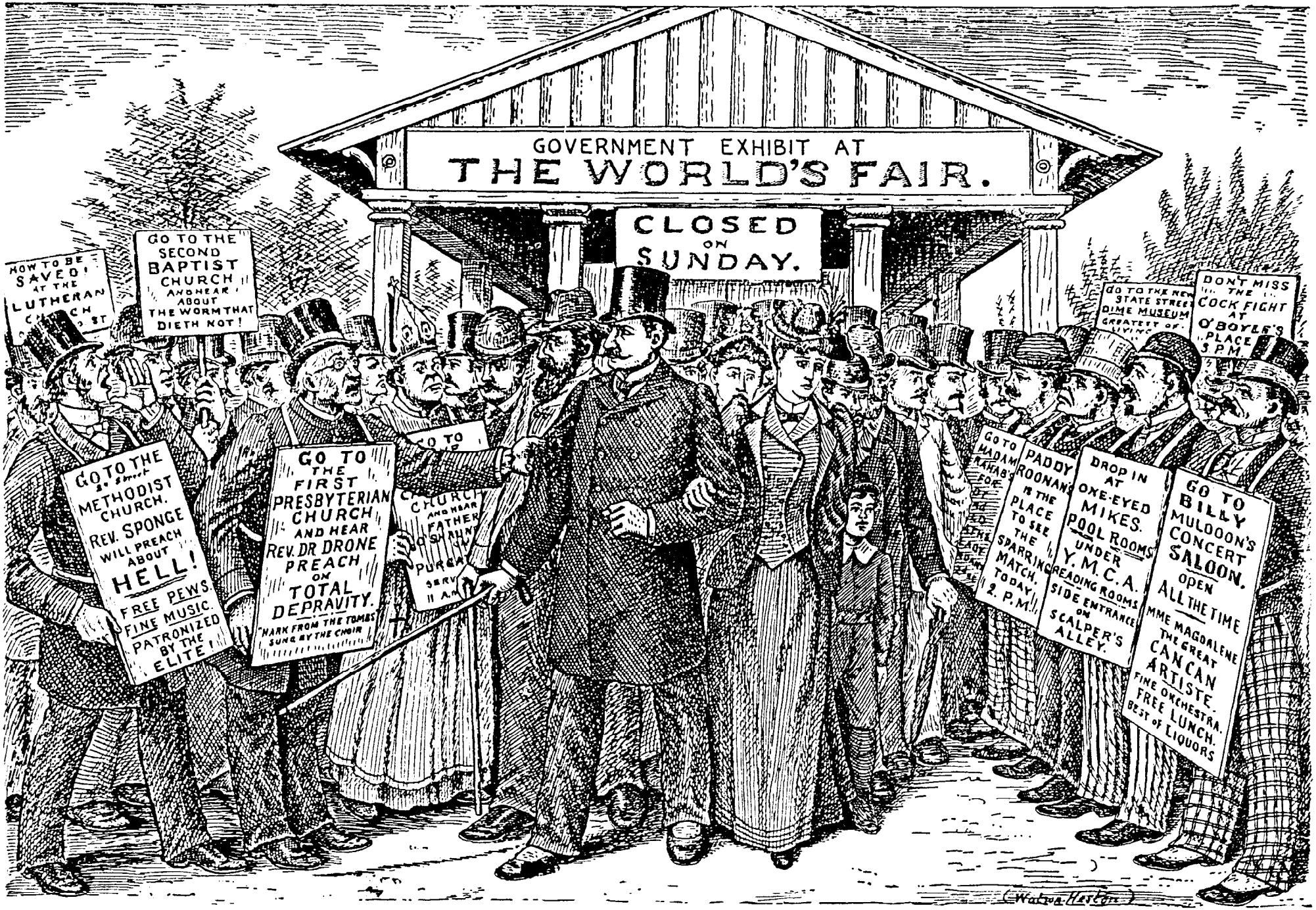
"The brewers and saloon men are delighted at the action of Congress in requiring the Exposition to be closed on Sunday, and if necessary they would raise a big amount of cash to have that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from the inspection of exhibits, would seek solace and amusement in the bar-rooms —which will not be closed on Sunday—and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates whisky men" (Washington Post, in August, 1892).

"To deprive those people [the frugal poor, who had saved enough to make a short visit to the Fair] of an opportunity to see this vast museum, this great art gallery and educational institution, on Sunday; to shut them up to the city of Chicago to crowd its hot streets and to find diversion in hot theaters and saloons—with the hundreds of acres of the world's wonders in Jackson's Park walled in, and they walled out, a sin and wickedness for them to look at and enjoy on that day—is a refinement of cruelty, a sublimity of idiocy, a lunacy of judgment —morals run mad" (Indianapolis News, Aug., 1892).

"Now that the churches and the saloons have united in the support of the Sunday institution, as they have done in securing the Sunday closing of the World's Fair, we may expect to see its sacredness, such as it is, increased at a tremendous pace. Of course Sunday has only such sacredness as man has given it, but what it lacks in quality its friends have always endeavored to make up in quantity, and now reinforced by the Chicago saloon-keepers they ought to be able to whitewash the ancient pagan holiday more effectively than ever" (American Sentinel, in August, 1892).

The people of our country are being given a useful education in ecclesiastical ways and manners by the press. This noble institution is active in pointing out the shamefully immoral character of the church's action. Chicago, the newspapers remark, is full of preparation for debauchery, and in order that vice may have full opportunity to work its evil will, the Exposition grounds, with their enlightening, refining, and educating influences, are to be closed every Sunday, while the gorgeous temples of vice and crime are to be kept wide open. . . . "There was never a worse thing done for morality by any legislative act than was done by Congress when it ordered the closing of the Fair on Sunday. Had its purpose been to render the great gathering fruitful of vicious teaching, efficient in the corruption of innocence, and richly profitable to crime, it could not have proceeded to its aim by a more direct road than that of Sunday closing" (Truth Seeker, May 6, 1893, with a quotation from a daily paper).

"On that day (Sunday, May 7), in consequence of exclusion from the Exposition, crime flourished. There was more drunkenness in the vicinity of Jackson Park than was ever known before. Brawls were numerous, and the police had their hands full" (Truth Seeker, May 21, 1893).



RIVAL DRUMMERS FOR THE SUNDAY TRADE.

A SUGGESTION TO CHURCH BRAGGARTS

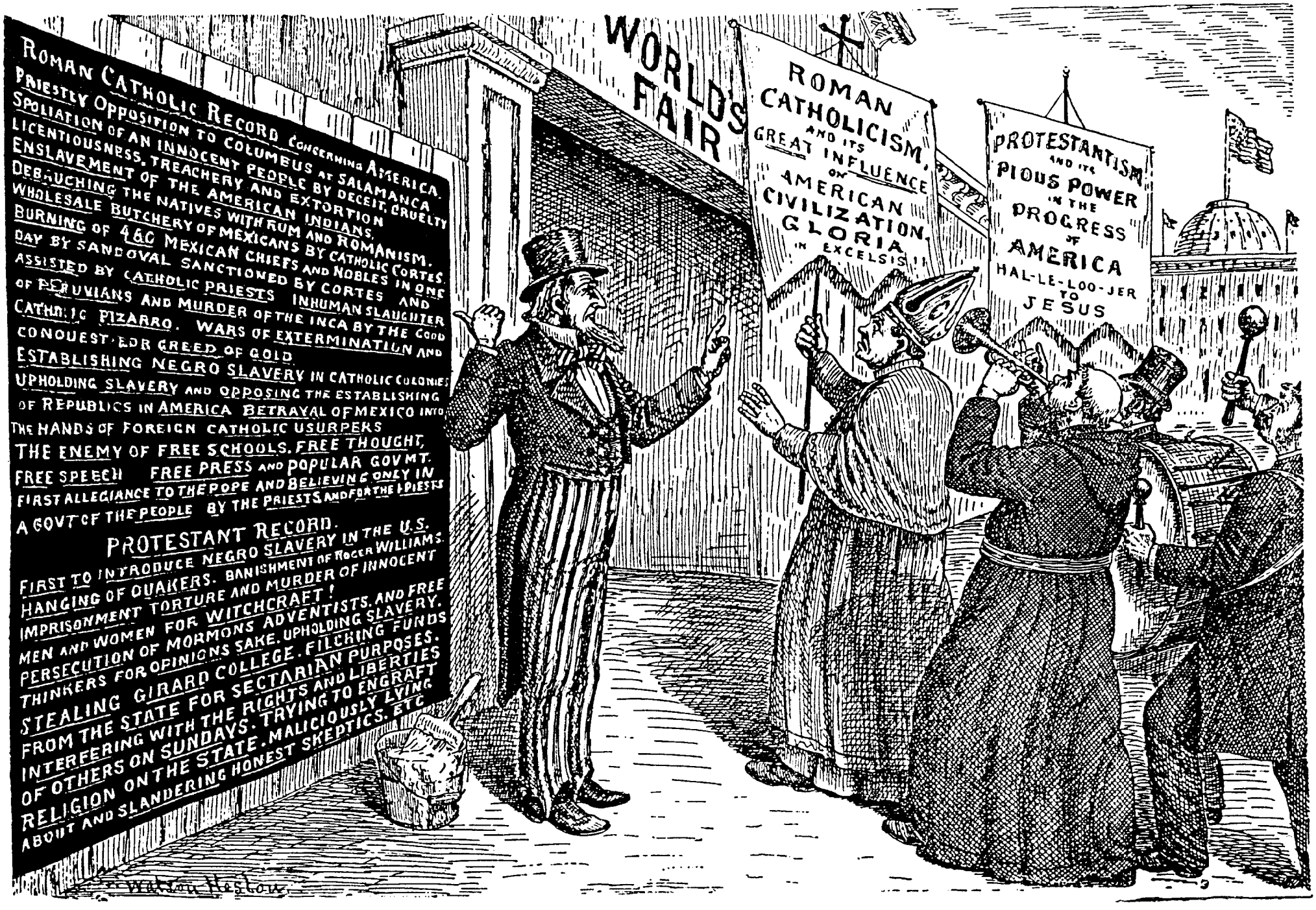
"On its face, the Massachusetts record from November, 1637, when those of the faction which followed Anne Hutchinson were disarmed, disfranchised, and exiled, down through the Baptist and Quaker persecutions to the culmination of the witchcraft craze at the close of the seventeenth century, does not seem to admit of evasion. The first decision, and the policy subsequenty pursued in accordance with it, were distinct, authoritative, and final—against Religious Toleration. The policy assumed definite form after the political defeat of Vane in May, 1637. The subsequent banishment of John Wheelright and Anne Hutchinson, together with the body of their active adherents, was, as a proceeding, indisputably inquisitorial and extra judicial. The offense, as well as the policy to be pursued by the government, was explicitly and unmistakably set forth by the chief executive and the presiding official at the trial of Mrs. Hutchinson, when Governor Winthrop said to her: 'Your course is not to be suffered; . . . we see not that any should have authority to set up any other exercises besides what authority hath already set up.' . . . Winthrop's words speak for themselves; and in the subsequent history of Massachusetts the policy set forth in them was maintained and rigorously enforced by frequent infliction of the penalties of banishment and death. The public sentiment behind the policy, and which insured its enforcement, expressed itself in many forms. Now it was in the well-known verses found in Governor Dudley's pocket after his death:

"'Let men of God in courts and churches watch
O'er such as do toleration hatch,
Lest that ill egg bring forth a cockatrice
To poison all with heresie and vice.'"

—(Charles Francis Adams, "Massachusetts, Its Historians and Its History.")

At a meeting held in Charleston, S. C., to take steps to prevent the circulation of anti-slavery literature in that state, the Charleston Courier reported that "the clergy of all denominations attended in a body, lending their sanction to the proceedings, and adding by their presence to the impressive character of the scene."

"If slavery be a sin, and advertising and apprehending slàves, with a view to restore them to their masters, is a direct violation of the divine law, and if the buying, selling, or holding a slave for the sake of gain, is a heinous sin and scandal, then, verily, three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in eleven states of the union, are of the devil. They 'hold,' if they do not buy and sell slaves, and, with few exceptions, they hesitate not to 'apprehend and restore' runaway slaves, when in their power" (Rev. James Smylie, Amite Presbytery, Miss., during slavery struggle).



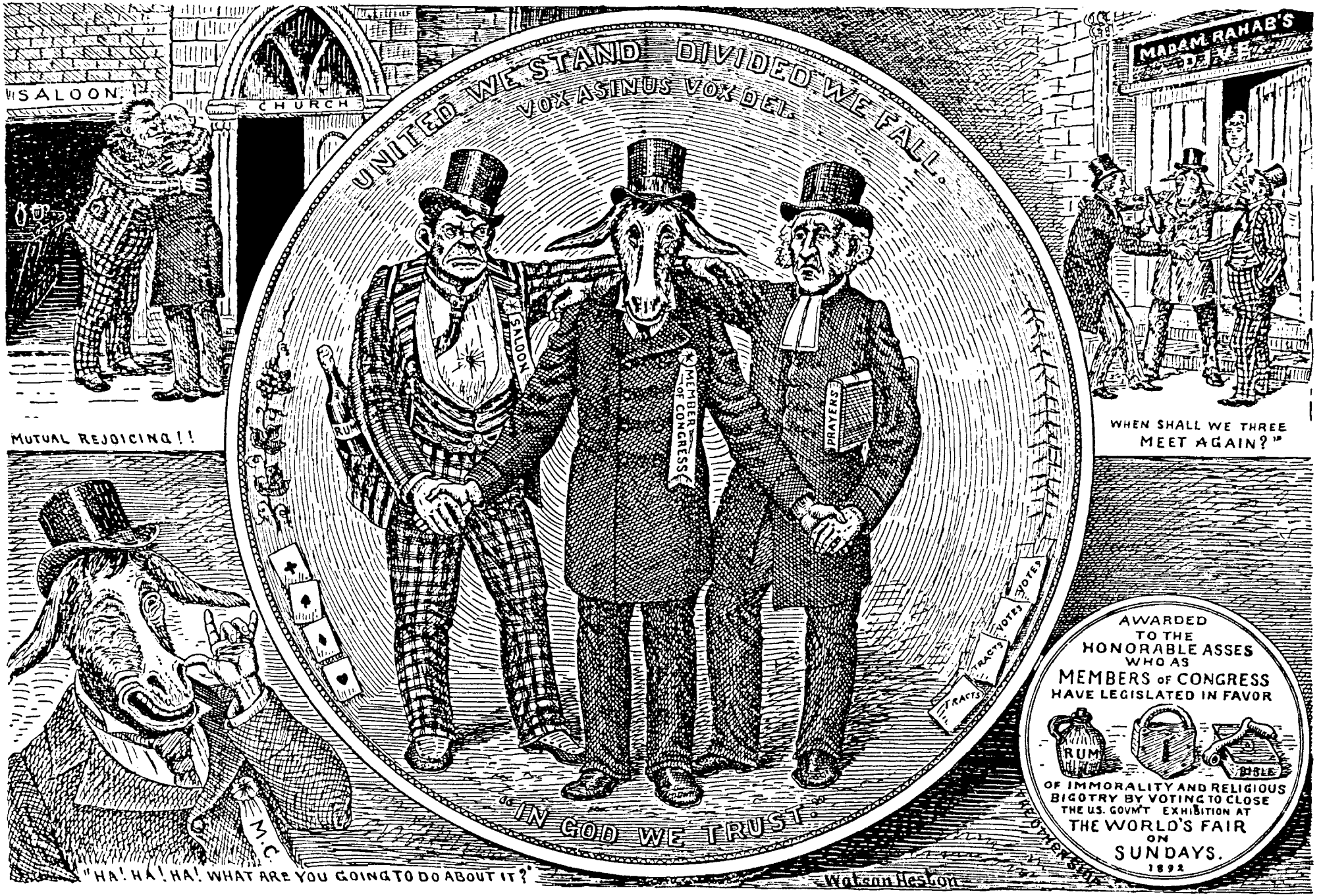
A SUGGESTION TO THE CHURCH BRAGGARTS.

PROPOSED LEATHER MEDAL FOR MEMBERS OF CONGRESS WHO VOTED TO CLOSE THE FAIR ON SUNDAYS.

"While the day is solemnly kept by the religious and customarily by all as a rest throughout the rural districts, and in all towns and villages, in the larger cities and manufacturing centers the people relieved from indoor or sedentary employment rejoice in Sunday for its out-of-door sights. Thus the very reverse of what takes place in the country occurs in the towns. The countryfolk are afield all the week, the townspeople are housed. And yet these deluded fanatics of Sabbath observers make no discrimination and would force all of us into houses on that day to hear long prayers and sermons. Instead of the free observance of that day for rest and recreation they would make it one of painful ceremony and odious quiet to toiling millions. And on what ground? On the assumed authority of a text of scripture applied to Saturday ages ago by a command addressed to an isolated tribe of people whom to-day these very fanatics would punish for their literal obedience to that very command. Now this order to close the World's Fair is going to raise a world-wide strife and discussion, and as two-thirds of the Christians observe the day out of custom, thinking it has some peculiar sacredness, their eyes must become opened to the facts as related by Luther, Calvin, Melancthon, and all the great reformers—that 'Sunday observance was a restraint of papistry—a mere superstition'" (St. Joseph Herald, in 1891).

"There is something ignoble in the tone of the debate in the House upon the appropriation for the World's Fair. It is really not to be supposed that the members who took part in it would be especially grieved or wounded if the Exhibition were opened to the public on Sunday. . . . Does anybody suppose that the majority of the House of Representatives was actuated by a respect for the fourth commandment and a belief in its binding force upon Christians in coupling an appropriation for the representation of the government with a condition that the exhibit should not be opened to the public on Sunday? They were simply 'pandering to the better element' and pretending scruples that they did not feel" (New York Times, in 1892).

"Congress is dealing with this question in a spirit of the most arrant hypocrisy. There are men there who sincerely believe that it would be wrong to open the Fair on Sunday, and whose vote to forbid it will be conscientiously given. But the great majority of the members of both houses have no such scruples. They do not themselves observe Sunday as a Sabbath. They have no hesitation in doing what they please on that day. But they think that a loud profession of Sabbatarian views will commend them to constituents, and they are willing to embarrass the Fair and rob it of its best service to the multitude for the sake of falsely impressing constituents with their piety" (New York World, in August, 1892).



PROPOSED LEATHER MEDAL FOR MEMBERS OF CONGRESS WHO VOTED TO CLOSE THE WORLD'S FAIR ON SUNDAYS.

WHAT THE ROMAN CATHOLIC PRIESTS DID WHEN COLUMBUS WAS TRYING TO DISCOVER AMERICA.

If the Catholic church exhorts Columbus not to entertain the notion that a certain voyage is possible, profusely argues against and ridicules that notion, and finally points threateningly to a long line of victims whom it has murdered for entertaining the notion, and then Columbus does cherish the notion in spite of them and good comes of it, then for the church to claim the credit of that good is monstrous. Of such a monstrosity is the claim that the Catholic church is now making everywhere in the land. It is taking to itself the glory of Columbus's discovery, merely because he was a member of that institution.

"Many a bold navigator who was quite ready to brave pirates and tempests, trembled at the thought of tumbling with his ship into one of the openings into hell which a widespread belief placed in the Atlantic at some unknown distance from Europe. This terror of the sailors was one of the main obstacles in the great voyage of Columbus" (Andrew D. White, Popular Science Monthly, Aug., 1892, 451).

"Under such pressure [the opposition of the greatest men of the church] this scientific truth [that of the antipodes] seems to have disappeared for nearly two hundred years, but by the eighth century the sphericity of the earth had come to be generally accepted among the leaders of thought, and now the doctrine of the antipodes was again asserted by a bishop, Virgil of Salzburg. . . . The pope, as the infallible teacher of Christendom, makes a strong response. He cites passages from the book of Job and the Wisdom of Solomon against the doctrine of the antipodes; he declares it 'perverse, iniquitous, and against Virgil's own soul,' and indicates a purpose of driving him from his bishopric. Whether this purpose was carried out or not, the old theological view, by virtue of the pope's divinely ordered and protected 'inerrancy,' was re-established, and the doctrine that the earth has inhabitants on but one of its sides became more than ever orthodox, and, in the mind of the church, necessary to salvation. . . . The warfare of Columbus the world knows well—how the bishop of Ceuta worsted him in Portugal; how sundry wise men of Spain confronted him with the usual quotations from the Psalms, from St. Paul, and from St. Augustine; how, even after he was triumphant, and after his voyage had greatly strengthened the theory of the earth's sphericity, with which the theory of antipodes was so closely connected, the church by its highest authority solemnly stumbled and persisted in going astray" (ibid, September, 1892, 579, 581).

"At the very threshold of the discussion, instead of geographical objections, Columbus was assailed with citations from the Bible and the Testament—the book of Genesis, the Psalms of David, the prophets, the epistles, and the gospels. To these were added the expositions of various saints and reverend commentators" (Washington Irving).



WHAT THE ROMAN CATHOLIC PRIESTS DID WHEN COLUMBUS WAS TRYING TO DISCOVER AMERICA.

A CATHOLIC VIEW OF IT.

"Even in 1892, in the very period of the successful culmination of the National Reform aims upon the government, the plan of Leo XIII. concerning the United States was made public, in which it was announced that 'what the church has done in the past for other nations she will now do for the United States.'

"In 1893 Satolli was sent to this country with the command from Leo to the Catholics of America, and he announced it to them in the World's Catholic Congress in Chicago in September: 'Bring your country into immediate contact with that great secret of blessedness—Christ and his church.' And at the same time he promised them 'aye! an hundredfold' reward upon their efforts as they should 'go forward' to the fulfillment of this command.

"About a month later, when the Catholic church was heard in the World's Parliament of Religions, in the paper by Professor O'Gorman of the Catholic University of Washington City, this country was claimed as a Catholic country 'by right of discovery and colonization' and by right of 'its Christian character and principles.' In the same month—October—at Cardinal Gibbons's jubilee, Archbishop Ireland announced the union of the Catholic church and the United States, and congratulated the assembly in the banqueting hall upon their having the privilege of seeing this union 'typified' in the arrangement then before their eyes in which 'the vice-president of the United States comes and takes his seat at the right hand of the cardinal.'

"Sept. 22, 1894, Bishop Keane, returning from Rome announced that—

"The policy of the pope . . . is the union of the church with the great democratic powers of the future—that is, America and France. This is his hope, and toward it all his remarkable energies are bent."

"Two days after this a long dispatch was sent through the Associated Press of the country, in which it was stated that Bishop Keane was 'the bearer of a rescript from Pope Leo XIII.,' of which the purport is given in the following words:

"'The papal rescript elevates the United States to *the first rank as a Catholic nation.* Heretofore this country has stood before the church as a "missionary" country. It had no more recognition officially at Rome than had China. . . . By the new rescript the country is freed from the propaganda *and is declared to be a Catholic country* in whose people the pope has amplest confidence and on whom he confers the rights of self-government, subject only to the holy see on matters of faith. In a way this remarkable action of the Roman pontiff may looked on as the most astonishing of all the stupendous effects wrought in the world by the American republic. The United States is considered by the pope as *the most promising field in the world for the church*" (American Sentinel, Jan. 3, 1895).



A CATHOLIC VIEW OF IT.

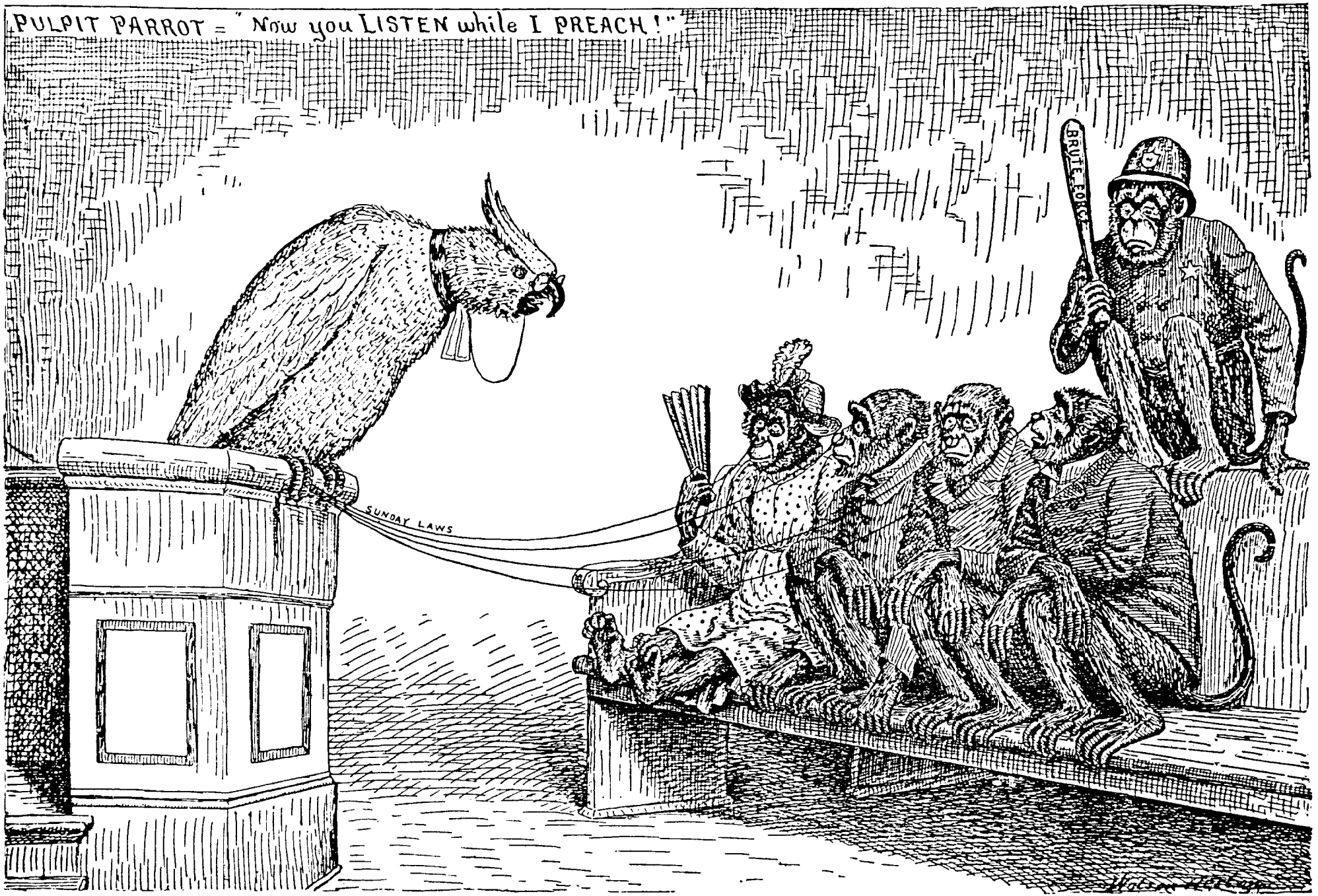
WHAT THE PULPIT PARROT WANTS WITH THE LAY MONKEYS.

There is no more need of a law making labor on Sunday a misdemeanor than there would be for a law making it a misdemeanor on the Fourth of July or Decoration Day. Why is there such a persistent endeavor to secure special legislation for Sunday while no one thinks of demanding similar laws for those secular holidays? He who runs may read the reason. There is a large and influential class directly and pecuniarily interested in retaining a monopoly of Sunday. This class is mortally afraid of free competition with the Sunday excursion train, the summer resort, the theater, the opera, the Sunday newspaper, and the contents of the Sunday mail sack. This tells the whole story.

"The fact that the defendants were some distance away from the residence of any person can make no difference. It did not change the nature of the offense nor excuse the act. It was a violation of the law just the same" (Nebraska Supreme Court).

You see, the "offense" was one of lese majestie; God's kingly dignity was insulted. It is admitted by the minis—no, we mean by the judge—that the equal rights of no citizen were invaded. The fact that the ball players 'were some distance away from the residence of any person makes no difference." Of course it "makes no difference." Nobody but a dolt ever supposed that it was intended to punish the players because they had injured some person.

"We are living in stirring times. We must cry aloud and put our shoulder to the wheel. We propose to stop the Sunday desecration. The Sunday trains are dependent upon the Sunday mails for support. Stop the trains and that will stop the Sunday newspapers. All denominations of any note are now united in this movement, Catholic and all, and we have succeeded in getting the co-operation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on the present Congress, to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now after gaining the victory over Congress in the World's Fair movement. We must have a Sabbath day as we want it. We have got to get out on the streets and cry, 'Yet forty days and we shall have law.' Those who will not be persuaded to keep the Sabbath [Sunday] can be informed that they will be compelled to do so. The states have Sunday laws, but this is not enough. We are going to have a national law, and I think I am sure we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us. The church should use the power of Congress to control the sin of the nation, and if she does not do so, blood will be on her garments" (Rev. H. H. George, then of the Am. Sabbath Union, in 1893).



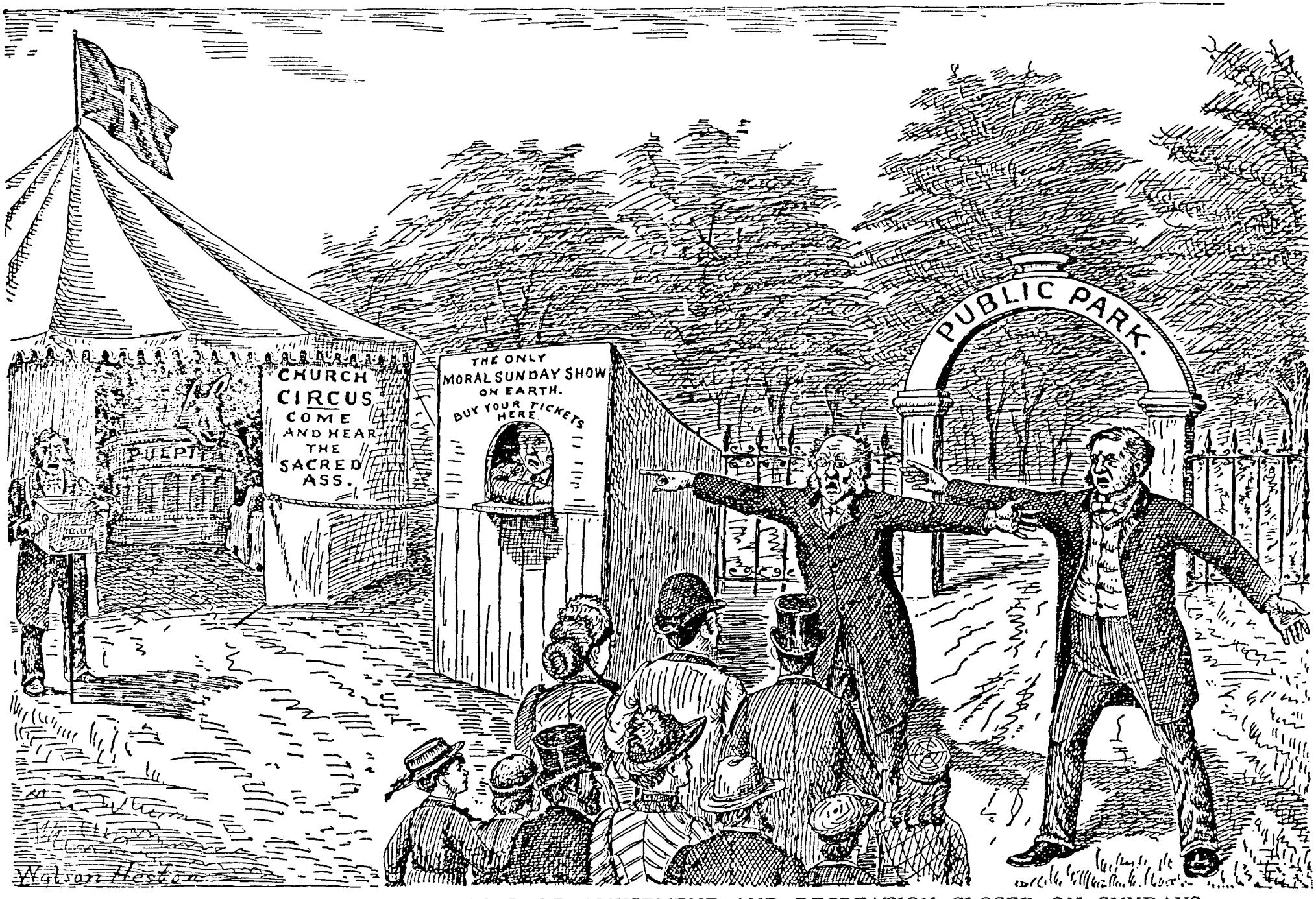
WHAT THE PULPIT PARROT WANTS WITH THE LAY MONKEYS.

WHY THE CLERGY WANT PLACES OF AMUSEMENT AND RECREATION CLOSED ON SUNDAYS.

THE WAY THEY WORK.—The actual number of petitioners calling for the closing of the Fair on Sunday was 315,154; those protesting against closing numbered 300,000. The Sundayites claimed that 40,000,000 people had asked for Sunday closing; they attempted to substantiate this claim by offering to Congress petitions said to number 25,509,132. Here are a few samples of their rascality: Michigan has a population of 2,093,896; it was represented to have sent 4,096,240 petitions. The population of Ohio is 3,672,316; they said she sent 4,104,396 petitions. Pennsylvania's inhabitants number 5,258,-014; the Sundayite petitions were pretended to bear the names of or to represent 15,552,473 people. Think of it! If every man, woman, and child, including new-born babes, in these three states had asked for Sunday closing the petitioners would have been but 11,024,226. According to the good Sabbatarians 23,753,109 names were secured in those states. In other words, there were 12,728,883 more alleged signatures or votes for Sunday closing than there were people of all ages in the states named. How this was done was told by an honest Presbyterian minister, Rev. Mr. Cross, to a committee of Congress:

"MR. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE: The real object of my being here is to speak a word in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive as to the number of those that sign them or vote for them. Now, for example, in one instance in our state the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church-members alluded to by that Presbyterian church, will pass a like resolution and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times; and it is almost on the principle of voting early and often, which is so much opposed in secular politics. I am a witness to this fact: There was one petition claiming to represent eighty church-members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children voted for these resolutions that were not old enough to know whether the expression 'World's Fair' meant the pretty girls in the next pew or the Columbian Exposition in Chicago."

In a union Sabbath meeting in Milwaukee, April 7, 1895, Rev. J. Churm said that Sabbath desecration was as detrimental to the city as small-pox. Denouncing the open candy and toy stores, he declared that "a child often spends a penny or nickel when it ought to give it to the Sunday-school." Ah!



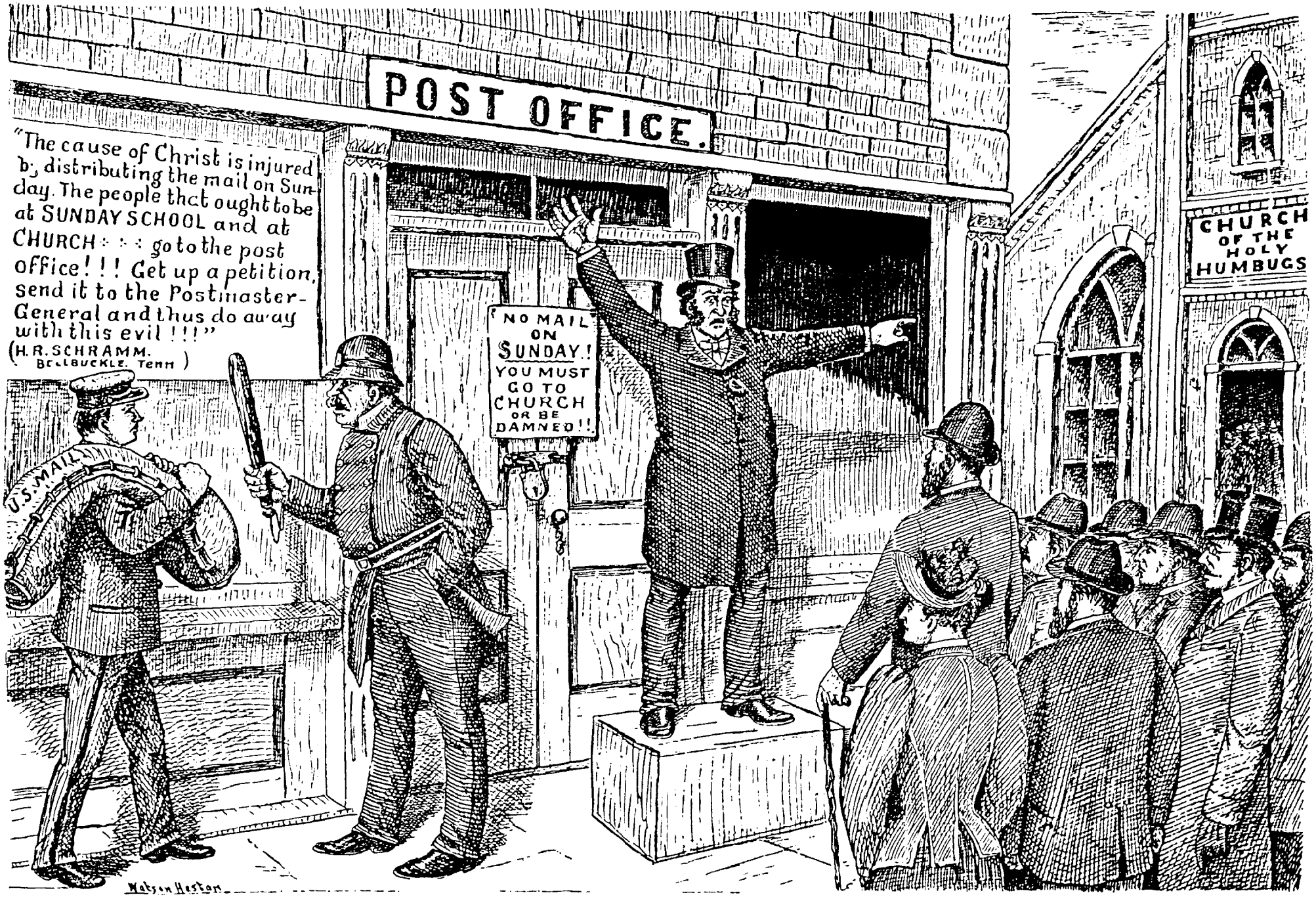
WHY THE CLERGY WANT PLACES OF AMUSEMENT AND RECREATION CLOSED ON SUNDAYS.

HOW THE SABBATARIAN FANTICS WOULD INTERFERE WITH OUR MAILS.

"Section 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest" (From the Kyle Sunday Law Bill, as offered in Congress).

"The law allows the post-office to be kept open through the church hours, unless the first mail of the day comes during those hours. If it comes five minutes or more before the church service begins, the post-office can be run, as the rival and antagonist and competitor of the churches. . . . A law forbidding the opening of the United States post-office during the usual hours of public worship would remedy this difficulty, and would be better than nothing; but we desire more than this" (W. F. Crafts, before Senate Com. on Education and Labor).

"Well, they have more than this. They have a bill framed which prohibits work on any part of Sunday, but let us analyze this desire, and see what there is in it. It is urged that the open post-office is a competitor of the church service. The same would be true, of course, to the same extent, of the store, the workshop, or any other place where business is done. Now when they get a law which is designed to give the churches a monopoly of Sunday, and find that ninety-nine per cent of those who were formerly employed do not attend church, what will necessarily follow? Why, a law compelling them to attend church, of course. From their own statements, the ultimate design of the law is to benefit the churches; and when this law does not accomplish that design, the only way left will be to secure the object by more direct means. And this will be exactly in line with what they want, namely, 'the ideal Sabbath of the Puritan' [according to Mr. Crafts himself], as will be seen from the following from Robert Wodrow, a Scotch ecclesiastical historian. 'It is thought expedient' says Wodrow, 'that one bailiff with two of the session pass through the town every Sabbath day, and note such as they find absent from the sermons either before or after noon; and for that effect that they pass and search such houses as they think most meet.' In his 'Collections' he says: 'The session allows the searchers to go into houses and apprehend absents from the kirk'" (Rev. E. J. Waggoner).

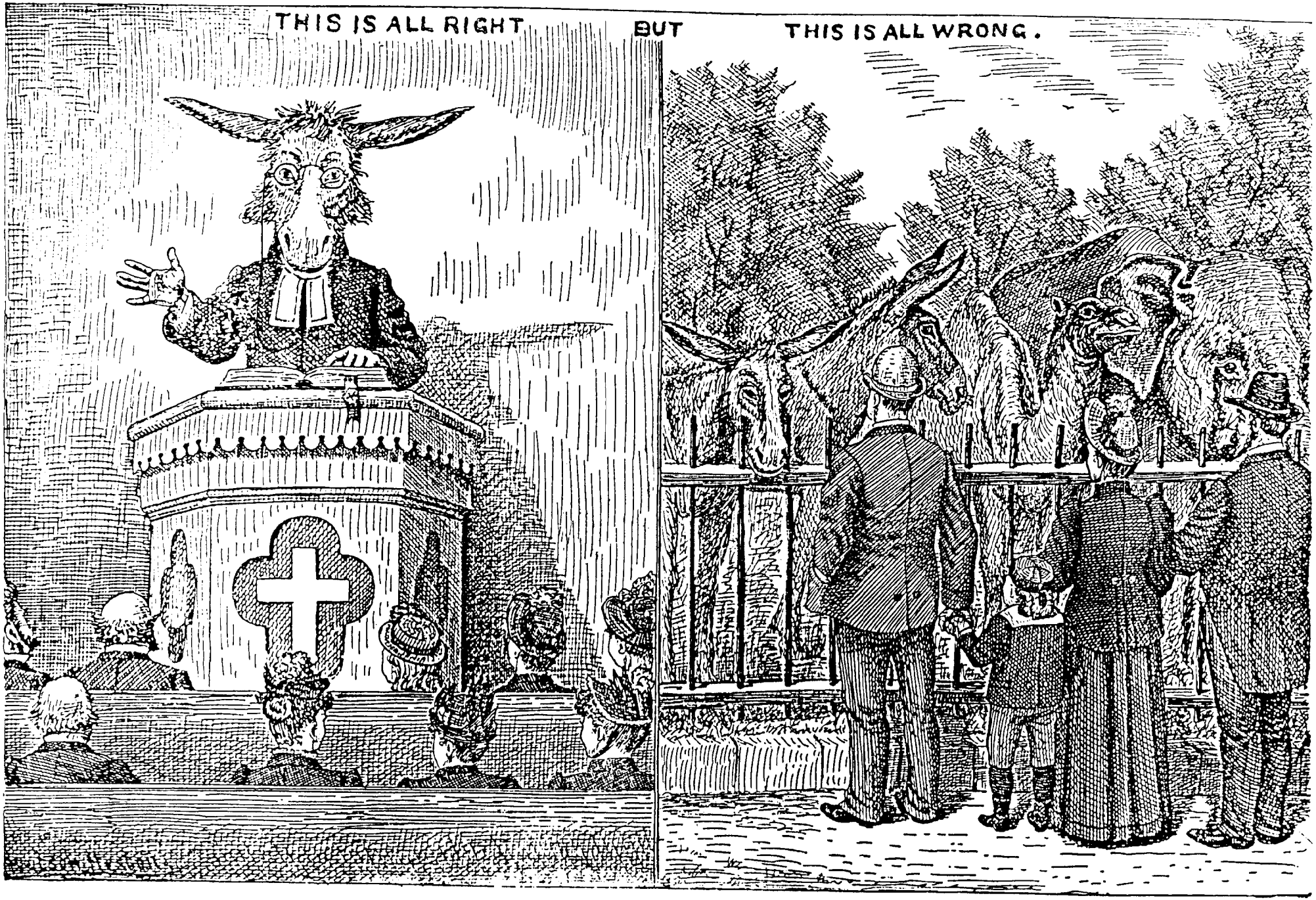


HOW THE SABBATARIAN FANATICS WOULD INTERFERE WITH OUR MAILS.

SUNDAY AMUSEMENTS—THE PULPIT AND THE ZOO.

"The keystone dogma of the Christian ethics is the anti-physical principle of Buddhism: Whatever is natural is wrong. The mission of the Galilean ascetic, like the gospel of Buddha Sakyamuni, was a declaration of war against nature. According to the doctrine of Pessimism, our natural instincts are our natural enemies; life is disease, and death is its only cure; the pursuit of earthly happiness is a chimera, and enjoyment in all its forms only serves to strengthen the fatal delusion; emancipation from the bondage of life is the *summum bonum*, and can be attained only by mortifying our natural desires. The instinctive love of joy is wrong—the path of self-affliction is the road to salvation. 'If any man will come after me, let him deny himself, and take up his cross daily.' 'Blessed are they that mourn.' 'Be afflicted and mourn and weep; let your laughter be turned into mourning, and your joy to heaviness.' 'Woe unto you that laugh, for you shall mourn and weep.' Our natural affection should be suppressed. 'If any man come to me and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple.' The love of health is wrong: The body is the enemy of the spirit and does not deserve our care. 'Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on.' 'Bodily exercise profiteth but little.' 'There is nothing from without a man that, entering him, can defile him.' . . . A jaundiced, whining abstainer from physical enjoyments was the Puritan paragon of moral perfection. The municipal codes of many American cities still contain provisions for the suppression of public amusements on the only day on which a large plurality of our workingmen find their only leisure for recreation. [In 1895 the legislature of Massachusetts passed the most sweeping and drastic law against Sunday amusements ever put upon the statute books of an American *state*, and this twelve years after Dr. Oswald wrote the foregoing.] . . . We make it the boast of our pious civilization to deprive them [the "common people"] of their sole day of leisure, to interdict their harmless sports, lest the noise, or even the rumor of their merriment, might disturb the solemnity of an assemblage of whining hypocrites. Hence, the recklessness, the nihilism, and the weary pessimism of our times, the melancholy that everywhere underlies the glittering varnish of our social life. Hence, also, that vague yearning after a happier hereafter, which the murderers of the happy past have made the principal source of their revenues" (Felix L. Oswald, "The Secret of the East," 34, 44, 90).

"It is evident that the clericals who are pushing the Sunday-law crusade are determined to have peace on Sunday if they have to fight for it, and to compel other people to keep Sunday if they themselves have to break it to make them do so" (American Sentinel, Sept. 26, 1895).



SUNDAY AMUSEMENTS—THE PULPIT AND THE ZOO.

THE WORLD AS SABBATARIANS WOULD HAVE IT.

"This being the decennium of this department, we ask what has been accomplished. Ten years ago camp-meetings with Sunday excursions, gate fees and sales attached, were common: now they are almost unknown. This was the first evil combated. Then ministers used Sunday trains freely; now they rarely defend it or use them to save week-day time. Sunday funerals, then common, are now uncommon.

"When we first assailed the Sunday newspaper, that arch-enemy of the Sabbath, nearly every one, ministers included, said: 'Let it alone; it has come to stay; use it, not abuse it;' now the Christian press and pulpit are against it, and it defends its low character by saying the best people do not patronize it, and it is forced to cater to the baser element.

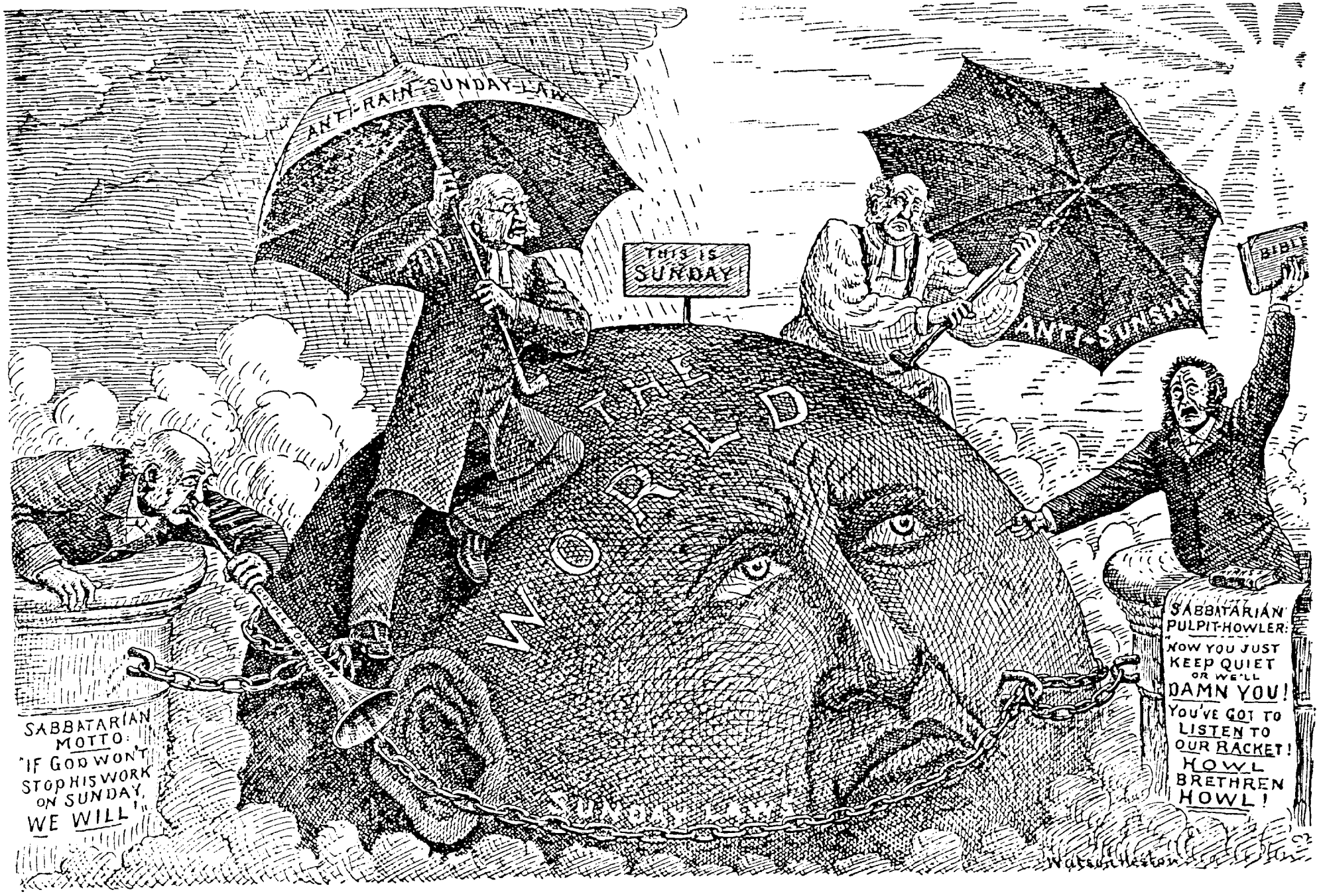
"Over thirty-five thousand people have signed our Sabbath observance pledge against Sunday travel and excursions, unnecessary labor, the Sunday newspaper, Sunday purchases, and use of post-offices, and in favor of proper legislation.

"For years we were the only national organization for defense of the rest day; now we count a strong ally in the branches of the American Sabbath Union, and we count it no small thing to have secured the co-operation of all Sabbath associations in recommending the first week of April for special prayer, sermons, and work for the Sabbath.

"We were pioneers in the systematic effort to educate and raise the national public sentiment by means of leaflets, and to-day doubtless publish and circulate more than any other organization. Without a dollar of capital, and with but eight hundred dollars given by the national union in ten years, not enough to cover postage, we have sent out nearly nine million pages. We have over one thousand four hundred superintendents, who, with all white ribboners, are rapidly molding sentiment.

"Places of business, including saloons, have been closed in vast numbers, and baseball and other forms of desecration suppressed. The ministry, once so apathetic, now give, at our request, thousands of sermons yearly, and many Sabbath-schools give special instruction" (Report to National W. C. T. U., Cleveland, Nov. 17, 1894, by Mrs. J. C. Bateman, National Superintendent of Sabbath Work).

Certainly the "present sacredness of Sunday" is *not* a boon to the laboring man. Until quite recently it has closed against him on his day of leisure, in such Puritan countries as England, Scotland, and the United States, art galleries, museums, libraries, theaters, and other places of instruction and entertainment. Every Sunday enjoyment so far won for him has been won in the face of the most determined opposition on the part of the day worshipers. If those who believe in the sacredness of Sunday could have their way there would be no place where the laboring man could spend that day save in the close and stifling quarters of his city home.



THE WORLD AS THE SABBATARIANS WOULD HAVE IT.

THE KIND OF REST THE SABBATARIANS WANT ON SUNDAY.

"One reason why these concerts should be abolished is that they employ a great deal of talent that should be used for better purposes. The men and women who exhaust themselves at these so-called sacred concerts should be using their powers of song and eloquence in the service of the Lord. . . . Some people may think I object because I run an opposition business and want to get the crowds that go to the concerts to come here. *That's true.* My trade is going up the hill to heaven, though, and the theater managers' customers are going down the road of degradation to hell" (Rev. Dr. Bradley, of Boston, 1894).

The reverend gentleman had his flock adopt resolutions commending city officials for suppressing Sunday concerts, and pledging their support "in still further efforts for the suppression of every other attempt to turn the holy day of God into a secular holiday." How clear it is that the priests are not solicitous for a "rest" day for the poor laborers, as they hypocritically pretend to be! If they were they would not try to prevent by law Sunday becoming a "secular holiday." They are Sunday-law advocates because they, as Mr. Bradley incautiously admits, are afraid of losing "customers."

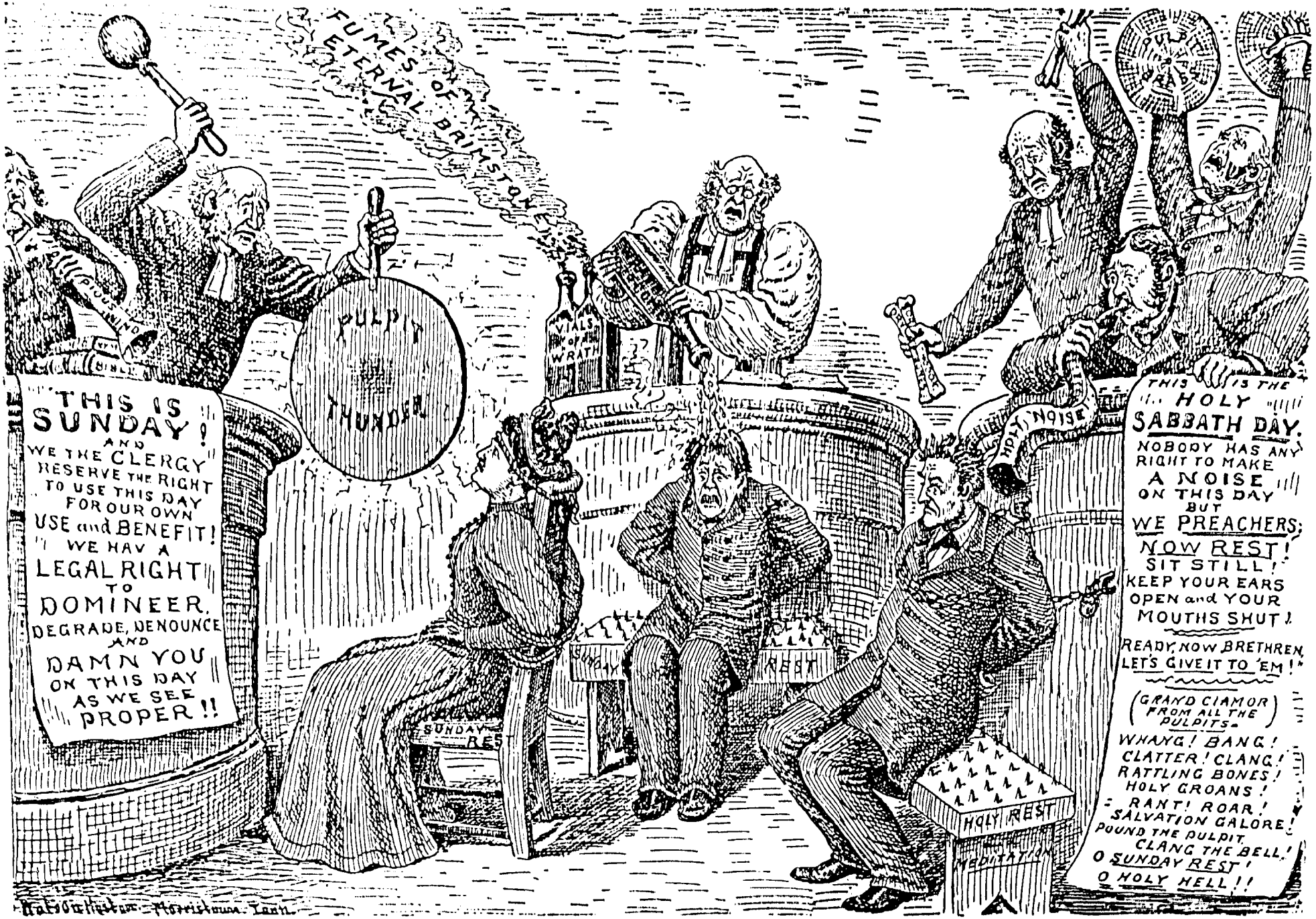
"It is certain that regular nightly rest is far more necessary to one's physical welfare than a weekly rest, yet no nation thinks of enacting laws requiring that all the people shall sleep from 10 P.M. till 6 A.M., or from midnight till eight o'clock in the morning. If any legislative body in the world should presume to pass such a law there would be a general protest against such an arbitrary exercise of power.

"But no such law will ever be passed, because, although the securing of a sufficient amount of sleep every night is very essential to the health of the body, it has nothing to do with any system of religion; while Sunday laws are in the interest of religion. The claim that they are a physical necessity is nothing but an excuse that has been devised in America to conceal the fact that church and state are united there as well as in the Old World" (Present Truth, London, Eng.).

"Reformation is needed in every phase of the nation's life, and reforms will continue to engage the energies and loyalty of youthful men and women until the kingdom of Jehovah is forever established on this earth. The time is ripe for action. This country must be ruled by Christian people" (Rev. Dr. Atkisson, in Theocratic convention Atlanta, 1895).

"It is simply nonsense to talk about God requiring one day's rest in seven. It was a device of priests, by the priests, for the benefit of priests, and in no way for the benefit of a god" (Progressive Thinker).

"Most people are not apt to work too much, and but for the religious question involved, no one would ever have thought of any prescribed rest day or compulsory rest at all" (Silver Creek Times).



THE KIND OF REST THE SABBATARIANS WANT ON SUNDAY.

A PERTINENT QUESTION—IS IT NOT ABOUT TIME THE LIVING QUIT BEING RULED BY THE DEAD?

The judge of a lower court may have no discretion; he may be able to say only: "This is the law; you have broken it; I must sentence you." But the supreme court is not so bound; it can pass beyond the offender and inquire as to the equity and constitutionality of the law that has been violated. The judges of this court should not hide behind a legislative statute, much less behind the Bible or a rotting parchment of Constantine the assassin.

"There is no law in the world touching morals and religion if it be not the Sunday law. The law given on a Sinai is a law, and, please God, there will be a Sunday law as long as our government lasts" (Reverend Father Elliott, Paulist, in 1895).

The week is of lunar origin. Some tribes measure time only by moons. Others have evolved a lunar year composed of a certain number of lunar months. The solar year does not appear until some advance in civilization has been made. The moon, or month, is reckoned from the first appearance of the new moon. As the moon is seen only at night, generally speaking, so a month was computed by nights rather than by days. Hence our "fortnight," fourteen nights, and the old name of the week, "sen'night," seven nights. The next step was to divide the moon into periods corresponding to its changes, and the usual subdivisions were halves and quarters. We still speak of the "quarters" of the moon. But twenty-nine and one-half days will not divide exactly by two or by four, and thus each period would consist of seven days and about nine hours. The Tshi tribes of the Gold Coast of Africa have such a week, which begins at a different hour of the day at each recurrence. The suffix *da*, attached to the names of the days of this tribe, is derived from the verb *da*, "to sleep," and shows that we have here a seven night, instead of a seven day, period. . . .

The Sunday statutes should be unconditionally repealed. They are out of date. They subserve no useful purpose. They protect the rights of no citizen. They are an insult to every free American, implying, as they do, that he is either an imbecile or a blackguard, that he is either incapable of taking care of himself or of respecting the equal rights of his neighbors on one day in every seven. They directly interfere with the pleasure or the business, or both, of hundreds of thousands of the inhabitants of the state and indirectly with the happiness of all its citizens, including that of the preachers themselves, who are working so hard for their retention; for the wider the liberty, the greater the prosperity, the more unqualified the happiness, of any class of the people of a state the better it is for *all* the peopeople of that state. Repeal the Sunday laws, for they unite church and state, they deny liberty, they rob the citizen, they make a hollow mockery of all our professions of justice.



A PERTINENT QUESTION—IS IT NOT ABOUT TIME THE LIVING QUIT BEING RULED BY THE DEAD?

CHRISTIAN DEGRADATION OF WOMAN.

WOMAN AS ST. PAUL WOULD HAVE HER.

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under your obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is shame for women to speak in the church" (1 Cor. xiv, 34, 35).

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v, 22–24).

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii, 11–15).

"The change in woman's condition for the worse under Christianity is very remarkable and everywhere it is noticed. Among the Finns, before their conversion, the mother of a family took precedence of the father in the rites of domestic worship. Under the Angles, a wound inflicted upon a virgin was punished with double the penalty of the same injury inflicted upon a man, remarkable as showing the high esteem and reverence in which women were held. Before the introduction of Christianity, the Germans bound themselves to chastity in the marriage relation; under Catholicism the wife is required to promise the devotion of her body to the marital rite. German women served as priestesses of Hertha, and during the time of Rome's greatest power, Wala or Valleda—this title being significative of a supremely wise woman, a prophetess—was virtual ruler of the Germanic forces; Bruses when about invading Germany was repelled by her simple command to 'Go back.' But under Christianity the German woman no longer takes part in public affairs, education is denied, the most severe and degrading labor of field, street, and mine falls upon her, while in the family she is serf to father, brother, husband" (Matilda Joslyn Gage, "Woman, Church, and State," 41).

"These old Christian theologians found the nature of woman a prolific subject of discussion, a large party classing her among brutes without soul or reason. As early as the sixth century a council at Macon (585), fifty-nine bishops taking part, devoted its time to a discussion of this question, 'Does woman possess a soul?'" (Ibid, 55.)



WOMAN AS ST. PAUL WOULD HAVE HER.

A BIT OF HISTORY—THE TENDER MERCY OF POPERY.

"If marriage was permitted to the ecclesiastic, what was to prevent him from handing down, as an hereditary possession, the wealth and dignities he had obtained? In such a state of things, the central government at Rome necessarily stood at every disadvantage against the local interests of an individual, and still more so if many individuals should combine together to promote, in common, similar interests. But very different would it be if promotion must be looked for from Rome—very different as regards the hold upon public sentiment, if such a descent from father to son was absolutely prevented, and a career fairly opened to all, irrespective of their station in life. To the church it was to the last degree important that a man should derive his advancement from her, not from his ancestor. In the trials to which she was perpetually exposed, there could be no doubt that by such persons her interests would be best served. In these circumstances, Gregory VII. took his course. The synod held at Rome in the first year of his pontificate denounced the marriage of the clergy, enforcing its decree by the doctrine that the efficacy of the sacraments altogether depended on their being administered by hands sinless in that respect, and made all communicants partners in that pastoral crime" (Draper, "Intellectual Development of Europe," ii, 16).

"At the time of the accession of the ambitious and imperious Gregory VII., in the eleventh century, the priesthood very extensively lived in a state of matrimony. But he saw that, if this state of things continued, they could not be bound as his purposes required to the Roman See, nor could the property of bishops and other ecclesiastics be retained in the hands of the church. Hence he rigorously enforced, against great opposition, the celibacy of the clergy. He prohibited the laity from hearing mass when celebrated by a married priest. The married clergy called Gregory the patron of heresy and the abettor of a mad system, who by violence would compel men to live as angels, stop the course of nature, and give the slackened reins to all pollution. But resistance was vain. By canons, decretals, councils, false miracles, threats, violence, arms, fraud, flattery, anathemas, and excommunications he carried the day. His successors followed his example. That the great end aimed at has been the power of the Romish corporation, and not real chastity, is obvious from the fact that, whilst honorable marriage has been prohibited under pain of excommunication, concubinage has been connived at, and sometimes even licensed" (Edward Beecher, "Papal Conspiracy Exposed," 164).

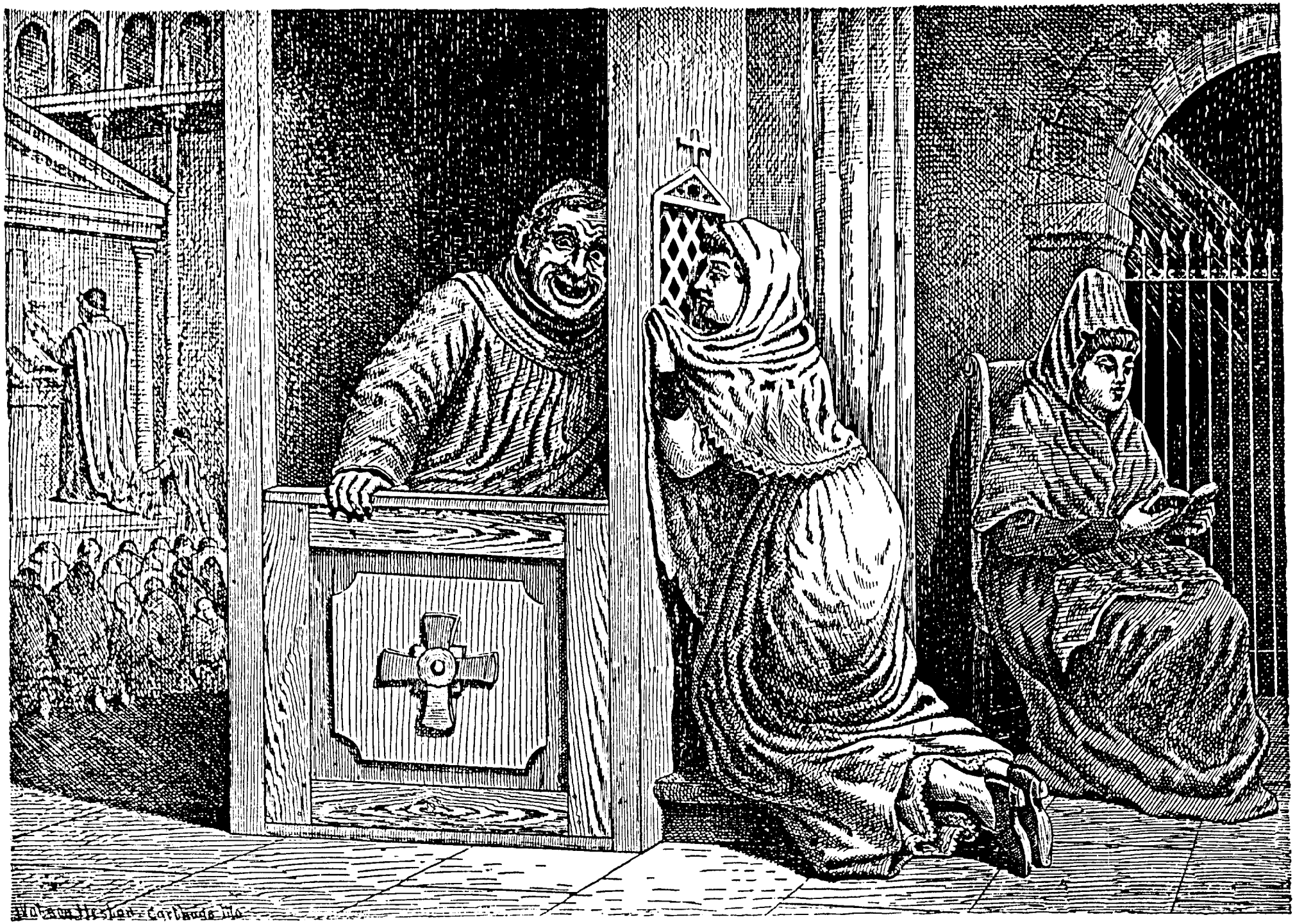
"His [Gregory's] first task was to enforce celibacy among the clergy. He denounced the marriage of the priests as impious. He dispatched his legates through the provinces, depriving the pastors of their lawful wives, and changing the clergy into a monastic order" ("Champions of the Church," 333).



A BIT OF HISTORY—THE TENDER MERCY OF POPERY.

"Young men are not corrupt, as a general fact, when they enter the popish seminaries to prepare to become priests. It is the system of celibacy, and the confessional, and the company of priests already corrupted that corrupt them in successive generations in actual life. Those who are thus seduced and corrupted by an abominable system deserve our pity, although they do finally become hardened and reprobate.

"It was also discovered [in Spain] that the tendency towards Lutheranism was increased by the general persuasion of the profligacy of the priests, and in particular by the public accusation that they used the confessional as a means of seduction. . . . So pressing was the exigency of the case that report was made to the pope, and he felt compelled to interpose. Accordingly, on Jan. 18, 1566, Paul IV. addressed a brief to the inquisitors of Grenada, in which he commanded them to prosecute those priests whom the *public voice* accused of seduction, and not to pardon one of them. The archbishop of Granada and the council of the Inquisition decided that the ublication of the brief in the usual form would produce *great inconveniences*, and that *prudence* and *moderation* were needed. They therefore, to remedy the evil, privately notified the confessors in general of the purport of the brief, and said nothing to the people. This course convinced the pope that the abuse was not confined to the kingdom of Granada. Accordingly, in 1561, Pius IV. addressed a brief to Valdes, the inquisitor-general, authorizing him to proceed against the guilty confessors in all the domains of Philip, the most Catholic king. This bull affirmed the crime to exist "in the kingdoms of Spain and in the cities and dioceses thereof." It seems to have been still judged inexpedient by the ecclesiastics and inquisitors in most provinces to give this notice. But in some, and especially in Seville, the inquisitors gave the required public notice and called for information against the guilty, requiring all females thus abused and all privy to such acts to inform the Inquisition within thirty days, attaching severe penalties to the neglect or disobedience of the injunction. Then followed a scene unparalleled in the history of the world. . . . In the words of Edgar, 'Maids and matrons of the nobility and peasantry, of every rank and situation, crowded to the Inquisition. The fair informers in Seville alone were so numerous that all the inquisitors and twenty notaries were insufficient in thirty days to take their depositions. Thirty additional days had three several times to be appointed for the reception of informations. And finally the multitude of criminals, the jealousy of husbands, and the odium which the discovery threw on auricular confession and the Popish priesthood caused the sacred tribunal to quash the prosecution and to consign the depositions to oblivion.'" See Edgar's "Variations of Popery," 528, 529, and McCrie's "History of the Reformation in Spain," 242. (Edward Beecher, "Papal Conspiracy Exposed," 159, 175, 176).



THE CONFESSIONAL.

When Rome became a Christian state, and the phallic cross triumphed over the gods and goddesses of old, the condition of woman under the civil law became more degraded. The change from ancient civilization to that renewed barbarism at an early age of the Christian era, which so many writers note without perceiving its cause, is to be found in the low conception of womanhood inculcated by the church. Ignorance, superstition, falsehood, and forgery united in creating new codes of law, new customs of society, new habits of thought, which, having for centuries been imposed upon mankind by the united force of the church and the state, still continue their impress upon modern life and law.

"Among general canons we find that 'No woman may approach the altar.' 'A woman may not baptize without extreme necessity.' 'Woman may not receive the Eucharist under a black veil.' 'Woman may not receive the Eucharist in *morbo suo menstrale*.' At the synod or council of Elvira, 305 or 306, several restrictive canons were formulated against woman. Under Canon 81, she was forbidden to write in her own name to lay Christians, but only in the name of her husband. Women were not to receive letters of friendship from anyone addressed only to themselves. . . . The complete inferiority and subordination of the female sex was maintained by both civil and common law. It was a principle of common law that sons should be admitted to an inheritance before daughters. This distinction created by the church in the interest of the class which was alone admitted to the priesthood, thus placing the possession of wealth in the hands of man, did much toward keeping woman in a subordinate condition. . . . Under canon law wives were deprived of the control of both person and property, while sisters were not allowed to inherit with brothers; property, according to old ecclesiastical language, going to 'the worthiest of blood.' Blackstone acknowledged that this distinction between brothers and sisters reflects shame upon England, and was no part of the old Roman law, under which the children of a family inherited equally without distinction of sex. It was as late as 1879 before the canon law in regard to the sole inheritance of sons was repealed in one of the Swiss cantons. . . . At its every step canon law injured woman. The clergy assuming to be an order of spiritual beings, claimed immunity from civil law and allowed for themselves an 'arrest of judgment' ultimately enlarged so as to include all male persons who could read and write. This arrest, known as 'benefit of clergy,' was denied to all women, who were liable to sentence of death for the first crime of simple larceny, bigamy, etc. Men who by virtue of sex could become priests if able to read, were for the same crimes punished by simple branding in the hand or a few months' imprisonment, while a woman was drawn and burned alive" (Matilda Joslyn Gage, "Woman, Church, and State," 114, 116, 117, 122).



WOMAN'S PERILS—PAST AND PRESENT.

THE COUNTRY PARSON.

It is proverbial that the parson is a lover of the good things of the larder. And especially is the country preacher noted for his enjoyment of fat chickens and rotund turkeys. The overworked farmer's wife must make things comfortable for him when he settles down for a day's or a week's stay in her crowded house. No matter how poor may be her accommodations, he will have the best; no matter how much work she has to do for husband and children and the hired man and the threshers and ditchers and the rest of those who regularly or occasionally depend upon her for their three meals a day, more or less, the minister must not be neglected for a moment; he is the man who stands between her and hell, and he must be fed and lodged and deferred to accordingly. And it would never do for the neighbor women to suspect that he had been slighted; to them he is a sort of deputy deity, to whom belongs the plumpest pullets and the whitest bread and the richest pies and the thickest cream by prescriptive right. Now, the question is, What has the church, whose representative he is, done that he should have the cosiest place by the fire and the most comfortable bed in the house without a *quid pro quo?* Perhaps what follows will do something to show that woman should be grateful to the church for its great services in her behalf and should not begrudge a few paltry cakes and some dozens of spring chickens to the modern man of God.

"The combined influence of the Jewish writings, and of the ascetic feeling which treated woman as the chief source of temptation to man, was shown in those fierce invectives, which form so conspicuous and so grotesque a portion of the writings of the fathers, and which contrast so curiously with the adulation bestowed upon particular members of the sex. Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the demon. . . . Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands. Their essentially subordinate position was continually maintained. It is probable that this teaching had its part in determining the principles of legislation concerning the sex. The pagan laws during the Empire had been continually repealing the old disabilities of women, and the legislative movement in their favor continued with unabated force from Constantine to Justinian and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower legal position than in the pagan empire" (Lecky, "History of European Morals," ii, 338, *et seq*).



THE COUNTRY PARSON.

"She goes to church, prayer-meeting, and Sunday-school, and can tell you just lots about it, to show her devotion to her God. She could not tell you the text to save her life, nor repeat over one verse of the Sabbath-school lesson; but she could tell you how elegantly the oily-tongued minister was dressed, and what a lovely voice he had; how many fine-looking young dudes she saw in Sunday-school, and the exact shade of her classmates' ribbons and dresses. Her Bible will lie dusty and unused on her parlor table, but you dare to tell her it is not a holy book, and she will look daggers at you. It is strange, but true, she will not examine the contents and find the nasty, filthy passages it contains. She is positive this book is the guide to heaven, yet she does not read it. It is like science, etc., too dry to interest her, but she knows positively that there is a heaven and a hell because the minister tells her so (he gets it from the dear old holy Bible), and she dare not question him. She opens her mouth, closes her eyes, and swallows the dose he gives without a murmur. She knows we poor Infidels are doomed to hell, and if looks could kill, we would be sent there promptly. Christian charity defined compels them to believe as we do, or send them to a warmer climate. Again, they are fast in the clutches of the church; they toil like slaves to support a lot of preachers and priests too indolent to work, and just mean and little enough to allow women to support them; they take servants' places at festivals, oyster suppers, etc., to aid the missionary cause (while America's poor are reared in vice and ignorance). They sew and cook and stew to help the temperance society (while their own children are too often tripped up at the saloon door through a mother's neglect). They tax their brains and wear themselves out begging money to pay church debts (and too often their own homes are sold for unpaid debts). They sell kisses, keep fish-ponds, guess-beanpots, etc., to build new churches, while their own children lack care and attendance. Men and women will listen to a sermon, nine-tenths of the men will disagree with the minister, while nine-tenths of the women will agree with him and use every effort in their power to bring about the things preached" (Mrs. R. H. Schwartz).

"Another mistake you make, my friend, when you say the clergy are not in favor of woman suffrage. They *are* in favor of it; for the women are the power behind their throne. It is the influence of women that keeps the church alive. Men are too radical. They have found that religion is one of the unnecessary evils of this existence. Many are still dragged to the sanctuary by wives, sisters, and mothers, but they are fast slipping through the priestly grasp. The clergy would rather keep woman in ignorance and deprive her of her rights; but they *dare* not. Women are their only hope" (Herissa M. Cryder).



THE PREACHER'S DEFENDERS.

"There is a more emphatic, a more hopeless degradation for her. It is seen when she seeks to reverse the laws of her nature and upset the economy of the universe, pushing her way out of her own sphere into a rivalry with men in their sphere and in their proper pursuits. On that must follow a degradation greatly to be feared. When the claim for rights seems to be taking the form of a competition with man, on a field which God has reserved for man only, in a work not suited to the woman, and in professions already overstocked, that must end, not in enhancing the merit of woman in his eyes, but in making her offensive and detestable. There is a point beyond which patience will not hold out; and of this let the woman be sure—that if she go too far the end will arise; and man having long borne her manners and finding that she is becoming a social nuisance and a general tormentor, will finally lose all respect for her and thrust her away with loathing and disgust and bid her behave herself and go back to her old inferiority" (Rev. Morgan A. Dix).

"Woman will gain nothing by a compromising attitude toward the church, by attempt to excuse its great wrong toward her sex, or by palliation of its motives. On the contrary, a stern reference to facts, keeping the face of the world turned to its past teachings, its present attitude, is her duty. Wrongs of omission equal in magnitude those of commission. Advance for woman is too well established, woman has had too much experience, has borne too much ridicule, misrepresentation, and abuse to now hesitate in an attack upon the stronghold of her oppression—the church. She possesses too full knowledge of its subtle touch upon civil law to dare leave it alone; it has become one of woman's first duties, one of her greatest responsibilities, to call public attention to its false doctrines and false teachings in regard to the origin, condition, and subjection of woman. She has engaged in too many battles, weathered too many storms, to longer hesitate in exposure of its stupendous crimes toward one-half of humanity. The woman who possesses love for her sex, for the world, for truth, justice, and right, will not hesitate to place herself upon record as opposed to falsehood, no matter under what guise of age or holiness it appears. A generation has passed since the great struggle began, but not until within ten years has woman dared attack upon the veriest stronghold of her oppression, the church. The state, agent and slave of the church, has so long united with it in the suppression of woman's intelligence, has so long preached of power to man alone, that it has created an inherited tendency, an inborn line of thought toward repression. Bent in this line before his birth, man still unwittingly thinks of woman as not quite his equal, and it requires a new creation of mind to change his thought. A second generation has arisen in whom some slight inherited tendencies toward recognition of a woman's right to herself are seen" (Matilda Joslyn Gage. "Woman, Church, and State," 542, 543).



FAITH AND REASON.

THE SPECTER THAT CURSES WOMAN.

Christ, Paul, and Peter, in their venom against woman, had worthy successors in the ancient saints.

According to St. Bernard, "woman is the organ of the devil."

According to St. Antony, "woman is the fountain of the arm of the devil; her voice is the hissing of the serpent."

According to St. Bonaventure, "woman is a scorpion, ever ready to sting. She is the lance of the demon."

According to St. Cyprian, "woman is the instrument which the devil uses to gain possession of our souls."

According to St. Jerome, "woman is the gate of the devil, the road in iniquity, the sting of the scorpion."

According to St. John Damascene, "woman is a daughter of falsehood, a sentinel of hell, the enemy of peace; through her, Adam lost paradise."

According to St. John Chrysostom, "through woman the devil has triumphed, through her paradise has been lost; of all wild beasts the most dangerous is a woman."

According to St. Gregory the Great, "woman has the poison of an asp, the malice of a dragon."

"But, be it noted, this perfidious priestcraft cares no more for her than it cares for the dust under its feet when she is helpless and poor and can no longer aid it in its nefarious imposture. Let her flutter into the sanctuary in her furs and satins, with her gold or silver ready for the offertory, and it smiles divinely upon her and bows its respectful courtesies and dusts its velvet pews. But let her be old and poor and in rags and destitute, and she will find that the gospel is not for her. Let her be forsaken of Man, and she will find she is also forsaken of God. While she needs no friends the church will be her friend. When she comes to need friends the church is the very last friend on earth she may expect to have.

"On the side of anti-clericalism we have already almost all thinking men; but we have comparatively few women. Like the spaniel, she still fawns upon the foot that has kicked her. She still blesses the church that has cursed her. . . . The priests of the fatal faith have stolen a march upon us; they have the women. Well might noble old Garibaldi exclaim: 'The great object of auricular confession is by its means to obtain complete power over women, and through them to rule the world!' And how pertinent is his further remark: 'Those Jewish writings, called by the stupid and foolish sacred, declare that the first woman was tempted by a serpent. This pretty fable would have been better turned if the *priest* had been substituted for the serpent.' The priest is the veritable personification of malice and falsehood—a being made for treason and corruption. He and his caste are the plague of modern society and civilization" (Saladin, "Woman: Her Glory, Her Shame, and Her God," i, 12, 13, 16, 17).



THE SPECTRE THAT CURSES WOMAN.

THE DANGERS OF FEMININE FANATICISM.

"In the case of all the Protestant churches the membership in and attendance of women is many fold greater than that of men. So notorious is this fact that it is a common saying that, were it not for the women, more than half of the Protestant churches would have to close their doors. They are sustained by the moral and pecuniary support which the women bring to them. Many of the men who do go to church attend only because their wives and sweethearts are generally there on Sunday, while the number is still larger who give money to the church simply because their wives are members thereof and they must help support the conventicle if they would have peace at home. . . . Of course the clergy know well where their friends are and which sex it is that they have the most influence over, and hence it was very natural that they should early grasp the idea that the ballot in the hands of woman would immediately and vastly augment their power and enrich the church. The first political use they had for woman was in the fight for prohibition, and they realize that they are likely to be ultimately beaten there if they do not arm her with a vote. Next came the Sunday question—if it was not primary in the thought of the preacher—and from that point the vista of tyranny widened out until at this time the militant branch of the church expects nothing less from the assistance of 'enfranchised woman' than the establishment of a theocracy in which religion, morals, and politics will be absolutely dominated by the reactionary principles of the most orthodox wing of Protestant Christianity. Before the clerical influence was enlisted on the side of the woman suffragists the ballot for woman was demanded on the ground that it was her right to vote because she was amenable to the criminal laws, because she was a taxpayer, and because one sex cannot legislate justly for another. But it was not long after the ministers came to her side before the tone of the woman suffrage advocates changed, and from that time on we heard less and less about equality of rights and more and more concerning what woman would *do* in the suppression of business when once she got her hands on the reins of authority. She would suppress the liquor traffic, she would legislate the social evil out of existence, she would preserve the 'Sabbath' from 'desecration,' and now she is prepared to Christianize the Constitution and outlaw Freethought. She long since allied herself with the priesthood for the regulation of art and literature. . . . Frances Willard, the head of the Women's Christian Temperance Union, is an ardent National Reformer (the God-in-the-Constitution party), and the department of Sunday observance of the Women's Christian Temperance Union is very active and successful in its field" (E. C. Walker, in Liberty).

A Christian woman is a perpetual menace to the liberty and peace of the world; standing on the solid ground of rationalism and science she will help extend the dominion of freedom.



THE DANGERS OF FEMININE FANATICISM.

THE DOCTRINES OF THE CHURCHES ILLUSTRATED.

HOW TO CONVERT INFIDELS.

"Now faith is the substance of things hoped for, the evidence of things not seen," says the writer of the epistle to the Hebrews. The conversion of the world to Christianity is hoped for by the Christian, but his hope lacks the substance of realization. That conversion is not seen, and the faith that is the evidence of the not seen is to-day pale, emaciated, lame, decrepit, and well-nigh despairing. To borrow a current newspaper catch-phrase, it is cowering and trembling in the streaming light of Publicity, for Publicity shows every defect in the armor of Imposture and reveals every break in the ranks of its defenders. If faith in supernatural intervention will not lead men to risk more than men without that faith will risk, wherein does their faith differ in kind or degree from that worldly prudence which takes account of all known human and non-human factors of danger? If Christians put lightning-rods on their homes and their churches; if they refuse to be bitten by poisonous reptiles and insects, and if so bitten, send for the doctor instead of placing their trust in God; if they insure their property to avoid loss by fire and flood and wind, and their lives to provide for their families in case of death; if they take passage only in the reputedly safest ships, and ride on the best-equipped trains; if they decline to trust the defense of their country to aught but the best possible armies and navies armed with the most efficient of modern guns; if they establish and support schools to educate men to defend their creeds against the attacks of doubters and deniers; if they study sanitation and hygiene that they and theirs may be saved from sickness and premature destruction; if they, as financiers, watch the stock market, as produce dealers study the crop reports, as manufacturers lobby Congress for tariffs and hunt for new markets in the far corners of the earth, as foreign shippers and men of the sea consult hydrographic charts and watch the signals of the weather bureau, as farmers practice rotation of crops, diversify their productions, and combine politically to defend their interests, as lawyers cite precedents, interpret constitutions and statutes, browbeat witnesses, challenge jurors, as physicians and surgeons take the temperature of their patients, keep track of discoveries and inventions in their particular fields, carefully prescribe the diet, drink, clothing, exercise, and recreations of the sick under their care—if, we say, Christians do all these things, take all these precautions, exercise all this wise prevision—as they unquestionably do—in what respect do they differ practically from their unbelieving neighbors?



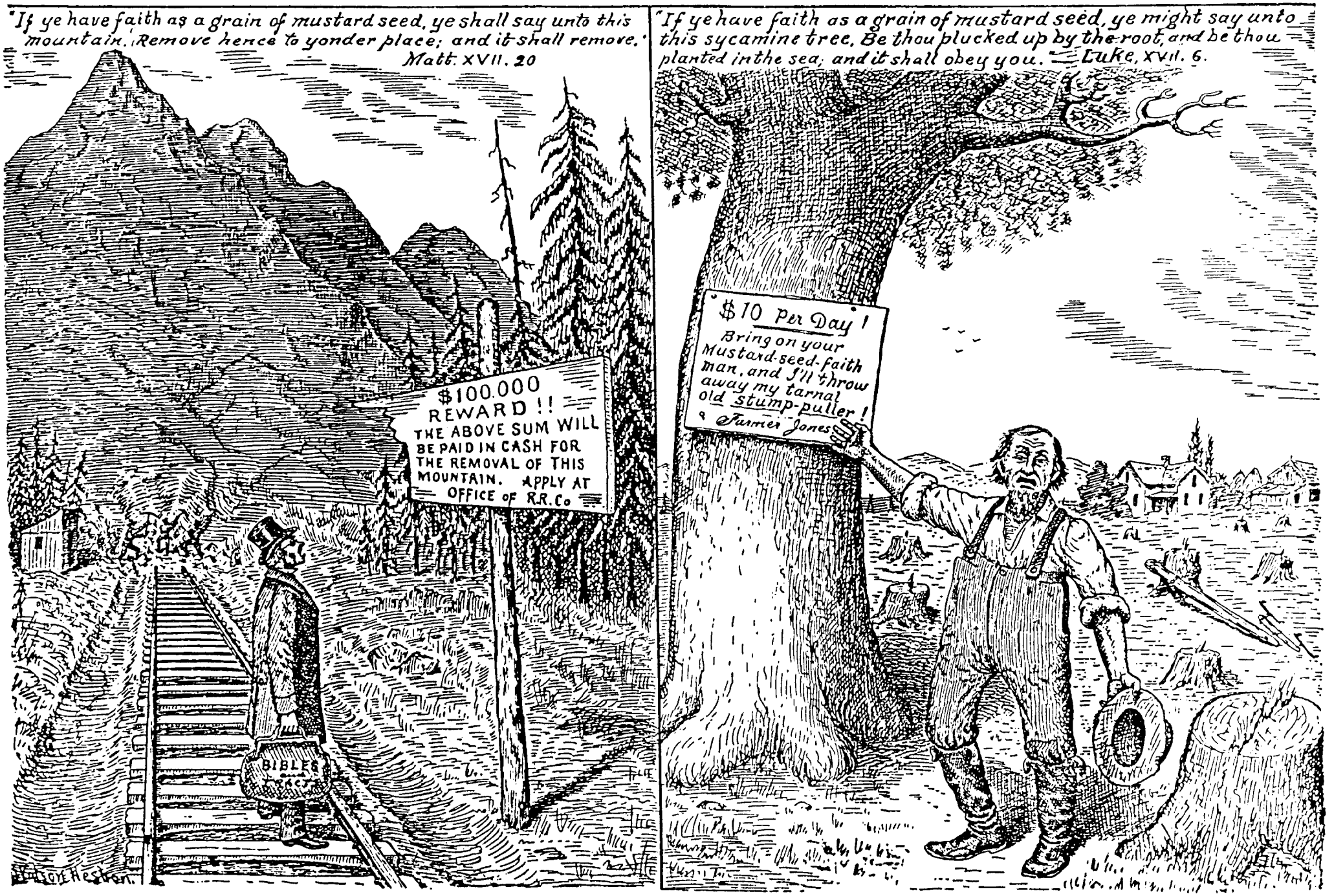
HOW TO CONVERT INFIDELS.

WORK FOR THE FAITHFUL.

"And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith" (Deut. xxxii, 20).

If Yahveh was, he might well say something like this of his concretely unbelieving "children" of this age. There is no faith in them. They hire preachers and priests to pray for them, and they pray for themselves, but the prayers of professionals and amateurs alike are mostly perfunctory and they ring hollow with insincerity and break and catch with inattention and doubt and inward denial. They force their chaplains into Congress and the legislatures and the army and navy and penal and reformatory institutions, but their faith is so weak that they dare not trust their supreme ghost to pay the wages of those chaplains, and so they unconstitutionally and in violation of the fundamental principles of justice compel the people as a whole, including Freethinkers and the indifferent, to pay taxes to support these utterers of illegal invocations addressed to the foreign headquarters of the Christian-Theistic sect. Before they will exercise even this little faith in their god they will rob their neighbors and fellow-citizens without a blush and without ceasing, and then put in the specious plea that they do this in the interest of morality!

A very devout Christian named Dennett has a large number of restaurants in New York, Brooklyn, Boston, and other cities. Of course such a pious man would not keep them open on the pagan festival day, Sunday. Mr. Dennett carries his scrupulousness or his economy to such an extreme that he has no Sunday watchmen in his places, except in the big establishment in Brooklyn, where he has a man to look after the furnaces. He has more than the average latter-day Christian faith, but not quite enough to trust his god to care for his furnaces. From which it appears that there are some things that a man can do better than god, even in the estimation of coffee-man Dennett. Perhaps he thinks furnaces are more in the devil's line. Anyway, on Sunday, Feb. 16, 1896, burglars broke into Dennett's office on Park Row, where is transacted all the business for his eleven places in New York and Brooklyn, and opened five safes in three rooms, getting away with more than one thousand dollars, disdaining large packages of securities which were left scattered about the floor. Everywhere in Dennett's establishments are religious mottoes and biblical texts. But they did not save the safes, and it is clear that Dennett did not regard them as efficient protectors of the cash, for his faith must have been in delicate health when he invested good money in so many safes. In plain view of the burglars at work upon one of the safes was this text: "Come unto me, all ye that are heavy laden." The cracksmen were evidently believers, for they came laden with their burglars' tools, which they left behind them when they went away with the roll of light paper money.



WORK FOR THE FAITHFUL.

AN INCIDENT OF FAITH IN OKLAHOMA.

The serpent of Faith, hatched from the egg of Bible falsehood, has crawled down through the ages, polluting and poisoning the mind of mankind, driving into insanity and inciting to the most terrible crimes men and women whose credulity was greater than their reasoning capacity, and their hatred of priest-denounced "error" more potent than their love of their fellows. This snake, superstition-nurtured, is more dangerous than rattlesnake, viper, fer de lance, cobra, and all other slimy crawlers in grass and brake. *They* kill their victims quickly, but those bitten by *it* may physically live long decades and in all those years have no hour of peace and permit no sun-ray of happiness they can intercept to lighten the gloom of the lives of those branded "heretics" by the servitors of the scripture serpent. Of the deadly reptiles god made, the only one that bears an exhaustless poison sac is the ophidian of Faith. So far it has proved impossible to kill it; scotched it is now, but far from dead. It is as merciless as it is immune. Only one enemy it has that can reach its vitals, and that enemy is Knowledge.

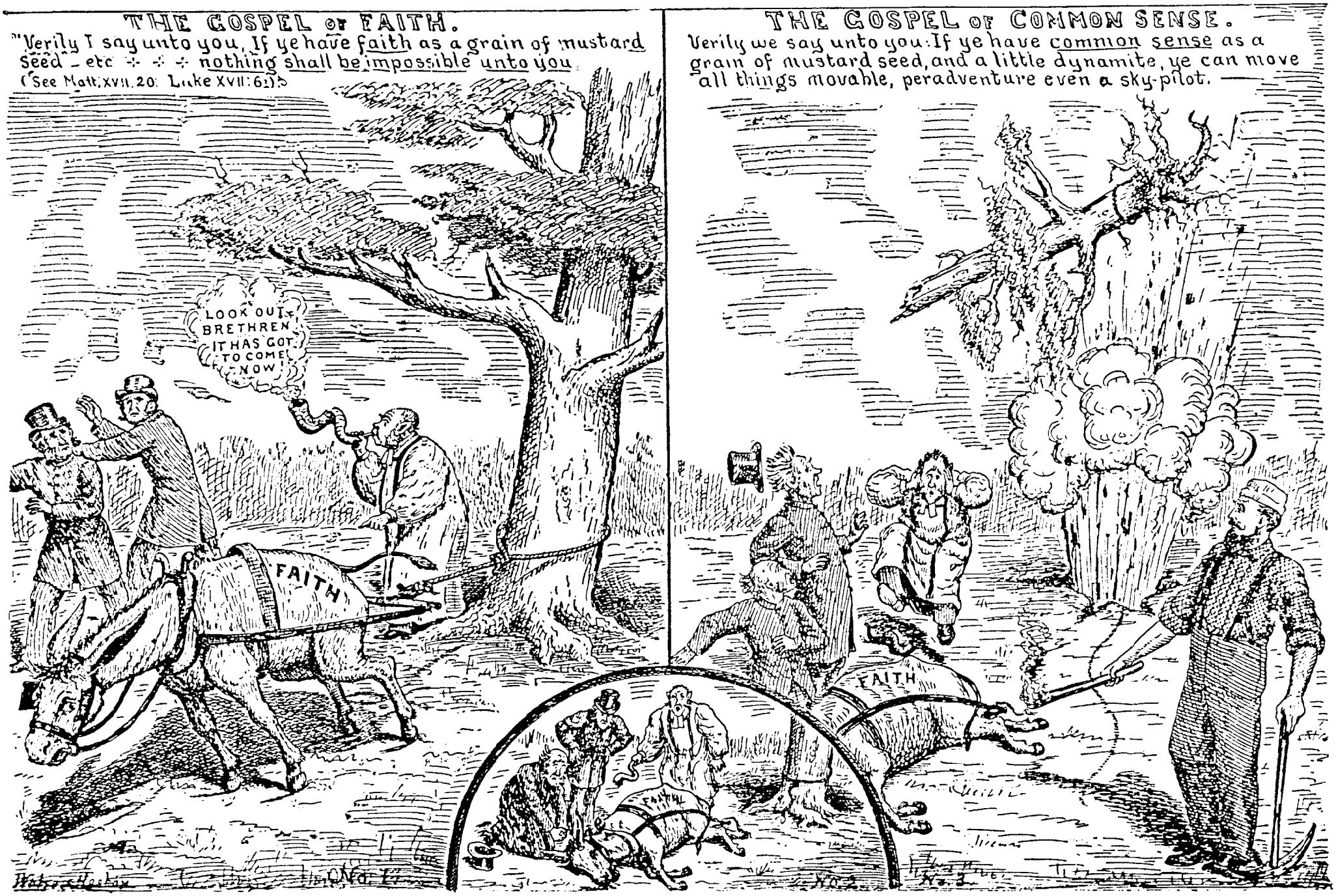
Had the Oklahoma believer in faith-cure not first been bitten by the serpent of credulity he would probably have survived the bite of the rattlesnake, for antidotes promptly administered will generally save life under such circumstances, the rattlesnake's venom not being so deadly as the fer de lance and other tropical snakes. But unfortunately for him and his family he had received Christian instruction and it was his undoing. His simple-minded parents, or silly chits of girls teaching in Sunday-schools, or designing preachers, or all of these, had told him that a certain collection of miscellaneous writings, composed by men whose names were forgotten fourteen centuries ago, if they were ever known, made authoritative by the majority votes of councils of priests called bishops, many of whom could not write their own names, garbled by scheming partisans, translated and retranslated by men often incompetent or dishonest or both, adapted, even if historically true and authentic, to ages other than ours and to widely differing civilizations—Southers had been told, we say that this collection of ill-assorted books, coming to us through more than dubious channels from times and lands when and where the more improbable a tale the more readily it was believed, was the work and word of the asserted Infinite Intelligence and Goodness of the universe, to be accepted as the revealed will of this infinite power, and its commands to be obeyed under penalty of eternal torture in a hell of fire for doubt or disobedience. The poor man read in one of these books that if he had faith enough he could handle poisonous reptiles and drink deadly chemical compounds without hurt to himself, for the maker of these literary fragments would, as the reward of his childlike faith, interfere to prevent the effects that would otherwise flow from these causes.



AN INCIDENT OF FAITH IN OKLAHOMA.

THE DIFFERENCE BETWEEN FAITH AND COMMON SENSE.

Millions of acres of forest lands have been cleared for the plow by the hardy pioneers of New England, of Ohio and Indiana and Michigan and Minnesota, and of that mighty New Northwest that lies between the Rockies and the waters of the Pacific. The same work has been done in South America and in Europe and Asia and Africa. And it continues to be done by men with white and yellow and black faces, by men who bow at shrines whose priests hate each other with the malignancy of rivals, and by men who hold all altars in scorn, and know no division lines of race and creed and nation and color. Trees and stumps have been dug out with shovels and spades and picks and even more primitive tools, including the bare hands of the workers. Inflammable oils have been poured into holes bored or cut into them, the oil set on fire, and the stumps or trees burned out. They have been pulled from the ground by oxen and horses and mules. Chemicals have been deposited in them and they have slowly rotted away. They have been blown out by gunpowder and in recent years by giant powder and dynamite and other powerful explosives. But there is nowhere an authentic record that even once in all the world a stump has been pulled out by the unaided efforts of Faith. A span of Missouri mules will clear more land in a day than all the ministers in the state can reclaim by faith in a century. Twenty sticks of dynamite will fit more soil for a wheat crop than has all the unassisted faith of all the religionists of the world since the first man who saw his shadow in the pool or dreamed of his dead father, imagined in a dull, uncertain way that he had a "double" or that the dead are not dead. Put ten Bohemian farmers on a section of Iowa woodland from which the trees have been cut, leaving the stumps standing almost as thickly as people on Broadway, and, although those Bohemians are most likely good Catholics, they apparently never think of Faith as a stump-puller, but settle right down to the hardest kind of hard physical work, putting the land into cultivation as fast as they can get it ready, living economically and saving every cent they can. Go there after a few years and you shall find the stumps all out, the land growing splendid crops of wheat and rye and oats and corn and potatoes; fine barns in place of the straw-covered sheds; fat hogs and good cattle and horses, and fowls in plenty. Go again in a few more years and you shall see large and well-built houses in place of the huts of the early days. What has wrought the change? Faith? No; muscle, prudence, untiring industry; iron and steel and powder in the first place, good seed, careful tillage, economy in living, good management in buying and selling, after the land was cleared. Of the 112,000 priests and preachers in the United States how many actually believe that to him who has faith as large as a "grain of mustard seed" "nothing shall be impossible"?



THE DIFFERENCE BETWEEN FAITH AND COMMON SENSE.

HOW CHRISTIANS DESERT FAITH AND CRINGE BEHIND COMMON SENSE IN TIME OF DANGER.

While exalting faith above all else, making the assumed eternal happiness or misery of all depend upon its presence or absence, the modern Christian prefers to shelter himself more substantially, so far as temporal interests are concerned. Faith is all right in the pulpit, where it has a commercial value, where the mansions it promises in Cloudland are exchangeable for cathedrals and monasteries and convents, for grand organs and richly adorned altars and all the other costly and magnificent accompaniments of worship, for see houses and parsonages, for clothes and food, for social prestige and political power, for the control of education and the dictation of marriage usages, for traveling expenses and comfortable bank accounts. But when the cholera begins to steal across Russia, and invades the seaports of Germany, and plumes its sable wings for flight westward across the Atlantic, faith is forgotten and science is appealed to for protection against the terrible enemy. Quarantine regulations are more strictly enforced; vessels are held for days or weeks if there is even a suspicion that they are infected; a demand goes up for better laws, for national regulation of inspection and detention on the most ample scale; city and state health boards wake up and insist that sanitary rules shall be put into effect, no matter who is inconvenienced or wronged; the streets are cleaned, food supplies are rigidly examined; the reservoirs are cleansed, the papers are filled with directions for the care of the health, for the disinfecting of houses and fumigation of clothing; the people are told what to eat and what not to eat, what to drink and what not to drink; water is to be boiled—even when it comes from the springs just as "God" made it—the stomach must not be overloaded so as to weaken its powers of digestion; alcoholic drinks must be partaken of very sparingly if at all; even the mails are fumigated and importations of Bibles sent through the sulphur room. To be sure, religious people keep on praying, on the the same principle Cromwell's men acted, who prayed and kept their powder dry. Faith and *wet* powder are a mighty poor combination in battle. Fairly intelligent Christians won't trust to faith in the face of the plague; faith is all right, they appear to think, as a sort of auxiliary defense, but quarantine and fumigation are the mainstays in an emergency. Like the man pursued by the infuriated bovine, who used his legs and looked longingly toward the nearest fence, but brokenly ejaculated a short prayer from force of habit, the civilized heathen who thinks he is a Christian does the best he can to fence out the cholera by scientific means and to make his city and home disease proof, while casually invoking the ancestral or traditional gods if peradventure they may possibly be of some use when things reach such a desperate pass that some defense extra-human seems to be absolutely necessary.



HOW CHRISTIANS DESERT FAITH AND CRINGE BEHIND COMMON SENSE IN TIME OF DANGER.

IF FAITH SAVES WHY CANNOT THE DEVIL BECOME A SAINT?

Mr. Heston has propounded a conundrum. It may be that Satan could be baptized and saved, but it is doubtful. If we reasoned on the subject from the basis of the Bible narratives we should find that his majesty knows too much about those concerns of which mortals know nothing to have a saving faith. Faith is the result of ignorance; the more ignorance the more faith. Now if we assume the Bible to be true, we are compelled to admit at once that Satan *knows* what men can only believe, and hence he has no faith, for "faith is the substance of things hoped for, the evidence of things not seen." Faith being the evidence of things not seen, Satan can have no faith, for he has seen these things, or the Bible is romancing. This one fact of itself is sufficient to shut Satan out of the pale of salvation. Tertullian has here an immense advantage over Satan; Tertullian "believed because it was impossible," but Satan was on the ground, was an eye-witness, and so he knows that it was not impossible; therefore he is forever precluded from possessing the saving grace of faith, belief in the impossible; *he* has seen the evidence of things not seen by us, and thus while we may have faith and get to heaven he never can—he is an eternal convict king.

But salvation depends not only upon blind faith in the unseen but upon the desire of the sinner to see the kingdom of God in the glory of universal dominion. Who believes that Satan—colossal in intellect, proud, ambitious, imperious—hopes to be "saved" and thus transformed from the monarch of the most populous empire in the universe into a mere camp-follower of his ancient enemy, Yahveh? Why should he surrender sovereignty to become a vassal? Why should the unchallenged wielder of a scepter over uncountable multitudes of souls lay down that scepter to take up a harp of which all the converted murderers of earth twang the counterparts about the throne of the tutelar divinity of the Jews, a divinity who at the best, with the assistance of his son, has been able to snatch from Satan not more than one in a thousand of the Adam-damned inhabitants of this planet? No; his own dethronement is not one of the things for which Satan hopes. As he *cannot* be saved because he knows too much to possess the requisite ignorant faith, so he *will* not be saved because he does not hope for the triumph of his ancient foe.

Then, again, who can suppose that Yahveh would have so arranged the scheme of salvation as to involve the ultimate redemption of Satan? According to the Bible, he (Yahveh) was never more happy than when causing the robbery, outrage, and slaughter of men, women, and children. It is absolutely necessary to his happiness to keep hell running in full blast; the conversion of its ruler would disarrange all his plans and his ear would no longer be greeted by the sweet music of the agonized cries of the damned.



IF FAITH SAVES, WHY CANNOT THE DEVIL BECOME A SAINT?

PARALLEL CASES.

Between the savage beating the tom-tom to scare away the eclipse, the pope issuing his bull against the comet, and the nineteenth century Covenanter calling for Sabbath observance to prevent God raining vengeance on the nation, there is the difference of time only—the superstitious are alike in kind and degree. The faith of each devotee in the power of incantations is founded on ignorance of natural processes. Not knowing the character of an eclipse, the Bushman imagines it to be caused by some fierce beast devouring the sun or moon, as the case may be, and so he beats his tom-tom to frighten the animal from its prey, as he would make a horrible noise to scare the wolf or the hyena from his child. With a similar ignorance of nature, Pope Calixtus III. launched his bull to drive the marauding comet out of the sky. In this field of knowledge equally ignorant, and in the meshes of the same besotting faith, the Covenanter imagines that religious incantations performed on a certain day of the week and synchronous with a total abstention from all other amusements, will so affect the Great Dragon that that descendant of the dragons of the eclipse and the comet will abstain from sending pestilence, famine, earthquake, and war to destroy the inhabitants of the United States. This is the real explanation of all the movements for the incorporation of religious dogmas in the Constitution. Of course the avarice and ambition of ecclesiastical organizations have to be taken into account, but those organizations are themselves founded on primitive savage concepts, of which this concerning the necessity of frightening or placating monsters, evil spirits, and bad gods was one of the most important, and which has survived to this time, as we have seen. Referring to this subject, Hittell ("A History of the Mental Growth of Mankind in Ancient Times," i, 285) says:

"In times of adversity, and especially of general adversity, the devotion of the savage increases. Misfortunes are regarded as indications of divine wrath. The temples, in tribes which have advanced far enough to have such structures, are rebuilt or readorned; costly sacrifices are offered and long processions march to the altars or even crawl on hands and knees, dragging heavy stones. Among savages as among civilized people the priests reap their richest harvest in times of misery."

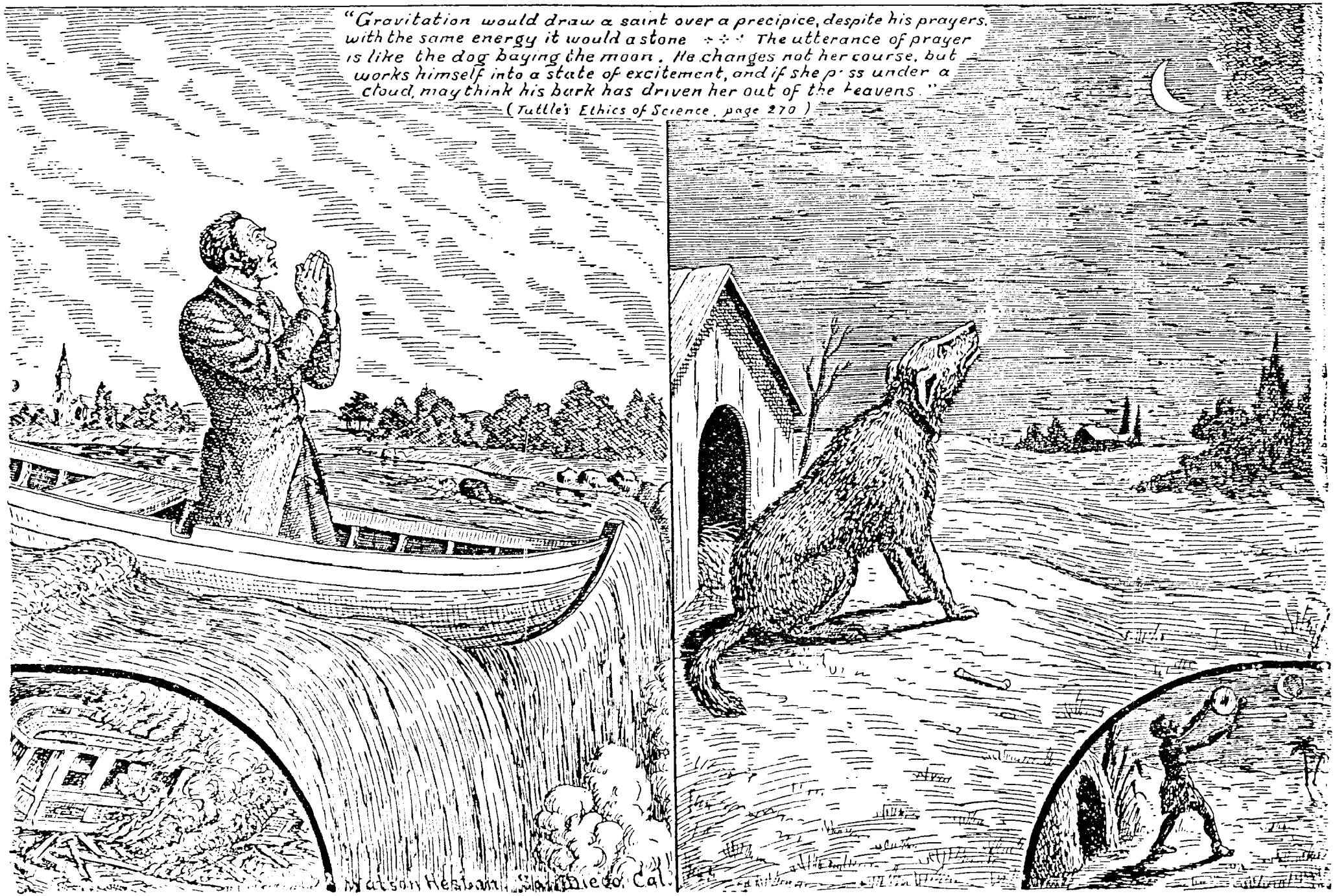
This brief but graphic description of the actions of the savage in the face of misfortune is seen to be exactly descriptive of the actions of the Christian in the face of misfortune or in anticipation of misfortune. We have said that the wish is to placate the bad gods. All indications point to the fact that the Yahveh of the Jews and their devil were adopted from some other people with whom Yahveh was the bad and the devil the good god. The records of the two clearly show that Yahveh was the inherently malevolent deity, and hence he is the one that the American theocrats want to propitiate by the enforcement of Sabbath observance.



PARALLEL CASES.

THE FOLLY OF PRAYER—A COMPARISON.

It certainly is not flattering to human vanity to admit that the praying of a Christian has no more effect on any god than the barking of a dog has on the moon, but it is true nevertheless. As Hudson Tuttle says, the baying of the dog may be followed by the passage of a cloud between him and the moon, and he, in total ignorance of meteorological and astronomical matters, may therefrom conclude that his noise has frightened the queen of night out of the skies. So the Christian praying, let us say, for rain, and a shower coming immediately after the performance of the incantation, may fancy that it comes because of the incantation, forgetful, of course, of the numberless times in which his expressed wishes were wholly disregarded by his "God." It is so easy to mistake coincidence for designed result, particularly when the coincidence is very much desired. But the fanatical believer in the efficiency of prayer has many curious and devious ways out of the labyrinths of contradictions and absurdities into which his marsh-light of prayer inveigles him. If he prays for good crops and gets them, he points to the fact as a triumphant vindication of his contention that prayer is "answered." If his crops are a failure, he either conveniently forgets that he prayed, or says that "whom the Lord loveth he chasteneth," or attributes his ill-fortune to the wickedness of his neighbors, who by their sins have brought down heaven's "judgments" upon the people. If he who prayed gets good crops, and his neighbor who did not pray also gets good crops, and the fact is pointed out to him, he repeats an old saw to the effect that God causes the rain to fall on both the just and the unjust. But if the Infidel gets good crops while he has poor ones, he again says something about a "chastening rod," or moralizes on the great "spiritual benefits" of poverty, and the wisdom of laying up treasures in heaven rather than on earth, or he tells you that God's ways are "mysterious and past finding out." If Smith, who does not pray, dies young, while Brown, who does pray, lives to a green old age, our typical Christian declares that he is not surprised—it was said in his fetich-book that the deceitful man should not live out half his days. But if the cases are reversed—if Brown, the prayer, is cut off in his prime, while Smith, the non-prayer, lives to be eighty or more, in health and honor, we are informed that this was no more than we should have expected—God had mercy on his true disciple and early took him home to himself out of this wicked world. Should the children of the Infidel come to want, our Christian will say that it is a terrible warning against unbelief, and he will parrot "yet have I not seen the righteous forsaken, nor his seed begging bread." If, on the other hand, they are the offspring of a fellow-Christian, who are forced to ask the doles of charity, he will upturn his eyes and unctuously asseverate that they are the blessed who mourn and are forsaken of men, and persecuted.



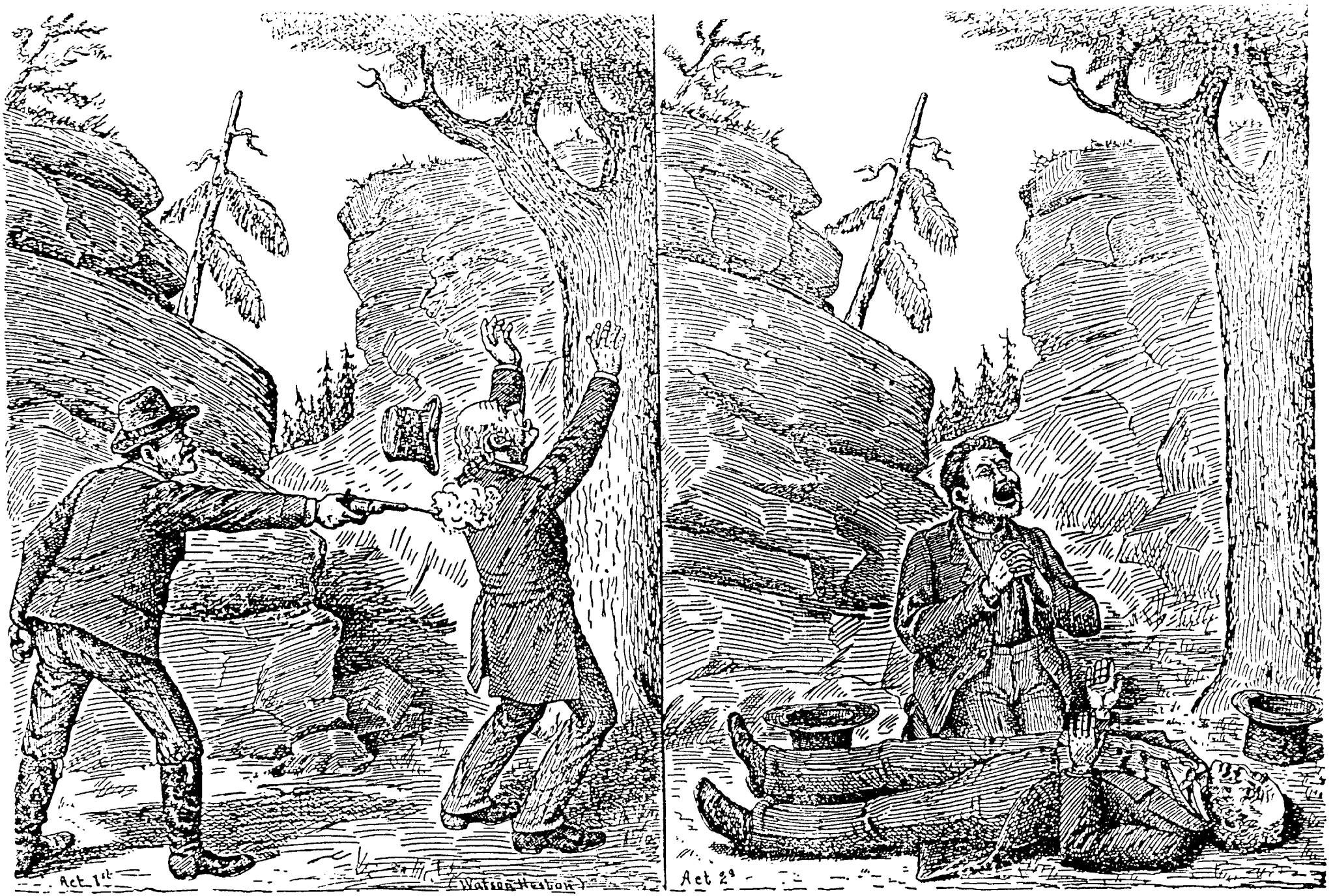
THE FOLLY OF PRAYER—A COMPARISON.

MURDER WITH PRAYER.

The cartoon illustrates a cowardly murder that was committed in 1890 in a lonely region in Missouri near the Arkansas border. A young man named Kirby, in company with an aged schoolteacher named Rogers, started for Stone county, Mo. Both were ardent Christians. But this did not prevent Kirby shooting Rogers in the back while they were passing through a deep hollow near Cow creek. Thereby Kirby secured a watch and $100 in money. According to Kirby's story, he was about to shoot himself, but his dying victim begged him to live and so have time to get God's forgiveness. Thereupon Kirby asked the victim of his greed to lead in prayer, which Rogers did, the two clasping hands while a powerful appeal was sent to "the throne of grace." It is to be supposed that Jesus was present, for are we not told that where two or three meet together in his name he will be in the midst of them? If it is true that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," we may be sure that there was great rejoicings that day in the celestial realm when Kirby knelt with clasped hands and upraised eyes by the stiffening body of his Christian brother whom he had shot down without compunction. Mr. Heston aptly suggests that it is probable that the joyous outcry was so great and the happy excitement so intense that Peter probably forgot for some time to open the gate for the just soul of Brother Rogers, who could not in reason expect to have more than one ninety-ninth of the attention bestowed upon his murderer. "After prayer, the pious murderer pockets the dead man's money and watch, reloads his revolver, and departs, softly whistling,

"'Jesus loves me, this I know,
He will wash me white as snow.'

etc., and leaves the body of his victim to the tender mercies of the wolves and buzzards. Great is the Christian scheme of salvation! Ponderously huge and overgrown are the mysteries of godliness!" It is rather peculiar, from the view-point of common sense, that all the prayers that Rogers had made during his Christian life for preservation from "battle, murder, and sudden death," should have been unanswered, while his prayers and the prayers of his murderer for the salvation of the latter should be effective. The thought will intrude that while we now know that the first prayers did not save the utterer from violent death at the hand of a fellow-prayer, we have no means of knowing anything about the effectiveness or ineffectiveness of those uttered in the lonely hollow for the salvation of the distorted soul of the Christian murderer, and probably that explains why any of us think that Kirby made his calling and election sure. If we could always see just what prayers for "spiritual benefits" do—or rather, do *not* do—we should probably have very little faith in their efficacy.



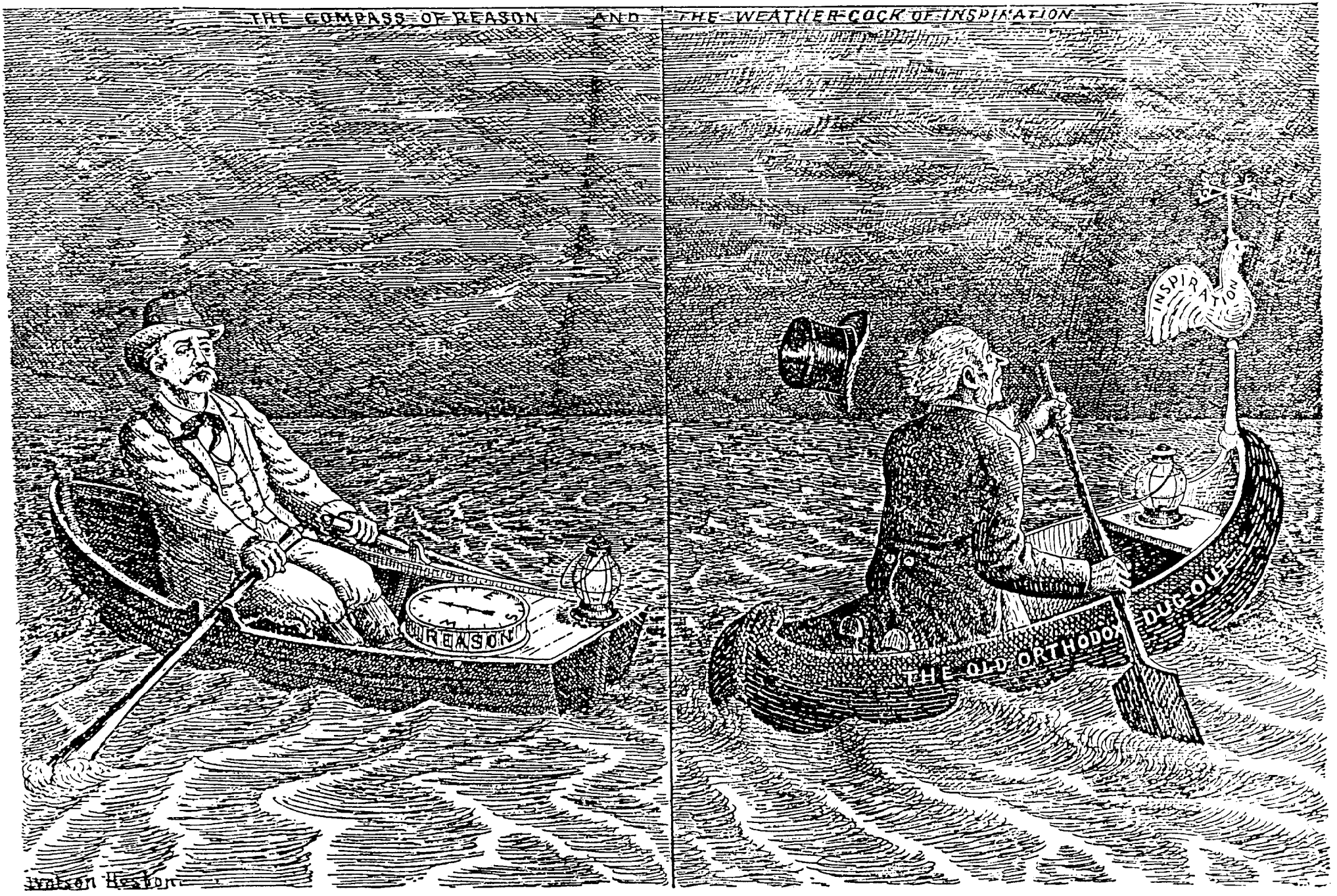
MURDER WITH PRAYER.

TWO GUIDES—WHY THE CHRISTIAN IS IN DANGER OF BEING ETERNALLY LOST.

It cannot be safe rowing or sailing over the stormy sea of life guided only by the weathercock of Inspiration. The hurricane is upon our vessel before we are aware of its presence. It is not a compass to indicate the direction we are going nor a barometer to notify us of the condition of the atmosphere. Paradoxically, while it is claimed to be a guide set to the standard of eternal truth, it is no more than the register of the limited knowledge and barbarous morals of a primitive time; while it is made to show the way the popular wind is blowing, it is not adapted to teach us how to meet the exigencies and solve the problems of our own epoch.

It has been too often pointed out that the revelation—*if* there is a revelation—is a revelation only to him to whom it is given, for anything new to be presented on the subject. But if the arguments against inspiration and its result, revelation, are old, they have never been answered, and they cannot be answered. What we receive from our fellows cannot be a revelation to us from the gods, whatever be the source from which our fellows received it. If we accept it, we must accept it either blindly or rationally, that is, through faith or on evidence. Because it is *said* that it is a revelation from a god is not proof that it is such. The assertion carries with it a presumption of unreliability. So far as we have observed, waiving the claim made for the Bible and other "sacred" books, literature is a human production. Men and women think, make paper and other materials upon which to impress the visible symbols of ideas, manufacture pens, pencils and other writing implements, ink, writing tables; cast type, construct printing-presses, and do all else that is necessary to bring the manuscript and the printed book into existence. The copying of old folios is done by the human hand; translations are made by linguists; the real or supposed errors of earlier copyists and translators are corrected by those who come later; church councils vote upon the canonicity of this or that book; a book acccepted by one father or council as genuine and inspired is thrown out by another as spurious and of purely human origin; one school of dogmatists reject a book, a chapter, or a paragraph because they think it does not give support to their notions, and another school reject another book, chapter, or paragraph for the same reason, and so on almost interminably.

These facts should force upon us the conviction that the burden of proof for the inspiration of the Bible rests upon those who assert that inspiration. The affirmative is theirs. They affirm that the Bible is the one exception to the rule that manuscripts and books are produced by the human brain and hand. Let them make good that affirmation, or once and forever abandon the foolish contention.



TWO GUIDES—WHY THE CHRISTIAN IS IN DANGER OF BEING ETERNALLY LOST.

TWO KINDS OF INSPIRATION.

Spiritual and spirituous inspiration are alike costly in money, happiness, and life. Adding together the property destroyed in wars caused by differences of opinion concerning spiritual matters and the property consumed in a spirituous form without benefit to the consumer, and we have an aggregate of waste beyond the power of a comprehensible series of figures to express. To the lives terminated by religious persecutions and in religious conflicts add those cut short by the undue use of spirituous beverages and we would have a total that would stagger the capacity of belief of the mind of man. Combining in one body the tears drawn from human eyes by the cruelties and losses inflicted or entailed by spiritual tyrants and their allies and tools and those shed because of spirituous intemperance, and an ocean that might float the navies and merchant marine of the world would result. Men imbruted by spiritual superstition are the easy prey of the seductive genii of the intoxicating cup; men stupefied or maddened by spirituous fluids are rendered incapable of discriminating clearly between the logical and the illogical, the true and the false, and hence they are readily made or kept the slaves of the priest. Whatever tends to prevent men and women from thinking consecutively, logically, and fearlessly tends to their injury, in one or many ways; both spiritual and spirituous "inspiration" is inimical to this lucidity and vigor of thought, and hence is injurious to mankind. But from a careful survey of the history of the race we are strongly inclined to believe that the spiritual has caused more misery than the spirituous form of inspiration. At all events, its slaves are far more intolerant and cruel than are the slaves of the other kind of inspiration, and while the victim of the spirituous more often injures others through his injury to himself than by directly invasive acts, thus rendering him partially or totally unfit for self-guidance and self-support, the spiritual demoniac's strongest impulse is to harry and worry, rob and imprison, torture and kill those who do not agree with him in theory or do not live as he fancies they should. Ten thousand drunkards would be incapable of causing a tenth part of the misery caused by one pope when popes had the ears of kings and could by a bull lay an interdict on an emperor who should dare disobey him and make that emperor an outcast in his own empire. Men free from spiritual tyrants will in time, through education and "the absorbent substitution of the opposite good," rid themselves of the greater part of the evils flowing from spirituous intemperance, but men under the undisputed dominion of spiritual despots will likewise be the slaves of every excess that results from ignorance, unhappiness, and poverty of purse and mind.

The inspired Bible is a potent influence for both spirituous and spiritual degradation. Ten texts to one, it encourages the use of wine and strong drink. (See "Bible Temperance," by E. C. Walker.)

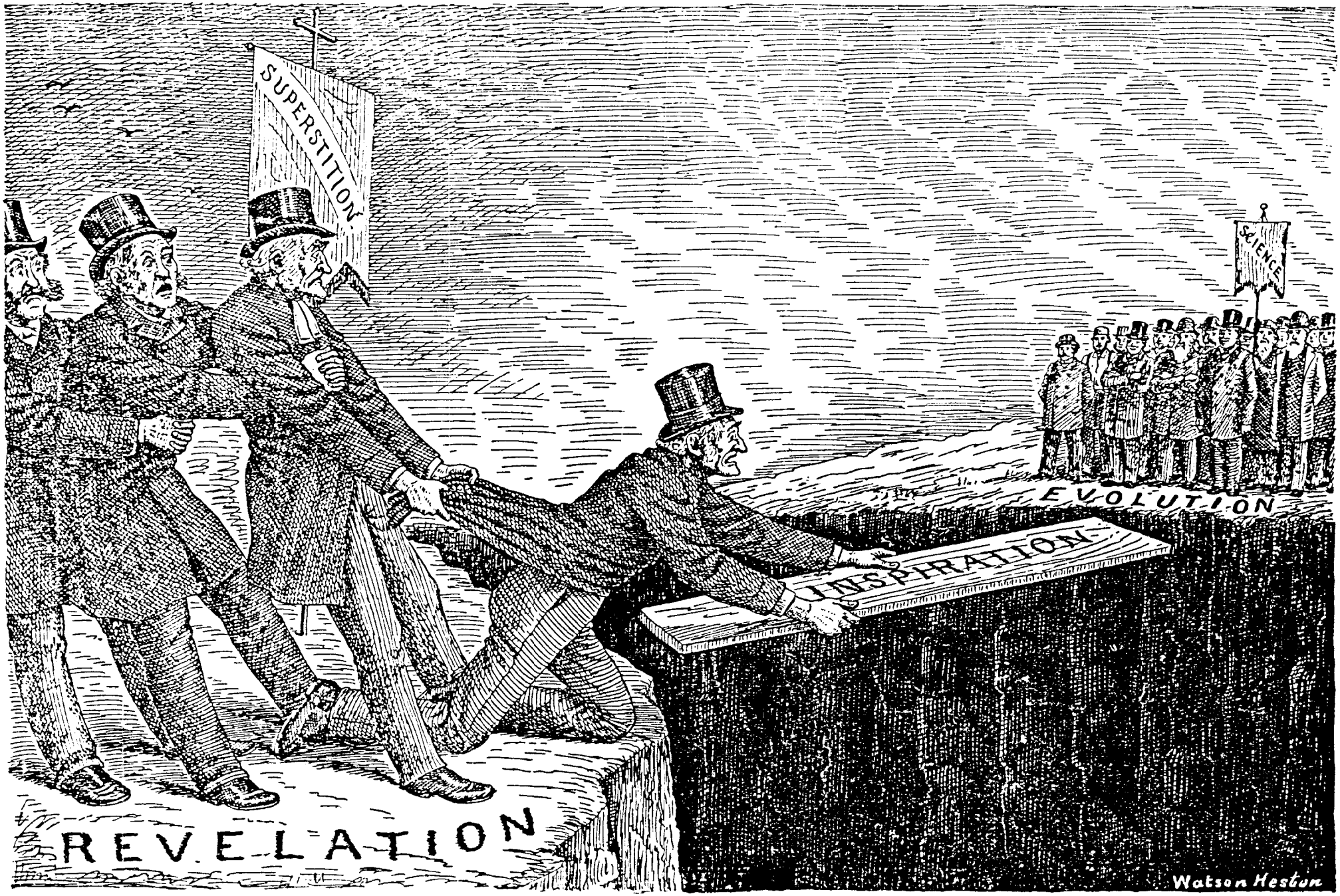


TWO KINDS OF INSPIRATION.

TRYING TO BRIDGE THE CHASM BETWEEN REVELATION AND EVOLUTION.

Our clerical friends might as well give up first as last their ludicrous attempts to bridge with the plank of Inspiration the chasm yawning between religion and science. The fissure is wide and deep, the plank exasperatingly short, and rotten at that. Only stupidity or dishonesty will attempt to read into the Genesaical record the discoveries of the students of the book of nature. The Bible was written by men who had very little if any knowledge of astronomy, meteorology, physical geography, chemistry, anthropology, geology, electricity, biology, and other sciences as they are known to-day. We of this generation, who are more or less familiar with the history of the development of natural knowledge, during the last few centuries especially, are not surprised when we see by the perusal of other old books that their writers lived in another mental universe than that in which we we dwell, that they were ignorant of the simplest facts, as we perceive them. But in the case of these "profane" works or the bibles of the "heathen" religions nobody in Christian lands feels under any necessity to try to prove that the writers thereof knew all about the truths made plain only after the books were composed—hundreds if not thousands of years after—by investigators, inventors, and philosophers. We do not expect to find allusions to and descriptions of the steam railway, the telegraph, the self-binder, the typesetting machine, the duplex printing-press, the telephone, and the thousand other marvelous mechanisms of our time. We should be greatly surprised if we found therein accounts of the descent of man and the general evolution of life as they are conceived of to-day by the foremost investigators and thinkers of the world. Why, then, is it loudly claimed by a certain class of men that all we know at present was known to the authors of the Bible, and that there is therefore no conflict between Genesis and modern science?

The answer is obvious. A preconception must be maintained, no matter what the cost to honesty or what the disregard of facts. It is a religious preconception, one upon which rests the superstructure of a mighty ecclesiastical system, of several mighty ecclesiastical systems, which, while they differ in details more or less important, are in agreement to the extent that they all hold that at one time in the history of man upon the earth a god established a religion which is divine and therefore perfect; and that they, severally, are the machinery created to make manifest and establish and maintain that religion. There was a revelation through the church, says the Catholic, and the Bible is the record of the infallible pronouncements and the unerring acts of that church. There was a revelation, the Bible itself, says the Protestant, and every church, in so far as it is a Christian church, is based upon that revelation. In the one case the church is primarily divine; in the other, the Bible.



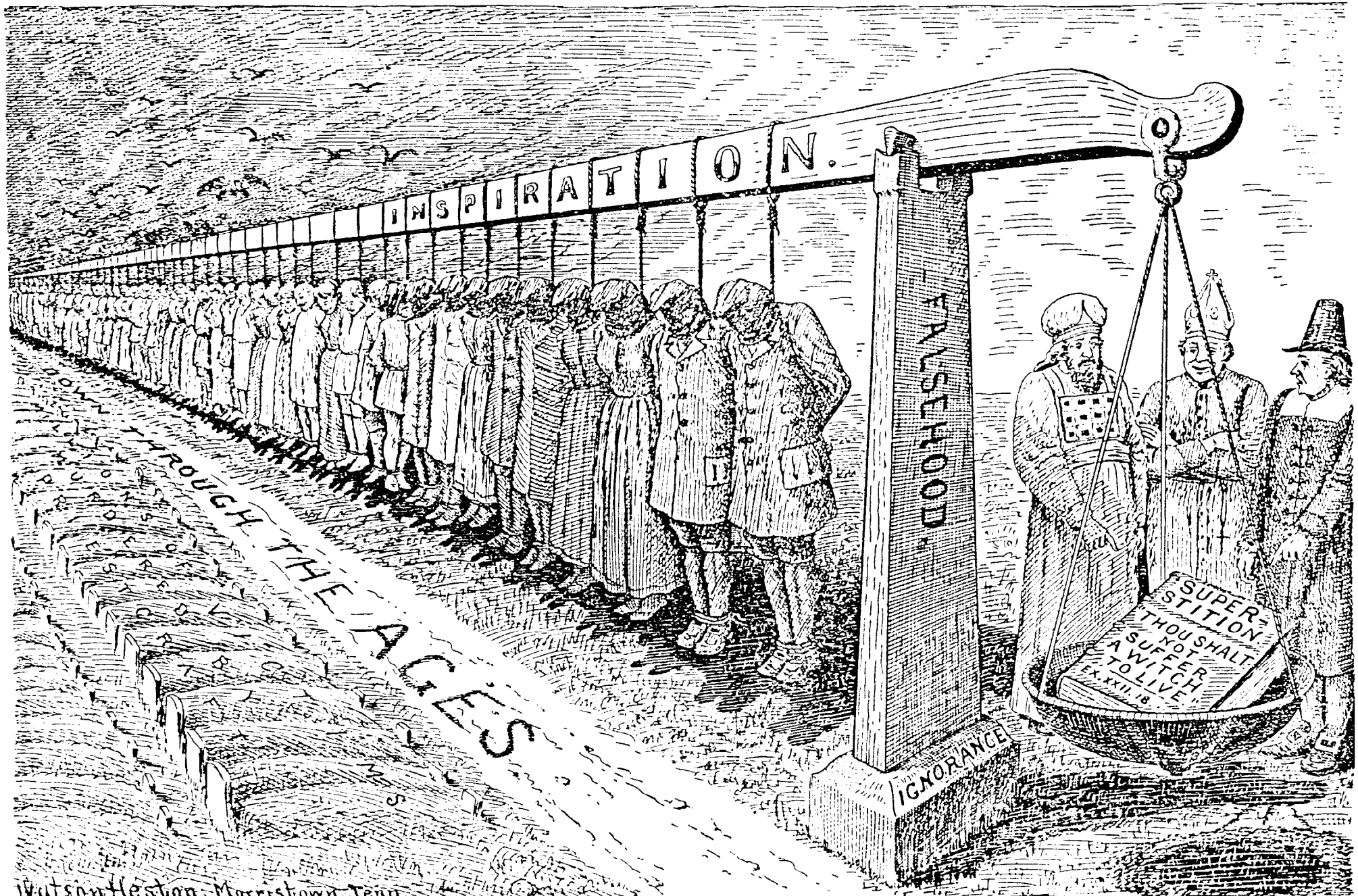
TRYING TO BRIDGE THE CHASM BETWEEN REVELATION AND EVOLUTION.

THE WEIGHT OF SUPERSTITION—HISTORICAL OBJECT LESSON.

Human interests on earth, human liberty, human happiness, human life, have been as dust and feathers when weighed against an "inspired" book of superstition. Its specific gravity was incredible. One filmy leaf of it would outweigh millions of lives and uncounted material treasure. One short text in the Old Testament—"Thou shalt not suffer a witch to live"—accepted, in the eyes of the ignorant multitude, by Jesus when he exorcised devils and drowned thousands in the sea as the Bible said he did—caused the awful rending and death of multitudes of women—millions perhaps, in all, in Europe, and many also in America. This "inspired" volume outweighed filial love, parental love, the love of brothers and sisters, the love of comrades, of lovers, of husbands and wives; it outweighed humanity, and mercy, and peace, and industry; it outweighed gratitude, respect for service, and honor to worthy age; it outweighed love of country, and devotion to truth, and desire for knowledge; it outweighed the rights of man, and woman, and child; it outweighed honor, and liberty, and justice, and progress. In comparison with its silly fables and its inspired savagery all of value and beauty in this world was as chaff, worth less than nothing in the eyes of its fanatical worshipers and the ruthless priests and princes who fattened on the ignorance it engendered and perpetuated and mangled and killed in the name of its barbarian god. Whittier the Quaker saw more of mercy and peace in the teachings attributed to Jesus than the unbiased investigator can find therein, but he saw also how the promulgators of this "inspired Word" had devastated the world, as these trenchant lines show:

"Priests, pale with vigils, in Christ's name have blest
The unsheathed sword, and laid the spear in rest,
Wet the war-banner with their sacred wine,
And crossed its blazon with the holy sign;
Yea, in his name who bade the erring live,
And daily taught his lesson—to forgive!—
Twisted the cord and edged the murderous steel;
And with his words of mercy on their lips,
Hung gloating o'er the pincers' burning grips,
And the grim horror of the straining wheel;
Fed the slow flame which gnawed the victim's limb,
Who saw before his searing eyeballs swim
The image of their Christ in cruel zeal,
Through the black torment-smoke, held mockingly
to him!"

Whittier of course forgot that glittering generalities about universal love and unwearying forgiveness count for nothing in the face of specific commands to destroy the doubter and the denier, and that those who believed that the errors of a man's teachings might send thousands or millions to a hell of eternal agony *must* do their utmost to prevent the false teacher leading souls astray.



THE WEIGHT OF SUPERSTITION—HISTORICAL OBJECT LESSON.

INSPIRATION—A LIGHT WHICH LED TO A HARVEST OF DEATH.

THERE ARE WITCHES AND EVIL SPIRITS.

God admits that there are witches, wizards, and the rest, but they must be driven out from among his chosen people: "There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. xvii, 10). God himself employs evil spirits: "Then God sent an evil spirit between Abimelech and the men of Shechem" (Judges ix, 23). "And it came to pass when the evil spirit from God was upon Saul . . . and the evil spirit departed from him" (1 Sam xvi, 23) "And it came to pass on the morrow that the evil spirit from God came upon Saul" (1 Sam. xvii, 10). "And the evil spirit from the Lord was upon Saul" (1 Sam. xix, 9). "And there came forth a spirit and stood before the Lord, and said, I will persuade him. . . . Now therefore, the Lord hath put a lying spirit in the mouth of all these, thy prophets" (1 Kings xxii, 20–23). Rebellion and witchcraft synonymous: "For rebellion is as the sin of witchcraft" (1 Sam. xv, 23). Manasseh's sins included the use of enchantment and witchcraft, and dealings with a familiar spirit and with wizards (2 Chron. xxxiii, 6). Among other works of the flesh Paul includes witchcraft (Gal. v, 20).

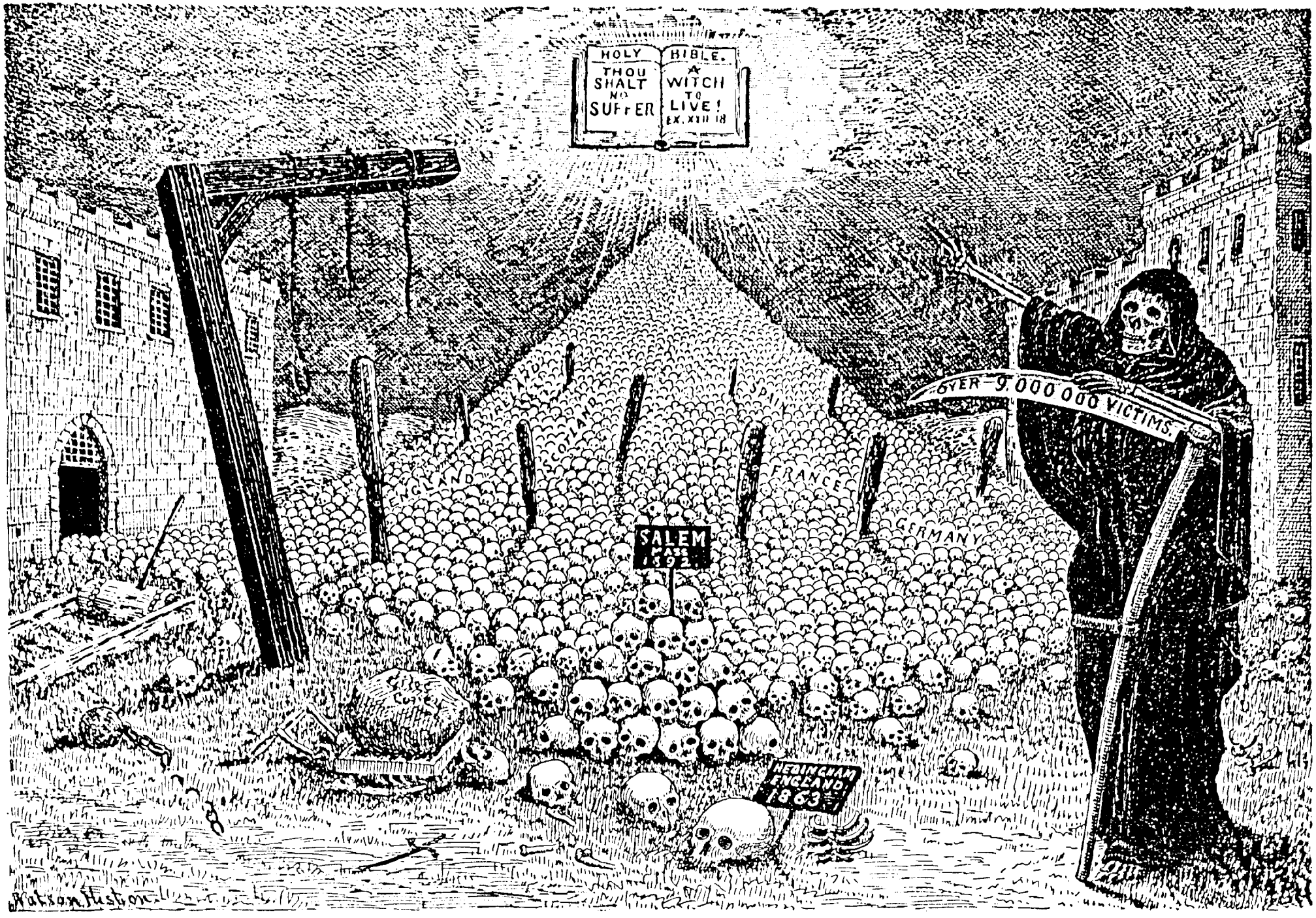
JESUS CASTS OUT EVIL SPIRITS AND DEVILS.

"And in that same hour he cured many of their infirmities and plagues, and of evil spirits" (Luke vii, 21). "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils" (Luke viii, 2). "And they brought unto him . . . those which were possessed with devils . . . and he healed them" (Matt. iv, 24). "They brought unto him many that were possessed with devils; and he cast out the spirits with his word" (Matt. viii, 16). For the account of the driving of the devils into the swine and the drowning of the latter, see same chapter, 28–34. For more allusions to or descriptions of the same or similar performances, see Mark i, 32; Mark v, 12; Luke vii, 36; Mark ix, 38; Luke ix, 49; Mark xvi, 17 ("These signs shall follow them that believe; in my name shall they cast out devils"); Luke iv, 41; viii, 36; ix, 1; x, 17; xii, 32, and many more. Paul also cast out devils, as recorded in Acts xix, 12–16.

DESTRUCTION OF WITCHES ANNOUNCED AND ORDERED.

"And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers" (Micah v, 12). "Thou shalt not suffer a witch to live" (Ex. xxii, 18).

Need we wonder that through all the centuries when the Bible was universally believed to be inspired of God and obedience to its commands held to be essential to salvation, witchcraft was as "true as gospel" to the pope and king and hind alike, and the murder of the witch both a sacred duty and a measure of self-defense?

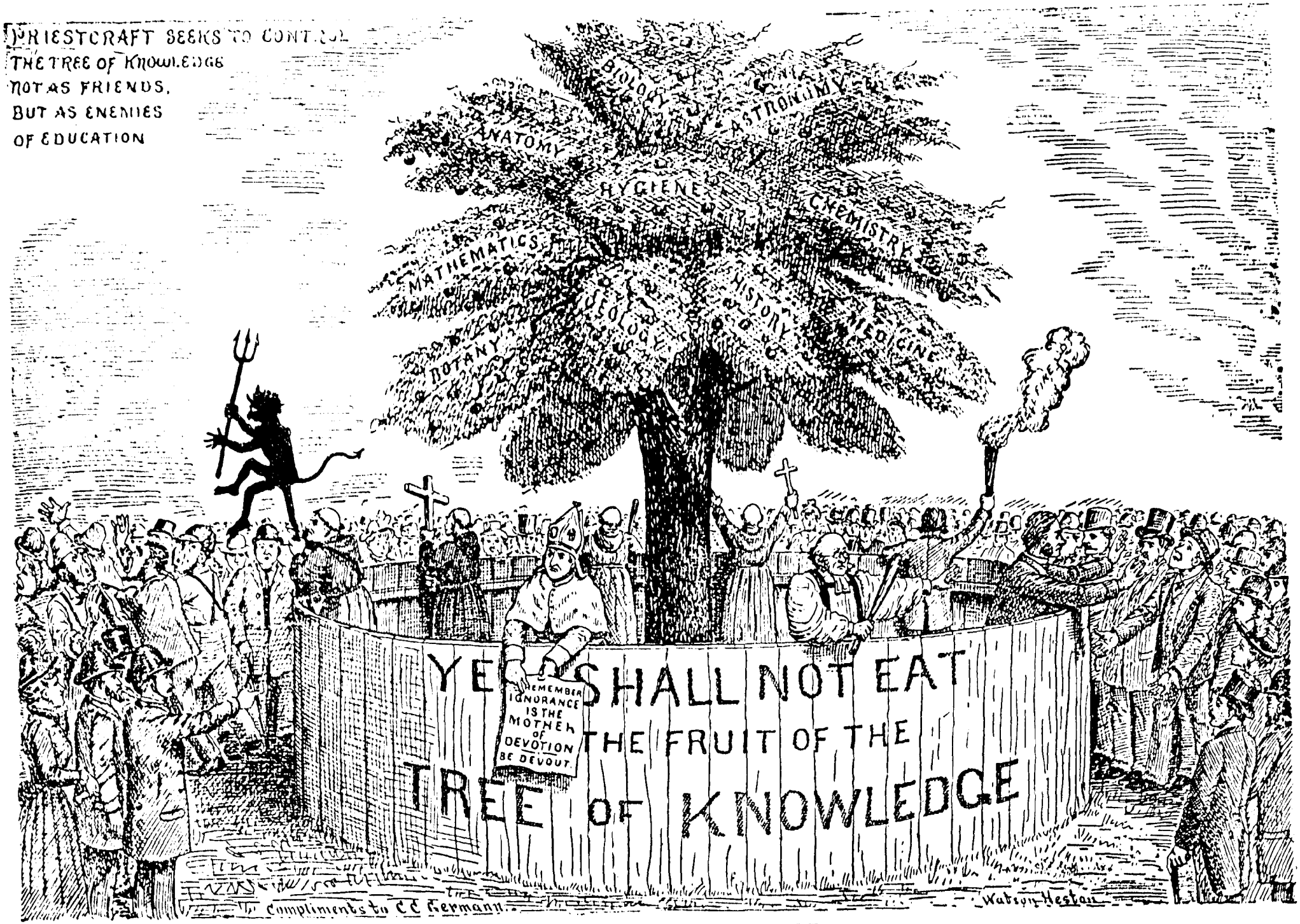


INSPIRATION—A LIGHT WHICH LED TO A HARVEST OF DEATH.

FALL OF MAN—TREE OF KNOWLEDGE.

Taking its cue from the Bible, the church has ever shrieked out a warning emphasized by a threat whenever anyone has attempted to eat of the fruit of the tree of knowledge of good and evil. It has insisted that to eat was death, in face of the conspicuous fact that ignorance killed its thousands and debased its millions every year, while knowledge alone enabled man to cope with the unfriendly forces of nature and determine the rightfulness or wrongfulness of any action. Accepting blindly a theory that man fell from a state of absolute sinlessness through the desire of the first woman of the race to learn to distinguish the good from the bad, the church has fought every endeavor of man to investigate and reason his way out of unfavorable conditions. It has told him that it alone knew what he ought to think and do, that it had an inspired book in its keeping that declared that his ancestors had polluted the earthly paradise, brought death into the world, and made wickedness the inevitable and universal heritage of the race by their refusal to reverence the taboo, by their curiosity to see and know for themselves when they should have implicitly obeyed the commands of the almighty spook and remained in the "innocence" of ignorance. What folly to reach after the fruit of the tree of natural knowledge when the church stood ready to dole out to him all that it deemed good for him of the divine truth committed to its care! Certainly there was no need that he should know how to discriminate between good and evil when the priest would keep his conscience for him for a consideration. What necessity was he under to study the processes of nature and collate the experiences of the generations that had preceded his? Since man "had fallen for his dark sin" and god had in consequence been compelled to send his only son on to the earth to be murdered in order to give the murderers a chance to believe the impossible and thus secure eternal life in heaven and escape eternal death in hell, what base ingratitude it was for any man to presume to ask questions about the probability of the truth of the remarkable story or to discover facts in nature that proved that the inspired narrative of the "fall" was only the fanciful creation of men unacquainted with the world in which they lived!

The Catholic church and the Greek church and the Protestant—all have jealously guarded the tree of knowledge. They all have been tormented and are to-day tormented with the fear that man will learn too much, and that he will jeopard his chances of heaven and make smooth the descent to hell by finding out too many facts; they realize that change caused by increasing intelligence is dangerous to any organization that is founded upon the claim that in the distant past a perfect being revealed to the initiators of this organization an inerrant account of the creation of the world and of man and a perfect code of morals.



THE TREE OF KNOWLEDGE.

THE WORLD AS SATAN WOULD HAVE IT.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened" (Gen. iii, 2–7).

If we take the Christian church as the representative of God and the enforcer of God's law, and the progressive elements in civilization as the representatives of the serpent, or Satan, we shall be startled to find how faithfully both of these divinities have adhered to the statements they made in the garden before the fall. Where the church—Yahveh—had power to inflict the penalty denounced against investigators, the discoverer of a hitherto unknown fact, the formulator of a new principle of action or of a new interpretation of an old scripture, died a death of violence, or, if he escaped destruction, his life was made a burden and a torment to him. If, on the other hand, Yahveh was weak, Satan made good his promise to open the eyes of those who ate of the fruit of the tree of knowledge. If the assertions of the spokesmen of the church through all the Christian ages are to be accepted as true, then Satan was behind every reformatory measure and inspired every effort to penetrate deeper into the arcana of nature. What the serpent told the woman was justified by the outcome, for the accession of knowledge has lengthened the average of human life, and made it in every way more beautiful and secure.

According to the contemporary Christian authorities Satan was responsible for the wicked perversity of the mathematicians who could not understand how three times one could be one; for the blasphemous discoveries of the astronomers, the geologists, the paleontologists, the botanists, the chemists, the geographers and navigators, the physicians and physiologists, the biologists; for the investigations of the historians and the students of comparative literature, religion, and language; for the opposition of humane men and women to the torture of prisoners, witnesses, and criminals; for the agitations of the early and even generally of the later abolitionists; for the desire of the people to be politically self-governing; for the aspirations of the friends of their kind who did not believe that society was perfect and who thought that equity would be promoted by the equality of the sexes before the law; for the use of anesthetics to alleviate pain in childbirth and in surgical operations, and even for the invention of a machine that would, for the purpose of cleaning grain, raise a wind "when God did not want it."



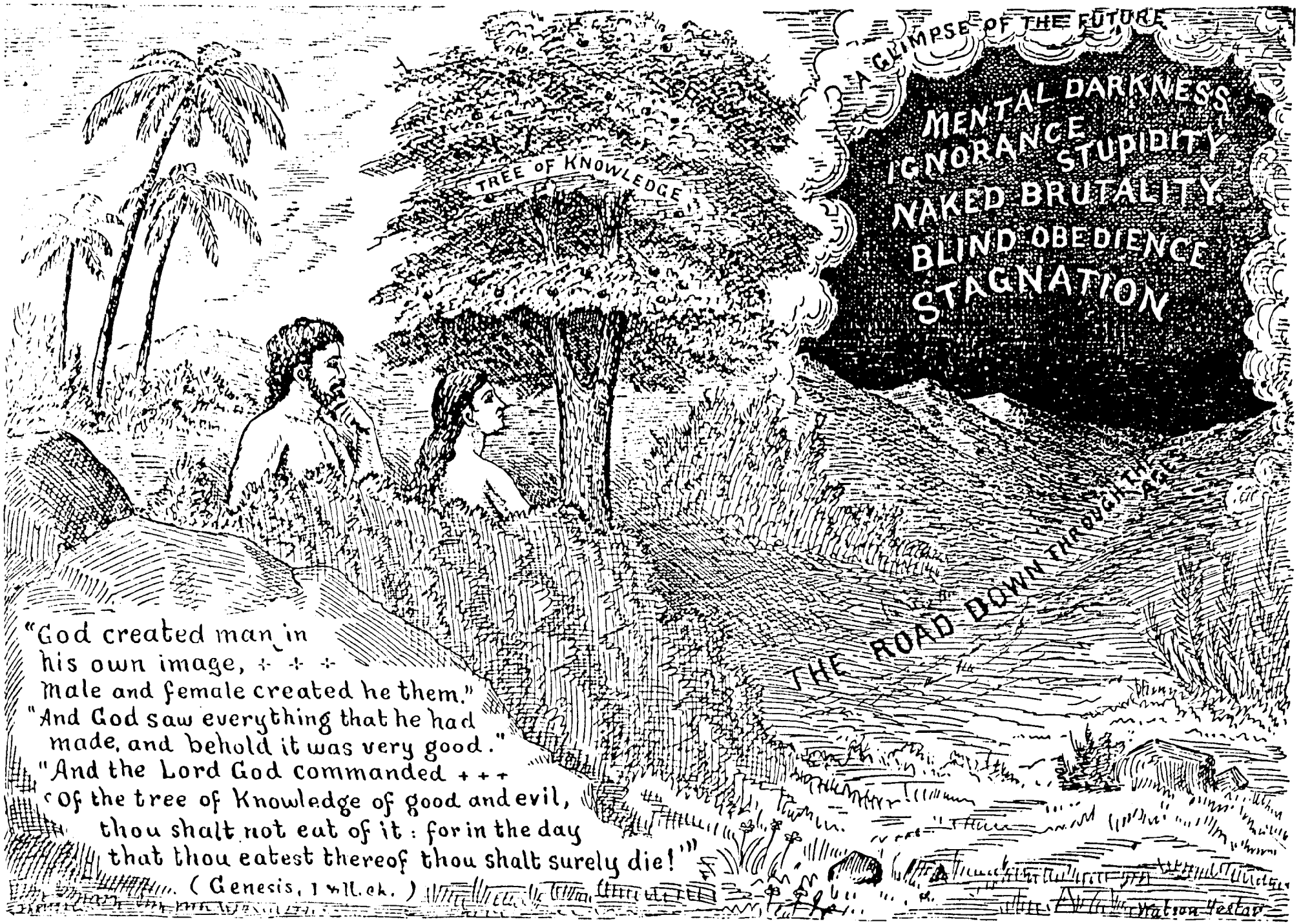
THE WORLD AS SATAN WOULD HAVE IT.

THE WORLD AS JEHOVAH WOULD HAVE IT.

Pursuing knowledge, man fell once, says Christian theology. Pursuing knowledge, man falls continually, that theology insists. "And I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii, 18, 19). The Christian, accepting the Bible as God's inspired word, naturally took this fulmination of the writer of Revelations to be a prohibition of all intellectual progress. As desire for knowledge plunged the entire human family into the abyss of the Fall, it was vitally essential to salvation through faith in Christ that there should be no more disobedience, that God's orders against light-seeking should be respected in letter and spirit, and so whenever an astronomer or a geologist or a geographer or a linguist discovered a fact that could not by any possibility be made to fit into the orthodox scheme of creation and the accepted history of the church, the unlucky discoverer was easily made to fit into a cell of the Inquisition or of the Kirk of Scotland, or, somewhat later, when such heroic measures of evangelization had lost some of their popularity, he would be ostracized and put on trial for heresy and deprived of his accustomed way of earning his living, in the hope of starving him into an appetite for the bread of life as prepared by the church.

Take, for instance, the attitude of the church on the question of geography, and we find that the assertions of the Bible stood in the way of a real science of geography for centuries. In regard to one particular, that of the center of the earth, we will quote from Andrew D. White, in the Popular Science Monthly for August, 1892:

"The book of Ezekiel speaks of Jerusalem as the middle of the earth, and all other parts of the world as set around the holy city. Throughout the 'ages of faith' this was very generally accepted as a direct revelation from the almighty regarding the earth's form. St. Jerome, the greatest authority of the early church upon the Bible, declared, on the strength of this utterance of the prophet, that Jerusalem must stand at the earth's center; in the ninth century Archbishop Rabanus Maurus reiterated the same argument; in the eleventh century, Hugo of St. Victor gave to the doctrine another scriptural demonstration; and Pope Urban, in his great sermon at Clermont urging the Franks to the crusade, declared, 'Jerusalem is the middle point of the earth'; in the thirteenth century, another of the medieval church authorities, Cæsar of Heisterbach, declared, 'As the heart in the midst of the body, so is Jerusalem situated in the midst of our inhabited earth'; 'so it was that Christ was crucified at the center of the earth.' Dante accepted this view of Jerusalem as a certainty and wedded it to immortal verse."

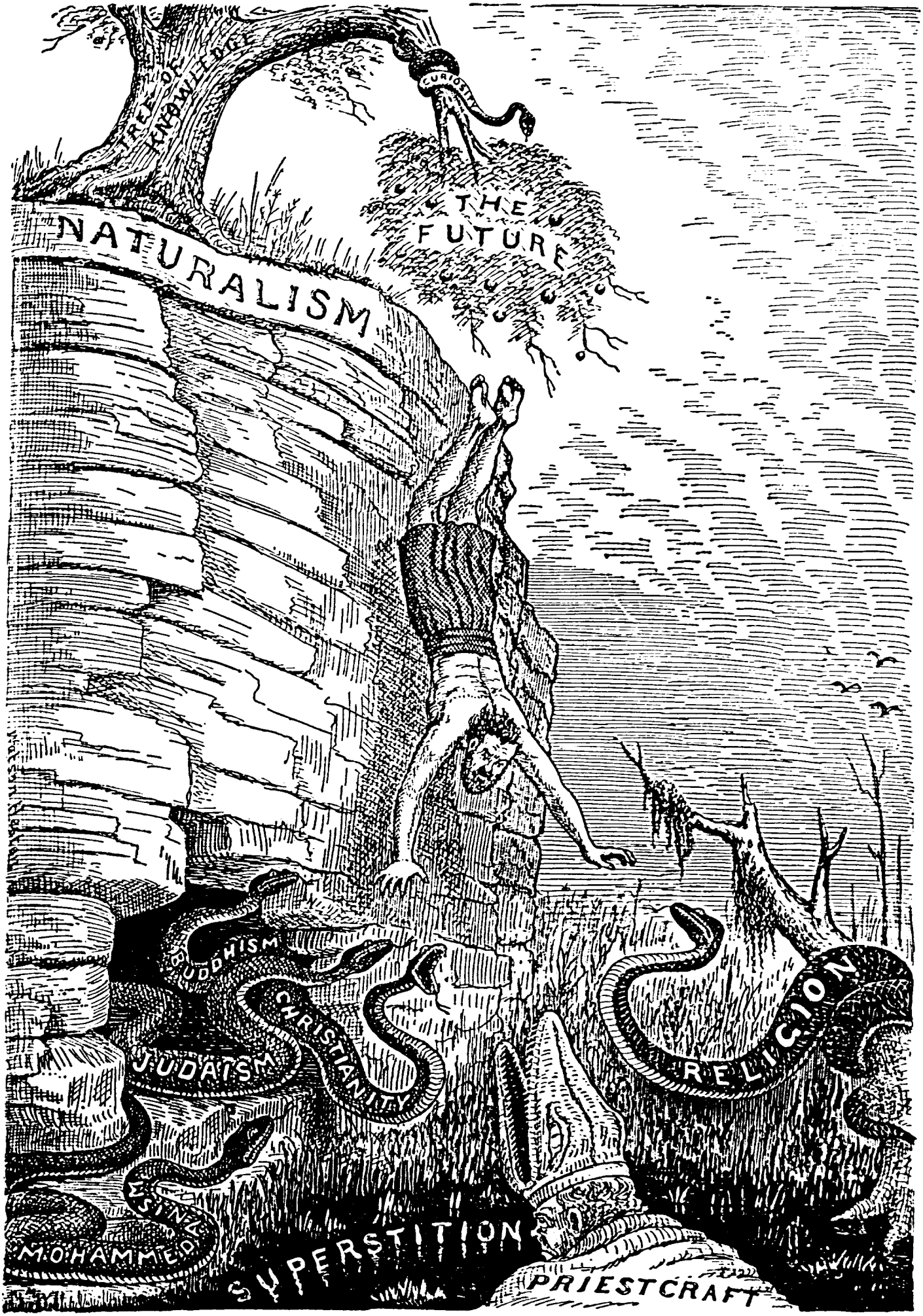


THE WORLD AS JEHOVAH WOULD HAVE IT.

THE REAL FALL OF MAN.

Watson Heston thinks that on the tree of knowledge there was a branch on which was growing a fruit called "the Future" and the serpent of curiosity induced primitive man to try to get it; he attempted to reach the fruit from the solid ground of Naturalism, but the branch hung out over the slimy slough of Superstition and the branch broke under his weight, his foot slipped on the edge of the slough, and he fell headlong into it, among the reptilian brood of Religion and Priestcraft. This was the real "fall" of man. For hundreds of thousands, perhaps millions of years, he has been battling with the saurians and the ophidians in that miry sink of miasma and death while the vultures circled in the pestilent atmosphere above the poison marsh or descended to feed on the rotting carcasses of the dead. Slowly, painfully, in bitterness of spirit, in agony of body, with hope deferred, with eyes blinded with mingled tears and blood, against the fierce opposition of the snakes of priestcraft, pierced by their fangs, stupefied by their venom, crushed in their encircling folds, beaten back into their jaws by the polluting, flapping wings of the buzzards and vultures of Convention and Kingcraft, man has struggled through the mire of Ignorance, through the thorns and cacti of Hate and Envy and Jealousy and Prejudice, over the hot and barren sands of Poverty, well-nigh drowned in the wide and deep and rushing rivers flowing from the battlefields of god-commanded war, onward and upward, over the plains of Work and up the acclivities of Education, out of the gloom-shrouded valleys of Theology and Tyranny on to the sun-kissed and fertile table-lands of Science and Liberty. This is the Rise of Man. This is the march of Evolution.

"The ghost is the primitive type of the supernatural being" (Spencer). "The main evidence of animism or the belief in spirits," says Hittell ("Mankind in Ancient Times," i, 246), "is furnished by dreams, which are more numerous and more vivid in low than in high culture steps." When the food supply is scanty, innutritious or unwholesome, and when life passes in the midst of a rapid succession of great dangers—and such circumstances are common in many tribes—the brain becomes excited, and sleep abounds with vivid and fantastic visions, in which people are seen acting, and heard speaking with great distinctness. The delirious fever of famine is filled with such experiences; and so is the fever brought on by the voluntary fasting enjoined by many of the savage religions. The North American Indian boy seeking a guardian divinity, the African priest hoping for a revelation of the results of a projected military expedition, and the Siberian shaman preparing to give an oracular response to his chief, all abstain, for several days, from eating, with the utmost confidence that the brain will then get many impressions that would not come to it while the stomach had its ordinary supply of food."



THE REAL FALL OF MAN.

CHEATING THE DEVIL OF HIS DUES.

"The doctrine of the Atonement, of Christ's death having been a sacrifice in expiation of the sins of mankind, is the keystone of the common form of modern orthodoxy," says W. R. Greg. All men and women had been mortgaged in perpetuity by Adam to Satan, and only by believing that Christ was the immaculately conceived son of a virgin and of God in his part of Holy Ghost, and by being baptized, could any man or woman redeem himself or herself to God and secure the cancellation of Satan's claim.

According to the orthodox theory God made everything, from mote to man, including, of course, the evil, elemental or embodied, that is in the world. ("I make peace, and create evil; I the Lord God do all these things."—Isa. xlv, 7.) If this be true, then God made the devil to seduce the parents of the human family and deliver it into the keeping of his (God's) enemy. Thus we all belong to the devil; we are his by right of the conquest of brains, and when God later devised the atonement scheme to defeat the devil, partially, he stooped to a low trick. The worst feature of his device was that after the sinner had served Satan faithfully all his life, being guided and guarded by his sulphurous majesty, he could at the last moment, when about to complete his contract, utterly repudiate all his obligations, take advantage of the bankrupt scheme of salvation, and sail away to heaven, pardoned, ransomed, redeemed, and sanctified by the blood of Jesus.

"'Tis finish'd! the Messiah dies—
Cut off for sins, but not his own;
Accomplish'd is the sacrifice—
The great redeeming work is done.

"'Tis finish'd! all the debt is paid;
Justice divine is satisfied;
The grand and full atonement made;
Christ for a guilty world hath died.

"The veil is rent; in him alone
The living way to heaven is seen;
The middle wall is broken down,
And all mankind may enter in.

"The types and figures are fulfill'd;
Exacted is the legal pain;
The precious promises are seal'd;
The spotless Lamb of God is slain.

"Death, hell, and sin are now subdued;
All grace is now to sinners given;
And lo! I plead the atoning blood,
And in thy right I claim my heaven.'

"And in *thy* right I claim *my* heaven!" That is the key-note of the song of vicarious atonement. The bankrupt has no assets of his own; all his liabilities are assumed by an assignee appointed by the High Court. And neither has the assignee any assets; he will pay off the creditors, chief of whom is the devil, with an utterly worthless lot of faith in the unbelievable and impossible.

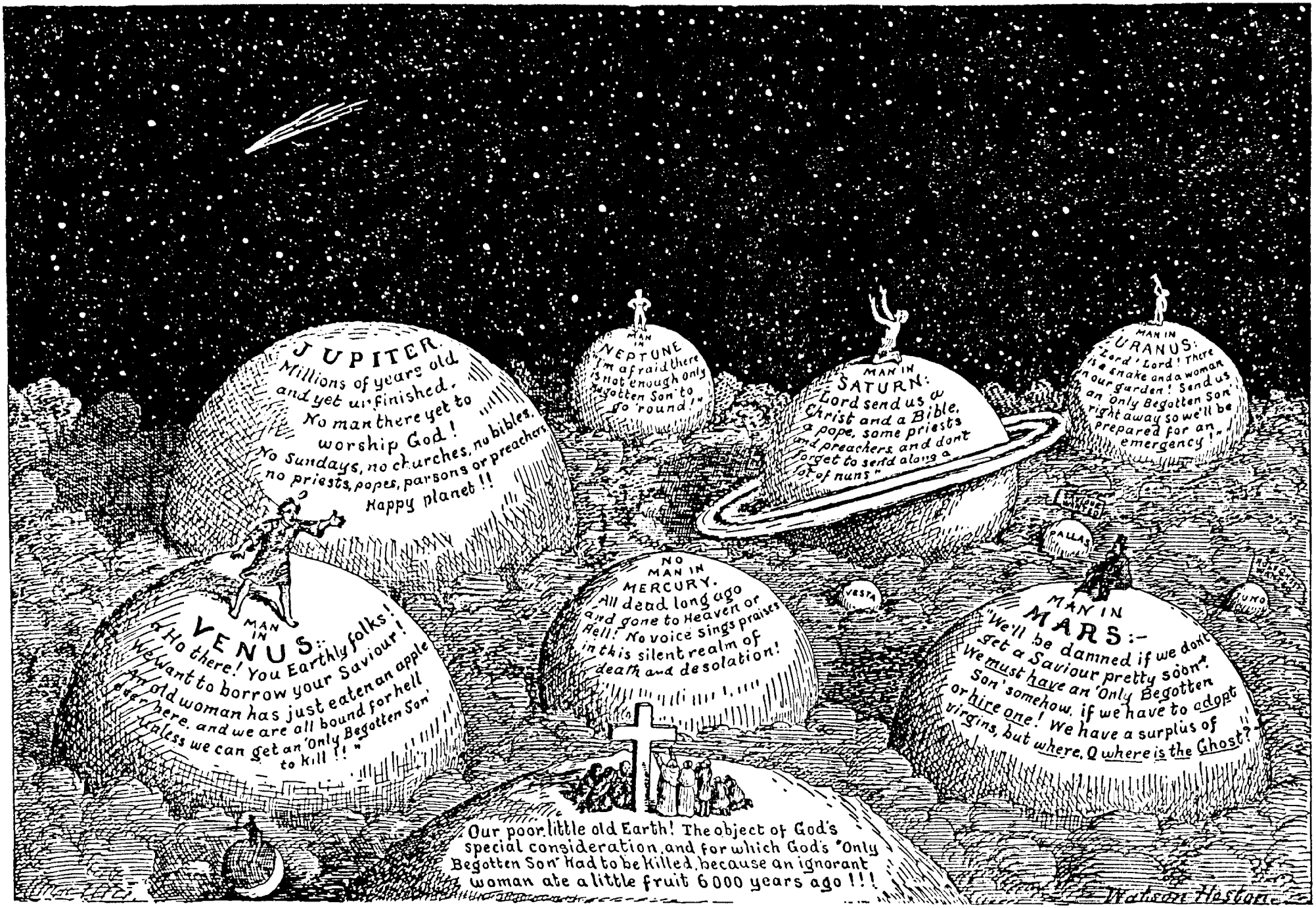


CHEATING THE DEVIL OF HIS DUES.

SOME PLANETARY PROBLEMS FOR THE CHRISTIANS TO CONSIDER.

Not much attention was paid to astronomy by the early church. It was regarded as a waste of time to consider such trifles. Even in the twelfth century Peter Lombard said: "Just as man is made for the sake of God—that is, that he may serve him—so the universe is made for the sake of man—that is, that it may serve *him;* therefore is man placed at the middle point of the universe that he may both serve and be served." But the real astronomy has presented new problems, as Mr. Heston shows in connection with the cartoon:

"Astronomy proves that the boundless realms of space are filled with innumerable planetary bodies. It is but reasonable to suppose that many of these bodies are inhabited by rational beings similar to man, and if such is the case then all the inhabitants of all these worlds have either remained in a state of sinless purity, or some of them have transgressed God's laws and 'fallen' as theologians claim man has in this world. But if some of the inhabitants of other worlds have 'fallen,' then, according to the orthodox plan of salvation, a savior would be needed for each and every world that had sinned! But as God has but one 'only begotten son,' who was sent expressly to this world, then God must invent a new scheme of salvation, beget more 'only sons,' or let them all go to eternal damnation. The Christian assumes that 'man is the chief object and end of all of God's creations, and created for the purpose of worshiping and glorifying his creator,' then, allowing them this assumption, it follows that if none of these other worlds are inhabited by rational beings or man, there is a vast lot of unoccupied territory which will forever remain untenanted and from whose mighty depths no prayers nor songs of praise will ever be heard, and thus the 'chief end and aim' of God's creative purpose becomes a failure. It is well for thinking Christians to consider this problem, for there are but two horns to it, and no matter which they seize or reject they will find the whole Christian scheme ripped open by the other. In contemplating the vastness and grandeur of the universe with its countless worlds separated by appalling distances, all moving in majestic harmony and order in obedience to one great law, the law of necessity, how foolish, aye, how contemptible seems the Biblical Jehovah with his petty whims and passions and how utterly childish the entire scriptural narrative with all its narrow dogmas! Looking into the starry depths of space the thoughtful mind is convinced of the comparative insignificance of this world, the falsity of Christian dogmas, the ignorance of so-called inspired writers and revelators, the littleness and uselessness of either a multitude of gods or one."



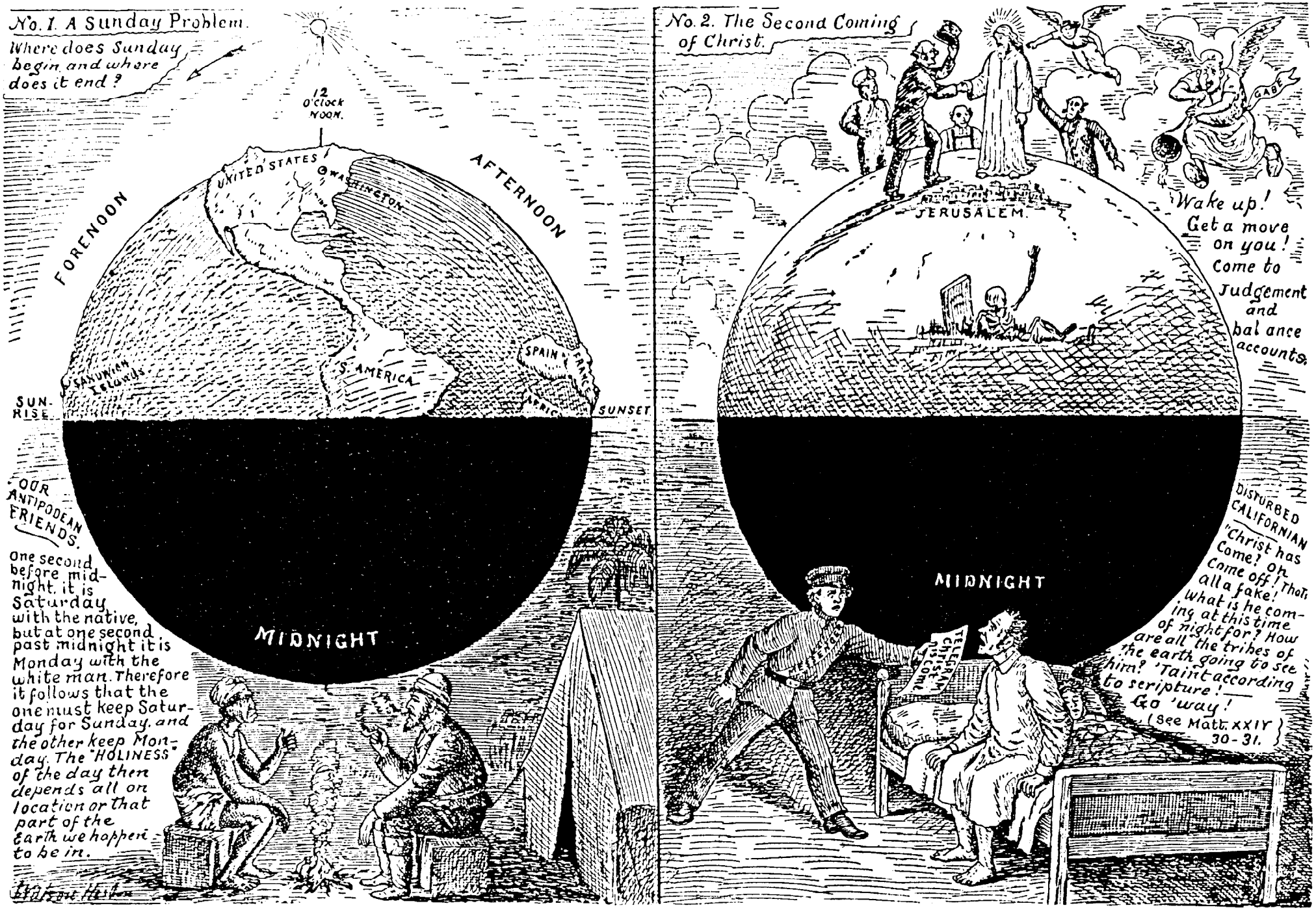
SOME PLANETARY PROBLEMS FOR THE CHRISTIANS TO CONSIDER.

SOME MORE PROBLEMS FOR THEIR CONSIDERATION.

It is perfectly clear to unprejudiced minds that Sabbath laws are demanded because the Christian ministry performs its incantations on Sunday and cannot bear the rivalry of secular work and amusements. There is no room for question that the sabbatic command found in the Bible enjoined the observance of the seventh day, *not* merely of the seventh part of the week. "But the seventh day is the sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." There is no Sabbath Union ambiguity in that. And the seventh day of the Jews was a Saturday, the last day of the old week, the day preceding Sunday, the first day of the new week. The inventors of Sabbaths—of four-day, or five-day, or seven-day, or ten-day Sabbaths—knew nothing about the sphericity of the earth and hence were not troubled with such difficulties as those which confront the modern Sabbatarian, who must try to adapt the superstitions of primitive times to the science of an age of investigation and deduction.

The Bible writers addressed themselves to a people who thought the earth was a flat parallelogram—they so thought themselves—and hence there is no reason for surprise that Matthew expressed himself to the effect that at the last day all the tribes of earth should see the "son of man" coming in the clouds with power and glory. With a flat earth this would not have been so great a marvel, at least in the conception of the people of that time. But with a round earth, inhabited on all segments, the vision would be impossible—unless, indeed, the celestial circus kept up the exhibit at a point in space removed from the centripetal influence of this planet, thus allowing the world to pass Jesus and his court in review, as it were. The Christian teachers realized that the atonement scheme might prove abortive if the earth were round and inhabited at the antipodes. Many and fierce were the contentions over this question.

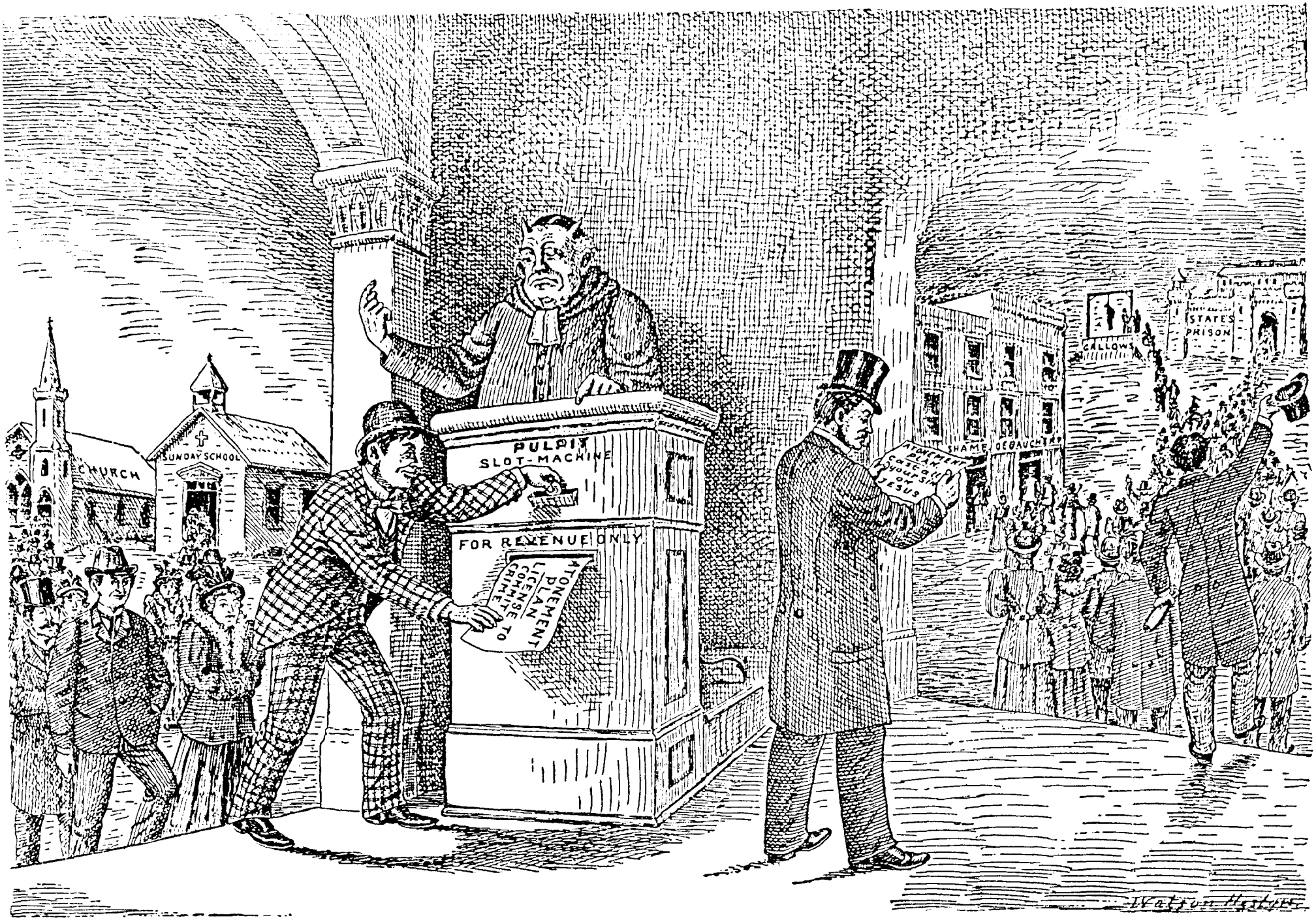
"Lactantius says: 'Is there anyone so senseless as to believe that there are men whose footsteps are higher than their heads? . . . that the crops and trees grow downward? . . . that the rains and snow and hail fall upward to the earth? . . . I am at a loss what to say of those who, when they have once erred, steadily persevere in their folly, and defend one vain thing by another.' But a still greater man followed on the same side. St. Augustine seemed inclined to yield a little in regard to the sphericity of the earth, but he fought the idea that men exist on the other side of it, saying that 'scripture speaks of no such descendants of Adam.' He insists that men could not be allowed by the almighty to live there, since if they did they could not see Christ at his second coming descending through the air" (Andrew D. White, in Popular Science Monthly, September, 1892, p. 577).



SOME MORE PROBLEMS FOR THEIR CONSIDERATION.

PRACTICAL WORKING OF THE ATONEMENT SCHEME.

The atonement scheme has the essential elements of a monetary transaction. A debt is incurred and the debtor being unable to pay, the debt is assumed and paid by another. Such substitutionary liquidation is necessarily demoralizing. That is, when systematized and expected as a part of the regular order of things. Occasional assistance to one in unexpected distress is an entirely different matter. Help rendered to the victim of misfortune is not sure to demoralize the fibre of the man; on the contrary, there are many who would thus be saved from despair and destruction, given new hope in life, and armed with fresh strength for the struggle for existence. Yet even here it is not possible to avoid all the deleterious effects which follow in the wake of organized charity. There are some men who cannot receive a little aid in an emergency without losing a portion of their energy and self-helpfulness. When, however, we come to the Christian plan of salvation, the atonement bankruptcy act, it is seen at once that it is calculated to deplete the manhood and the womanhood of every person who believes in the doctrine. The easy possibility of escaping just pecuniary obligations by the assumption of our debts by another can have no other effect than to render us careless in involving ourselves in debt. Even the most honest men will not be able to get out of their consciousness the thought that if worst comes to worst the debt need not be their undoing, while there are multitudes who will deliberately calculate to at the last throw their obligations upon the shoulders of the convenient burden-bearer. Repentance, belief in the solvency of the receiver, and immersion in water, or sprinkling with water, are not hard conditions, when the alternative is a state of eternal debt, carrying with it some very inconvenient and painful consequences. It may be objected that the condition of belief is a hard one, sometimes; that as belief depends upon evidence, and as there can be no cancellation of the debt without belief, the bankrupt may not be able to get a writ of quittance and so may be doomed to suffer forever for his profligacy. But the objector would overlook the fact that the Christian financiers provided amply against any such difficulty as that. The doctrine of the Freedom of the Will—the most irrational concept of the human mind—teaches that belief or denial is volitional with each individual, independent of all evidence, and so no one is compelled to remain in debt to God—whenever he *wills* to believe and have his books balanced he can do so, and if he does not believe he is simply willfully "out of safety." It is the Freedom of the Will that damns the heretic and Infidel—if they *could* not believe, the theologian assumes, his God, who is "just," would not punish them for their heresies and unbelief, but as he has endowed them with Freedom of the Will, they *can* believe, and hence deserve what they will get—perpetual imprisonment for debt, with inquisitorial accompaniments.

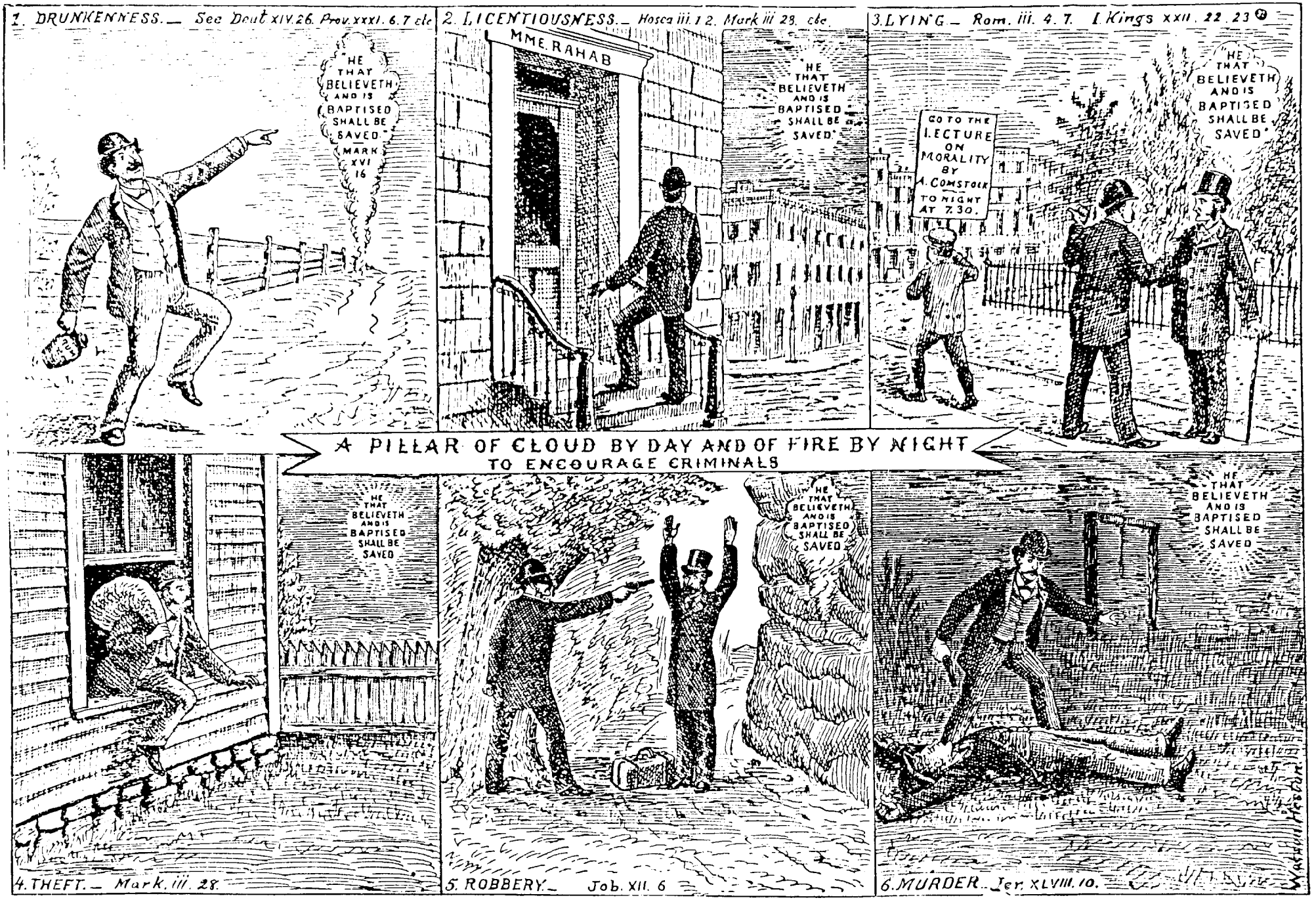


PRACTICAL WORKING OF THE ATONEMENT SCHEME.

THE ATONEMENT SCHEME AND BIBLE DOCTRINES ENCOURAGING CRIME.

"Can the favor of the czar make guiltless the murderer of old men and women and children in Circassian valleys? Can the pardon of the sultan make clean the bloody hands of a pashaw?" asks William Kingdon Clifford, and in line with the obvious answer he adds, in application to the Christian scheme of redemption: "As little can any god forgive sins committed against man. When men think he can, they compound for old sins which the god did not like by committing new ones which he does like. Many a remorseful despot has atoned for the levities of his youth by the persecution of heretics in his old age. That frightful crime, the adulteration of food, could not possibly be so common amongst us if men were not taught to regard it as merely objectionable because it is remotely connected with stealing, of which God has expressed his disapproval in the Decalogue, and therefore, as quite naturally set right by a punctual attendance at church on Sundays."

It seems to us quite useless for the church to protest that she is the great conservator of orderly society, the one bulwark against the invasive hordes of criminality, while she insists upon our accepting as the divine law of morals a work whose author, if the book itself is to be believed, was the instigator and protector of every known crime against men, women, and children, and is the deviser of a so-called "scheme of salvation" whereby the best men the world has known will be damned in a hell of torture through all eternity because they could not think differently with the brains with which their "heavenly father," the author of this work, endowed them, and whereby the worst men the world has seen, the robbers and slaughterers of their kind, will dwell forever in the realms of the blest because they were sharp enough to "repent" at the last moment and stupid enough to believe the absurd dogmas taught by the Christian church. Christian theism inevitably withdraws the allegiance of man from man and transfers it to the triune God; it says to every one of us that we owe more to God than to our fellows; that while God will forgive us for any possible wrong that we can do to our fellows, he will never forgive us if we blaspheme against the third part of him that priests designate as the "Holy Ghost;" that belief is more important than works, for while good works without belief will not take us to heaven, bad works with faith will save us from hell; that all our desire to tell the truth, to practice justice in our relations with our fellow-citizens and to deal gently with the mistaken; all our industry, all our contributions to the general intelligence and amiability of the race, and all our grief at the sufferings under which animate existence groans, will not save us from the wrath of God if we are incapacitated to believe all that the Christian priests insist that it is necessary for us to believe in order to be "saved" from the consequence of God's own mistake.



THE ATONEMENT SCHEME AND BIBLE DOCTRINES ENCOURAGING CRIME.

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

That road to heaven is no narrow path, straight and stony and thorny, with few that walk therein. It is a broad highway, trodden hard and smooth by the multitude of pilgrims who have traversed it, loudly praising the blood-bought redemption that has given them places at the right hand of God, among and of the very elect, while their "unsaved" victims agonize in the flames of that hell to which they were sent unwarned and unshriven.

God assassinated his son to save these criminals from the consequences of their actions, and they shamelessly avow that the innocent was sacrificed that they, the guilty, might escape:

"Jehovah lifted up his rod—
O Christ, it fell on thee!
Thou wast sore stricken of thy God;
There's not one stroke for me.
Thy tears, thy blood, beneath it flowed;
Thy bruising healeth me.

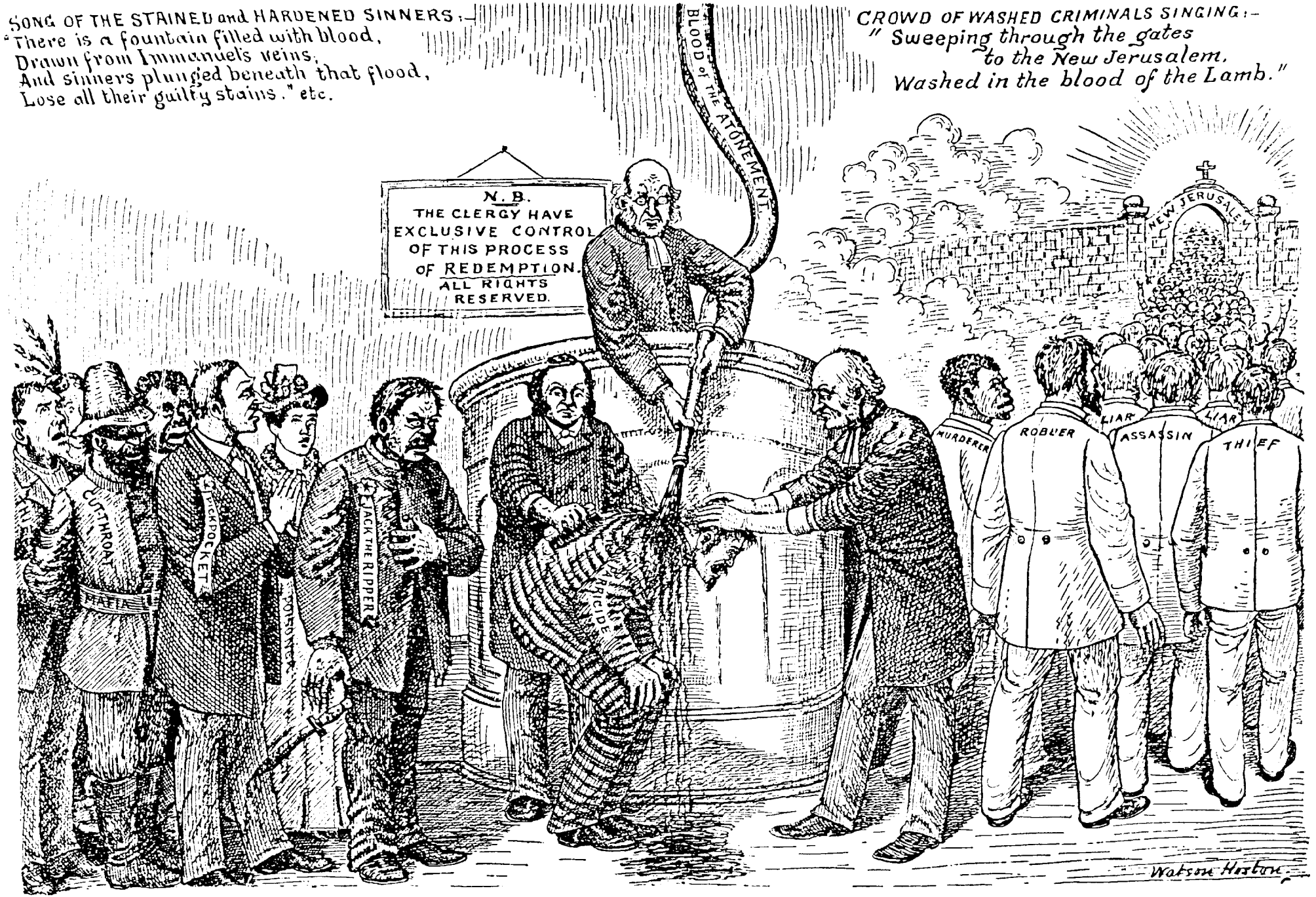
"Jehovah bade his sword awake—
O Christ, it woke 'gainst thee!
Thy blood the flaming blade must slake;
Thy heart its sheath must be—
All for my sake, my peace to make;
Now sleeps that sword for me."

Could there be a more wretched doctrine than this of the Christians? A god, unlimited in knowledge and power, creating a race of beings that he knew would plunge into all depths of depravity and crime, of whom he knew he could save only now and then one by the treacherous slaughter of his own innocent child—and yet he hesitates not; he creates the race, ninety-nine hundredths of whose members are sure to suffer forever in the hell he has made for them and the other one-hundredth to be saved only by making the blood of the innocent atone for the vices and crimes of "the meanest of mankind"!

"We're saved by the blood,
We are sealed by its power;
'Tis life to the soul,
And it's hope in ev'ry hour.

"That blood is a fount
Where the vilest may go,
And wash till their souls
Shall be whiter than snow."

Moody, from whose and Sankey's "Gospel Hymns" all the quotations on this page are taken, once made a statement to the effect that if one should go through his Bible and mark in red all the passages that made allusion to "the blood" he would be astonished to find what a thread of scarlet ran through the sacred volume!



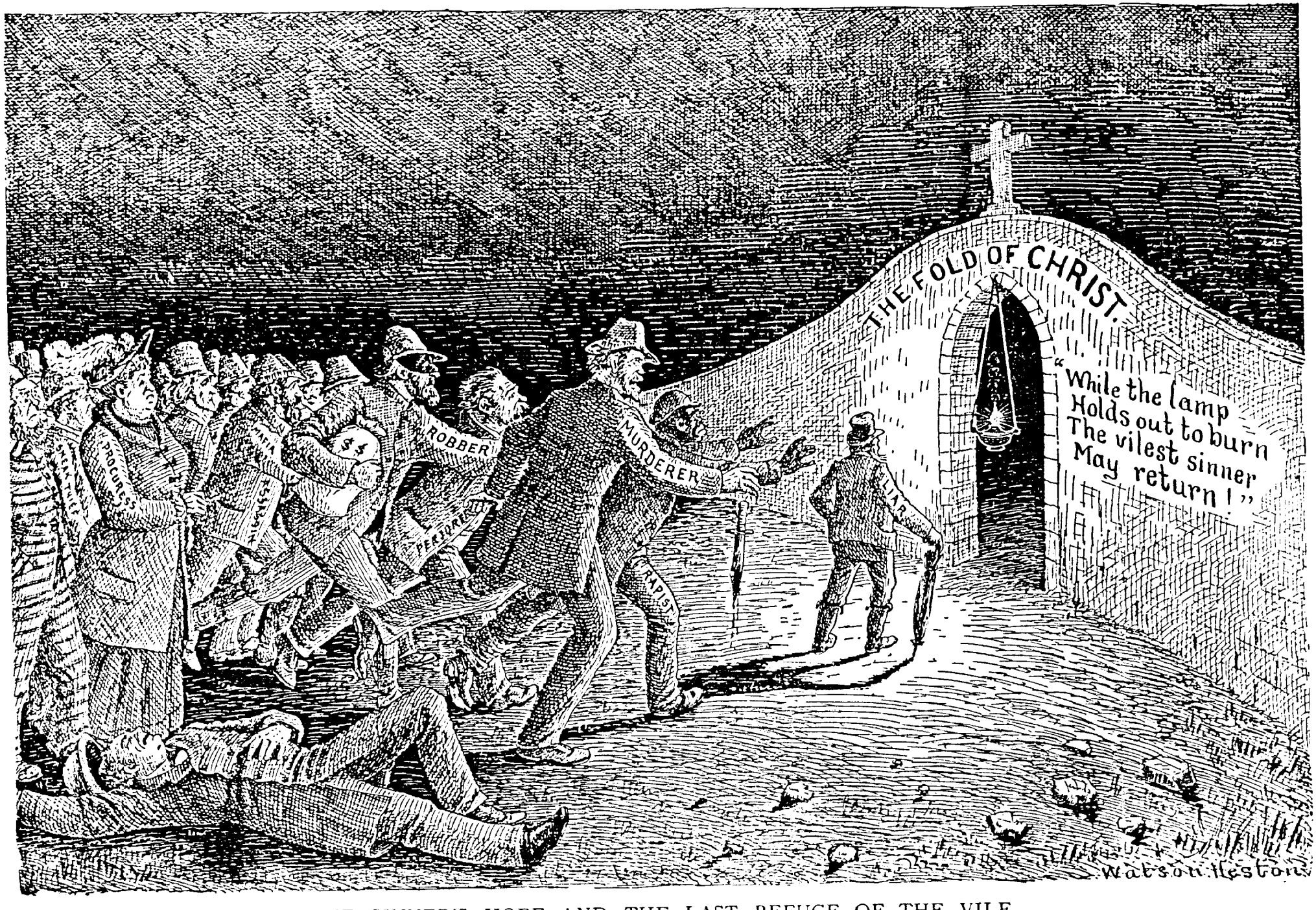
THE BEAUTY OF THE BLOOD ATONEMENT.

THE SINNER'S HOPE AND THE LAST REFUGE OF THE VILE.

Heaven, as pictured by theological geographers, meteorologists, architects, landscape gardeners, and paving contractors, has much to recommend it to all the ladies and gentlemen of more or less inelegant leisure who at death give up their preying on the industrious and, filled with faith and washed in the blood of the lamb, start without return tickets for the "heavenly shore." According to the authorities mentioned, the natural (or celestial) scenery is diversified, the climate salubrious, the residences very fine and all alike, and the macadamizing eminently satisfactory to the tastes of the single standard people.

But the greatest attraction that heaven has for the classes that have most urgent need of the atoning blood is the fact that it is not a country devoted to industrial pursuits. It is a place of REST—of rest all the twenty-four hours of the day, all the seven days of the week, all the twelve months of the year, all the one hundred years of the century, and so on *ad infinitum*, using here, as a mere matter of convenience, the calendar terminology of this lower world. There does not appear to be any necessity or provision for earning a living. While, as on earth, without "visible means of support," these people will not, as on earth, be liable to arrest as vagrants, enforced detention in the station house over night, and compulsory usefulness on the rock pile the next few days. For all of anything known to the contrary, they can lounge on the grass in the parks, play pinochle or sixty-six in their "mansions," without supervision by anybody, and from eon to eon unendingly.

There is one serious drawback to the felicity of the members of the celestial penal colony—that is that everlasting alleluia to the Lamb. After a few millions of years it must become somewhat tiresome. The best of singing and instrumental music derive no small share of their capacity to delight us from the fact that we hear them only occasionally. Think of having to listen to "Glory to the Lamb" or "After the Ball" for a hundred years only without a respite! But perhaps the denizens of heaven soon get used to it, just as the people of New York manage to exist while their ears are constantly assailed by the hideous rumble and thunder of the trucks and other vehicles over the granite-block and cobble-stone pavements. The old orthodox ministers delighted to tell their shuddering hearers that the saved in heaven would be amused by looking over the battlements into hell and watching the agonized contortions of the wicked, among whom, no doubt, were some they had known and loved before association with God and his angels had dehumanized them. If the old preachers were right, then it is to be presumed that the naturalized citizens of "God's country" will be so happy over their lucky escape—through faith—from the horrors of hell that they will pay no attention to the slight inconvenience of the interminable encores of "Alleluia."



THE SINNER'S HOPE AND THE LAST REFUGE OF THE VILE.

The gawk who stares open-mouthed at the priest-produced mirage of the New Jerusalem, while his pockets are picked and his house looted, is typical of our race, which for unnumbered thousands of years has sought heaven beyond the skies to the neglect and deferring of the possible heaven on earth, while it has fed and clothed and housed millions of priests and made famous and powerful the popes and princes of the churches. This is one of the most telling of Mr. Heston's cartoons. With a few strokes of the artist's pen we are shown more than would be revealed by pages after pages of printed matter. The most ignorant man can see at a glance the status of the priest and the peasant. He can see the priest pointing the credulous fellow to the deceiving vision of a "home over there" in the cloudlands while the confederates of the priest help themselves to the material wealth of the dupe. While the latter is dreaming of an impossible "mansion" in an impossible beyond, his brain is muddled, his pocket rifled, and his humble but comfortable cottage here in this world is despoiled.

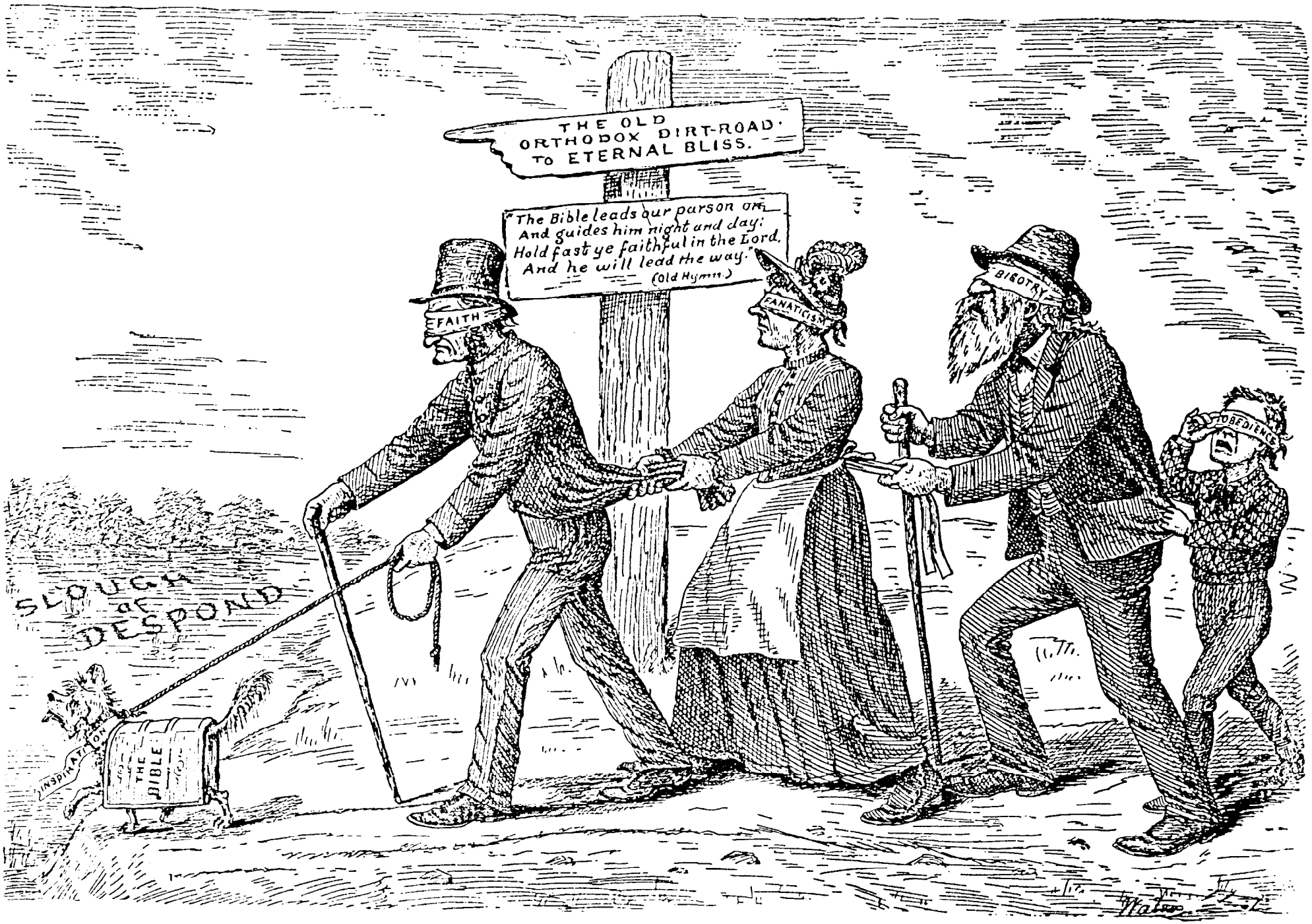
What a priesthood can do for a people that trusts it and under its guidance neglects earth for a fabled heaven, may be shown by the history of Spain—of that Spain of which William Kingdon Clifford wrote when he said that probably the chief difference between Spain before Englishmen built railroads there and the Egypt of ancient times was that the Egyptians washed themselves. Buckle well remarks that the two great elements of which the Spanish character was compounded were "loyalty and superstition." In the seventeenth century the power of the Spanish church rapidly augmented. The sky pilots multiplied and the poverty and degradation of the people correspondingly increased. In the second volume of the "History of Civilization" (p. 36), Buckle says: "The convents and churches multiplied with such alarming speed, and their wealth became so prodigious, that even the Cortes, broken and humbled though they were, ventured on public remonstrance. In 1626, only five years after the death of Philip III., they requested that some means might be taken to prevent what they described as a constant invasion on the part of the church. In this remarkable document, the Cortes, assembled at Madrid, declared that never a day passed in which laymen were not deprived of their property to enrich ecclesiastics; and that there were then in Spain upwards of nine thousand monasteries, besides nunneries. . . . Davila, who lived in the reign of Philip III., affirms that in 1623, the two orders of Dominicans and Franciscans alone amounted to thirty-two thousand. The other clergy increased in proportion. Before the death of Philip III. the number of ministers performing in the cathedral of Seville had swelled to one hundred; and in the diocese of Seville there were fourteen thousand chaplains; in the diocese of Calhorra, eighteen thousand."



FUTURE PROMISES—PRESENT PRACTICES.

TRYING TO GET THERE—BLIND LEADERS OF THE BLIND.

The United States government informs us that in 1890 we had in this country 111,000 of these blind guides, regularly engaged in their misleading work, besides some thousands of superannuated and local ministers and exhorters who more or less regularly act as celestial pilots. To this vast army of the "darkeners of counsel" should be added thousands of nuns and monks, the entire membership of the Salvation Army, and all "testifiers" who in other divisions of the church speak to the people, and all Sunday-school superintendents and teachers, lay editors of religious papers and writers of religious books, officers of missionary societies, and even the financial supporters of those societies and of the churches themselves, for they all, more or less directly, help lead the masses astray. In fact, the moneyed backers of the clergy are the real "power behind the throne," for the church would be practically powerless were it not for the sinews of war she receives from the deluded producers of wealth. In this view of the case, every Freethinker who, to "advertise his business," or please his wife, or make his "calling and election sure" in politics, gives money to church solicitors or patronizes church games of chance, assists in the deception of the credulous and ignorant and is therefore to the extent of his contribution responsible for the superstition, bigotry, intolerance, and persecuting spirit of his neighbors. The lesson is too obvious to be ignored. Nothing more presumptuous can be imagined than the pretense of these parsons and priests and nuns and Army exhorters that they can tell their fellow-citizens anything authentic about the alleged heaven of which they preach. They have not been there, they nor their fathers nor their spiritual progenitors. They have not seen this fabled elysium; they have not stepped foot on its shores, or caught the melody of a song floating from its temples or groves, or tasted of its fruits, or beheld the throne of its king, or received from him one word of greeting or command. They do not know where it is or what it is. They do not have the slightest idea of its topography, of its geography, of its climate, of its productions, of its industries, of its recreations, of its mental and moral advancement, of its government, of its religions, of its social institutions. In short, they know absolutely nothing of the conditions that environ life there, if such a realm exists. It is no answer to say that it is a spiritual kingdom, that God sits on a great white throne, with Jesus Christ on his right hand. Not one of these assertions can be proved. There is not a particle of credible testimony in support of either of them. It is no answer to say that only the good go there, that there is neither marriage nor giving in marriage, that there is no government but God's, that neither productions nor industries are needed for the sustenance of the inhabitants, as they are immortal and need neither food nor drink. All these averments are utterly unprovable.



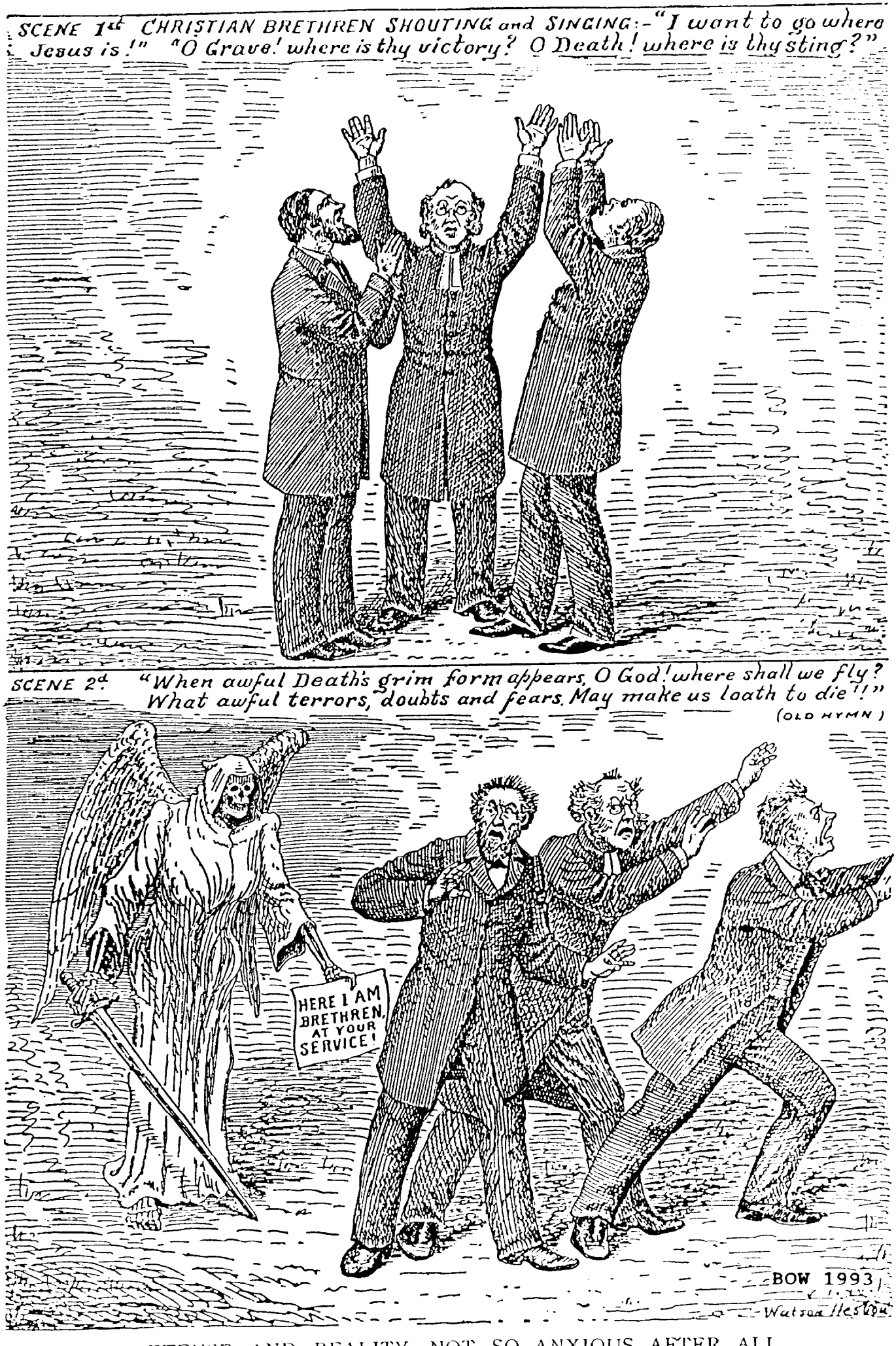
TRYING TO GET THERE—BLIND LEADERS OF THE BLIND.

PRETENSE AND REALITY—NOT SO ANXIOUS AFTER ALL.

The instinctive struggle of every organism is to live. Men are no exception to the rule. They shrink from death as involuntarily as the grass bows before the wind. It is only when men become crazed with fanaticism or are convinced that the pain they suffer is too great to be longer endured and they see no hope of improvement that they welcome dissolution. Modern Christians no more wish to die than do Infidels. They have not the supreme faith that animated many of the Christian martyrs of the earlier centuries, which made them willing, even eager, to "die for Christ."

Historians tell us that when Ignatius was borne in fetters through the cities of Asia he besought the Romans in his epistles that when he should be exposed in the amphitheater they should not by their intercessions deprive him of the crown of glory. It is said that martyrs purposely provoked the wild beasts among which they were thrown, urged the executioner to hurry, gladly flung themselves into the flames, and even found pleasure in what to the individual in a normal state would have been the most intense agony. When the authorities had no evidence against them sufficient to convict them, they sometimes supplied it themselves, so eager were they for the crown of martyrdom. In order to secure the coveted fame of martyrs and the salvation of their souls, they would attack the services of paganism, and, in the words of Gibbon, "rushing in crowds around the tribunals of the magistrates, call upon them to pronounce and to inflict the sentence of the law." But it is not to be supposed that this insanity of suicide for the sake of phantoms could always sway the adherents of Christianity. So long as men had no doubt that they would win heaven through the fires of martyrdom there were sure to be those, of the more impressionable temperament, who, in an era of persecution, would seek rather to die than to escape; the delusion and its result were alike contagious, and the epidemic of self-destruction had to run its course, as all epidemics do, unless checked by scientific means, gradually weakening as the subjects of it were lessened in number by death or returning sanity.

"But although devotion had raised, and eloquence continued to inflame, this fever of the mind, it insensibly gave way to the more natural hopes and fears of the human heart, to the love of life, the apprehension of pain, and the horror of dissolution. The more prudent rulers of the church found themselves obliged to restrain the indiscreet ardor of their followers, and to distrust a constancy which too often abandoned them in the hour of trial. As the lives of the faithful became less mortified and austere, they were every day less ambitious of the honors of martyrdom; and the soldiers of Christ, instead of distinguishing themselves by voluntary deeds of heroism, frequently deserted their post, and fled in confusion before the enemy whom it was their duty to resist" (Gibbon: History of Chris., p. 248).

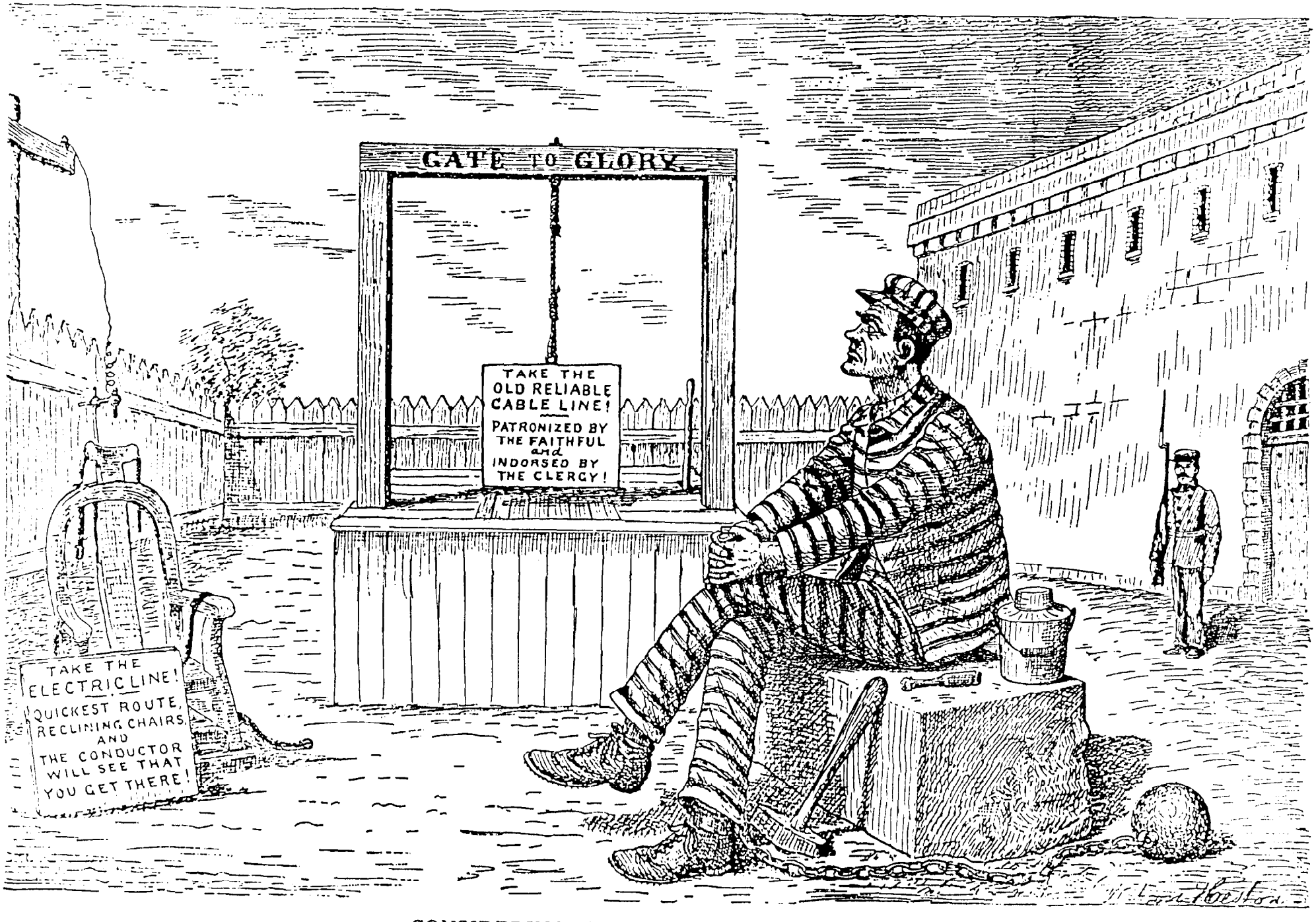


PRETENSE AND REALITY—NOT SO ANXIOUS AFTER ALL.

CONSIDERING HOW TO BECOME A SAINT.

The industrious, peaceful, non-invasive Freethinker does not worry as the hour of death approaches about what may be awaiting him after the cessation of his bodily activities. If he has time and strength to settle up his business affairs and bid farewell to the loved ones who are to be left, he is satisfied, for he knows that repining will not turn back the wheels of time and that no repentance can now atone for whatever wrongs he may have inflicted on his fellows. He feels that he has done the best he could with the light he had and the conditions that circumscribed his actions, and that if there is another life it will be the same there. He is convinced that if there is a "heaven" beyond this world of struggle and mingled joy and sorrow he will find it in the course of the processes of nature, independently of the shed blood of a Jewish peasant. He has too much hard sense to believe that a little piece of bread and a few drops of wine have the magical power to take him to this fabled land of the blest when otherwise he would go down to the prison house of the damned. His sense of justice is too acute and strong to let him think that his offenses against his fellow-men can be canceled by his belief in the ghost stories of the Bible and by the dashing of a little water in his face or his submergence in the unwholesome fluid contained in a tank in the basement of a church.

But to the believer who has warred upon his kind and therefore has a lively sense of the necessity of favors to come, the approach of death must fill him with the gloomiest forebodings and induce him to do everything that he can, in the way of repentance and ceremonial observance, to make "his calling and election" sure. This is not mere theory. The almost unbroken record of legal executions in this country bears witness to the truth of what has just been written. Practically without exception, condemned murderers accept the services of Catholic priests or Protestant ministers, and are swung from the scaffold or die in the electric chair after having assured the world that they yield up their lives in the blessed hope of resurrection and everlasting happiness with God and his angels. Oftentimes their speeches are marvels of nauseous piety and sickening exhortations to their old associates and the crowds gathered about the gallows to "seek Jesus." They generously "forgive" society for its offenses against them, and it may be that they even forgive their victims who were the involuntary means of bringing them to a violent end at the hands of the law officers. The probability that, according to the creed which they profess, those victims, having died 'unprepared," having been struck down before they had time to "repent," are now writhing and roasting in the fires of hell, does not seem to disturb their serenity; they are too solicitous about the safety of their "souls" to be bothered by such trifles.



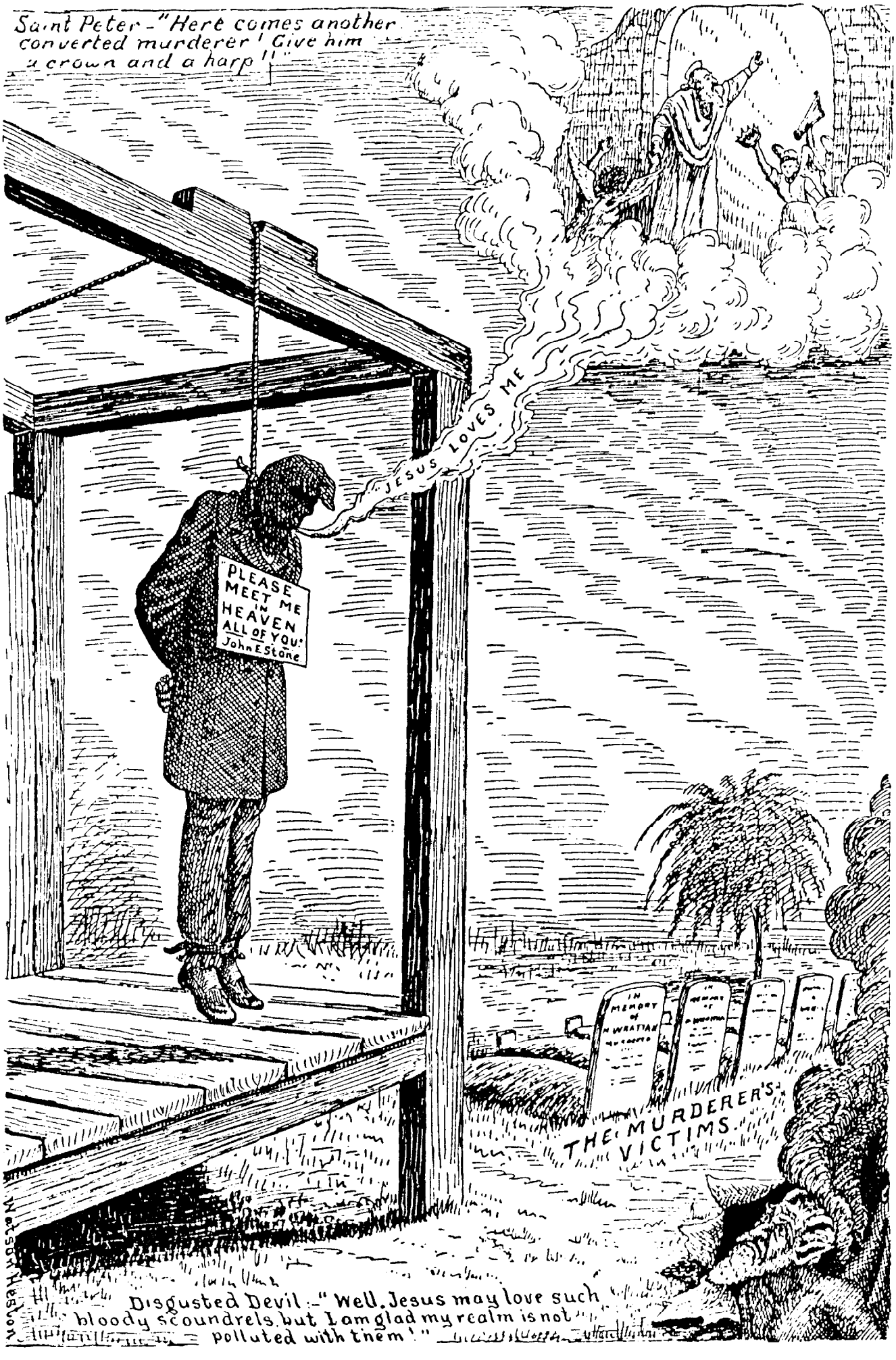
CONSIDERING HOW TO BECOME A SAINT.

ANOTHER SAINT EN ROUTE TO GLORY.

The gallows as a port of departure for ransomed souls is world-famous. When we come to think on the matter seriously, we shall be surprised to see that a larger percentage of murderers go to heaven than any other class of citizens. Of other adults who die, in their beds, through accident, and on the battlefield, it is quite safe to say that at a high estimate not more than twenty-five per cent are "saved," judging by orthodox standards. This is in Christian countries, of course; outside of them the mortality from sin is far more frightful. But in the case of legally-executed murderers a much greater proportion have taken out good fire policies. We do not know whether or not any statistician has compiled tables showing the relative number of the saved and damned assassins, but to the close reader of the criminal news in the daily papers it does not seem any exaggeration to estimate them in the ratio of nine to ten—nine saints for heaven and one lost soul for hell. We have no objection to mercy for our undeveloped brethren, but we submit that the Christian theology would have been greatly more conducive to the peace of society and the development of a high standard of morality if the scheme of redemption had distinctly taught that bad conduct had certain inconvenient consequences which could not be evaded by a tardy repentance and an unreasoning belief in the cleansing properties of innocent blood used as a bath for the guilty.

The writer of this has often heard ministers declaiming from the pulpit against the hell-filling quality of morality dissociated from faith. No doubt almost every person in the United States who has reached the age of fifty years, or even less, has heard the same sentiment from the stronghold of the preacher. A favorite hair-lifting picture painted by these hell-fire artists of the church shows a moral man clinging in depair to the sides of the boat of Good Deeds and shrieking, "Lost! lost!" as the boat is whirled over the cataract of Death. A really dramatic preacher can thus in five minutes scare all the native goodness out of a dozen impressionable young men and women. For years after that they shudder with horror every time the scene recurs to their imaginations, and it takes a largely increased capacity for thought—which many of them never acquire—and much hard experience for them to learn that they were made the victims of a sensationalist who knew no more than they did concerning the qualifications that fit men and women for heaven, and no more about the mythical place itself. As for those who never develop a fairly working thinking machine, *they* all their lives long are unable to tell which is most in the way of getting to heaven—good deeds or a lack of faith.

In view of such teachings, is it strange that Christianity has done so little to increase respect for human and lower animal life and for the promotion of peace and brotherhood among men?



ANOTHER SAINT EN ROUTE TO GLORY.

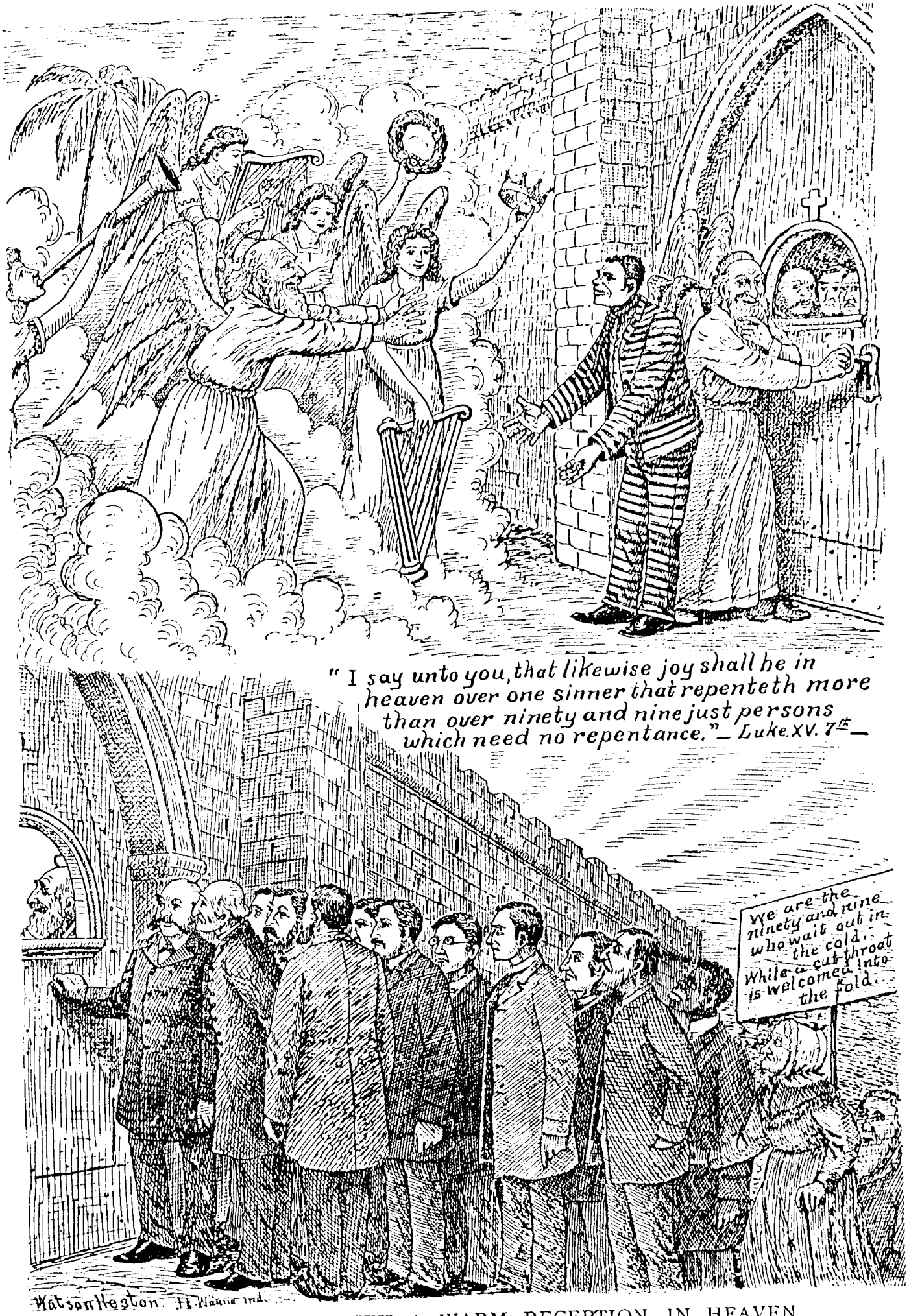
HOW TO MEET WITH A WARM RECEPTION IN HEAVEN.

It may be objected to many of these cartoons and the text in connection therewith that they are attacks upon and criticisms of doctrines no longer held and taught by the representatives of the various Christian churches. To this objection three answers are ready, each of which amply disposes of the demurrer and demonstrates the appositeness of the pictures and the validity of and necessity for the criticisms.

In the first place, a divine revelation is a revelation for eternity. If the Bible, if the creeds of the churches which it is claimed are drawn therefrom, were ever given by an infallible God they are just as true now as they were three thousand, one thousand, or five hundred years ago. The Freethinker's objections to them group themselves under three general heads. (*a*) The doctrines stated and facts alleged are incompatible with the attributes of a good, wise, and all-powerful God. (*b*) They are in conflict with nature, as interpreted to us by science. (*c*) Even if the doctrines are from God they are unjust, unscientific, and demoralizing. Whenever a Christian seeks to escape responsibility for the statements of the Bible and the doctrines of the churches by entering the plea that we are attacking "dead dogmas," he in fact admits that one or more of our objections to that Bible and those doctrines are valid.

In the second place, the Bible is still accepted as a divine revelation by all the evangelical churches and none of them has repudiated its ancient creeds. Officially, there has been no change for a long time in the doctrines of the old churches. While the status remains we have no choice but to direct our fire against the accepted creeds, the authorized interpretations of the Bible. Therefore our cartoons are timely and our letter-press germane to the questions presented for consideration.

In the third place, if it is claimed that the attitude of present-day Christianity is to be sought, not in the old creeds, but in the positions taken by living ministers and authors and editors of religious papers, then it is answered, as before, that such a claim is equivalent to an admission that the Bible is not a revelation from a perfect god, that the old creeds are false, and also that the churches of to-day are guilty of cowardice if not of a deliberate attempt to deceive and to secure support by carrying water on both shoulders, in refusing, as they do, to alter their official platforms to bring them into harmony with what their most advanced men assert is the real position of Christianity in this generation. But, as a matter of fact, the vast majority of the religious people of the country are still fed on the theological husks and firebrands of bygone ages. The preaching in the Catholic and in the most numerously attended Protestant churches about everywhere except in the larger cities has not appreciably improved. The Salvation Army and the revivalists of all the other divisions are yet, as a rule, scaring the people with the old familiar stage thunder and lightning.



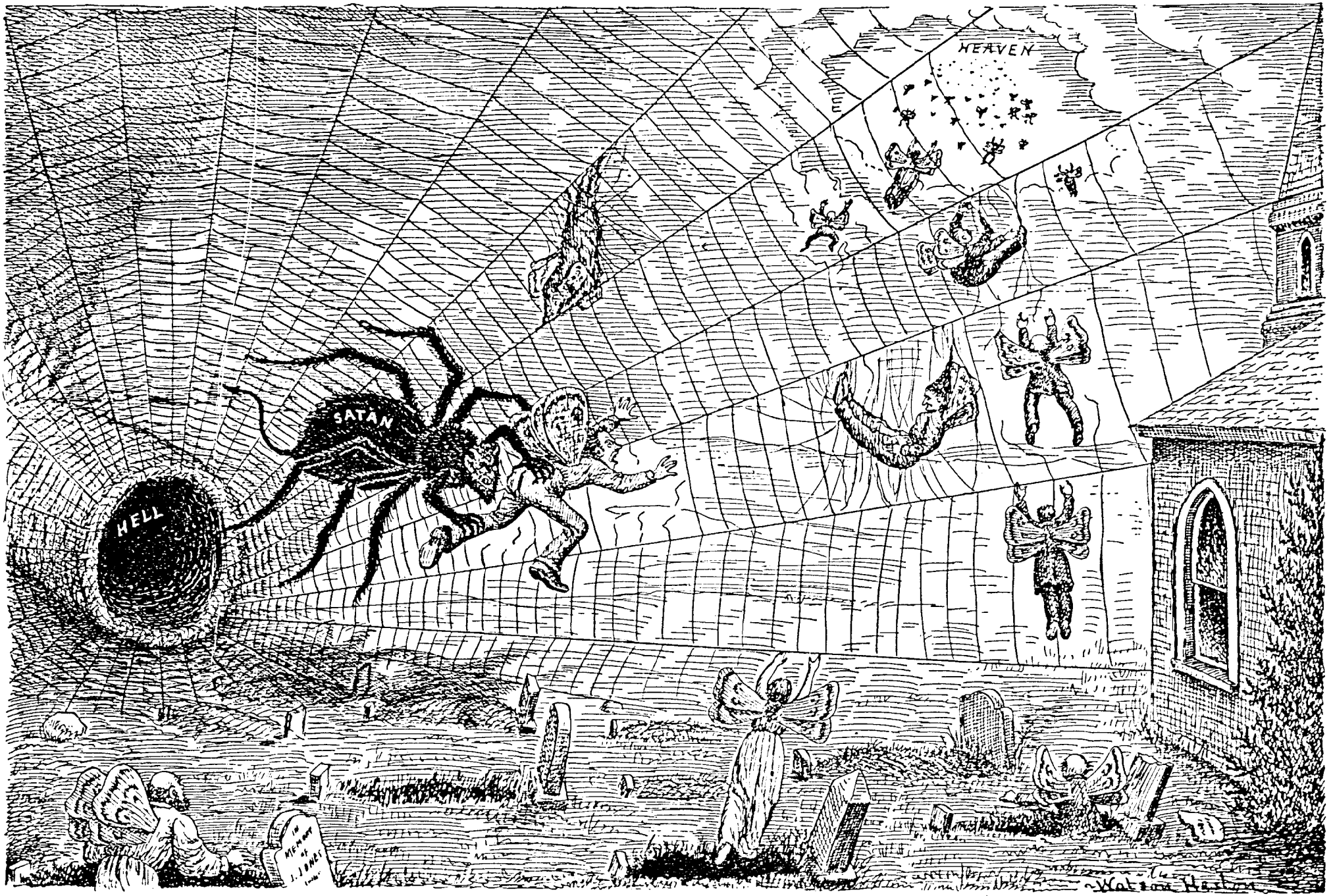
HOW TO MEET WITH A WARM RECEPTION IN HEAVEN.

THE ALMIGHTY SPIDER.

Mr. Heston has let too many of the human flies break through Satan's web. Not such a proportion of souls as is shown in the cartoon entering heaven escapes the devil's snares, if the terms of the plan of salvation are strictly enforced.

"Think of an almighty spider weaving a web to catch the souls of men!" But think of an almighty god making an almighty spider on purpose to catch the souls of these men, his own children! This is just what God did if Christianity is true. Posit an infinite creative intelligence and whatever exists is the outcome of his wish. If such a creative infinite intelligence exists, and if a devil snares the soul of even one human being and tortures it for a day or for eternity, then the creative infinite intelligence permitted that devil to snare that soul, he wished that devil to snare that soul, he designed that devil for the purpose, among others, of snaring that soul. With an infinite creative intelligence to foreknow is to do; if its God knew all things from the beginning —as Christianity asserts—he knew to a unit the number of souls, and which souls would be trapped by Satan. Knowing this, he designed that they should be trapped, and no effort to escape that they could make would have availed to save them. This infinite creative intelligence, granting, for argument's sake, its existence, is the spider in the web. Satan, granting, for the same reason, his existence, is merely an instrument to accomplish the work of the supreme creative and governing power. He will catch just so many souls as "God" has made for him—not one more. The whole scheme of creation and redemption—from the speaking of the world out of nothing to the "Great Judgment," the separation of the sheep from the goats—is the work of the infinite creative intelligence, and for no smallest part of the process or of the result is the woman, is the man, is Satan, in the remotest degree responsible. To argue otherwise, as Christians do—and *must* do or convict their God of the grossest injustice and the most atrocious cruelty—is to divest the infinite creative intelligence which they posit of the essential attributes of unlimited wisdom and power—in a word, to relegate him to the pantheon of the gods, beings resembling the men who made them, greater in physical size and possessing more power than men, but men essentially in parts, passions, and weaknesses.

Such a presentation of the problem of evil and of the cause of the damnation of the vast majority of the human race—if they are damned—will, of course, shock religious people of not only the strictest sects of orthodoxy, but quite a large number of Liberal persons who still illogically cling to the conception of a god. And yet the orthodox division of this army of objectors are not greatly shocked when they contemplate the spider Satan carrying off to his den a very large number of the human family, there to mangle and burn them unendingly.



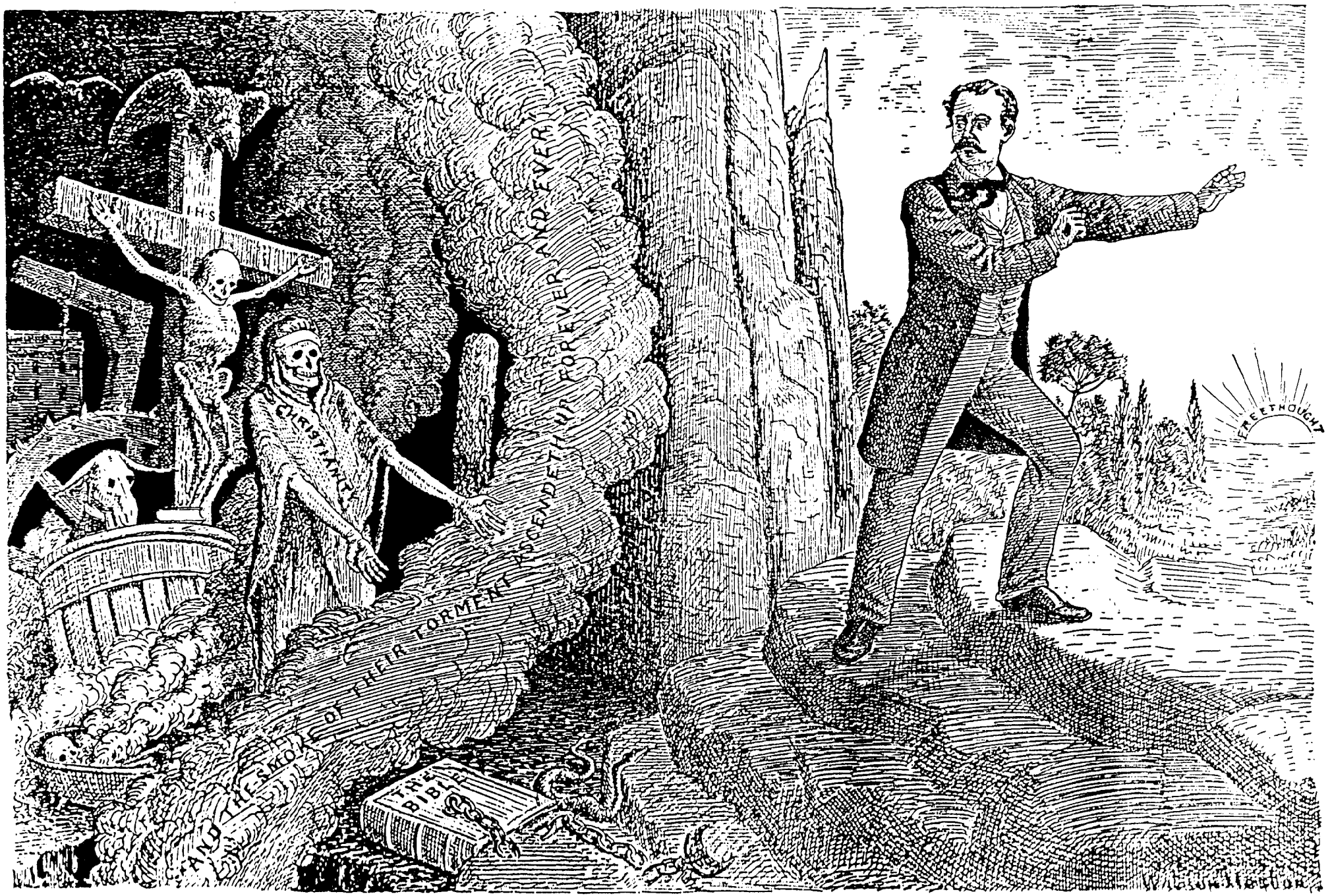
THE ALMIGHTY SPIDER.

Priests:

"They have three words—well tyrants know their use,
Well pay them for their loan, with usury
Torn from a bleeding world! God, Hell, and Heaven.
A vengeful, pitiless, and almighty fiend,
Whose mercy is a nickname for the rage
Of tameless tigers hungering for blood.
Hell, a red gulf of everlasting fire,
Where poisonous and undying worms prolong
Eternal misery to those hapless slaves
Whose life has been a penance for its crimes,
And Heaven, a meed for those who dare belie
Their human nature, quake, believe, and cringe
Before the mockeries of earthly power."

—Shelley.

God, the devil, heaven, and hell are inseparably associated. Each is an essential part of the Christian system. There is the devil to set traps to catch souls for hell, and God to save a few here and there for heaven. The whole machine would drop into ruins if either part were cut out. The four pillars of the Christian temple are so connected that to remove one is to tumble them all into a heap of ruins. Humanity has been chained for ages to an inspired Bible. "Believe all that the Bible says, or go to hell," commanded the church, and to reinforce its orders it invented an elaborate system of theological sins and condemnations, it used proscription, confiscation, exile, imprisonment, torture, and death to inspire fear of itself on earth supplementary to the fear of the hell that would welcome the independent soul, the rebel against the church, in another life which it said would follow this and would be without end. Why *should* the man who has escaped from this prison-house of horrible superstitions, on whose breast the nightmare of Theology has ceased to sit, and whose brain is cleared of the cobwebs of medievalism, why should this man, why should the Freethinker go back to Christianity? What can there be for him? As well might the chattel slave go back under the lash of the overseer; as well might the prisoner seek again the noisome cell in which he saw neither light nor kindly faces, nor breathed one breath of pure air; as well might the man saved from the plague again expose himself to contagion; as well might the starving, rescued by timely aid, go back to their misery and refuse the food that would keep them well and happy. Why should the Freethinker go back to the church when he remembers that so long as she had the power she made this earth a hell for every thinking, humane, man and promised him its eternal counterpart in a world to come? "They screwed the thumbscrews down to the last pang, and then threw their victim into some dungeon, where, in the throbbing silence and darkness, he might suffer the agonies of the fabled damned."



THE NIGHTMARE OF THE AGES.

A DANGEROUS ROAD.

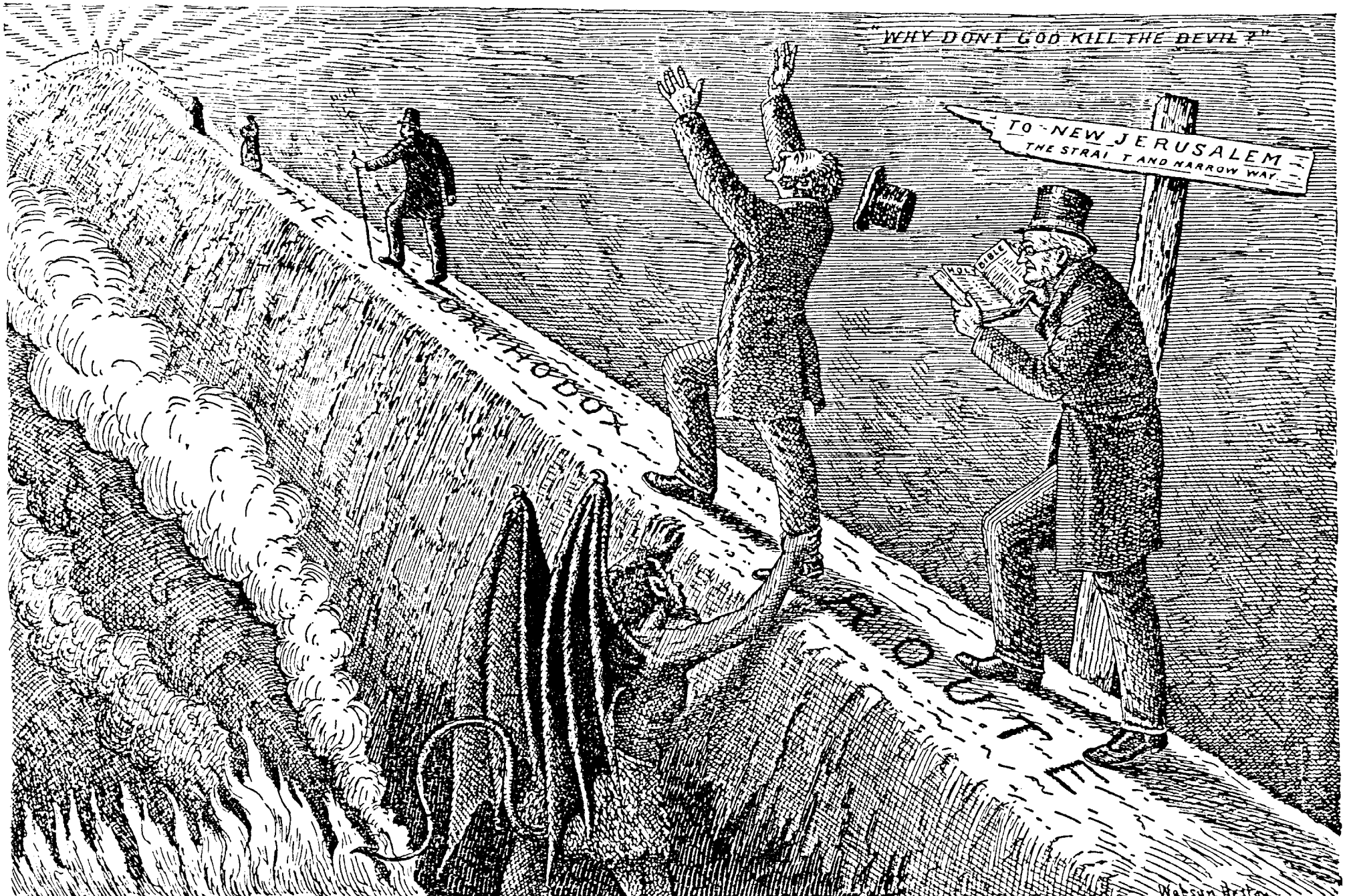
"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii, 13, 14).

It was Christ's "narrow way" that Mr. Heston had in mind when he drew this cartoon, and it was the same "narrow way" upon which Colonel Ingersoll threw his marvelous revealing light when he said in "Which Way?"—

"There are two ways: The narrow way along which the selfish go in single file, not wide enough for husband and wife to walk side by side while children clasp their hands. The narrow road over the desert of superstition 'with here and there a traveler.' The narrow grass-grown path filled with flints and broken glass, bordered by thistles and thorns, where the twice-born limping walk with bleeding feet. If by this path you see a flower, do not pick it. It is a temptation. Beneath its leaves a serpent lies. Keep your eyes on the New Jerusalem. Do not look back for wife or child or friend. Think only of saving your own soul. You will be just as happy in heaven with all you love in hell. Believe, have faith, and you will be rewarded for the goodness of another. Look neither to the right nor left. Keep on, straight on, and you will save your worthless, withered, selfish soul.

"This is the narrow road that leads from earth to the Christian's heartless heaven."

That narrow way! "And few there be that find it." Why do so few find it? Unquestionably, because they alone were so made by their God that they could follow the trail. If the others—the almost total population of the earth—wander to hell adown the wide and easy way, is there any room to doubt that they are lost because their creator designed that they should be lost? If of one hundred men who start to pass through a wilderness, but one reaches safety, are we justified in assuming that the ninety and nine could likewise have escaped the perils that beset them had they wished so to do, had they only "believed"? The truth is, no one wants to be lost, either in an earthly wilderness or in the hell of the Christian. Ignorance of our environment, bad heredity, false guides, unfavorable natural conditions—these are the causes of our loss in the wildernesses of poverty, isolation, vice, and crime. It is not by our "free will" that we suffer and perish prematurely. So, if there is a future life of misery for the many and of "low-class felicity" for the few, be assured that the lost have not desired to be lost, the saved have not consciously and deliberately chosen to be satisfied forever with the inane joys that Christian theology says they are to be put off with by their "father." Man did not knowingly sentence himself to an eternity of agony; he did not make the conditions of salvation so hard that most of the race will fail to walk the narrow way that leads to the heavenly gate.



A DANGEROUS ROAD.

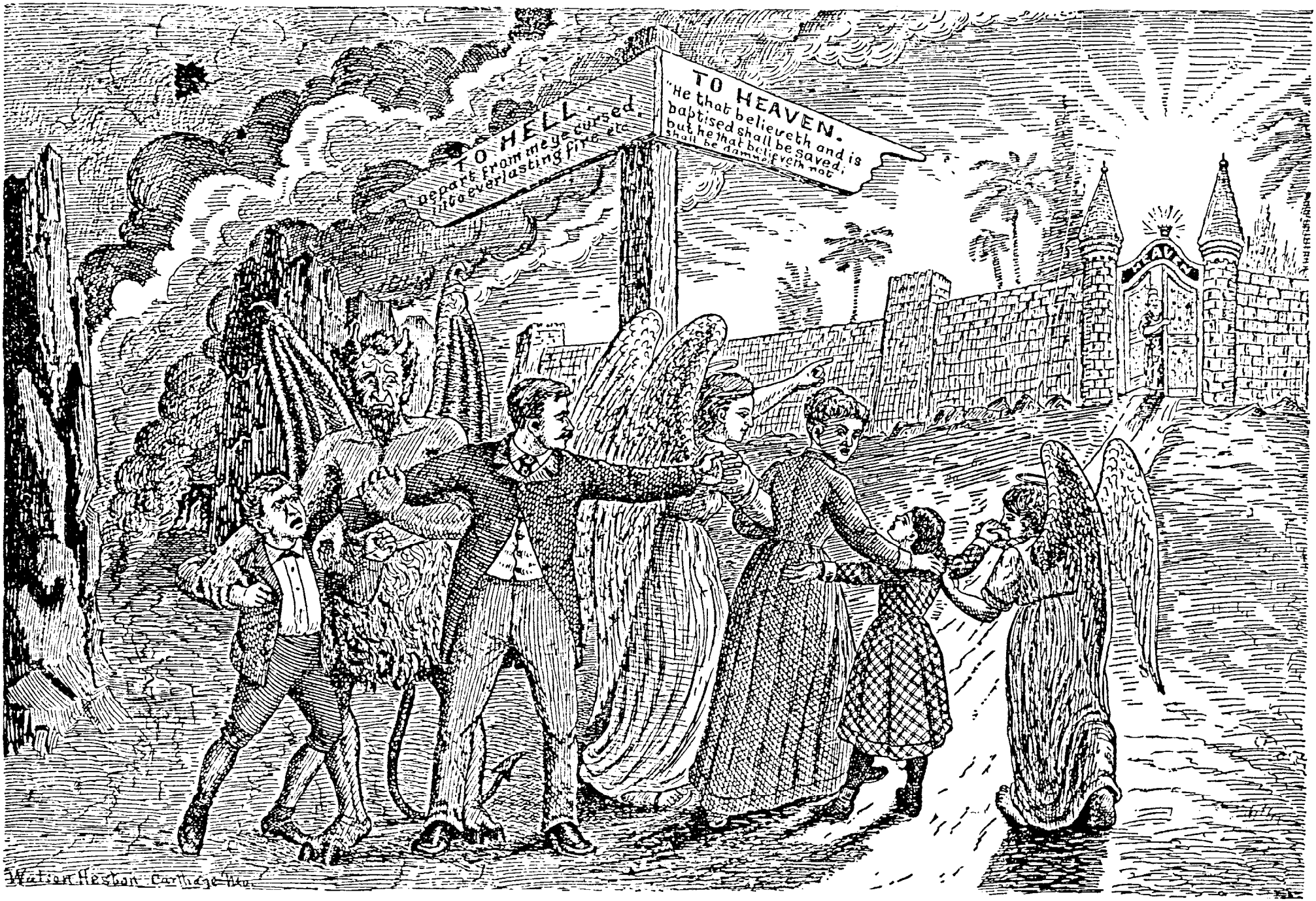
AN ETERNAL PARTING.

No man living in this age of comparative enlightenment can conceive what the belief in hell meant to those whose unhappy lot was cast in the Ages of Faith. To them hell was not a pedantic theory; it was not a matter of speculation; belief in it did not depend on the interpretation of a few texts; its existence was not questioned and repudiated by multitudes of scholars, nor did others soften the doctrine down to the affirmation that he who did wrong would have some trouble with his conscience in the after life. It was a reality. Its flames burned into the flesh through the religion-crazed imagination. "Hell" then meant hell, a place of unending suffering of the most intense description. It meant the separation *forever* of the loved from the loving.

Hell was a vital part of the Christianity of Christ as taught by Christ. And the hell of Christ has not yet gone out of date. The doctrine of eternal damnation is still the creed of the great mass of the Christians of the world. Says the Nashville Christian Advocate of April 12, 1894:

"It may be stated with emphasis that no teacher from God of any dispensation, even the most legal, fiery, and energetic, as Moses, Elijah, or Paul, ever spoke of hell so often or so strongly as did Christ. He did not use it simply to proclaim it as a law penalty, nor were his utterances in regard to it confined to the apostate and abandoned. Christ used hell not simply for elementary purposes, but to cultivate the sublimest virtues, to radicate the purest doctrine, and to enforce the gentlest and most rigid duties. Christ everywhere takes hell for granted. Its existence to him and for his system is not an open question. Neither is it a back chapter, but at present pressing, practical reality. He touches few subjects which are not colored by this fearful background. He calls to few duties which are not made exacting and sharp by this motive. His greatest doctrines are dashed with the same terrific infusion. His pictures are made vivid, bordered, and framed with the same fearful settings."

At death, according to orthodox theology, the wicked are separated from the good, the latter going to heaven and the former to hell, where they remain until the Great Judgment, when they are summoned to the bar to be judged for "the deeds done in the flesh." It has never been satisfactorily explained why men are sent into punishment before trial, or what is the use of a trial if God is so sure of their guilt that he is satisfied to torture them for hundreds or thousands or tens of thousands of years before he brings them up to the Great Assize. It might be assumed, knowing the rule of action pursued of old by Christians and other savages, who held as guilty all accused persons until they were proved innocent, that this is why the wicked are sent at once to hell and put on their trials afterward, but this would not explain why the "righteous" go to heaven instead of to hell with the other suspects.



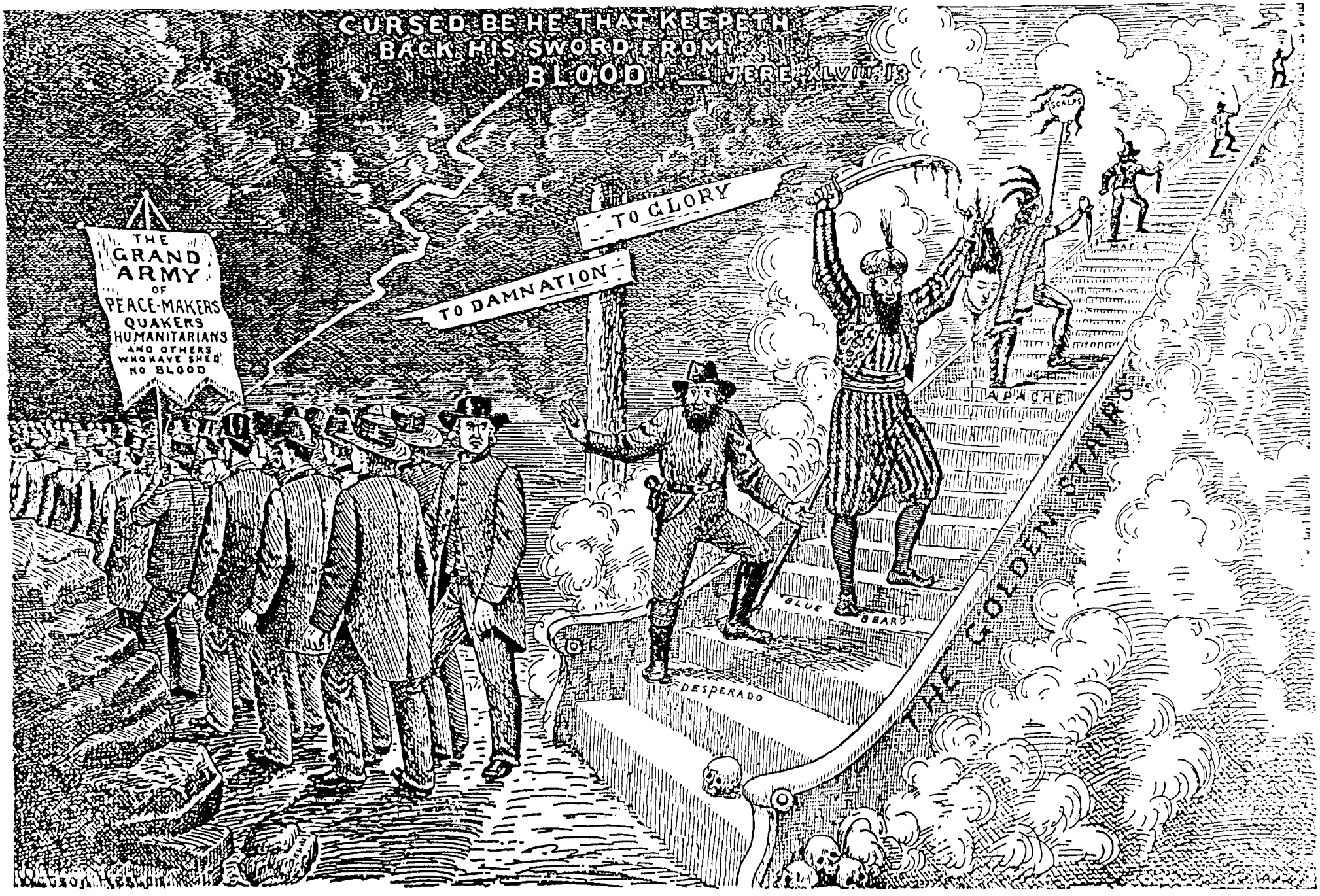
AN ETERNAL PARTING.

A PRACTICAL APPLICATION OF DIVINE JUSTICE.

God never had much use for men of peace nor for peaceful measures of reform. While the third part of him, his semi-human son, said (as the narrative runs) that man should not resist evil but should, if given a blow on one cheek, turn the other to the striker for a second blow, the first thing he (the father) did, when the children in the garden disobeyed his orders, was to turn them out into the wilderness and set a picket guard of cherubims (genus extinct, so far as is known to modern biologists) and "a flaming sword which turned every way." So it appears that God himself had no faith in the non-resistant principle which he afterward, in the demi-god disguise in which he was then masquerading, enunciated as a rule of life for the descendants of the man and woman against whom he had drawn the first sword mentioned in the Bible.

Yahveh had a great respect for the sword, and his devotees have found it very useful through all the ages. In fact, the kingdom of God would often have been in a sorry plight if they had not been well acquainted with its use. Nowadays repeating rifles and machins guns have largely taken its place, but but it did splendid service for the marauding bands of Israel, the crusading hordes found for it millions of victims, and Cortez in Mexico and Pizarro in Peru wielded it faithfully and effectively on heathen heads and bodies. "Thus saith the Lord God of Israel, Put every man his sword by his side," Moses told his men, "and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." Not to be outdone by Jeremiah, Jesus said to his disciples, "he that hath no sword, let him sell his garment, and buy one." They immediately produced two, which he said would be enough, but subsequent events proved that he miscalculated the number of machetes needed to convert the world to the gospel of the Prince of Peace.

The word of God drips blood. As we turn its leaves we catch the flash of murderous steel. The sword is ever before our eyes. It takes nearly four columns of Cruden's large Concordance to contain the mere mention in fine type, of the word "sword" in the Bible, our "chart of life." Need we wonder that the Quakers were an unpopular folk? Is it strange that the deity who has so little use for peaceful agencies in this world should make a hell for those he is pleased to call his enemies and that his earthly agents should include among said enemies all who object to the favorite Christian method of propaganda and forgiveness and should make as hot a hell for them as they can right here and now? The persecution of George Fox and his followers in England and the savage warfare waged against the Quakers by the Puritans of New England, are too well known to students of history to require more than simple mention here as illustrating the enmity felt for those who do not conform to orthodox beliefs.



A PRACTICAL APPLICATION OF DIVINE JUSTICE.

PAGAN AND CHRISTIAN IDEAS OF DEATH.

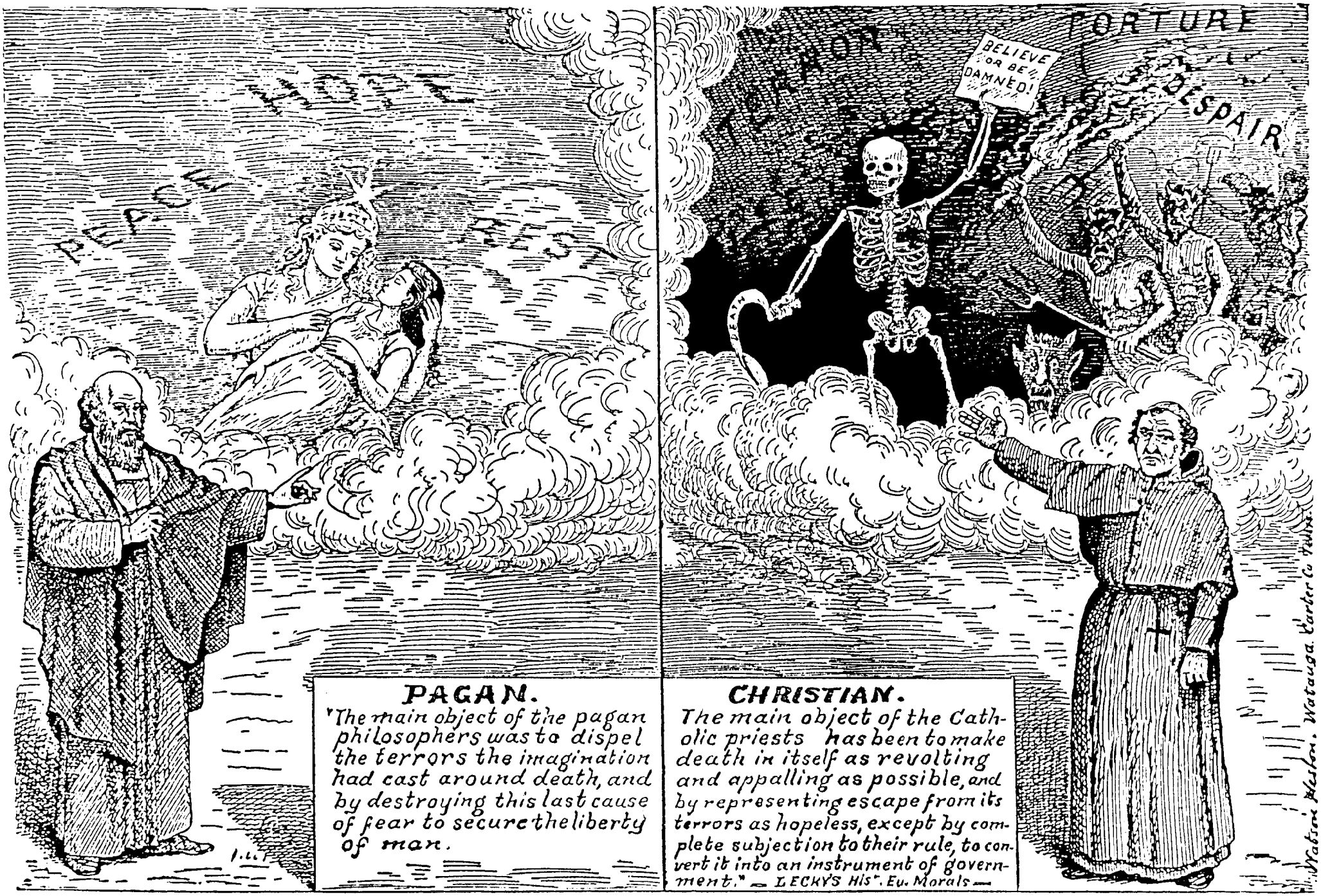
Death, the cessation of functions, is a natural event, and however undesirable in prospect and to those bereaved, it is inevitable and leaves the subject of its processes of dissolution unconscious of what he has thus lost of earthly suffering and happiness. There is more than enough of misery in the life of man without the introduction of the prospective and fictitious horrors in which priests delight. But it is easily seen that a popular horror of death and especially of what may come after it can be made a source of unceasing revenue to the priesthood. When men believe that they are to be eternally lost if they do not perform certain religious "duties" about which the priest alone can properly instruct them, and receive as death approaches certain soul clearance papers which the priest alone can give them, they are his abject slaves and he can bleed them as he pleases, and he pleases to bleed them to the full extent of their endurance and capacity. He charges for the transportation of the soul to heaven "all the traffic will bear."

Instead of the peace of the grave the Christian fetich book and the priests who wax fat by exploiting its superstitions and the cruel dogmas of which it is the base tell us of "outer darkness" and worms and undying flames and devils and imps of lesser degree and all the other terrors that wait on death and are God's instruments of vengeance upon those who have not accepted the "means of grace" and washed away their trespasses (the worst of which is lack of creek-swallowing capacity) in the "blood of the lamb." "The children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." "They shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." "And the smoke of their torment ascendeth to heaven forever and ever, and they have no rest day nor night."

The death of man was made by the spiritual guides to minister to their needs in this world by picturing to him the awful punishments to which sinners would be subjected in the next. Here are choice bits of theological drawing:

"All the devils in hell will be with thee howling and roaring, screeching and yelling in such a manner that thou wilt be at thy wits' end, and ready to run stark mad from anguish and torment. . . . *Here* thou must lie and *fry*, and *scorch*, and *broil*, and *burn forevermore*" (John Bunyan).

"Adore and tremble, for your God
Is a consuming fire;
His jealous eyes with wrath inflame,
And raise his vengeance higher.
Almighty vengeance, how it burns!
God's anger, how it glows;
Vast magazines of plagues and storms
Lie treasured for his foes."
(In old edition of Watts' Hymns.)



PAGAN AND CHRISTIAN IDEAS OF DEATH.

CHRISTIANITY AND SOME OF HER STOLEN RUBBISH.

What Christianity has obtained from the past and the present may be roughly divided into the valuable and the worthless. Mr. Heston has made a fairly full catalogue of the latter in the cartoon, and of the former he has mentioned the wealth secured by playing on the ignorant fears of the masses, and buttressing the tyrannous pretensions of the rulers. The ethical possessions of the church were taken from the race. They had been gleaned in the school of experience, and are in no sense the peculiar property of any religious school, in so far as they are human in their origin and sanctions. As Professor Clifford says, "The codes of morality, . . . which are adopted into various religions, and afterward taught as parts of religious systems, are derived from secular sources. The most ancient version of the Ten Commandments, whatever the investigations of scholars may make it out to be, originates not in the thunders of Sinai, but in the peaceful life of men on the plains of Chaldea. Conscience is the voice of Man ingrained into our hearts, commanding us to work for Man" ("Ethics of Religion," 27).

The rubbish of dogmas, legends, myths, rites, ceremonies, symbols, vestments, sacred objects, and the rest with which Christianity is loaded and overloaded are all older than she. They have come into her hands by inheritance, by appropriation bodily, or by adaptation. As Dr. Oswald quaintly remarks, "The viands served in the refectory of our spiritual purveyors are half pagan and one-fourth Hebraic, but the Buddhistic flavor of the remaining fourth greatly impairs the digestibility of their collation." Every factor that helps make up the religion that is called Christianity had its beginning if not its full development in earlier cults. Religion is the result of growth, as is all else that we know. Let us go to the savage tribes and the barbarian nations that remain on the earth and we shall find the analogues of roots of the tree of all modern world religions. Read the works of the men who have made a painstaking study of the customs and institutions of savage life if you would see Christianity, Mohammedanism, Buddhism, and the other so-called "great religions" in embryo. Of such may be mentioned Spencer, Klemm, Lubbock, Peschel, Waitz, Wood, Tylor, Lippert, and Hittell. Many other modern writers have turned their attention to this field of fruitful work, and even the mere travelers in savage and barbarian lands who have contented themselves with describing what they saw, without philosophizing, have made rich contributions to our fund of information. The studious reader of these men's books cannot fail to be struck by the resemblance of savage customs, superstitions, and rites, as therein pictured, to the more complex and developed customs, superstitions, and rites of later and "revealed" religions.



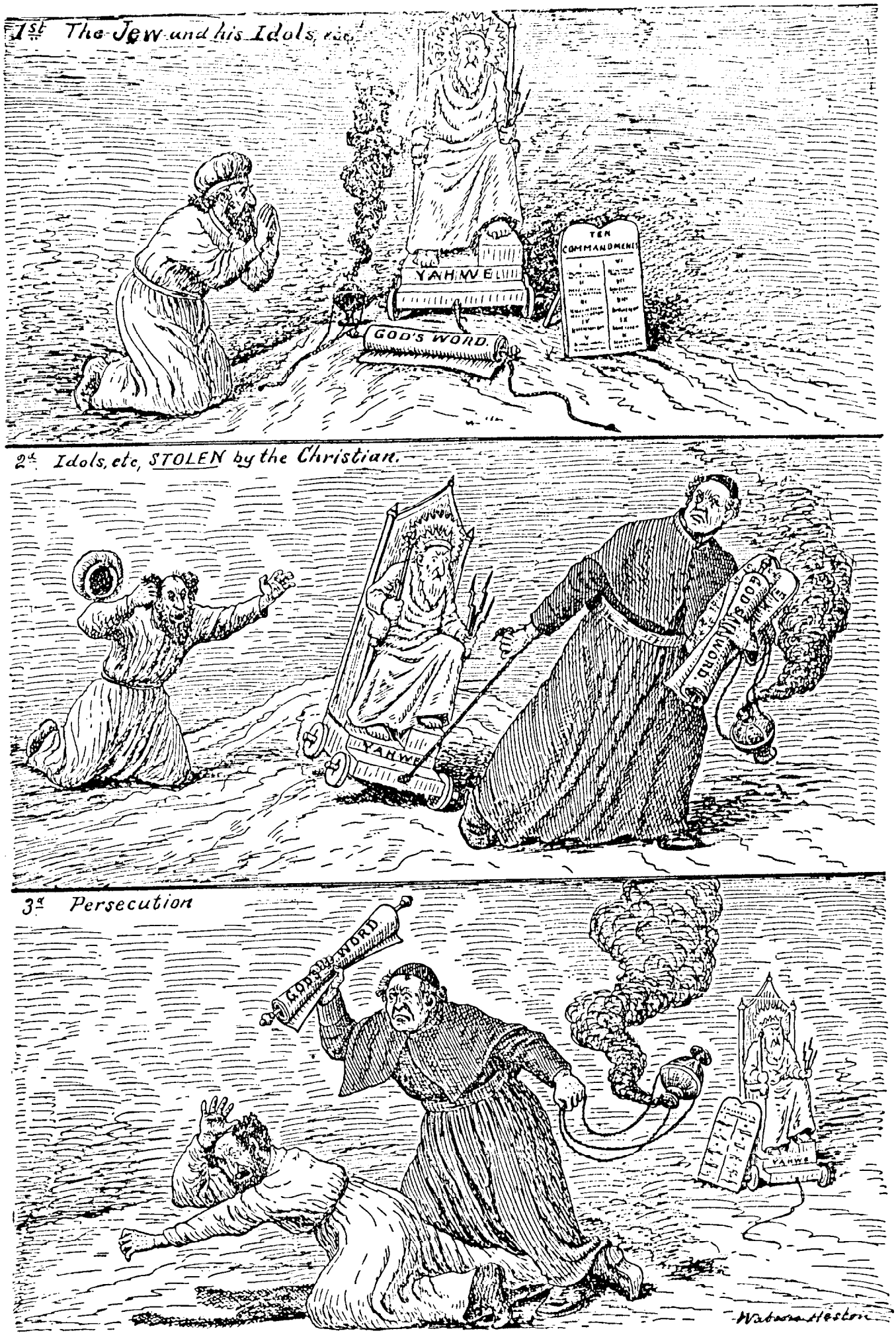
CHRISTIANITY AND SOME OF HER STOLEN RUBBISH.

A MALICIOUS THIEF—HOW THE CHRISTIAN SERVED THE JEW.

Christianity took from the Jew his national god, his "sacred" books, the Decalogue which the Jew had himself borrowed—in a less complete form, he having added to it the inhibitions of the worship of other gods, etc.—and his account of the mythical creation. Forecasting of events soon to occur from the basis of facts known to the speaker were by the borrower twisted into prophecies of the "savior" after the latter had appeared, or after the story of his appearance had been bruited to a portion of the world. Christianity borrowed from Judaism the idea of a weekly Sabbath which the latter in turn had borrowed from the Babylonians. But while it kept as its own the prohibition of secular occupations on this Sabbath it coolly substituted Sunday, the first day of the week, for Saturday, the seventh day, and proceeded to persecute all who preferred to keep the day set apart by Yahveh, the god it had accepted from the Jews, thus practically denying the truth of the borrowed scriptures and defying the borrowed god, while pretending to hold both in the highest reverence.

For centuries upon centuries it has hated and harried the Jew because of the alleged killing of its "God"—think of killing God!—and the hating and harrying are not even now things of the past. Nothing more grotesque and at the same time unjust and cruel than the Christian's antagonism to and oppression of the Jew is recorded in the pages of history. Even if the whole Jewish people, through all the ages, had participated in the killing of Jesus—which is too absurd for serious mention—what becomes of the Christian doctrine of the forgiveness of enemies? Did not the "god" who was killed—according to the story—tell his followers to recompense evil with good? Why have they not obeyed him instead of making this world a slaughter-house of the Jews in revenge for the asserted killing of one Jew by other Jews some nineteen hundred years ago? Next, even if we admit that this killing took place as charged, how monstrously unjust it is to hold the Jew of to-day in anywise responsible for this crime of his ancestors, or of the ancestors of some of his fellow-Jews of this age! It would be just as reasonable and just as equitable for the Quakers of to-day to demand the persecution of the present inhabitants of Massachusetts because some of the inhabitants of Massachusetts two hundred years ago persecuted the Quakers of that time.

Again: If the Christian religion is what it claims to be, if man "fell for his dark sin," if through the transgression of Adam all future men became heirs of hell, if God had determined from before the "beginning" that his "only begotten son" must die that through belief in him a predestined few of the human race should become heirs of glory, if this son *had* to die for the sins of Adam, had to be killed by those whom he was sent to save, and if he was sent to the Jews—a Jew himself on his human side—how could the Jews help killing him?



A MALICIOUS THIEF—HOW THE CHRISTIAN SERVED THE JEW.

TRYING TO GET RID OF AN UNWELCOME APPENDAGE.

If the "theological extension" is not severed the explosion of the infernal machine will be very disastrous to the orthodox canine, but it is not certain that the surgical operation will long defer the inevitable, for if the extension is cut through the animal is very likely to succumb to weakness caused by loss of blood. Between being blown up and bleeding to death the chief discernible difference in favor of the latter method of dissolution is that it gives the condemned more time to prepare for the end.

As to the outside sources of the Christian doctrine of hell, F. J. Gould, a careful writer, is quoted here. The first passage is found on page 22 of vol. ii and the second on page 140 of the same volume:

"The underworld of the Chaldeans was Al-Sualu —Hebrew *Sheol*. In the Authorized version of the Bible Sheol was translated by 'hell,' 'pit,' 'grave'; as in the passage, 'Thou will not leave my soul in hell.' The Chaldean city of the dead was girt about with seven walls, pierced by seven gates; and a river rolled around. In the center dwelt the goddess Nin-ki-gal (or Davkina); she was wife to Ea, god of the surging deep. There, too, presided the jackal-headed god of death, Irkalla (or Nergal). The gloomy gates were guarded by colossal bulls. In this 'abode of chaos' the shades of the dead flitted like bats among the dusky vaults. . . . The Hebrew Sheol had its gates of death, its terrors of snares, and entrapping cords, and threatening flood (2 Sam. xxii, 5, 6; Ps. ix, 13, etc.), and appalling shadow (Job x, 21, 22). In the sublime curse which Isaiah (xiv) utters upon the tyrant of Babylon he exultingly depicts him as falling into the dread chambers of the dead, who start up from their couches or out of their niches to look upon the ghost of Babylon's king. A yet more detailed vision of Sheol is given by Ezekiel (xxxii), who shows us the kings and armies of Egypt and Assyria and Edom, and other foes of the Hebrews, lying in vast heaps in the subterranean abyss."

"If Judaism drew its dark Sheol from Babylonia, whence did it gain its idea of the conscious and prolonged existence of joy for the righteous and pain for the evil? This new feature was largely a natural outcome of Jewish suffering and desire for recompense; but it is difficult to avoid the conclusion that, in the molding and enlargement of the hope of a future life, the influence of the Zoroastrian religion was strong. For two hundred years Judea had been ruled by Persia, and it would be strange if Persian thought left no mark upon the Jewish mind. On turning to the Gathas and other hymns of the Zend-Avesta, we find there the clearest anticipations of a life to come" (A Concise History of Religion).

Undoubtedly Christianity borrowed the essence of its doctrines of hell from the Jews and others, as the Jews had borrowed their ideas on the same subject largely from the Babylonians, Persians, and others.

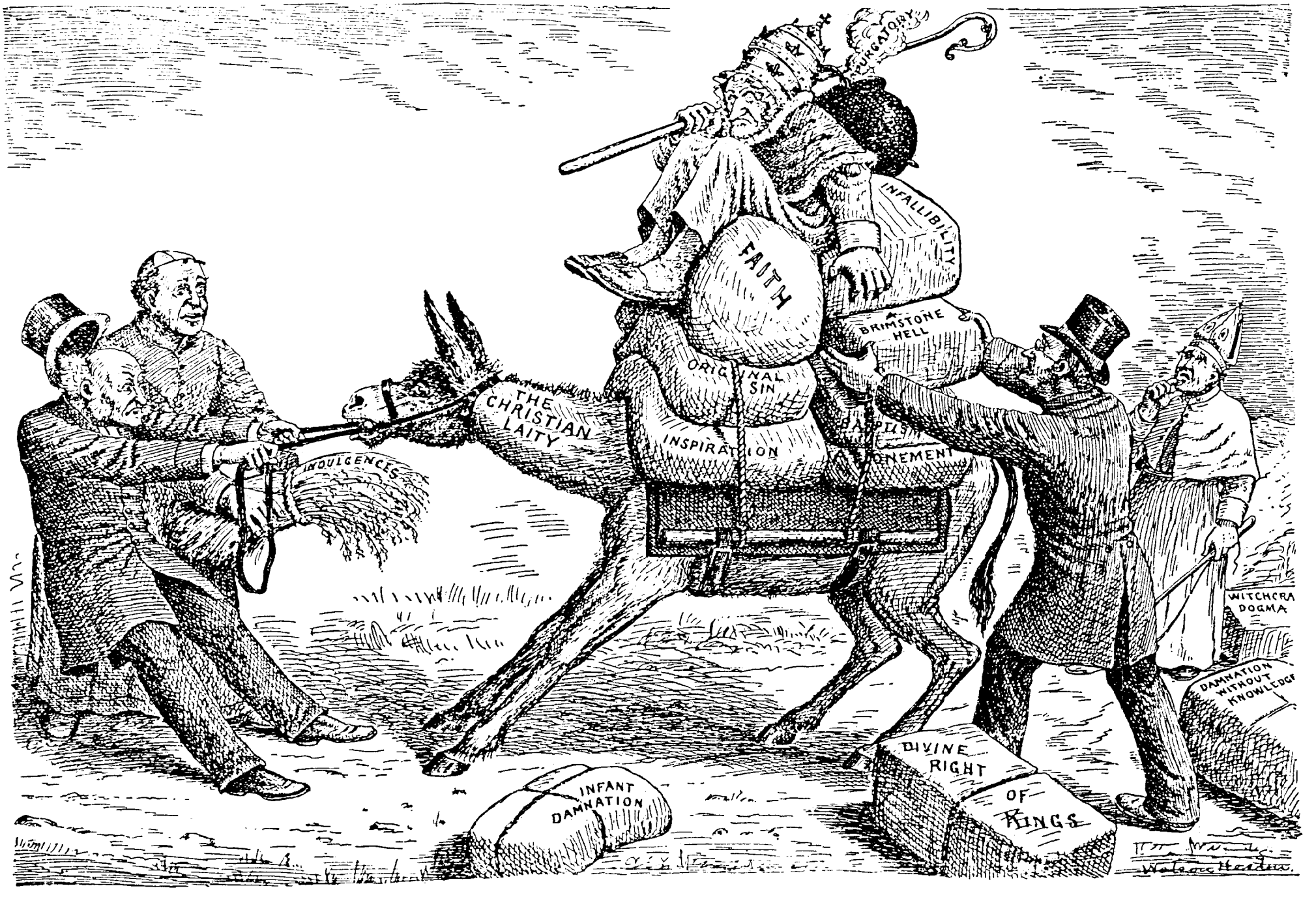


TRYING TO GET RID OF AN UNWELCOME APPENDAGE.

THE CLERICAL COMBINATION FORCED TO LIGHTEN THE LOAD.

The dogmas of a church must be modified or dropped one by one in any country where the people are fairly free to investigate. Scientific activity and a free press do not make for conservatism. When men begin to invent, the crooked stick used for plowing and the ox-cart will give way to the steel moldboard and the pony express, and these will in turn be supplanted by the traction-power pulverizer and the railway train. Similarly, the crude and cruel creeds of the savages will be outgrown slowly or rapidly in the ratio of the people's opportunities for observation and comparison. A writer in a Liberal paper recently argued that the church had always been the great conservator of morals. This is true —it *has* always been the incomparable conservator of morals—*the morals of a more ignorant and a less just age.* It has been the conservator of morals, not the developer of morals. Hence it has been in the way of progress, and is in the way of progress to-day. The church is not to be credited with the initiation of reforms. Her very nature precludes the possibility of her taking the role of innovator. Her frantic and ferocious struggle to maintain the *statu quo* is an inevitable sequel to her equally frantic contention that she is the infallible spiritual and moral guide of mankind. As the sole custodian and expounder of a code of religious and ethical laws revealed to her by infinite wisdom and goodness, she is logically bound to teach the same to-day and to-morrow that she taught yesterday. It would be a species of suicide for her to condemn in this age what she approved a century or ten centuries ago. Therefore, no thinking person is surprised by the boast of the Roman church that she never changes. No church that claims to be the church of an unchangeable god can consistently do less than make that boast and exert herself to the utmost to fully justify the boast. To be sure, Rome has changed, to a certain extent; she could not absolutely resist the forward movement of civilization, and just to the extent that she has changed has she lost her hold on the morals of the people as well as her position as interpreter of natural science for her followers. Even Catholics in this century are venturing to read the pages of nature's book for themselves and are beginning to ask if Rome's attitude toward marriage, government, education, economics, and other sociological questions is absolutely sacred from inquiry and criticism.

What is true in the department of industry is no less true in all other departments of human activity. Men whose faces are ever turned to the past cannot be the real leaders of mankind. Much is to be learned from the past, chiefly in the way of avoidance of mistakes made by our ancestors. That is the use of history. In proportion as we take off the burdens of the old and worn-out creeds, moral, religious, political, and industrial, will humanity make progress.



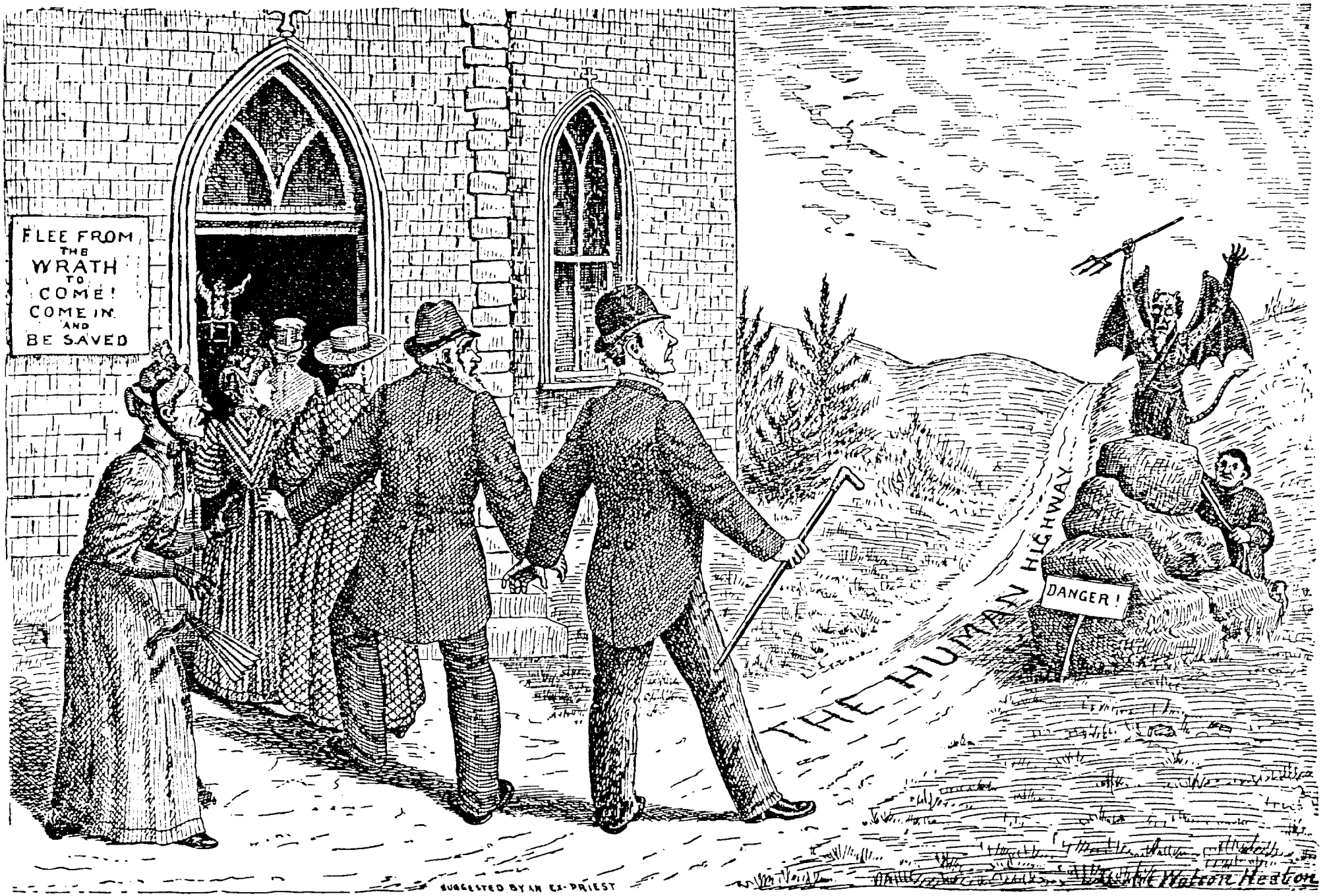
THE CLERICAL COMBINATION FORCED TO LIGHTEN THE LOAD.

HOW FOOLS ARE FRIGHTENED INTO THE FOLD.

The supernatural scarecrows set up by the priests of former ages have been reinforced by the social, commercial, and political scarecrows of an epoch wherein a fierce business and professional rivalry, fashionable taboos, and the votes of the democracy are the main factors in preventing the development of humanity, in so far as religious freedom is concerned. The more ignorant are driven into the fold or kept in the fold by the fear of hell, the hope of heaven, and the priestly claptrap of excommunications, anathemas, heresy trials, papal bulls, and the like. All these latter tricks are made to serve the purpose of convincing the timid and dull that if they do not submit tamely to the church they will lose that heaven and find themselves in that hell at the close of their brief careers on this planet. With this class fear of extra-mundane powers and punishments is the chief impulse that impels them into the fold, either early in life or near its close, often on their deathbeds. Undeveloped in intellect, unacquainted with science, knowing no more of the real history of their church and the comparative study of religions than their spiritual masters choose to tell them, these poor, ignorant, emotional creatures are panic-striken by the theological scarecrows Mr. Heston has shown us, and they tumble pell-mell down the declivity of fear through the gate of the church door into the sheepfold of the preachers and priests.

In these times Mrs. Grundy and "My business interests" or "My political prospects" are very effective scarecrows with the fashionable contingent and the educated classes. A very large proportion of the people in "society" and of business men and politicians are church-members for social prestige and revenue only. We are well aware that there are good Freethinkers who deprecate such statements as these; they say that we have no right to doubt the sincerity of our neighbors; that there is no more reason to suspect these men and women of hypocrisy than there is to suspect Freethinkers of hypocrisy. But it is not a question of suspicion but of knowledge. Christianity is a great social and semi-political power and it is not at all surprising that individuals should desire to stand well with it. Furthermore, the church is logically bound to persecute those who do not subscribe to its creeds, for it holds faith to be more important than anything else, and hence it is always ready to make it uncomfortable for all who are without its fold.

Freethinkers, on the contrary, hold that conduct is the real test of manhood and womanhood; that belief depends upon evidence, and therefore one is not praiseworthy because he believes in a certain way nor blameworthy because he fails to believe in that way. The logic of the position of the Freethinker is against persecution for opinion's sake, and therefore were even his party sufficiently powerful he would not offer rewards for hypocrites, as the position of the Christian logically compels *him* to do.

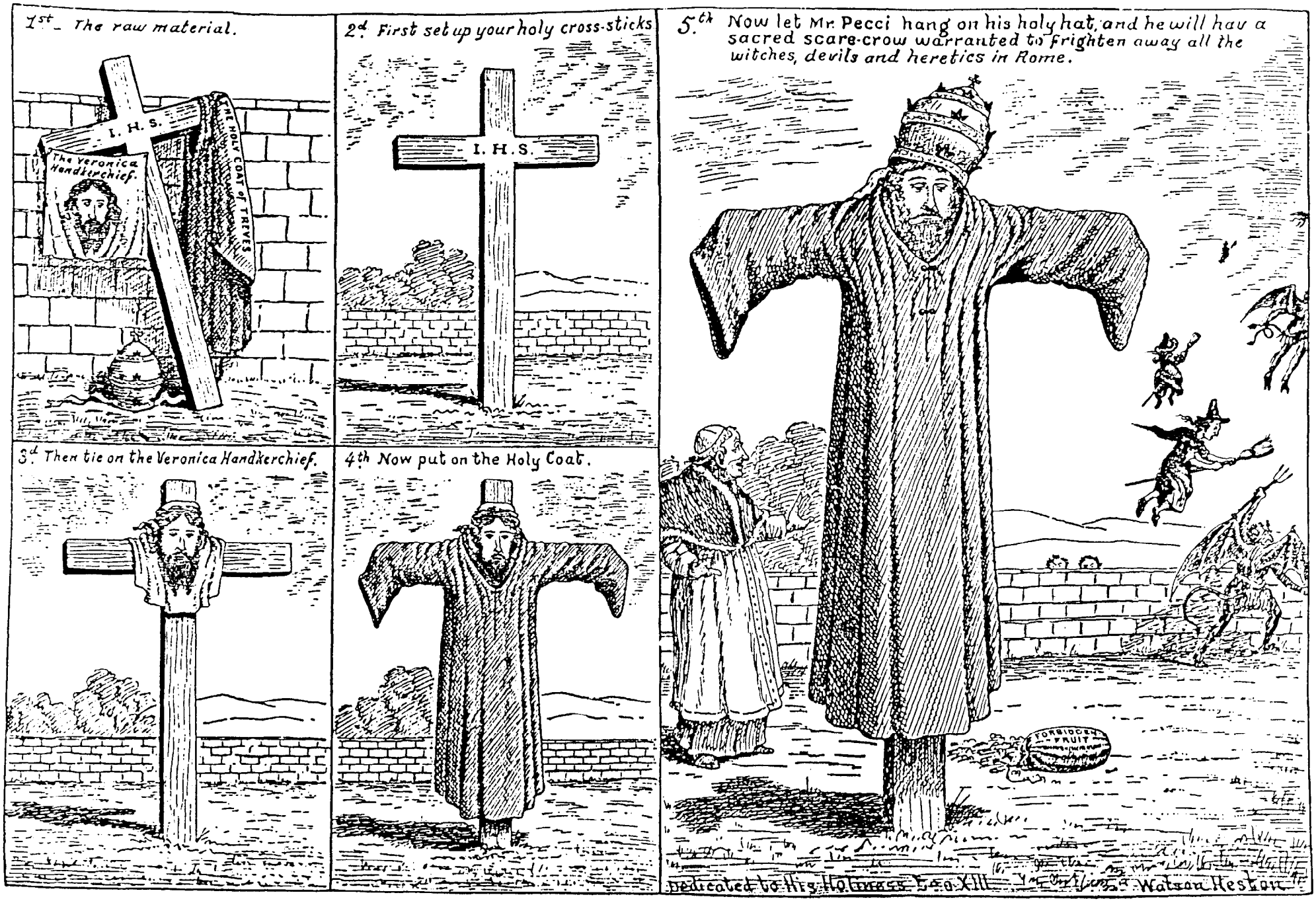


HOW FOOLS ARE FRIGHTENED INTO THE FOLD.

HOW TO MAKE A SACRED SCARECROW.

The scarecrow suggested by the artist might be found very useful by Protestants in the back districts, where the pope is regarded as a little worse than the devil, Antichrist himself, in fact, and where Catholics are looked upon as scarcely human. In former days the country Protestant in New England considered his fellow-Christian of the Roman fold an Infidel, and even now it is common, very common, to see references by fanatical Protestant writers to the enmity between Catholicism and Christianity. Where this bitter animosity between these two sorts of Christians exists Mr. Heston's scarecrow would be very helpful to the parsons in frightening such of their sheep as are inclined to wander, back into the sectarian folds. As to the heretics in Rome, it is doubtful if they, when they get far enough along to be heretics, are likely to be seriously disturbed by either the image of the pope or the pope himself, so long as the latter cannot command the sword of temporal power. But there is the danger. No church will willingly let the world go its way. It is determined that, as it has all the truth, so must it dictate what the world shall believe and do. The Roman church and the Greek church and the Protestant churches have always used all the brute might they could bring to bear to force a uniform creed on the people. When their scarecrows ceased to be effective they have never failed to resort to violence when they dared. This willingness to maintain their pretensions by any and all means, no matter how invasive and cruel, gives the key to the desperate efforts now being made in the United States, where the creeds are more and more falling into disrepute with intelligent persons, to inject the essential doctrines of Christianity into the Constitution and secure their nominal acceptance by statute. Here the people are growing less and less anxious about their souls; some millions of them do not even blanch when they see the picture of the devil; hell is for them "closed for repairs"; to quite a respectable number the gods are as though they had never been; Sunday has lost its sanctity, and it is no longer sufficient to silence doubt to quote the Bible against the doubter.

The religious leaders perceive that the world is slipping from their grasp; something must be done. Hence the present rage for Sabbath laws and related sacerdotal enactments. The old scarecrows have ceased to scare. If men and women will not go to church because they are afraid of the devil they must go to church because they are afraid of the policeman and the police justice. The pope having ceased to frighten them, it is time that it is seen what virtue there may be in an intensification of the Puritan legislation of bygone centuries. Respect for the "Sabbath" not operating to take them to the sanctuary on Sunday it is to be determined once for all whether fines and imprisonment will prove more effective.



HOW TO MAKE A SACRED SCARECROW.

CHRISTIAN INFLUENCE—FROM BAPTISM TO BLOODSHED.

Belief in states of future rewards and punishments is not necessarily nor generally promotive of respect for the rights of men and women here on this earth, particularly if invasions of such rights can, as is the case with Christianity, be atoned for by mere belief in certain improbable or impossible legends and by the submission of the wrong-doer to a meaningless and valueless rite. The imminence of retribution for crime is the most important deterrent factor in any system of punishment, and so it comes about that when a religious teacher inculcates the idea that a man who does wrong all his life can yet escape all punishment for his acts by a tardy repentance and conformity to external forms and ceremonials, the moral precepts of that teacher are not very likely to be much of a restraint upon the conduct of the pupil. The possible punitive effects are too far removed from the penal causes, and what little influence the fear of them might have is nullified by the supposition that they can be escaped by accepting at the last moment the substitutionary sacrifice of another. If a criminally disposed man is pretty sure that he will be punished the day after he commits a crime, if the criminal action is discovered, he is less apt to commit the crime than he would be if he was assured that no vengeance would be exacted for fifty years. Events fifty years in the future look shadowy and uncertain; how much more shadowy and uncertain will they appear to him if not to occur until after his death, fifty, one hundred, five hundred, or perhaps thousands of years from the present hour! And what would be the effect upon the conduct of loose-moraled persons if they were solemnly assured that after the lapse of fifty years they would receive full pardon from the governor or president upon profession of belief in the sacrifice for them of an innocent being, and the sprinkling of a dipper of cistern water on their heads? Would such a belief tend to the elevation of the moral standard of conduct? It cannot be that it would.

Then, in so far as the fear of punishment is a preventative of crime, Christianity utterly breaks down as a police system. Its effects are altogether too far in the rear of its causes, and they are avoidable by a simple bankruptcy act that may be taken advantage of by the most silly and stupid —in fact, the more silly and stupid the possible criminal the more likely will he be to believe the clearance certificate of the heavenly court a sure protection against all further mulcting and retribuionary proceedings. But there is another reason why Christianity has had so little beneficent restraining influence in the world. Its punishments are out of all proportion to the offenses they are supposed to balance. Such a monstrous travesty on justice cannot fail to make more criminals than it salvation." A way of escape is certain to be found for all but those who honestly reject the damnable religion.



CHRISTIAN INFLUENCE—FROM BAPTISM TO BLOODSHED.

FROM THE MOURNERS' BENCH TO THE PENITENTIARY.

Temptations are not to be desired by man; it is very easy to say that successful resistance to them gives strength, but it is also true that unsuccessful resistance to them weakens the moral nature. It is better to avoid temptations, if possible, than to put ourselves in the way of them, for all resistance calls for the expenditure of force and it is not economical to expend force for a purely negative result. It may be that the best "God" could do was to make a world in which suffering should be the raw material of good and resistance to temptation the best means of making character immune to the attacks of moral contagion. But a good man could have made a much better ethical system. For instance: God foreknew through the innumerable years before James Johnson was born that when he was eighteen years old he would go to the mourners' bench in the Methodist church and while kneeling there would pick the pocket of a fellow-mourner and for that crime be sent to prison for two years. Not only did God know that all this would come to pass but he designed that it should all come to pass. Therefore, he made James Johnson to commit this wrong, he made the other penitent to have his pocket picked, he made the cell in the state prison to hold said James Johnson, he made Judge Stephenson to sentence him, and he made Watson Heston to bring discredit upon his (God's) own church by the picturing of the Temptation and Fall of James Johnson. Now a good man would never have deliberately brought about any such lamentable results; a good man, if he had the power and the wisdom that it is said God has, would not create beings to suffer disgrace and pain and bring disgrace and pain upon others. It follows that Christianity, which teaches that its God will do these things, and that it is wrong not to worship this God as perfect, is a system of religion that cannot conduce to the moral uplifting of its votaries. It teaches men to reverence in its God what it tells them to despise and punish in their fellow-men.

If there exists the God postulated by Christian Theism

He made all things and persons and desires.

He made James Johnson and the desire that led him into the temptation by which he fell.

Therefore he alone was responsible for the act of James Johnson. James Johnson could not have acted otherwise than he did.

The being to send to prison for the theft of the valuables of the penitent was God, for he was the principal, and the principal is by all just human law held responsible for the acts of his agent when said agent does not transcend the instructions of his principal, as it is self-evident cannot be done when a perfect God is the principal and his own creation, a finite man, is the agent.



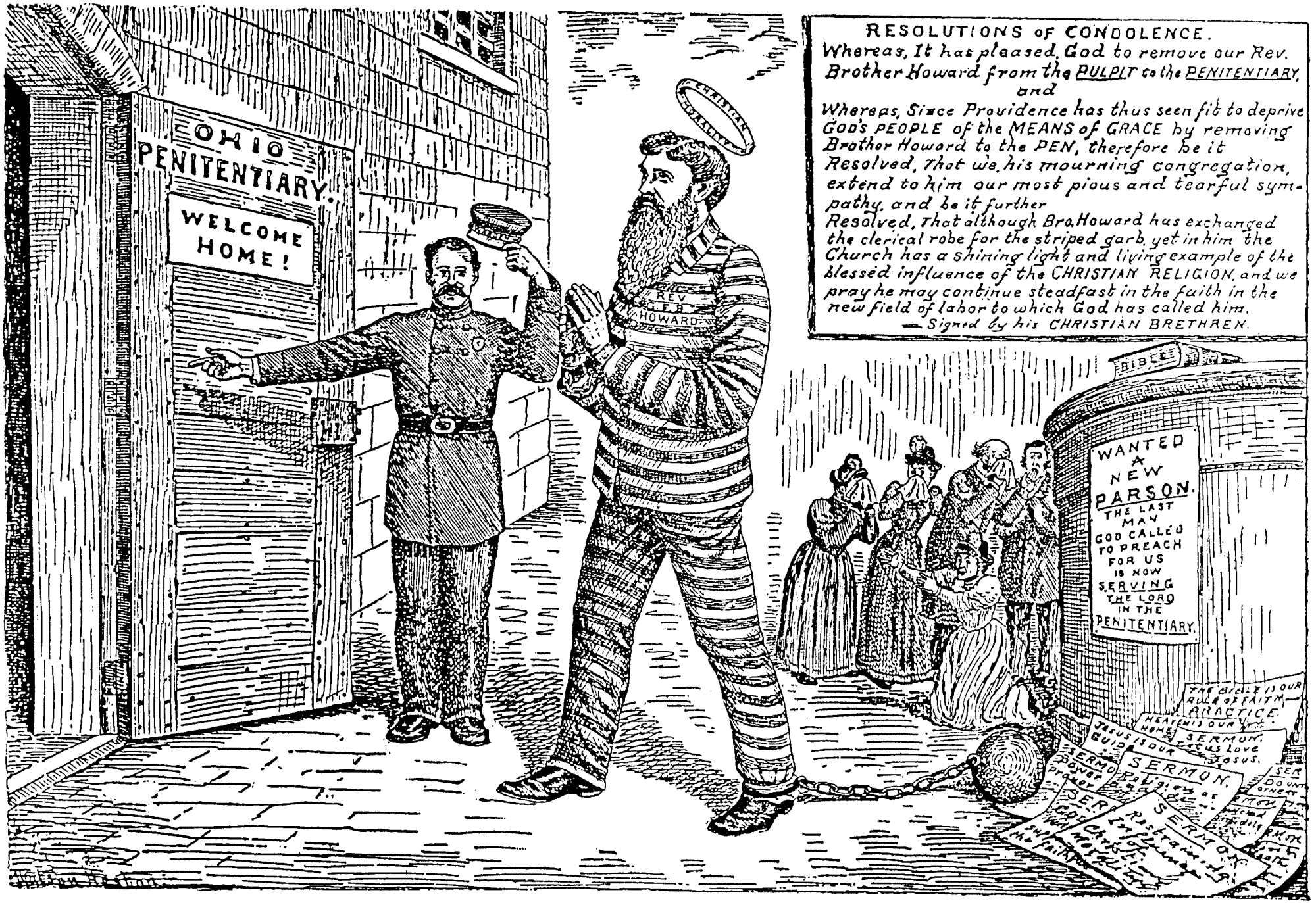
FROM THE MOURNERS' BENCH TO THE PENITENTIARY.

ANOTHER SAINT PROVIDED FOR.

There is a wide, a vital difference between the assertion that the system of Christian morality is affirmatively responsible for the crimes of any man —Howard, for instance—and the indisputable declaration that that system fails to prevent the commission of crime by men who accept the Christian theology. If we consider a purely and admittedly human ethical code we perceive that it is not always operative to restrain vice and crime, and yet it does not follow that any given violation of the social code is fairly attributable to obedience to its positive commands. "Do no murder" does not lead to the commission of murder, but there are many persons who will not be restrained from the crime forbidden by the interdiction. Here the fault is not in the ethical inhibition but in imperfect human nature acted on and acting in an unfavorable environment. But if in connection with the general command not to kill we find special commands to kill certain classes of individuals we may be sure that the result will be that the general prohibition will be ignored whenever men think it to their interest to get rid of these offending classes, and the exceptions will be made to include many who were not originally, perhaps, supposed to be legitimate game for the assassin, private or official. If, in addition to this blacklisting of given classes, it is also announced that *any* murderer can escape punishment for his act by a timely repentance and the avowal of belief in a few incomprehensible formulas, there can be no doubt that this ethical code will be affirmatively as well as negatively responsible for murder, not only of members of the outlawed classes but of other persons as well. What is here said of murder is equally applicable to all other crimes.

Christians profess to be under the government of God, as the rules of that government are formulated in the Bible, and they never tire of telling us that social order is dependent upon the observance of those rules; that belief in the divinity of the Bible is the first condition of civilization. It follows, then, in the first place, that even if the Bible does not positively sanction any kind of invasion, of wrong-doing, it is at least negatively responsible for all crimes committed by those familiar with its teachings.

But there is no longer any question that the Bible is to be rightly debited with an enormous volume of crime with which humanity has been cursed as the direct and inevitable result of its positive commands to "the faithful" to harry and exterminate unbelievers and the unfortunates who have incurred the reputation of being "witches" and of harboring "evil spirits." Its denunciation of death upon the "Sabbath-breaker" and the intolerant phillipics in the New Testament against all who would not accept the Galilean faith have contributed in a very large measure to the hatred, malice, robberies, tortures, and wholesale slaughterings that have darkened and ensanguined our world since the advent of Christianity.

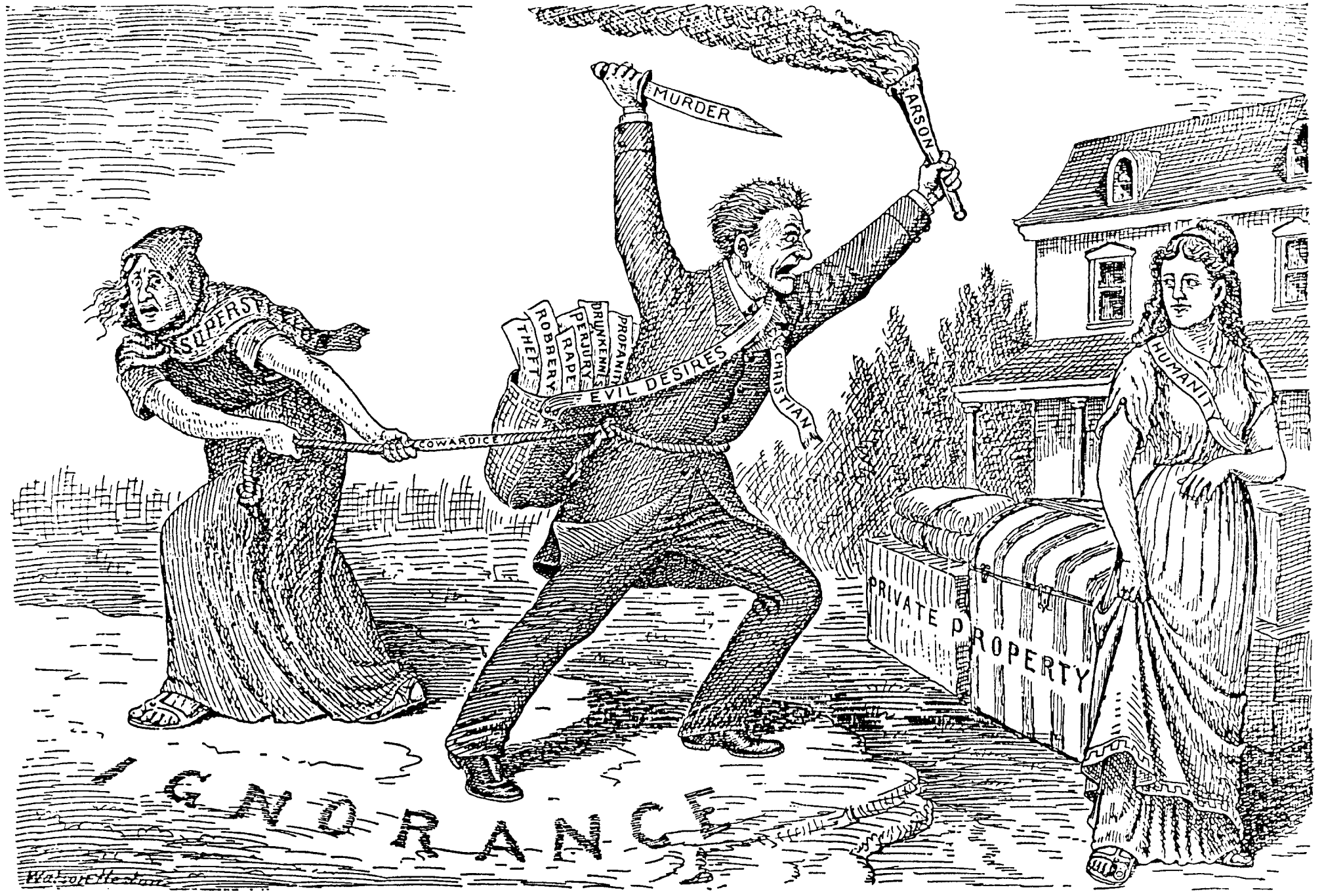


ANOTHER SAINT PROVIDED FOR.

WHAT KEEPS SOME CHRISTIANS FROM CRIMES—CONDEMNED BY THEIR OWN DECLARATIONS.

This cartoon has been objected to on the ground that it was a gratuitous insult to all Christians, in that it insinuated, as the objector asserted, that all that kept Christians out of the vortex of crime was cowardice. Had the critics been as careful as they were censorious, they would have taken note of the limitations stated in the line under the picture—"What Keeps *Some* Christians," etc. It is to be regretted that people have allowed themselves to grow "rusty" in the history of the Christian church, to forget its creeds and their logical implications, and to remain in ignorance of the present-day demands and intrigues of the enemies of religious and civil liberty. If they would bear in mind that the church is committed to the defense of the ancient doctrines, doctrines received, as she claims, from God himself, they would understand that only lack of political power prevents the recurrence of the terrible persecutions and religious wars that devastated the world during the Dark Ages. So hopelessly ingrained is this tendency to persecute that we have, within a year or two, been treated to the spectacle of the president of a Quaker peace society appearing before a committee of Congress, in company with Reformed Presbyterian and other theocrats, and arguing for the destruction of the secular Constitution and the substitution for it of a Constitution containing the fundamental politico-religious principles of said Reformed Presbyterians, the ecclesiastical children and logical heirs of the persecuting Scottish Covenanters. When the alleged followers of George Fox and William Penn prove thus recreant to the "inner light" of private thought and judgment are we too inclusive when we say that *every* Christian sect is bound to persecute, once it finds itself in possession of the needed power?

Whoever has taken part in private or public discussions with Christians has been told—once or many times, according to the activity of his propaganda—that if they, his Christian opponents, believed as he did, they would plunge into a life of vice and crime; they would do whatever they were prompted by their natures to do, regardless of moral or humanitarian considerations; they would rob, lie, get drunk, steal, indulge their sex propensities, murder, or do anything else that it occurred to them that it would be immediately pleasurable for them to do. They reasoned that if there is no god or devil, no heaven or hell, there was no power to punish them for their transgressions if they were not found out by man, and they would trust to their cunning to keep clear of human law. If there is no god and hell, they argue, there is no "right," no "wrong." And is it not apparent by their own confessions that only cowardice holds them back from criminal careers?



WHAT KEEPS SOME CHRISTIANS FROM CRIME

TRYING TO GET A SETTLEMENT.

If Satan had refused to play the part of tempter assigned him by Yahveh there would never have been a Christian in the world! Satan is the father of Christianity. Satan induced Eve to eat of the forbidden fruit of the tree of knowledge. She offered some of the apples to Adam and he ate also. They fell precipitately, and we all fell with them. And all of the human family to the "end of time" will likewise fall because of the persuasive tongue of the "father of lies"—although he told Eve the truth concerning the effect of eating the Red Junes. Awhile after the Fall Yahveh tried the experiment of drowning all but eight of the children of Adam, hoping that by starting so nearly anew he could raise up a people that would be a credit to him. But Satan had done his work too thoroughly; it was plainly to be seen, even by the slow-witted Yahveh, that some new expedient would have to be tried. So Jesus Christ, God's "only begotten son," came to earth to nullify the enlightening work of Satan, but so far he has met with merely indifferent success.

Had Satan not made that call on Eve there would not to-day be a Christian priest or a Christian church in the world. His majesty performed a double and a flatly contradictory service for man when he induced our "first parents" to "get understanding." Had it not been for his interference we should yet be perfectly innocent and ignorant—but we would not have to support the priesthood! It may be presumed that Satan is not omniscient, and so he did not know what means Yahveh would take to circumvent him, to check his movement in favor of learning. But in the dark counsels of the almighty there was hatched the Christian scheme of redemption, which made salvation dependent upon ignorance and punished knowledge with the flames of an eternal hell. This was the foulest and the hardest blow ever dealt by Yahveh on the armor of Satan, and he staggered for a time under the stroke. During the Christian midnight of the Dark Ages there was many an hour when it seemed that he would die from the effect of the wound, for the blow of the Prince of Ignorance had driven fragments of Satan's armor of science almost into his vitals. But he lived; he gained new strength, and to-day in every Christian land the banners of his legions float above the citadels of science, the schools and colleges and universities, above the homes of the printing-press, and the hives of industry and the marts of trade.

But, as said before, Christianity owes all that it has and is, its very existence and all its ephemeral triumphs, to its arch-enemy, Satan, the Prince of Knowledge. Had there been no Temptation and consequently no Fall, there never would have been and would not be to-day a Christian pope or cardinal or bishop or priest or minister on earth; there would not have been nor be a Christian church or school or monastery or convent; neither a Bible nor a commentary nor a volume of sermons; not a dollar's worth of untaxed church property, nor a chaplain in Congress.



TRYING TO GET A SETTLEMENT.

CHRISTIAN AND HEATHEN IDOLATRY.

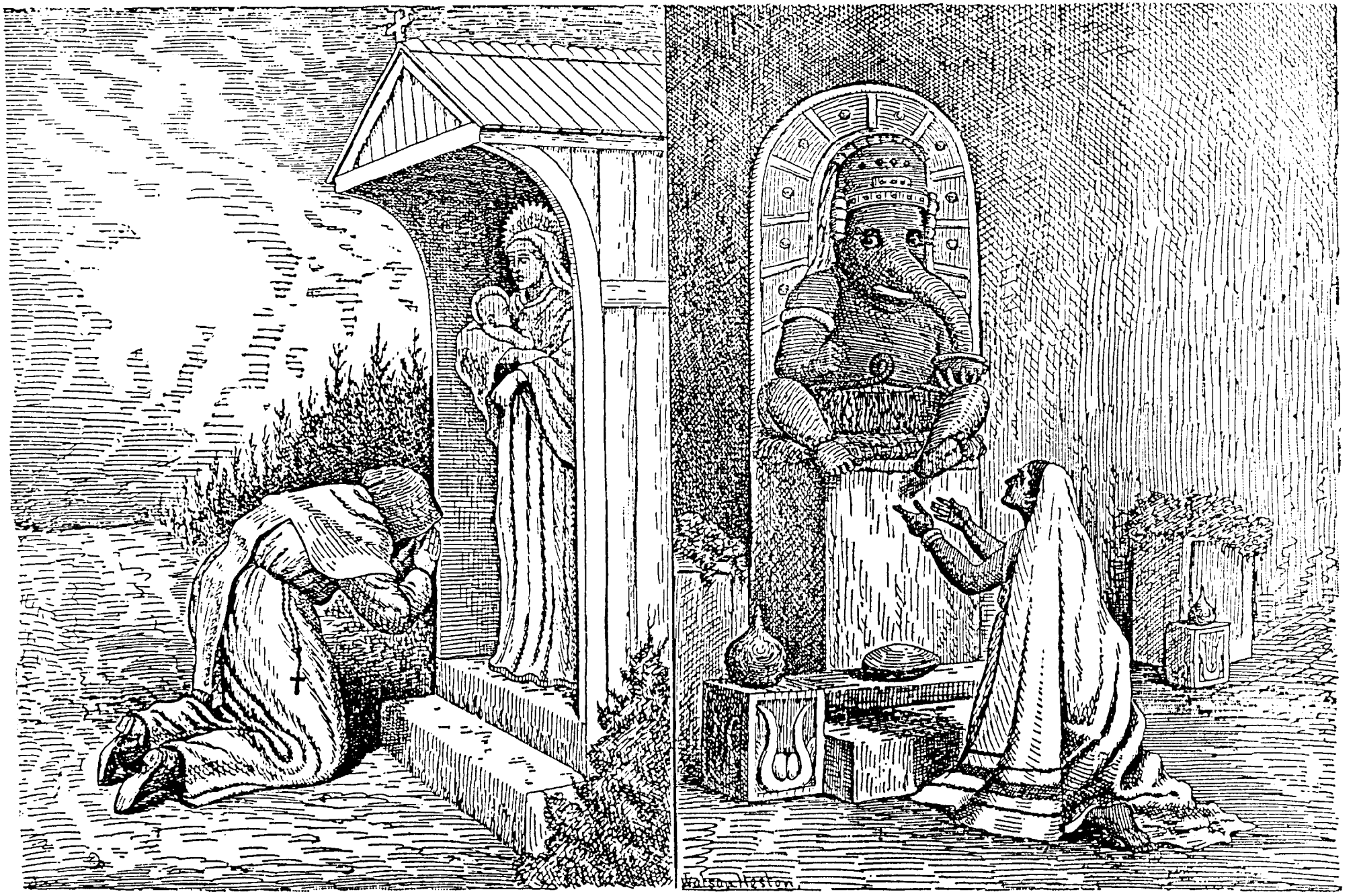
The essential unity of superstitions far apart in space and time and culture would be remarkable without the key which Evolution offers us. That opens for us a door through which we perceive a backward-reaching vista of development which ends in a few illusory concepts, common to all religions, past and present, from savage to enlightened. In shadows and dreams every religion was born. Every ecclesiastical organization, small or great, has been built up around a few primary misconceptions.

Men worship the dimly-perceived, the unexplained. The primitive man saw in his dreams the faces of those he had buried or eaten. He saw his shadow in the woodland pool. To him the processes of generation and growth were total mysteries. He knew no more concerning the physical causes of the echo than he did of centrifugal and centripetal forces. The comet trailing across the midnight sky was to him a marvelous animal, moved as he moved or the tiger moved. Out of the mysteries of mind and of physical nature, human and non-human, man constructed all the religions of the world. That is why Christian idolatry and heathen idolatry are essentially identical, differing only in forms and names.

"Idolatry is the worship of an object, usually hand-made, but sometimes natural, which is looked upon as the *symbol* rather than the dwelling-place of a spirit. It is not, however, easy to distinguish in many cases whether the object is treated as a fetich or an idol. Speaking generally, the idol is accepted as the portrait of the spirit, though the resemblance to human features is oftentimes extremely remote; and it is treated with more reverence than the fetich. . . . A singular phenomenon is to be remarked in the cases of Brahmanism, Buddhism, and Christianity. The Vedic hymns did not enjoin idolatry, yet the modern Brahmans, who hold the Vedas to be sacred, are confirmed idolaters. Buddhism gives no encouragement to this form of religion, yet degenerate Buddhism abounds in idols. Christianity breathed no word in favor of image-worship, yet the early Christians, while not bowing to pagan idols, could believe they were animated by evil demons; and the more ignorant Roman Catholics of to-day appeal to their holy effigies with as much faith and fervor as the 'heathen' do" (Gould, "A Concise History of Religion," i, 29, 30).

In all these cases we have the natural reversion of the nominal devotees of "higher" religions to the ancestral type common to all religions. As pointed out by the writer just quoted, it is often difficult to distinguish between idolatry and the lower form of worship known as fetichism.

Religion is ghost-worship, and while the primitive man could not define ghosts and the modern man generally defines them according to his preconceptions, ghosts were and are the nuclei of their common idolatry.

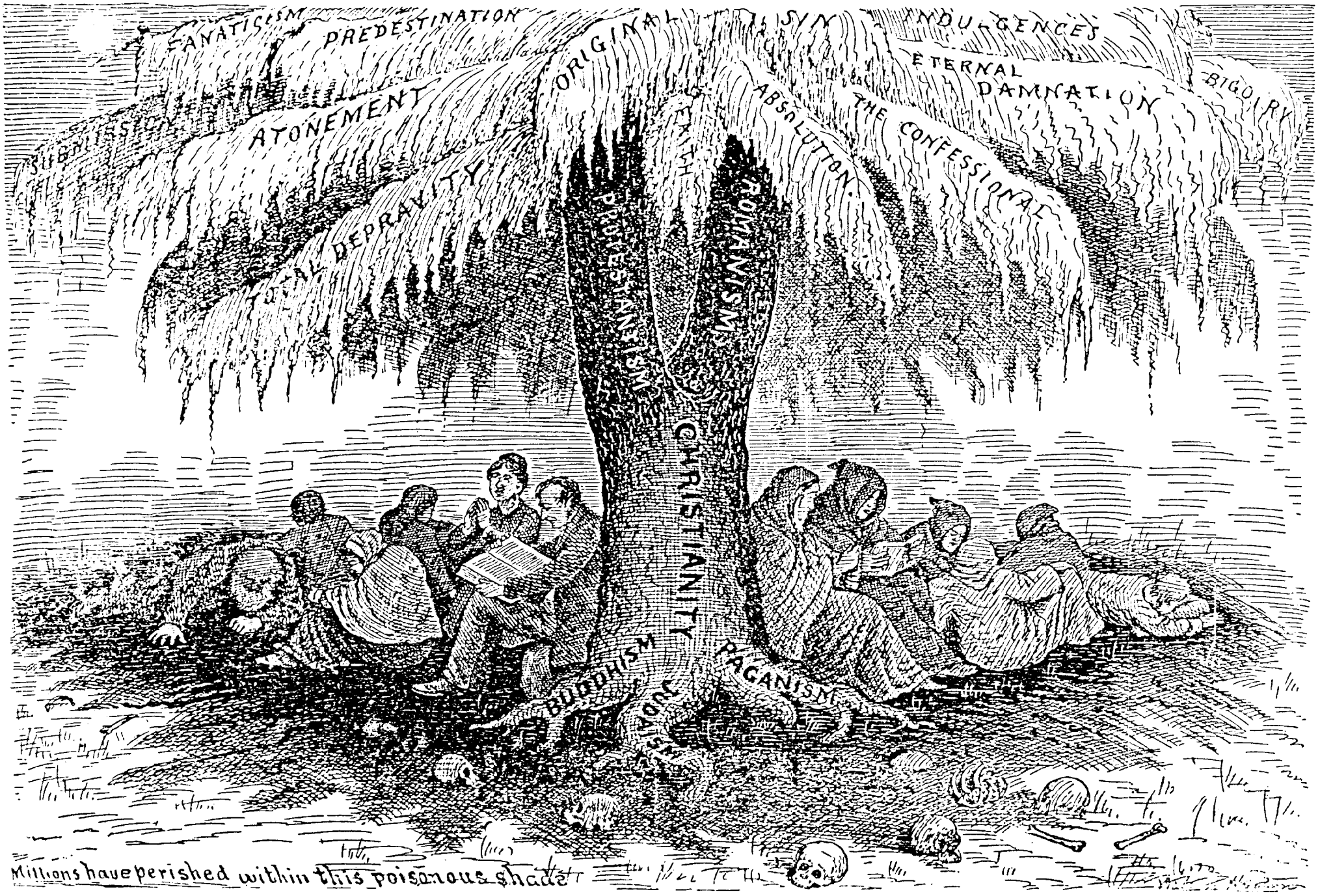


CHRISTIAN AND HEATHEN IDOLATRY.

THE UPAS TREE.

The upas tree (*antiaris toxicaria*) is a native of the island of Java. "The viscid juice of the plant dries into a resinous mass termed by the Javanese *antiar*. This exudation is extremely poisonous, and when introduced into the circulation of an animal, death speedily ensues," says Prof. Asa Gray in Johnson's Cyclopedia. Professor Gray adds that the stories of early travelers respecting the deadly character of the exhalations from the foliage of this tree are now "believed to be gross exaggerations." But there is no question of the poisonous nature of the sap of this tree when introduced into the blood of an animal, as there is none of the poisonous nature of the dogmas of Christianity when introduced into a human brain. The early stories concerning the exhalations from the Javan tree were exaggerated, but the first reports of the deadly nature of the upas tree of Christianity were *not* exaggerated; on the contrary, we do not even yet fully realize how terribly that tree has poisoned and weakened and morally corrupted the blood of the race. Springing from the tap root of animism and the laterals of paganism, Buddhism, Zoroastrinism, and Judaism, the tree of Christianity has risen from the soil of ignorance, divided into the three main limbs of Catholicism, the Greek church, and Protestantism.

Every doctrine allegorized by our artist has rained deadly storms upon the human family. Of not a single Christian doctrine can it be truly affirmed that it has produced more happiness than misery. Take, to illustrate, the doctrines of the miraculous origin of Jesus and his atonement for the sins of mankind, in the one aspect alone of their effect upon the Jews, the countrymen of Jesus and God's "chosen people." The persecution, in an official way, began when Christianity first grasped the sword of government. The multiple-murderer, Constantine, the first Christian emperor, ordered to be punished all proselytes to Judaism; he condemned to lose half their estate all who should speak evil of Christ. It was death for a Jew to marry a Christian. For fifteen centuries the Jew has been hunted and murdered by Christians. And to-day in Russia and other most orthodox Christian countries he is the victim of the people who believe that God appointed his illegitimate son as an atonement for the sins of the world, that this victim was murdered, just as his father had intended he should be, by the countrymen of his mother, and that as a consequence of this sin of a few Jews some nineteen hundred years ago, all Jews are the natural enemies and prey of all Christians, and have no rights which the followers of the "meek and lowly Nazarene" are bound to respect. Catholic, Greek Christian, and Protestant have rivaled each other in their murderous antagonism of the Jews.



THE UPAS TREE.

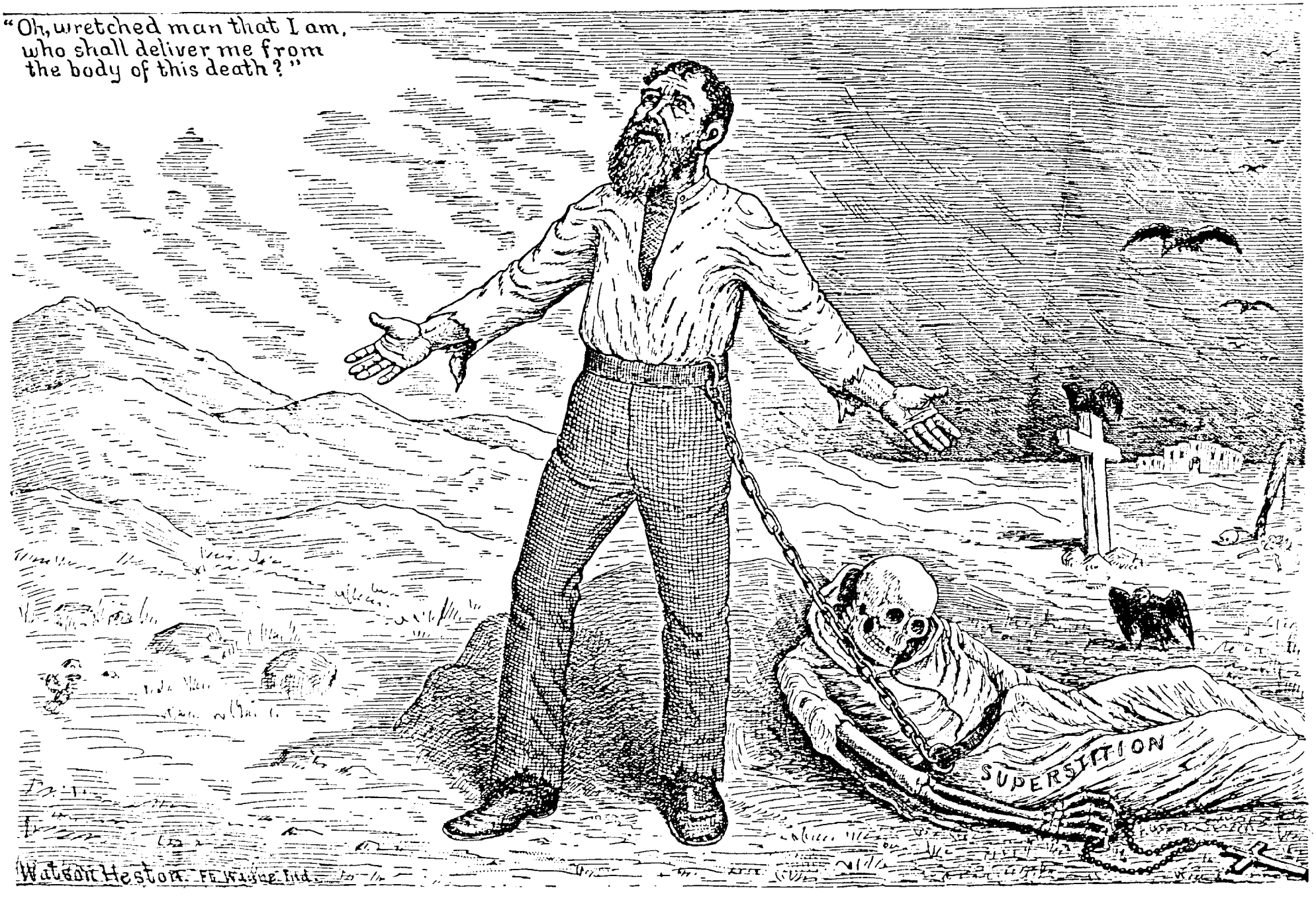
THE CRY OF MANKIND.

Knowledge and wisdom are the saviors of mankind. Knowledge is acquaintance with facts, and wisdom tells us how to make use of that knowledge. We must learn and apply. Faith in gods and redeemers will give us neither knowledge nor wisdom. Bibles, like all other books, are useful in the degree that they contain truth, inspire us to seek liberty, and imbue us with the desire to do justice. There is nothing magical about them, any more than there is about the "sacred" lotus or tortoise or serpent, or the Koran or other scripture. The change from some other superstition to Christianity is not deliverance from superstition. Neither is the change from Christianity to Mohammedanism or Buddhism or Theosophy emancipation from the bondage of superstition.

Man must learn his position in nature. Bibles cannot tell him what that position is, for all bibles were written in the infancy of science. They are not without value, as indicating many of the steps our fathers took in the march onward and upward, but it is fatal to all futher progress to accept them as authorities. So long as any man feels that he is under a moral or religious obligation to bow down to and worship a book he is just as truly the slave of superstition as he would be if he felt that he was under a moral or religious obligation to bow down to and worship a phallic symbol, a sacred bull, an altar fire, or a wooden image.

"Humanity is a marching army, with a broadening front the while,"

and a growing store of knowledge. The invention of movable alphabetical type, permitting the unlimited duplication of books, and in these later years of papers, magazines, and reviews, at prices putting them within the reach of all, at one time gave promise of being the deadliest blow superstition could have received, and one from which she never could recover. By means of printed publications the record of the discoveries of the men of science, the results of the investigations of the men of letters, historians, philologists, students of religious development, antiquarians, and archæologists, were made accessible to all the people, it was thought, taken in connection with the inventions that made men separated by oceans and mountain chains nearer neighbors than were those who dwelt on different sides of the same narrow valley before the era of steamships, railways, telegraphs, and telephones. But experience has once more shown us that superstition can apply to her own uses the very instrumentalities that should be her total destruction. The printing-press had increased the number of Bibles as well as the number of works of science; of commentaries, apologies, and volumes of sermons as well as works on evolution, comparative mythology and religion; of papers and magazines devoted to the perpetuation of ignorance and despotism as well as of those championing light and liberty.



THE CRY OF MANKIND.

LET THE GHOSTS GO.

Uncounted legions of the ghosts are gone. Others are going, going swiftly or slowly as the men who received them from their fathers are studying and working in the halls of science or half-dreaming, half-waking in the sanctuaries of religion. Who better than Robert Ingersoll can paint the panorama of the fleeting ghosts?

"In that vast cemetery called the past, are most of the religions of men, and there, too, are nearly all their gods. The sacred temples of India were ruins long ago. Over column and cornice; over the painted and pictured walls, cling and creep the trailing vines. Brahma, the golden, with four heads and four arms; Vishnu, the somber, the punisher of the wicked with his three eyes, his crescent, and his necklace of skulls; Siva, the destroyer, red with seas of blood; Kali, the goddess; Draupadi, the white-armed, and Chrishna, the Christ, all passed away and left the thrones of heaven desolate. Along the banks of the sacred Nile, Isis no longer wandering weeps, searching for the dead Osiris. The shadow of Typhon's scowl falls no more upon the waves. The sun rises as of yore, and his golden beams still smite the lips of Memnon, but Memnon is as voiceless as the Sphinx. The sacred fanes are lost in desert sands; the dusty mummies are still waiting for the resurrection promised by their priests, and the old beliefs, wrought in curiously sculptured stone, sleep in the mystery of a language lost and dead. Odin, the author of life andsoul, Vili and Ve, and the mighty giant Ymir, strode long ago from the icy halls of the North; and Thor, with iron glove and glittering hammer, dashes mountains to the earth no more. Broken are the circles and cromlechs of the ancient Druids; fallen upon the summits of the hills, and covered with the centuries' moss, are the sacred cairns. The divine fires of Persia and of the Aztecs, have died out in the ashes of the past, and there is none to rekindle, and none to feed the holy flames. The harp of Orpheus is still; the drained cup of Bacchus has been thrown aside; Venus lies dead in stone, and her white bosom heaves no more with love. The streams still murmur, but no naiads bathe; the trees still wave, but in the forest aisles no dryads dance. The gods have fled from high Olympus. Not even the beautiful women can lure them back, and Dame lies unnoticed, naked to the stars. Hushed forever are the thunders of Sinai; lost are the voices of the prophets, and the land once flowing with milk and honey is but a desert waste. One by one the myths have faded from the clouds; one by one the phantom host has disappeared, and one by one, facts, truths, and realities have taken their places. The supernatural has almost gone, but the natural remains. The gods have fled, but man is here.

"Nations, like individuals, have their periods of youth, manhood, and decay. Religions are the same. The same inexorable destiny awaits them all."

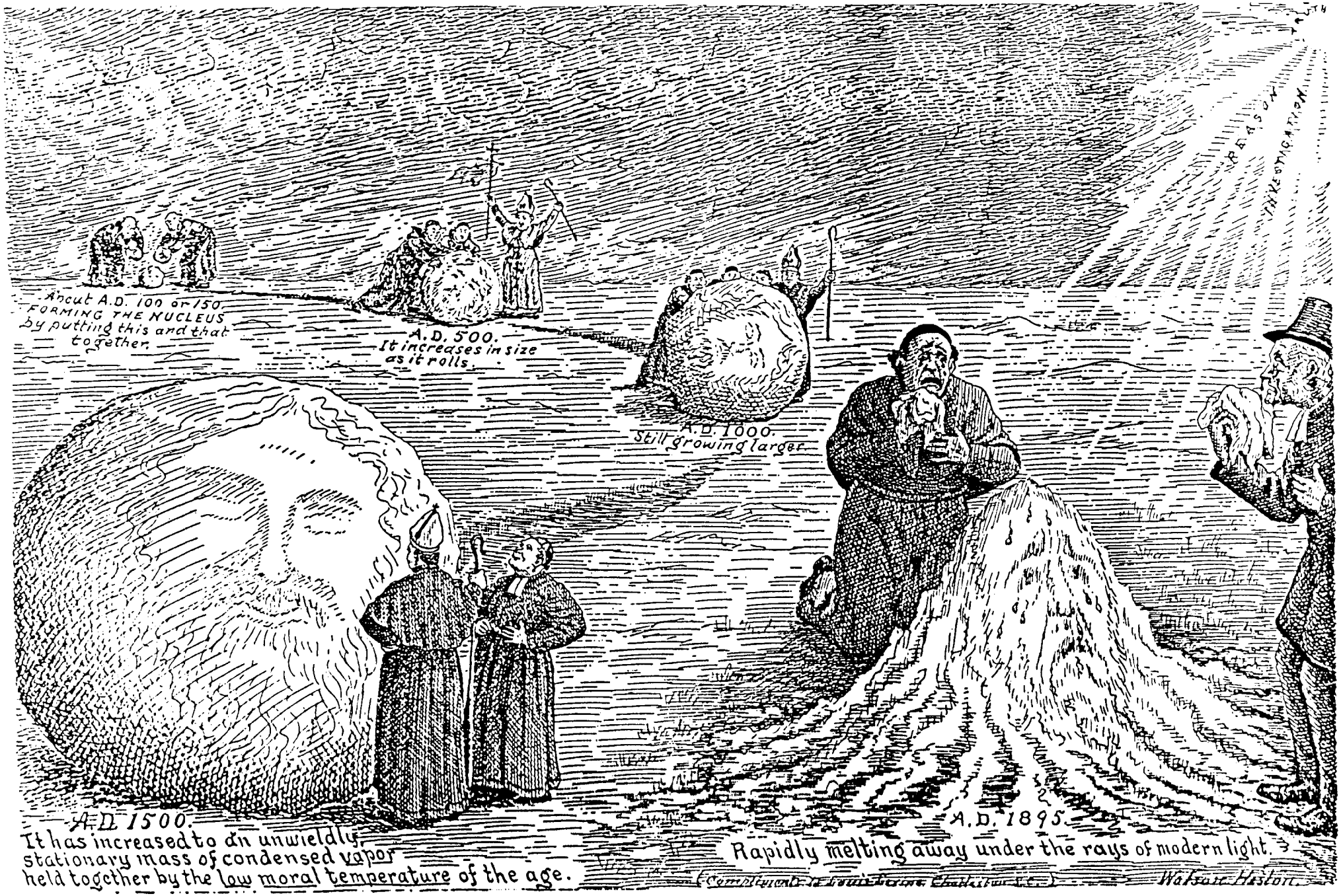


LET THE GHOSTS GO.

GROWTH AND DECAY OF THE CHRIST MYTH.

The Christ myth must be considered separate from the Jesus legend. There may or may not be a basis of historical fact for the latter; the man is a dim and shadowy figure; but he may be back there in the mists, after all; it is not worth while to dogmatize. The Christ myth, on the other hand, in its most simple form, is the outgrowth of the rite of sacrifice for the placation of supernatural powers, and of the mediation of the minister (of state) or of the favorite wife or other person near the patriarch or chief or king between the offending child or subject and the head of the family, clan, tribe, or state. This mediator would often be related on the one side to the chief and on the other to the people, and there gradually grew up, with the development of theology, a mass of legend that made him a son of god and of woman. As the idea of sacrifice involved the offering of that which was most valuable to the giver, and hence also, in his mind, most valuable to the god, and most highly prized by him, it was natural that this consort of God, the mother of the mediator, should soon come to be regarded as a virgin, and the mediator as miraculously conceived, and the union of the idea of sacrifice and of the idea of mediatorship was naturally brought about, with the result that the world has worshiped scores of virgin-born saviors, who were at once sacrifices for the sins of the people and intercessors between the gods and men. On the one side they were related to or were gods and on the other they were human in their origin and nature. As gods they were the most costly sacrifices that could be made, and as men they came from what was popularly supposed to be the least sinful of beings, virgins. As sons of the gods they were presumed to possess great influence at the divine bar, and as they had human natures on the one side they had suffered and therefore could understand human frailties and would be successful pleaders for their unfortunate half-brothers and sisters.

Such, in brief, is the genesis of all the Christ myths. With that of Jesus the Jew, as one of the latest, is necessarily mingled some fragments of the phallic, astronomical, serpent-worship, and other cults, but the essential features are those of the sacrifice of a demi-god and his mediatorship between his offended father and the people of his mother. The son of Yahveh of the Jews and of Mary the Virgin, Jesus the Christ, that is, Jesus the anointed, was offered up as a propitiation for the sins of the world, and from earth where he suffered he ascended to heaven, where he sits forever at the right hand of the father to intercede for the children of men. In other words, he combined in himself the two characters of a divine scapegoat and a cross-bred go-between. In other words, again, he was like every other "savior" man has made. As a sacrifice, he takes the place of the "first fruit of the soil," the "firstling of the flock," and the human victim.



GROWTH AND DECAY OF THE CHRIST MYTH.

THE GRAVEYARD OF THE GODS—PREPARING FOR THE NEXT FUNERAL.

It is indeed true that "the gods are dead; their age is past never more to return." Never to return —*if* we remember that "eternal vigilance is the price of liberty." For, after all, only a mere fraction of the world's inhabitants has ceased to worship the gods and devils. The masses still stupidly believe in and sacrifice to them, led by the false lights of interested priesthoods and under the inspiration of unscrupulous greed. But this fraction that has ceased to sacrifice is composed of the teachers of the world and if they can keep themselves out of prison and the poorhouse and off the scaffold the age of gods will not return. It is folly, however, to suppose that we are safe from reaction. Least of all are we so in the United States. The attorneys of the gods and devils, the real-estate agents of heaven and hell, will spare no effort to retain their grip on the brains and their clutch on the pocketbooks of their dupes and victims. What they cannot accomplish by the age-worn appeals to superstitious fears they will endeavor to do by the substitution of moral and patriotic for theological catchwords. They will continue to do as they are doing now—punish men for disobedience to "laws" which they have had transcribed from the musty tomes of theology into the statute books of humanity. They will chain the press and shut off free speech and ransack the mail bags and express parcels in their frantic zeal for the "moral improvement" of mankind and incidentally, of course, for the perpetuation of their power as celestial attorneys and land agents. The gods—if these reactionists can have their way —may be forgotten by their names, but they will live nevertheless in customs and laws that, equally with the devils and gods, had their origin in ages of savagery. The names of the deities change, but the rites and ceremonies, the taboos and sacrifices, become the visible, the concrete, manifestations of new deities. Customs and beliefs survive after it has been wholly forgotten what they signified to those who initiated them. Or the reason that may have once justified to primitive man, a certain custom or law, has long ceased to have any force, under changed conditions, and yet the custom or law persists and he is deemed a miserable innovator, blasphemer, and enemy of the state who protests against its longer continuance. This explains the prevalence in this age of scientific enlightenment of superstitions and cruelties that are as much out of place as would be tree limbs for plows and ox-carts for purposes of transportation.

The gods and devils of the present are going to their places in the great burying-ground of their kind, but it is a matter of self-preservation with us to see that the soil thus fertilized does not grow a fresh crop of rank and poisonous weeds, of senseless customs and invasive laws. The gods are being interred by Time, but it is not so sure that they are not leaving an influence on the world that it may take thousands of years to neutralize.



THE GRAVEYARD OF THE GODS—PREPARING FOR THE NEXT FUNERAL.

SUPERSTITION MOURNING OVER THE DESTRUCTION OF HER IDOLS.

Will Superstition be sitting in one hundred years from to-day on the overthrown cross in the graveyard of her idols and mourning their destruction? In the last one hundred years much has been done to discredit them, the faith of millions has been weakened, that of a lesser but still greater number has been killed, and the ancient dogmas have come to mean to multitudes something entirely different from that which they meant to the Christians of the fifth, the tenth, or even the eighteenth century. The Genesaical record of "creation" has been wiped out by the avalanche of facts gathered by the geologist, the astronomer, and the paleontologist. Archæology, the study of contemporaneous savage life, comparative religion, comparative mythology, comparative philology, the study of folk-lore and the customs of remote districts, have revealed the genesis of gods and devils and other ghosts, of the notions of heavens and hells and purgatories, and shown the origin of rites and ceremonies and sacrifices, of sacred mysteries and privileged priesthoods. Evolution has offered the key that will eventually unlock every door into every field of natural knowledge that man has not yet satisfactorily explored and which his aspiration and intellect will give him the desire and the ability to enter and study. Invention has brought the lands together through the providing of means of communication and transit that carry the thoughts of one people around the world in the lightning's flash, as it were, that make the products of one zone household necessities in all others, and that set face to face in the salons of art, the congresses of religion, the chambers of commerce, and the conferences of universal peace, men and women of warring creeds, of alien races, of diverse customs, and of languages strange to each. It is nothing new for the men of science to meet in peace, for knowledge is the password of fraternity. We fear and distrust and hate what we do not understand, and that fear and distrust and hate is extended to the people who hold the beliefs and conform to the customs that to us are mysterious and unfamiliar. Religion with its many gods and devils and priesthoods is therefore the great severer of man from man, of nation from nation, of race from race. But considering the tyrannous nature of religion it is well that its devotees cannot agree; if they could, the world would become an intellectual blank through the merciless suppression of every new thought. But science has no mysteries that are only for the initiated, no heaven that is only for the believer, and no hell to which she would consign the doubter. Therefore as religion weakens and the institutions based on religion crumble the people begin to come together; they discover that they are men and women, although each class had been taught to look on the other as composed of beings scarcely human and little less than demoniac.



SUPERSTITION MOURNING OVER THE DESTRUCTION OF HER IDOLS.

A Few Contrasts (and Contacts) Between Christianity and Religion.

TRYING TO DAM(N) THE FREETHOUGHT TORRENT.

Of the attempt to dam the river of Freethought by maintaining the abuse of Bible-reading in the common schools, Prof. W. J. Youmans, editor of the Popular Science Monthly, writes: "A school book, as the term is now and has always been understood, is one specially prepared for the uses and needs of the school, and containing nothing that is not required for purposes of instruction. This is not the case with the Bible, which was not written or put together with any such view, and much the larger part of which is quite unsuited to school use. In large part it is a repertory of mysteries which the ordinary certificated teacher has no recognized fitness for handling. . . . The fact cannot be ignored that there is much in the Bible which, from a scientific and historical point of view, does not harmonize with the general character of modern education."

"Our Protestant clergymen see their temple walls cracked by a breach of ever-multiplied schisms, and can prop their prestige only by more and more humiliating concessions, and in every intelligent community have to purchase popularity by rank heresies against the dogmas of their predecessors. Here and there the orthodox tenets of the New Testament have survived the progress of Rationalism, but haunt the shade, like specters scenting the morning air, and momentarily expecting the summons that shall banish them to the realms of their native night" (Felix L. Oswald, "The Bible of Nature," 238).

"Desperate and persistent are the efforts now being made by the evangelical clergy to retain and enforce these [Sabbatarian] laws. They know full well that with their abrogation the strongest pillar of priestcraft falls. But they are contending against the inevitable. Their efforts must fail in the end, and the political party that champions them will find a grave deeper than the old Whig party found; for the intelligent and liberty-loving portion of our people are determined that the declaration of freedom promulgated by the fathers of '76, and the bulwark of constitutional liberty reared by the fathers of '87, shall be our equity and law, and they will not compromise their rights by wearing the collar of a slave for even one day in seven" (Remsburg, "Sabbath-Breaking," 82).

"When, in reply to the church's 'Believe my creed,' Freethought says, 'Believe the truth,' it puts an impassable gulf between itself and the church. The modern miracle is the bridging of that chasm" (A. H. Hamilton).



TRYING TO DAM(N) THE FREETHOUGHT TORRENT.

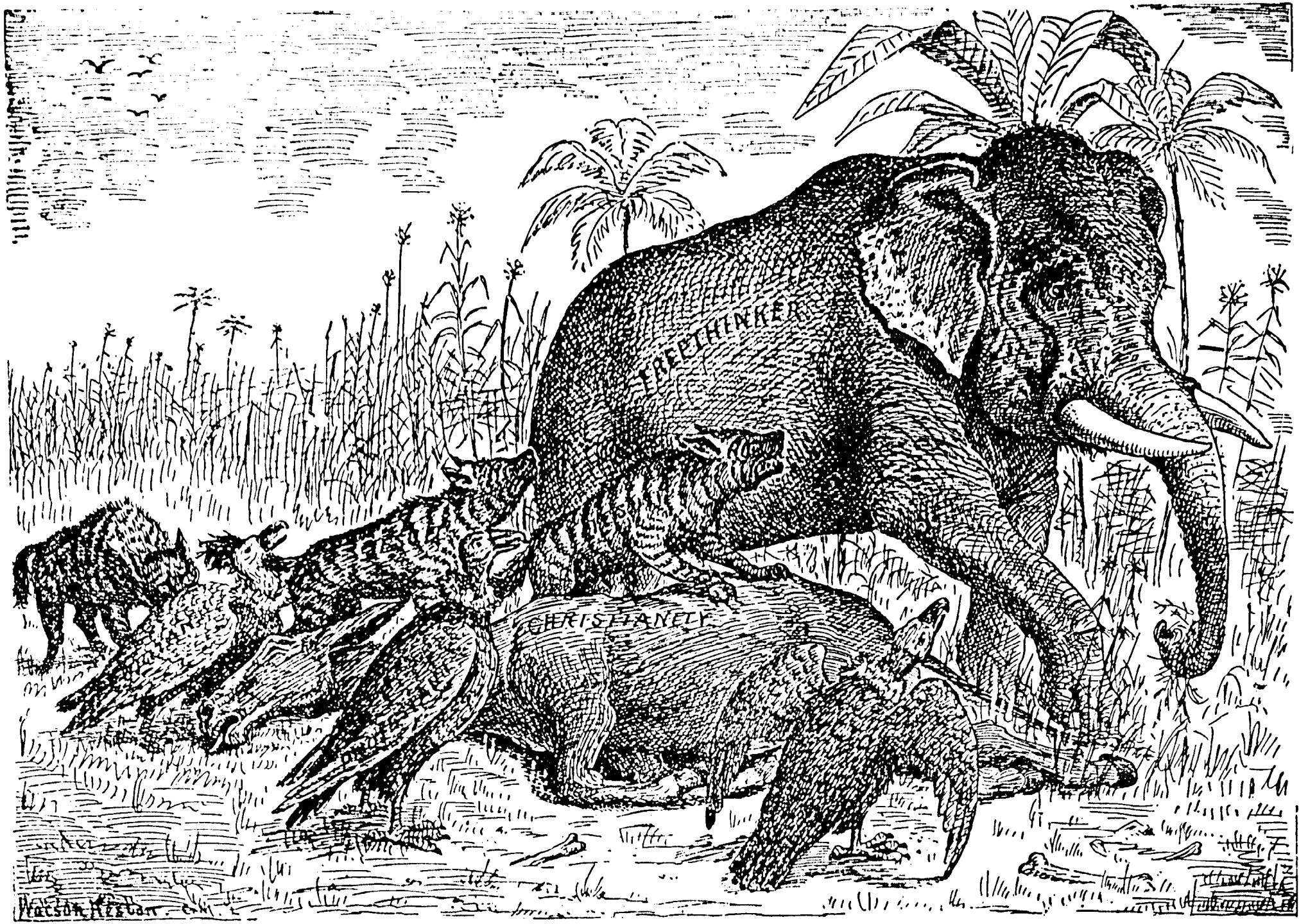
A PICTORIAL FABLE FOR CHRISTIANS TO CONSIDER.

A Freethinking Elephant, while roaming in quest of his own proper food, chanced to disturb some Jesuitical Hyenas and Puritanical Buzzards disputing over the carcass of a Dead Ass. The foul odor of the decaying thing naturally repelled the clean and healthy tastes of the Elephant, and he instinctively turned aside to seek a purer atmosphere. The Hyenas and Buzzards, thinking that all animals must have appetites as depraved as their own, invited the Elephant to feast with them. "No, thank you," replied the Elephant, "such food may be very agreeable to you who have been raised that way, but for me it would be not only nauseating, but poisonous; and, altogether, I prefer to live on clean things." At this the unclean brutes and birds became greatly enraged; the Hyenas howled and the Buzzards croaked, and after heaping all sorts of abuse upon the Elephant, and calling him a "heretic" and a wicked "Infidel," they boasted that when he came to die he would repent and return to the Dead Ass to be comforted, and he might even be glad, yet, to get a Hyena or a Buzzard to shrive him. But the Elephant, knowing how utterly absurd and foolish their assertions were, calmly went on his way, regarding his assailants with mingled feelings of pity and contempt.

Moral Because you Christians love a dead creed, don't abuse others who may have purer and more wholesome tastes than you have, for you only worry yourselves and do the skeptics no harm.

"Many causes have conspired to loosen the roots of the old faith. A more critical scholarship, sounder views on anthropology and ethnology, less superstitious reverence for things and words which shock the modern sense of right and reason, a wider feeling of general justice, and the consequent loss of belief in divine favoritism and the Elder Sonship of certain races—these are the forces lying at the back of this decadence which we all see, and which some among us lament as the veritable unchaining of the Old Dragon. . . . The Agnostic who holds his judgment in suspense is wiser than the bigot who consigns them to eternal perdition because they cannot receive what he thinks—thinks, mind you; he does not know—to be true. And in what we must call the very violence, the very arrogance, of faith taking on itself the attributes of knowledge, the grand and passive calmness of Agnosticism comes with a sense of repose, of relief, as well as of large-mindedness—with the grace of modesty as with the possibilities of the unconditioned" (E. Lynn Linton).

To say that we shall at our deaths rue our failure to believe the doctrines of Christianity is to say that its God will torture us for his omission to make the evidence for that faith and our brains harmonize.



A PICTORIAL FABLE FOR CHRISTIANS TO CONSIDER.

HOW PREACHERS DEMOLISH INFIDELITY.

"One of the most effective arts of priestcraft has been the misrepresentation and slander of heretics. To give the unbeliever a bad name is to prejudice believers against all communication with him. By this means a two-fold object is achieved; first, the faithful are protected from the contagion of skepticism; secondly, the notion is propagated that there is something essentially immoral involved in, or attendant upon, unorthodox opinions; and thus the prevalent religious ideas of the age become associated with the very preservation and stability of the moral order of human society. This piece of trickery cannot, of course, be played upon the students of civilization, who, as Mill remarked, are aware that many of the most valuable contributions to human improvement have been the work of men who knew, and rejected, the Christian faith. But it easily imposes on the multitude, and it will never be abandoned until it ceases to be profitable. Sometimes it takes the form of idle stories about the death-beds of Freethinkers, who are represented as deploring their ill-spent lives, and bewailing the impossibility of recalling the wicked opinions they have put into circulation. At other times it takes the form of exhibiting their failings, without the slightest reference to their virtues, as the sum and substance of their character. When these methods are not sufficient, recourse is had to insinuation. Particular skeptics are spared, perhaps, but Freethinkers are depicted—like the poor in Tennyson's 'Northern Farmer'—as bad in the lump. It is broadly hinted that it is a moral defect which prevents them from embracing the popular creed; that they reject what they do not wish to believe; that they hate the restraints of religion, and therefore reject its principles; that their unbelief, in short, is only a cloak for sensual indulgence, or an excuse for evading irksome obligations" (George W. Foote, "Are Atheists Wicked?" 1).

If Christian clergymen and editors would fairly state the positions of Freethinkers and radicals the church would wither like an autumn leaf. Therefore they will not fairly state those positions. It would be equivalent to suicide, and they seem instinctively to realize the danger of letting their hearers and readers know what Freethinkers actually maintain and advocate. Of course with the small fry of local and itinerant ministers it is not a question of misrepresentation through policy or malice, but one of ignorance pure and simple. They do not understand the Infidel; perhaps they have never read a Rationalist book or paper, and get all their information at second or hundredth hand from Sunday-school literature and religious campaign documents. Then they themselves champion such moral monstrosities and intellectual absurdities that they have lost the capacity—if they ever possessed it—to understand a logical argument or a demand of justice when it is presented to them.

1. He props up a straw man of his own make, labels it "INFIDELITY," and declares: "There stands Infidelity!"



2. Then he valiantly proceeds to demolish it.



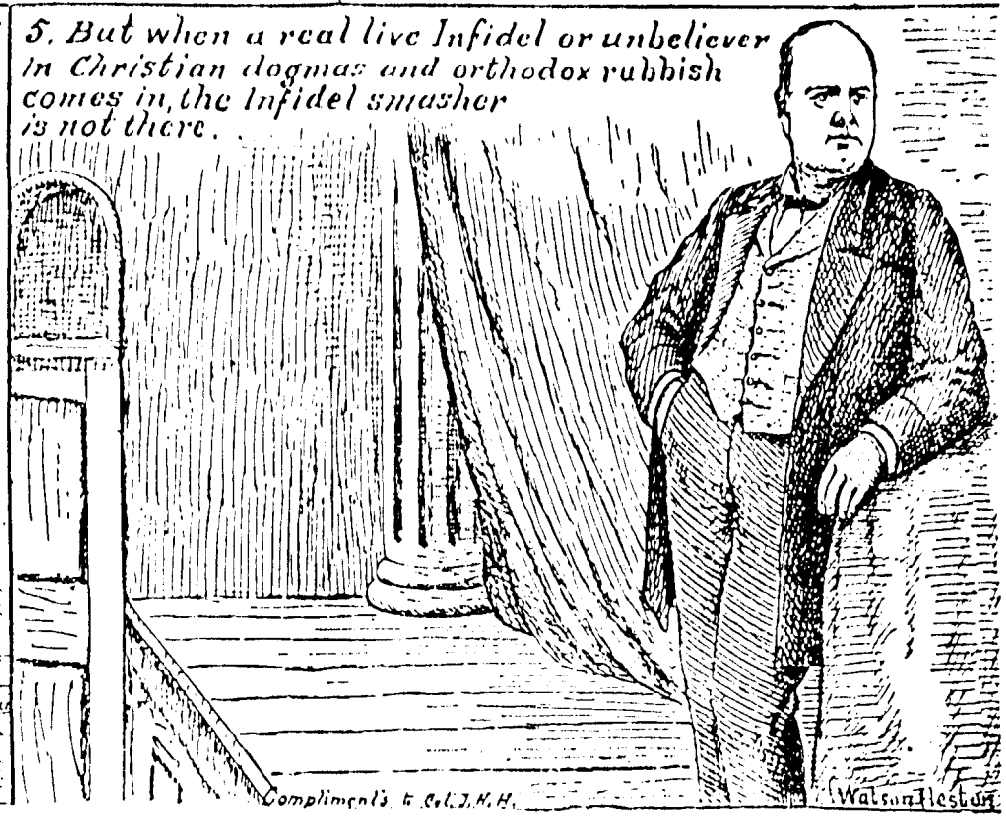
3. In holy rage he jumps on it with both feet.



4. By the grace of God and the valor of the pugnacious Talmage the impious thing is demolished, beaten, stamped out, mangled, stabbed and wounded past all surgery!!



5. But when a real live Infidel or unbeliever in Christian dogmas and orthodox rubbish comes in, the Infidel smasher is not there.



HOW PREACHERS DEMOLISH INFIDELITY.

DIFFERENCE BETWEEN A FAMINE AND A FEAST AN OLD QUESTION SETTLED.

THE QUESTION.

You rob us of all that is sacred,
Of Bible, of God, and of grace;
But when you thus take our religion,
What else do you give in its place?
—The Old, Old Story.

With Bible wide open, the preacher,
As its pages he pounded and pawed,
Denounced the devices of Satan
And exalted the glory of God.
"Both fable and myth," said the Skeptic;
"Contradictions absurd on their face!"
"I know it," assented the other,
"But what will give in their place?"

Deluded, a woman prayed hourly
Some fancied offense to atone;
Far greater her sin, she imagined,
Than God had the will to condone.
"You repine without cause," ventured Reason.
There was end of the devotee's grace:
"Away! you would take my loved sorrow,
And leave not a pang in its place."

A mendicant sat in the highway
Where rags half his person disclosed;
There were Lazarus sores on his body,
Which in charity's name he exposed.
"I would clothe you in health," proffered Science;
But the mendicant made a grimace.
"My wounds are my wealth," said the fakir,
"And what could you give in their place?"

A traveler once, in the Southland,
Discovered a people in chains;
When he read them the story of Freedom,
They gave him sour looks for his pains.
Said they: "We are told by our masters
That chains are God's gift to our race;
Before you have riven them from us
Say what you will give in their place."

O captive, we wrest from you nothing—
The creeds that beguiled are untrue.
'Tis your bondage to falsehood we sunder
When we rob Superstition of *you*.
The cry comes from goblins and phantoms
That hover about for a space,
And, fleeing, still hope to dismay us
With "What will you give in our place?"

In your place! We give reason and knowledge,
Where before were belief and mistake—
Fresh joys, that can thrive but in freedom,
For every chain that we break.
The gods that oppressed men shall vanish
To unthinkable realms. In disgrace
Their reign shall be ended forever,
And Freethought shall stand in their place.
—Geo. E. Macdonald.

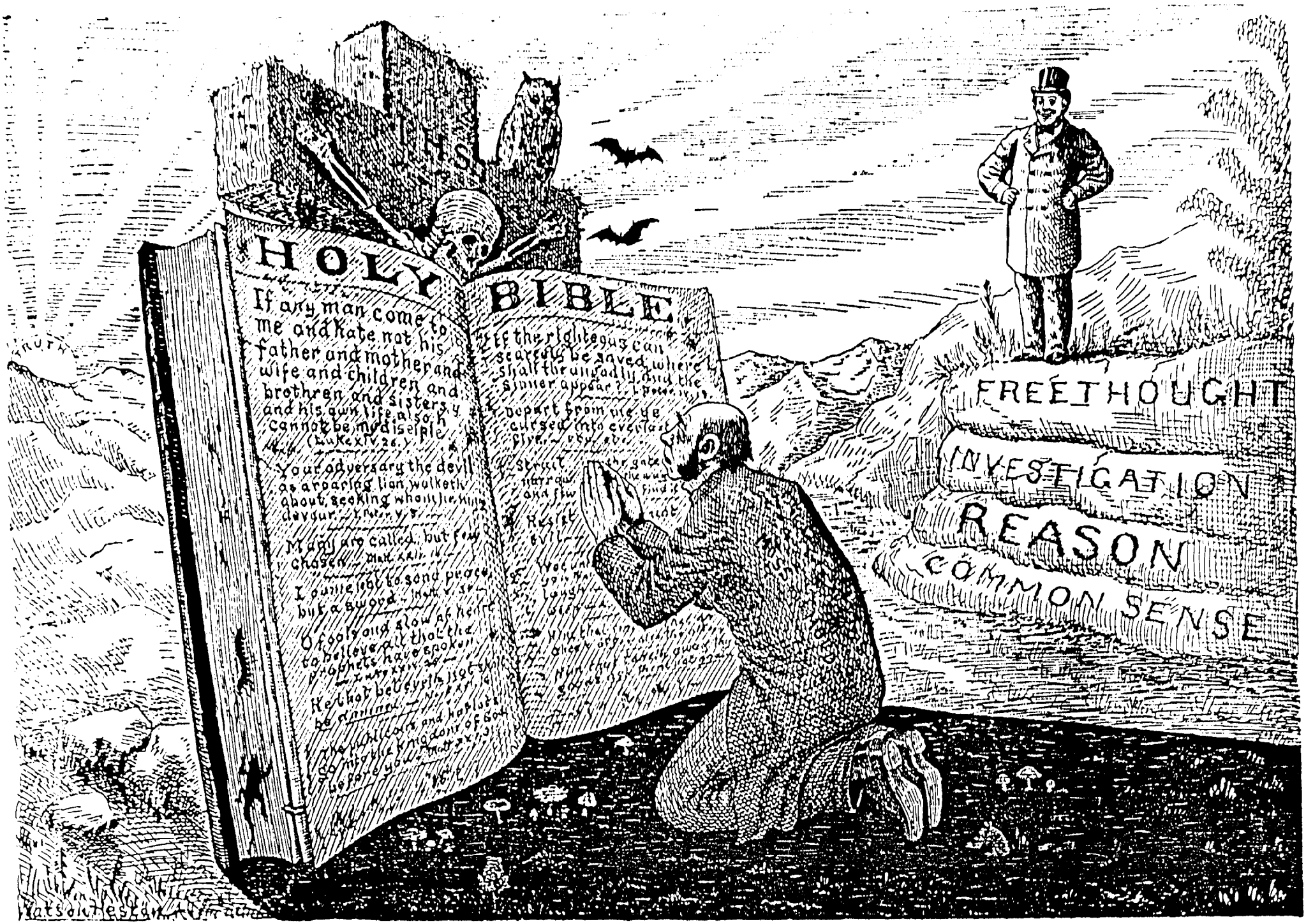


DIFFERENCE BETWEEN A FAMINE AND A FEAST—AN OLD QUESTION SETTLED.

A WORSHIPER OF MOLDY RELICS—WHY CHRISTIANS CANNOT SEE THE TRUTH.

"The shadow of the cross began to creep over the face of the earth. The sun of pagan civilization still gilded the horizon with its last rays, but the foul birds of darkness were already on the wing; and the spectres of superstition heralded the advent of that dreadful night which for thirteen centuries was to blight and darken the fairest countries of the globe. It is a significant fact that the civilization of the East revived under the influence of the optimistic doctrines of Islam while the civilization of the West was crushed by the ascendancy of a pessimistic religion, and revived only at the decline of its influence. Two centuries after the conversion of Mecca, the sixteen provinces of the Caliph were studded with academies. Their culture and prosperity rivaled the Golden Age of the Grecian republics, and, six hundred years later, the Moors of Spain were still the teachers of Europe in science and arts, as well as in industry and agriculture. Two centuries after the conversion of Rome, the sun of reason had set in a sea of insanity; and that night was broken only by the dawn of modern rationalism. At the end of the fourteenth century, when the power of the church had reached its zenith, not a single country in Europe had gained by its conversion from optimistic to pessimistic polytheism. Every school had been turned into a seed-plot of superstition, every jail into a grave of liberty; the sword of Themis had become an instrument of spiritual despotism, literature a farrago of silly fables, science a sham; the tillers of the soil were treated like wild beasts, thinkers and inventors as criminals; the enemies of nature were worshiped as the ministers of her god. The same Germans and Celts whom the Roman pagans had turned into intelligent citizens the Roman Christians turned into brutish bigots. At the same time, when Moorish Spain rivaled the god-gardens of ancient Italy, and every Moorish town had its schools of poetry and philosophy, Christian Spain was cursed with a chronic plague of mental and physical famines. 'Bring up a child in the way it should go, and it will not depart therefrom.' And nations, too, are, on the whole, what their educators make them" (Oswald, "Secret of the East," 57–59).

"The revival of rationalism at the beginning of the sixteenth century forms the turning-point and the most interesting era in the history of the Middle Ages; for all the developments of our present civilization can be traced to germs which then first ventured into the light of day. But the researches of the few freethinking historians of that period have been sedulously perverted by the hired pettifoggers of the Christian cliques. . . . The ministers of pessimism still disregard the signs of dawn, or mistake them for the reflection of their mystic light; but they cannot help perceiving that the demand for consecrated candles has alarmingly decreased" (Ibid, 93).



A WORSHIPER OF MOLDY RELICS—WHY THE CHRISTIAN CANNOT SEE THE TRUTH.

THE FOLLY OF CLINGING TO THE CROSS.

"Simply to thy cross I cling," sings the Christian, and it is indeed a *very* simple performance, in whatever light it is viewed. To "cling to the cross," means, symbolically, that the clinger is trusting to the virtue of the shed blood of a victim of God's disgust with the working of the universe that he himself made. It means that the poor castaway has no confidence in his or her own strength of character or purpose; no belief in doing the right thing for self or others, unlured by heaven or unfrightened by hell; no understanding of the world of fact, in which the virtues of one cannot atone for the shortcomings of another; no realization of the monstrous injustice of escaping the consequences of bad acts by accepting the sacrifice of the man-god said to have perished on the cross and to have thus given it its magical character.

To cling to the cross means to accept as the symbol of salvation the present-day form of what in various parts of the world and in different periods of human culture has signified the reproductive power of sex, has been the instrument of ignominy and suffering upon which the felon ended his life, and has probably also marked the annual rise of the fertilizing waters of the Nile. All the phases of this symbol worship are most likely traceable to the one source. "There can be no question . . . that, whatever may be thought of its symbols, the fundamental basis of Christianity is more purely 'phallic' than that of any other religion now existing," says C. Staniland Wake ("Ancient Symbol Worship," 77). This was a natural worship and referred to an admitted fact, which is more than can be said for Christianity as its devotees now understand it. But they are always inexpressibly shocked when shown the roots of their religion.

To cling to the cross is to look ever to the past instead of using the present and preparing for the future *in this world.* To cling to the cross means to reject the lessons of experience, to throw aside as worthless the improvements wrought by the investigators, inventors, the skeptics and Freethinkers and doers who have lived and thought and labored since Christianity took its rise in human superstition and intolerance. The cross is nothing but wood or iron or ivory; it can give neither virtue nor knowledge nor wisdom. He who is said to have perished on it cannot help us to happiness; he cannot make one blade of grass to grow, nor one building to rise for our shelter. He could not save himself, and how then can we think that he can save us? If you answer that he *could* have saved himself but did not, because it was necessary for him to voluntarily die in order that we might live, the obvious reply is that if that miracle was possible the far more just and rational miracle was possible that he should have lived and been ever with us to guide us in the way that would lead to life eternal.



THE FOLLY OF CLINGING TO THE CROSS.

COMPARATIVE PROGRESS—WHY LIBERALISM GETS AHEAD OF ORTHODOXY.

1. Orthodoxy has a creed, but Liberalism has none. A creed is something you do not understand, but it is nevertheless necessary for you to profess that you believe it—and the more unreasonable and impossible this something is the greater merit you have in saying you believe it.

2. Orthodoxy has a Bible. Liberalism accepts all bibles and [other] books for what they are worth.

3. Orthodoxy has a savior. Liberalism seeks to make all men saviors. It should not be forgotten that the orthodox savior has failed after trying for eighteen centuries. He even fails to save his own professed people and to make them any better than other folks.

4. Orthodoxy has a prospective heaven. Liberalism takes no stock in harps and crowns in the sky country—and is not terrorized by smoke from the sulphur lake.

5. Orthodoxy insists that the most imperative duty is to *believe*, while Liberalism teaches that man should think, question, and investigate, and always be governed by reason. The one preaches "he that hath ears to hear, let him hear [us the preachers]"; the other teaches that "he who has brains to think, let him think."

6. Orthodoxy commands you to obey. Liberalism inspires you to defy despotism and to love liberty.

7. Orthodoxy tells you that there is merit in believing. Liberalism shows you that there is no merit in belief.

8. Orthodoxy maintains that belief is subject to one's will. Liberalism proves that intelligent belief depends upon *evidence*, and that religious beliefs are inherited.

9. Orthodoxy hinges most of its teachings upon the *traditions* of the past, the mysteries of the present, and the hopes of an *imaginary* future. Liberalism admits of no postponement. "One world at a time," and now is the time.

10. Orthodoxy is opposed to the teachings of science. See the lives of Galileo, Bruno, Copernicus.

11. Orthodoxy persecutes her own followers; for example: Dr. Thomas; Professor Swing; Prof. William Robertson Smith, of Aberdeen College, Scotland; Professor Winchell, of Vanderbilt University; Professor Blauvelt; Prof. John Miller, of Princeton, N. J., and hosts of others.

12. Orthodoxy seeks to guide men by authority, mottoes, and texts. Liberalism inspires man to govern and guide himself through the exercise of his own reason.

13. Orthodoxy teaches that the innocent must suffer that the guilty may escape. Liberalism teaches that *justice* should be meted out to all. The great scheme of salvation failed because it was a "scheme." It is now pretty well known as a "bankrupt scheme" (W. S. Bell, "Handbook of Freethought," 343–345).



COMPARATIVE PROGRESS—WHY LIBERALISM GETS AHEAD OF ORTHODOXY.

THE ORTHODOX PIGMIES AND THE MODERN SAMSON—FREETHOUGHT.

"As to the issue of the coming conflict, can anyone doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Religion must relinquish that imperious, that domineering position which she has so long maintained against Science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer. What was written by Esdras near the willow-fringed rivers of Babylon more than twenty-three centuries ago, still holds good: 'As for Truth it endureth and is always strong; it liveth and conquereth forever more'" (Draper, "Conflict Between Religion and Science," 367).

"When the congress of Westphalia accepted the terms of the Protestant princes, the power of antinaturalism received its death sentence, for, with the interests of the Christian religion, the right of free inquiry is as incompatible as sunlight with the interests of an owl association. The specters of the Middle Ages are fleeing from the morning air; dogma after dogma has silently evanished before the advance of the reform of which the Augsburg Confession was not the consummation, but the beginning. It is probable that few of the reformers could foresee the consequences of the movement they were setting forward, but the instinct of the people could not be deceived—they felt the true import of the great regenesis, and expressed their appreciation of its chief fact by the popular name of the cause of *Protestantism*. That protest has been repeated till we can no longer doubt that its causative principle is a *revival of naturalism*. The abolition of witchcraft laws, of religious disabilities and ecclesiastical privileges, the divorce of church and state, secular education, civil marriages, our newspaper oracles, lecture bureaus and cyclopedias, our republics, our railways, telegraphs, telescopes, and electric lights, our life insurances and lightning conductors, mechanics' institutes and gymnasiums, our zoological gardens, Sunday excursions and festivals of the Turner-bund, are strange comments on the theory of the sages who ascribe our superior civilization to the restoration of the patristic dogmas. . . . The tenure of the infallible church is in litigation; her drafts on heaven are sadly below par; her Hades has changed its climate, as well as its name. The plan of pressing science into the service of dogmatism has only hastened the progress of disintegration. Nature cannot be fought with her own weapons; by just as much as her enemies increase the knowledge of their disciples, they decrease their orthodoxy; the ministers of darkness try in vain to utilize the electric lights of civilization" (Oswald, "Secret of the East," 115–117).



THE ORTHODOX PIGMIES AND THE MODERN SAMSON—FREETHOUGHT.

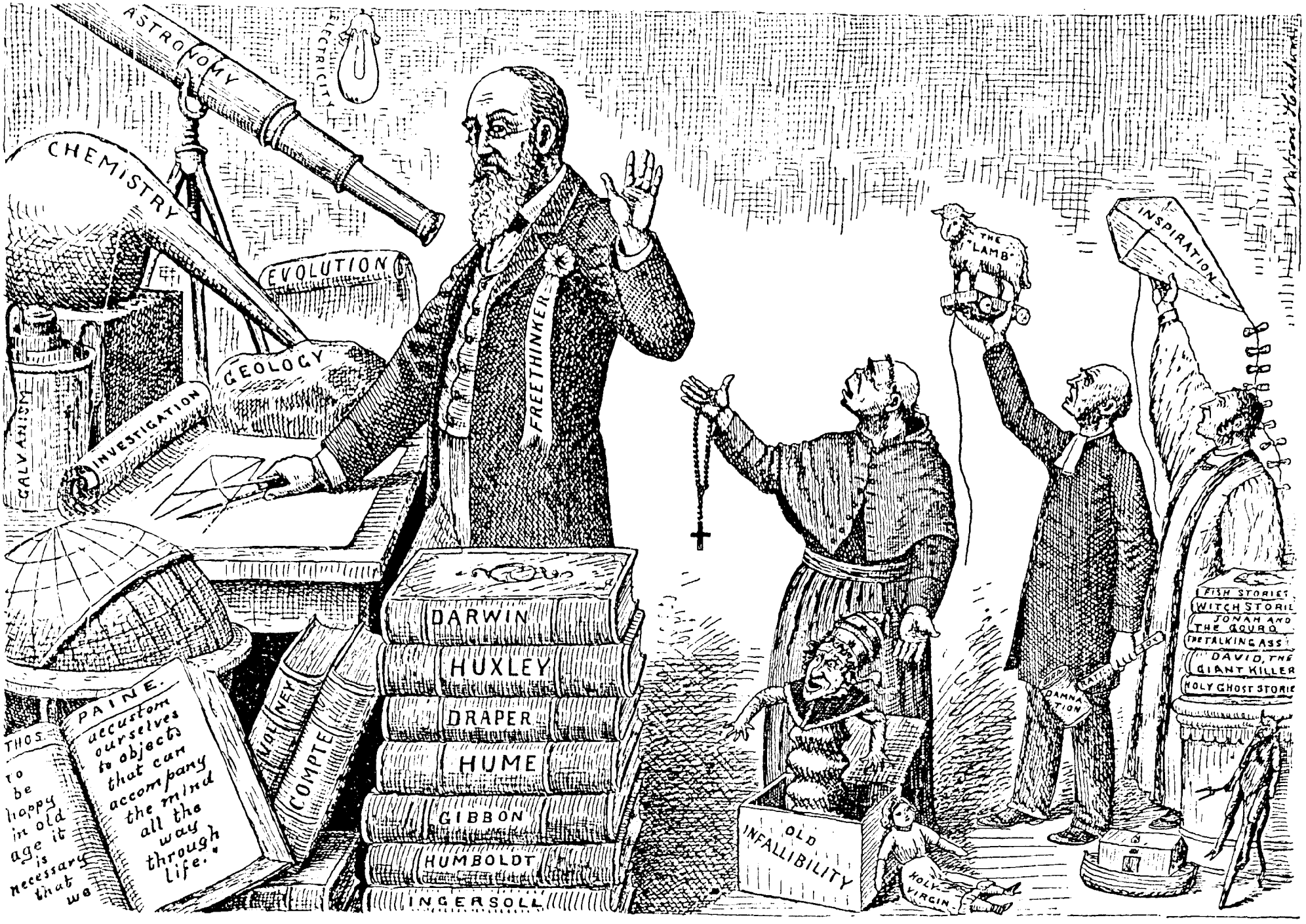
SOUND MINDS NEED NO SENSELESS TOYS.

"Cathedrals and domes, and chimes and chants—temples frescoed and groined and carved, and gilded with gold—altars and tapers, and paintings of virgin and babe—censer and chalice—chasuble, paten and alb—organs, and anthems and incense rising to the winged and blest—maniple, amice, and stole—crosses and crosiers, tiaras and crowns—miters and missals and masses—rosaries, relics, and robes—martyrs and saints, and windows stained as with the blood of Christ—never, never for one moment awed the brave, proud spirit of the Infidel" (Ingersoll, "Gods and Other Lectures," 156).

"Science took a handful of sand, constructed a telescope, and with it explored the starry depths of heaven. Science wrested from the gods their thunderbolts; and now, the electric spark, freighted with thought and love, flashes under all the waves of the sea. Science took a tear from the cheek of unpaid labor, converted it into steam, created a giant that turns with tireless arm the countless wheels of toil" (ibid, 163).

"I enter a church. The congregation read the responses like children at school reciting their lessons in concert. The preacher speaks of a heavenly father who watches over his children. 'Except ye become as little children,' cries the priest, 'ye shall not enter into the kingdom of heaven.' Christ sent out a general invitation to little children to come unto him. Has anyone but children ever accepted it? Now children, as children, have many engaging qualities, but they are not actuated by motives that should preside through life" (Geo. E. Macdonald).

"As fetichism leads to attempts to overcome the adverse forces of nature, so idolatry leads to statuary. Compare the statue of Hoa-Haka-Nana-Ia from Easter Island, placed outside the British Museum, with the Dionysos from Posilipo within. The long evolution of the religious idea and of its expression in sculpture are there. The god of the savage is a gigantic monster, the god of the Greek an ideal man. Yet at bottom the one is as human as the other. Catholicism has preserved many of the customs of fetichism; its holy water, its beads, chaplets, and crucifixes, are fetichistic. Consecrated medals bring in a good revenue to the church, and so do such shells as are sold by the thousand at the shrine of St. Francis of Assisi. The scapular and rosary are developments of the string of bead amulets, and both are supposed to endow with mystic protection and virtue. Relics are fetiches, and curious ones still exist, as the Holy Sweat, the Holy Coats at Treves and Argenteuil, and in the old days there was the Holy Prepuce as Leo Allatius mentions. . . . Just as the lamb was substituted for human victims, so dough or wax figures in the form of a lamb were substituted for the animal" (J. M. Wheeler, "Footsteps of the Past," i, 40, 41).



SOUND MINDS NEED NO SENSELESS TOYS.

THE DIFFERENCE BETWEEN THE ANIMATE AND THE INANIMATE—A COMPARISON OF DOCTRINE.

"Will modern civilization consent to abandon the career of advancement which has given it so much power and happiness? Will it consent to retrace its steps to the semi-barbarian ignorance and superstition of the Middle Ages? Will it submit to the dictation of a power which, claiming divine authority, can present no adequate credentials of its office; a power which kept Europe in a stagnant condition for many centuries, ferociously suppressing by the stake and the sword every attempt at progress; a power which is founded in a cloud of mysteries; that sets itself above reason and common sense; that loudly proclaims the hatred it entertains against liberty of thought and freedom in civil institutions; that professes its intention of repressing the one and destroying the other whenever it can find the opportunity; that denounces as most pernicious and insane the opinion that liberty of conscience and of worship is the right of every man; that protests against that right being proclaimed and asserted by law in every well-governed state; that contemptuously repudiates the principle that the will of the people, manifested by public opinion or by other means, shall constitute law; that refuses to every man any title to opinion in matters of religion, but holds that it is simply his duty to believe what he is told by the church, and to obey her commands; that will not permit any temporal government to define the rights and prescribe limits to the authority of the church; that declares it not only may but will resort to force to discipline disobedient individuals; that invades the sanctity of private life, by making, at the confessional, the wife and daughters and servants of one suspected, spies and informers against him; that tries him without an accuser, and by torture make him bear witness against himself; that denies the right of parents to educate their children outside its own church, and insists that to it alone belongs the supervision of domestic life and the control of marriages and divorces; that denounces 'the impudence' of those who presume to subordinate the authority of the church to the civil authority, or who advocate the separation of the church from the state; that absolutely repudiates all toleration, and affirms that the Catholic religion is entitled to be held as the only religion in every country, to the exclusion of all other modes of worship; that requires all laws standing in the way of its interests to be repealed, and, if that be refused, orders all its followers to disobey them?" (Draper, "Conflict Between Religion and Science," 365.)

This is the hobby-horse religion, the religion that makes a great display of motion but gets nowhere. The stick-religion looks like religion, but is Freethought to the extent that it repudiates the principle of imposed authority, and so some of its riders go ahead a little, but their forward movements are necessarily greatly impeded by the heavy and awkward thing they straddle.



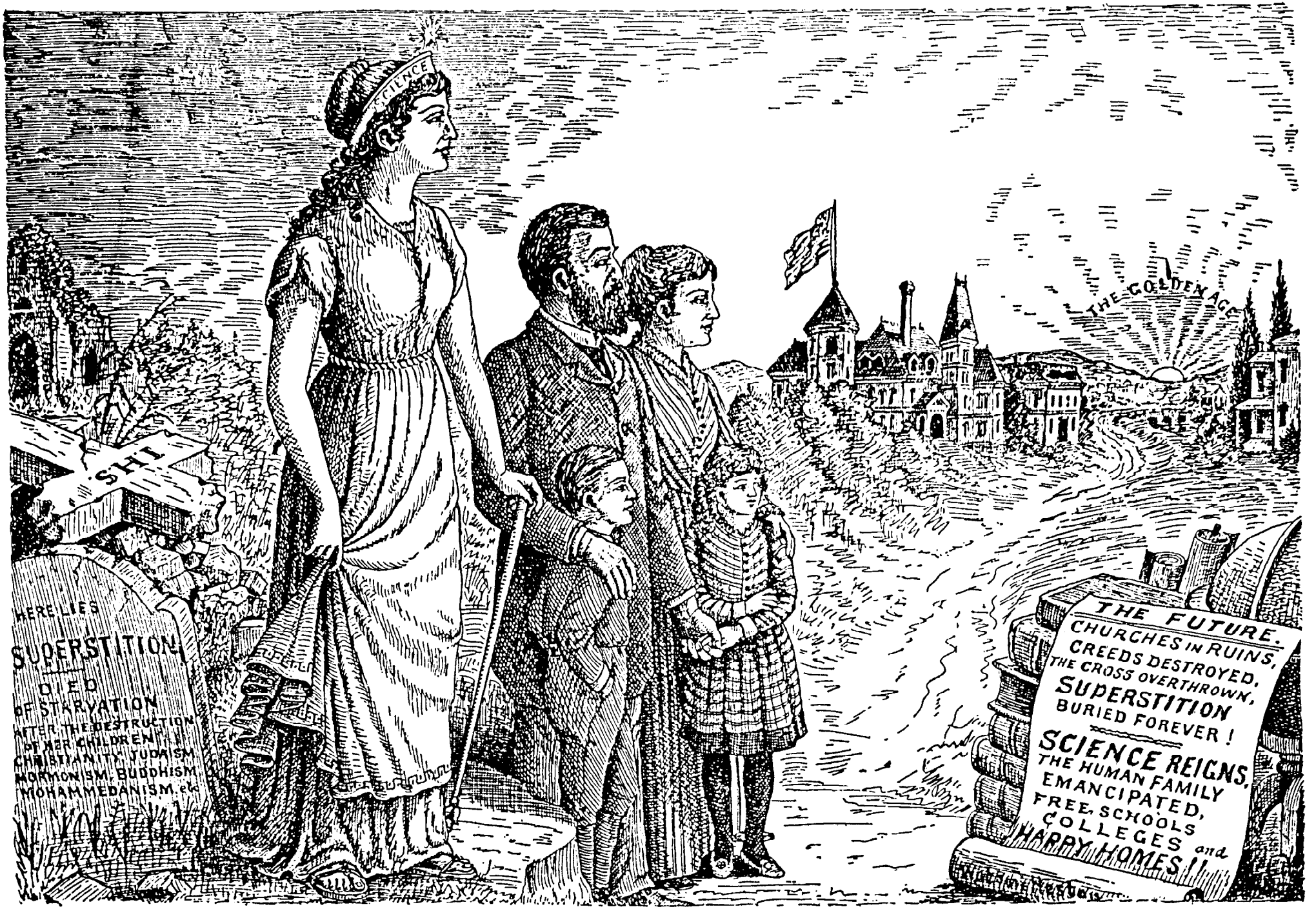
THE DIFFERENCE BETWEEN THE ANIMATE AND THE INANIMATE—A COMPARISON OF DOCTRINE.

"I look. In gloomy caves I see the sacred serpents coiled, waiting for their sacrificial prey. I see their open jaws, their restless tongues, their glittering eyes, their cruel fangs. I see them seize and crush in many horrid folds the helpless children given by fathers and mothers to appease the Serpent-God. I look again. I see temples wrought of stone and gilded with barbaric gold. I see altars red with human blood. I see the solemn priests thrust knives into the white breasts of girls. I look again. I see other temples and other altars, where greedy flames devour the flesh and blood of babes. I see other temples, and other priests, and other altars dripping with the blood of oxen, lambs, and doves.

"I look again. I see other temples, and other priests, and other altars on which are sacrificed the liberties of man. I look. I see the cathedrals of God, the huts of peasants, the robes of priests and kings, the rags of honest men. I look again. The lovers of God are the murderers of men. I see dungeons filled with the noblest and best. I see exiles, wanderers, outcasts, millions of martyrs, widows, and orphans. I see the cunning instruments of torture and hear the shrieks, and sobs, and moans of millions dead. I see the dungeon's gloom. I hear the clank of chains. I see the fagot's flames, the scorched and blackened face, the writhing limbs. I hear the jeers and scoffs of pious fiends. I see the victim on the rack. I hear the tendons as they break. I see a world beneath the feet of priests, Liberty in chains, every virtue a crime, every crime a virtue, intelligence despised, stupidity sainted, hypocrisy crowned, and the white forehead of honor wearing the brand of shame. This was.

"I look again, and in the East of Hope's fair sky the pale light shed by the herald star gives promise of another dawn. I look, and from the ashes, blood, and tears the heroes leap to bless the future and avenge the past. I see a world at war, and in the storm and chaos of the deadly strife thrones crumble, altars fall, chains break, creeds change. The highest peaks are touched with holy light. The dawn has blossomed. I look again. I see discoverers sailing across mysterious seas. I see inventors cunningly enslave the forces of the world. I see the houses being built for schools. Teachers, interpreters of nature, slowly take the place of priests. Philosophers arise, thinkers give the world their wealth of brain, and lips grow rich with words of truth. This is.

"I look again, but toward the future now. The popes and priests and kings are gone—the altars and thrones have mingled with the dust—the aristocracy of land and cloud have perished from the earth and air, and all the gods are dead. I see a race without disease of flesh or brain, shapely and fair, the married harmony of form and use, and as I look life lengthens, fear dies, joy deepens, love intensifies. The world is free. This shall be" (Robert G. Ingersoll, "Which Way," 50–53).



LOOKING FORWARD.

SOME WARNINGS TO THE CHURCH.

WHEN KNOWLEDGE CAME.

"Sometimes, when we look back over the gulf of the centuries and see Celsus and Porphyry and Libanius and Julian protesting against Christianity, even as we protest against it at this hour, a feeling of hopelessness and despondency is apt to damp the ardor of the boldest and most sanguine among us. It would sometimes seem that our work is that of Sisyphus, destined forever to roll the heavy stone up the steep, which always, when we have, by intense toil, raised it to a certain height, rolls down again and crushes us. But be of good cheer, fellow-soldiers in the vanguard of Liberty, fellow-workers in the field of humanity. True, much is still to be overcome; but already much has been won. It has been won by the devotion and heroism of the heretics who have gone before—won by their toil, their blood, and their agony. They rest in their honored graves. They have done their work, and the trumpet-peal of their memory summons us to do ours. They are gone, the Brunos and Vaninis and Campanellas and Spinozas and Volneys; but the mantle of their inspiration has descended upon us. We lift the weapon that has fallen from their hands. We raise the flag that, under the ax and in the dungeon, fell across their dying forms. We raise aloft the old standard, reddened with gore and blackened with flame, dimmed with the dust of toil, marked with the stains of suffering, but unsullied with even the faintest breath of dishonor. We raise that glorious symbol of heroism and endurance they have bequeathed us, and we rush to the front to strike a blow for the human race. Now is the time for toil; there will be rest in the grave. Onward to the Orient. The day is dawning, though the clouds obscure it. The front of the enemy is not so strong as it was. Some battlements are dismantled, some redoubts are stormed. The fires of martyrdom are quenched, the light of day has flashed through the roof of the dungeon, the gibbet is overthrown, and the torture-engine is broken. Fellow-soldiers in Liberty's army, shoulder to shoulder, let us march on, undaunted, unsubdued! Our dower is the splendid heroism of our fathers. Let us hand it down to our children with its glory undimmed, so that a not remote future may shout for joy that the long war is over, that the victory is won, the world is free!" (Saladin, "God and His Book," 229, 230).

The world still moves, the clearing sky grows brighter,
Creeds die, kings rot, thrones crumble into dust,
But the great heart of hope is beating lighter,
Inspired by higher works of love and trust.

—D. Louis Bodge.



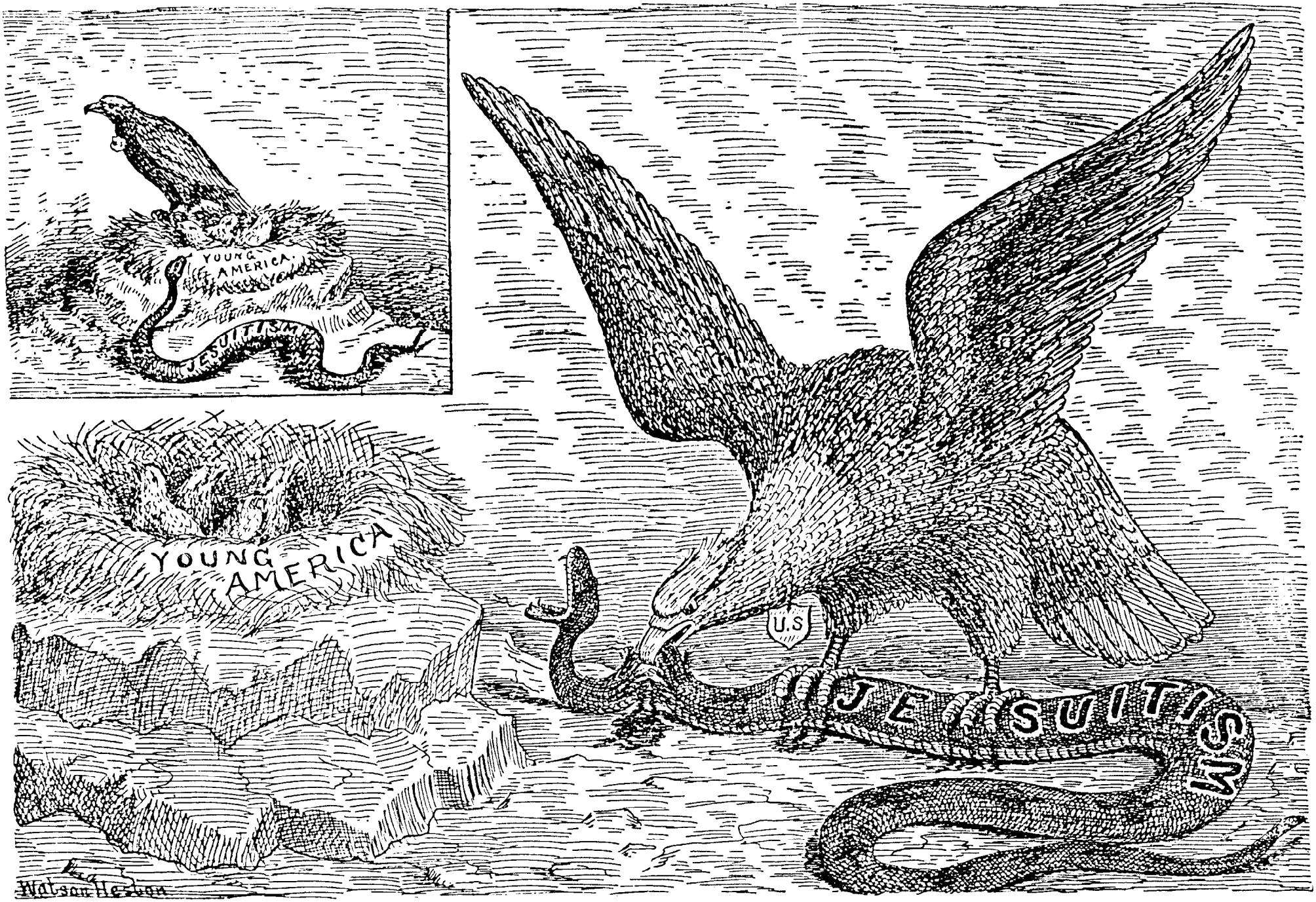
WHEN KNOWLEDGE CAME.

A WARNING TO JESUITISM.

"To the pontiff no other rights can be conceded than those he can establish at the bar of Reason. He cannot claim infallibility in religious affairs, and decline it in scientific. Infallibility embraces all things. It implies omniscience. If it holds good for theology, it necessarily holds good for science. How is it possible to co-ordinate the infallibility of the papacy with the well-known errors into which it has fallen? Does it not, then, become needful to reject the claim of the papacy to the employment of coercion in the maintenance of its opinions; to repudiate utterly the declaration of that 'the Inquisition is an urgent necessity in view of the unbelief of the present age,' and in the name of human nature to protest loudly against the ferocity and terrorism of that institution? Has not the conscience inalienable rights?

"An impassable and ever-widening gulf intervenes between Catholicism and the spirit of the age. Catholicism insists that blind faith is superior to reason; that mysteries are of more importance than facts. She claims to be the sole interpreter of nature and revelation, the supreme arbiter of knowledge; she summarily rejects all modern criticisms of the scriptures, and orders the Bible to be accepted in accordance with the views of the theologians of Trent; she openly avows her hatred of free institutions and constitutional systems, and declares that those are in damnable error who regard the reconciliation of the pope with modern civilization as either possible or desirable. But the spirit of the age demands—Is the human intellect to be subordinated to the Tridentine fathers, or to the fancy of illiterate or uncritical persons who wrote in the earlier ages of the church? It sees no merit in blind faith, but rather distrusts it. It looks forward to an improvement in the popular canon of credibility for a decision between fact and fiction. It does not consider itself bound to believe fables and falsehoods that have been invented for ecclesiastical ends. It finds no arguement in behalf of their truth, that traditions and legends have been long-lived; in this respect, those of the church are greatly inferior to the fables of paganism. . . . Then has it in truth come to this, that Roman Christianity and Science are recognized by their respective adherents as being absolutely incompatible; they cannot exist together; one must yield to the other; mankind must make its choice—it cannot have both" (Draper, "Conflict Between Religion and Science," 361–363).

"There is nothing mysterious nor metaphysical nor supernatural about the functions or purpose of government. It is simply a civil institution to carry out the order of society. The question of the comparative importance of religion does not touch it. It has rightly no more to do with religion than a railroad company or any other corporation" (Hon. W. J. Armstrong, "Romanism and Civil Liberty," 16).

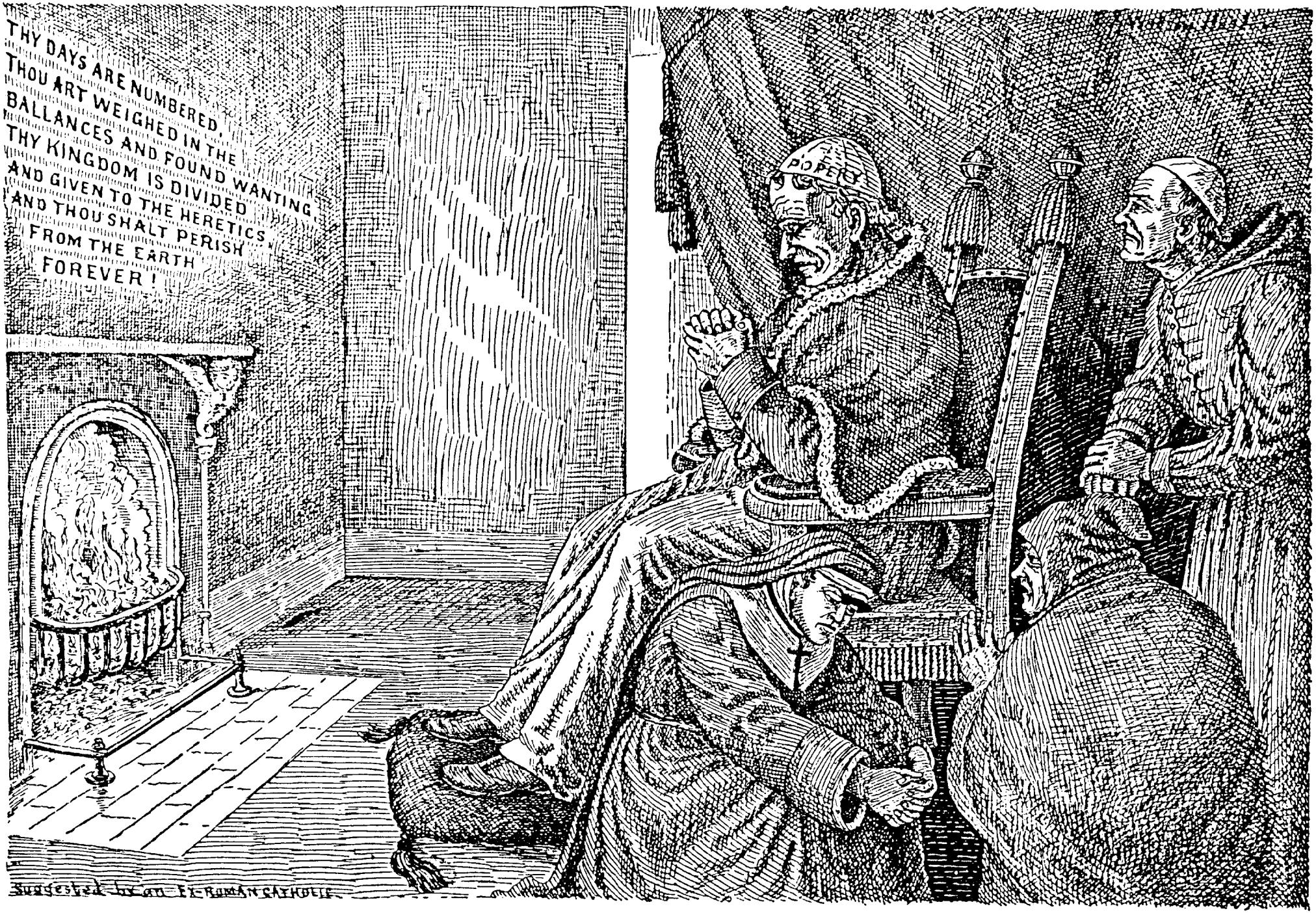


A WARNING TO JESUITISM.

"Looking forward, I see evidence of a conflict more severe than any yet fought by reformation or science; a conflict that will shake the foundations of religious belief, tear into fragments and scatter to the winds the old dogmas upon which all forms of Christianity are based. It will not be the conflict of man with man upon rites and systems; it will not be the conflict of science upon church theories regarding creation and eternity; it will not be the light of biology illuminating the hypothesis of resurrection of the body; but it will be the rebellion of one-half of the church against those theological dogmas upon which the very existence of the church is based. In no other country has the conflict between natural and revealed rights been as pronounced as in the United States; and in this country where the conflict first began, we shall see its full and final development. During the ages, no rebellion has been of like importance with that of woman against the tyranny of church and state; none has had its far-reaching effects. We note its beginning; its progress will overthrow every existing form of these institutions; its end will be a regenerated world" (Matilda Joslyn Gage, "Woman, Church, and State," 544–5).

"Is it at all surprising that the number of those who hold the opinions of the church in light esteem should so rapidly increase? How can that be received as a trustworthy guide in the invisible, which falls into so many errors in the visible? How can that give confidence in the moral, the spiritual, which has so signally failed in the physical? It is not possible to dispose of these conflicting facts as 'empty shadows,' 'vain devices,' 'fictions coming from knowledge falsely so-called,' 'errors wearing the deceitful appearance of truth,' as the church stigmatizes them. On the contrary, they are stern witnesses bearing emphatic and unimpeachable testimony against the ecclesiastical claim to infallibility, and fastening a conviction of ignorance and blindness upon her" (Draper, "Conflict," 361).

"Science is inexorably hostile to supernaturalism —cannot recognize a particle of it. It knows nothing of a *super*-nature; with science all is nature, and nature is all. From prehistoric times the race has been under the control of ignorance and superstition, the parents of fear and cruelty; but now that science begins to dispel ignorance and superstition, we find courage, kindness, and other humanities taking their places. And we should say just here that Infidelity is no longer synonymous with mere disbelief; it means more than this. It stands for all that reason approves. Freethought is the first fruits of skepticism, and this means honest inquiry on all subjects, old and new. It means independence and manhood in private as well as public life—the right of everyone to think and express his thought regardless of creeds and customs, the right to live his own life in the enjoyment of the broadest possible liberty compatible with the liberty of others" (W. S. Bell, "Handbook of Freethought," 237).



THE HANDWRITING ON THE WALL.

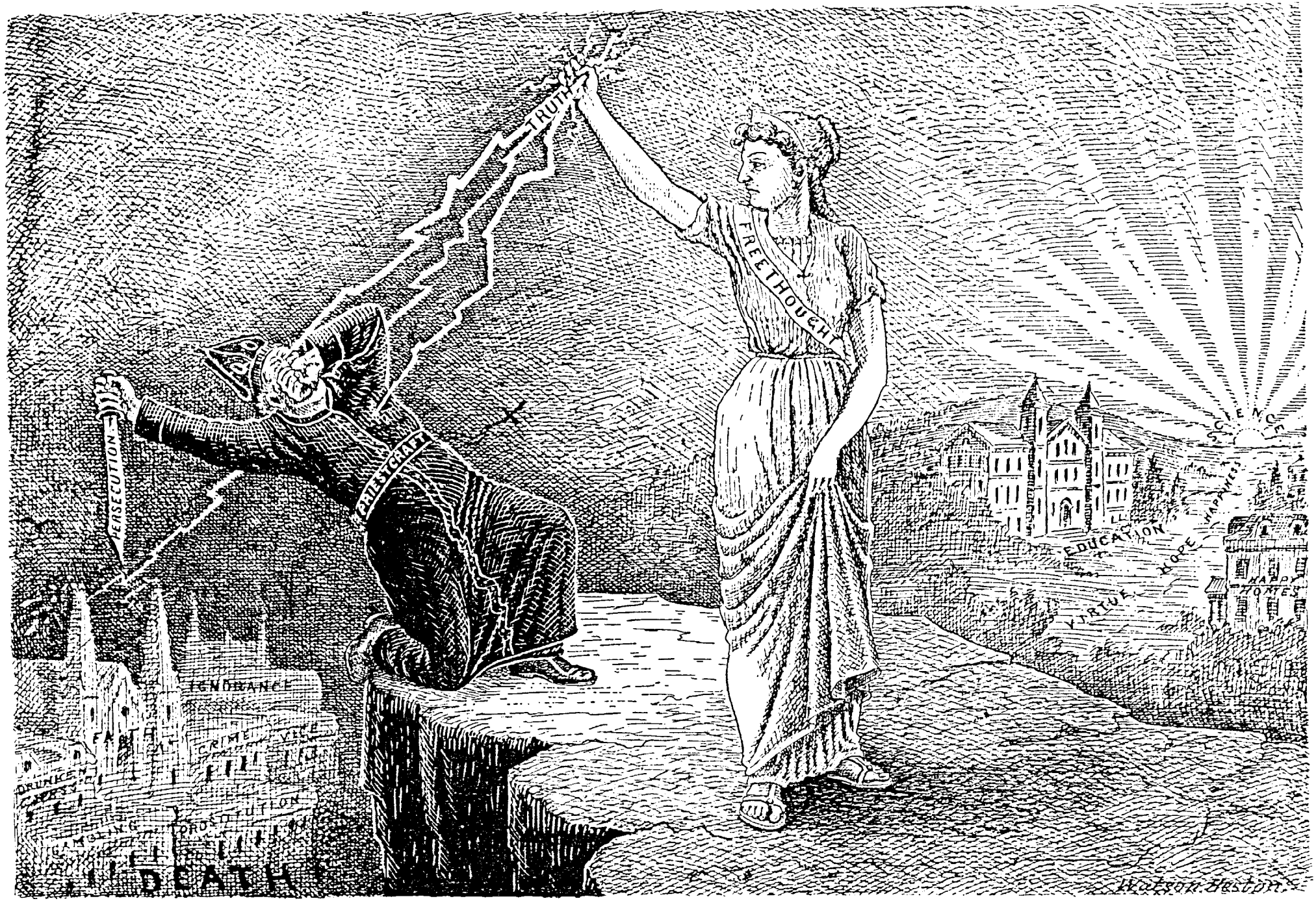
THE DOOM OF PRIESTCRAFT.

Up where the grass of the cliff leans over the flood
A gray church tower in ruins stands lone in the solitude;
The wild birds sing above it and the ivy clings around,
And under the poppies its old-time worshipers sleep sound;
And the mounded field of death is rent on the seaward side,
For the loose cliff breaks at each storm and crumbles into the tide,
And half of the dead have gone down, and the waves have tossed them deep
Far out to the dim sea caves, the glimmering world of sleep;
And the lonely tower with its dead but waits for the storm to rise
That shall bear its shame forever from the sight of newer eyes;
Relics of days forgotten, dead form of a dying faith,
Haunting the light of the present, a vanished Past's dim wraith!
All night the long foam whitens and reaches over the sand,
And murmurs of doom to come in the ear of the lonely land;
And the winds wail up from seaward, and sigh in the long grave grass
A message of weltering tides and of things that were and must pass;
Of the lifeless form of customs, gray ghosts of faiths outworn,
And dead hearts under their shadow for whom no day is born;
Of gods that have gone their way to the darkness under the tide,
And those that here for a little to vex the earth abide;
Of kings and priests gone down as they that are now shall go;
Of the arm of the spoiler broken and the tyrant's strength brought low;
Of a world forsaken of truth, alone with the hollow night,
Sleeping its desolate sleep till the storm is loosed in its might
And the thunderous surge breaks in, and the fanes of a worshiped lie
Go down to the whelming death that all hypocrite things must die.

—Fred. Henderson.

Fear not that the tyrants shall rule forever,
Or the priests of the bloody faith;
They stand on the brink of the mighty river,
Whose waves they have tainted with death:
It is fed from the depths of a thousand dells,
Around them it foams, and rages, and swells,
And their swords and their scepters I floating see,
Like wrecks on the surge of eternity.

—Shelley.



THE DOOM OF PRIESTCRAFT.

RELIGION IN THE SPANISH-AMERICAN WAR.

CHAPLAINS AND ENLISTED MEN.

The late Samuel P. Putnam, who was an officer in the civil war, remarked on the relative worth of the chaplain and the soldier that one musket did more to decide the fortunes of war than all the prayers delivered during the hostilities. But the salaries of preacher and private are in inverse ratio to the value of their services, one of the former receiving as much pay as ten of the latter.

The annual salary of a chaplain is $1,500. After five years' service, it is $1,650; after ten years, $1,800; after fifteen years, $1,950; after twenty years, $2,100. In the retired service, the chaplain still draws his pay, which is 75 per cent of that of officers of his rank (captain), and has an assured annual income of $1,890. Meanwhile the enlisted man—the man who carries the musket, risks his life, and does the fighting—enters upon his duties at $13 per month for the first two years, draws $14, $15, and $16 per month for the third, fourth, and fifth years respectively, $18 per month for the additional years until they number ten, and an extra $1 per month for each subsequent period of five years. On retiring they are entitled to three-fourths of the monthly pay allowed to them when they leave the army. So, while a chaplain may retire on $157.50 a month, the private has at best but $13.50. A chaplain must be in good standing in the denomination to which he belongs, and must be recommended by his superiors in the church, thus establishing a religious test prohibited by the Constitution. On the other hand, heretic flesh and blood are considered good enough to stop the enemy's bullets at 42½ cents per diem, and Infidels are not exempt from military duty.

The rank of captain or lieutenant is perhaps conferred upon the chaplain primarily so that he may draw the pay of those grades, but along with the office goes an authority which he does not fail to exercise. If the soldier has no respect for the chaplain's cloth, he must at least defer to his rank, and the obedience which religion cannot secure is thus enforced by the law.

One of the demands of Liberalism is the total abolition of chaplains in army and navy. There ought to be no such appointments. If clergymen desire to enter the army let them enlist as privates, for the pay of privates, and do their preaching at the expense of those who wish to hear them.



CHAPLAINS AND ENLISTED MEN.

THE SITUATION OF POOR OLD SPAIN.

In closing his chapter in the "History of Civilization in England," on "Spanish Intellect from the Fifth to the Nineteenth Century," Henry Thomas Buckle offers the following reflections: "A blind spirit of reverence, taking the form of an unworthy and ignominious submission to the crown and the church, is the capital and essential vice of the Spanish people. It is their sole national vice, and it has sufficed to ruin them. From it all nations have grievously suffered and many still suffer. But nowhere in Europe has this principle been so long supreme as in Spain. Therefore nowhere else in Europe are the consequences so manifest and so fatal.

"The Spanish people, therefore, resist, not because they are Spaniards, but because they are men. Still, even while they resist, they revere. While they will rise up against a vexatious impost, they crouch before a system of which the impost is the smallest evil. They smite the tax-gatherer, but fall prostrate at the feet of the contemptible prince for whom the tax-gatherer plies his craft. They will even revile the troublesome and importunate monk, or sometimes they will scoff at the sleek and arrogant priest; while such is their infatuation that they would risk their lives in defense of that cruel church which has inflicted on them hideous calamities, but to which they still cling as if it were the dearest object of their affections.

"Connected with these habits of mind, and in sooth forming part of them, we find a reverence for antiquity and an inordinate tenacity of old opinions, old beliefs, and old habits, which remind us of those tropical civilizations which formerly flourished. Such prejudices were once universal even in Europe; but they began to die out in the sixteenth century, and are now, comparatively speaking, extinct, except in Spain, where they have always been welcomed.

"All these things conspiring together produce in their aggregate that melancholy exhibition to which we give the collective name of Spain. The history of that single word is the history of nearly every vicissitude of which the human species is capable. There has been every sort of alteration, except alterations of opinion; there has been every possible change, except changes in knowledge. And the result is that in spite of the efforts of successive governments, in spite of the influence of foreign customs, and in spite of those physical ameliorations which just touch the surface of society, but are unable to penetrate beneath, there are no signs of national progress; the priests are rather gaining ground than losing it; the slightest attack on the church rouses the people, while even the dissoluteness of the clergy, and the odious vices which in the present century have stained the throne, can do naught to lessen either the superstition or the loyalty which the accumulated force of many centuries has graven on the minds and eaten into the hearts of the Spanish nation."



THE SITUATION OF POOR OLD SPAIN.

WHAT WILL THE LORD DO ABOUT IT?

"In view of the great amount of piety developed by this war with Spain, on both sides of the Atlantic, we have a suggestion to make. When there is another war brewing, let the brew go on; let the congressmen and members of all parliamentary bodies make their speeches; let the diplomats do their polished bluffing, and let the presidents and kings and emperors send their ultimatums. Let the people do their hurrahing, and talk their biggest. Let the declaration of war be made in the fiercest language possible to international forms. And—

"After all this has been done, let the belligerents start a praying match to 'god' and decide the fight that way instead of by a resort to arms. In this war, for instance, McKinley might have put against the Queen Regent; Secretary of State Day against Sagasta; our Secretary of the Navy against Spain's Minister of Marine; our Secretary of War against the Military High Muck-a-Muck of Spain, and each side supported by an equal number of priests and ministers. These praying warriors could have gone down to the seashore nearest the enemy's country, looked in the direction of the foe, and then turned themselves loose in prayer, first warning the ships on the ocean out of the way of the windspout. With Talmage, Sam Jones, and Moody in the supporting contingent of McKinley, the result would have been about the same as now, probably, and the cost would have very much less. We should have a lot more money left in the national treasury for the Methodists to steal than there will be when this war is over.

"We should really like to see this tried, even now. Both sides believe in prayer, or else the officials of both countries lie like sin, for Spain had all her ships blessed, and invoked the aid of 'god' when they started for the bottom of the sea; and McKinley says he knows 'god' blessed the American shot and shell which sent them there. 'God' had them in the hollow of his hand—so McKinley says—and he just turned his hand over, and being iron they sank. Now suppose, instead of sending Sampson with a big fleet and Miles with a big army to take Porto Rico, McKinley just calls a prayer-meeting, notifies Spain of the time of the beginning, so as not to take an unfair advantage of her, and both countries rely on the interference of 'god' and his decision in the matter. Spain could get the pope to help the Queen Regent and McKinley could wind up Sam Jones, and then one side could pray that Porto Rico remain as it is, and the other could pray that it fall into possession of the Americans, and 'god' would of course decide for the right—and it would be settled without bloodshed or further trouble. If the walls of Jericho fell before the blowing of a ram's horn the defenses at Porto Rico ought to crumble easily before Sam Jones's voice" (The Truth Seeker, July 30, 1898).



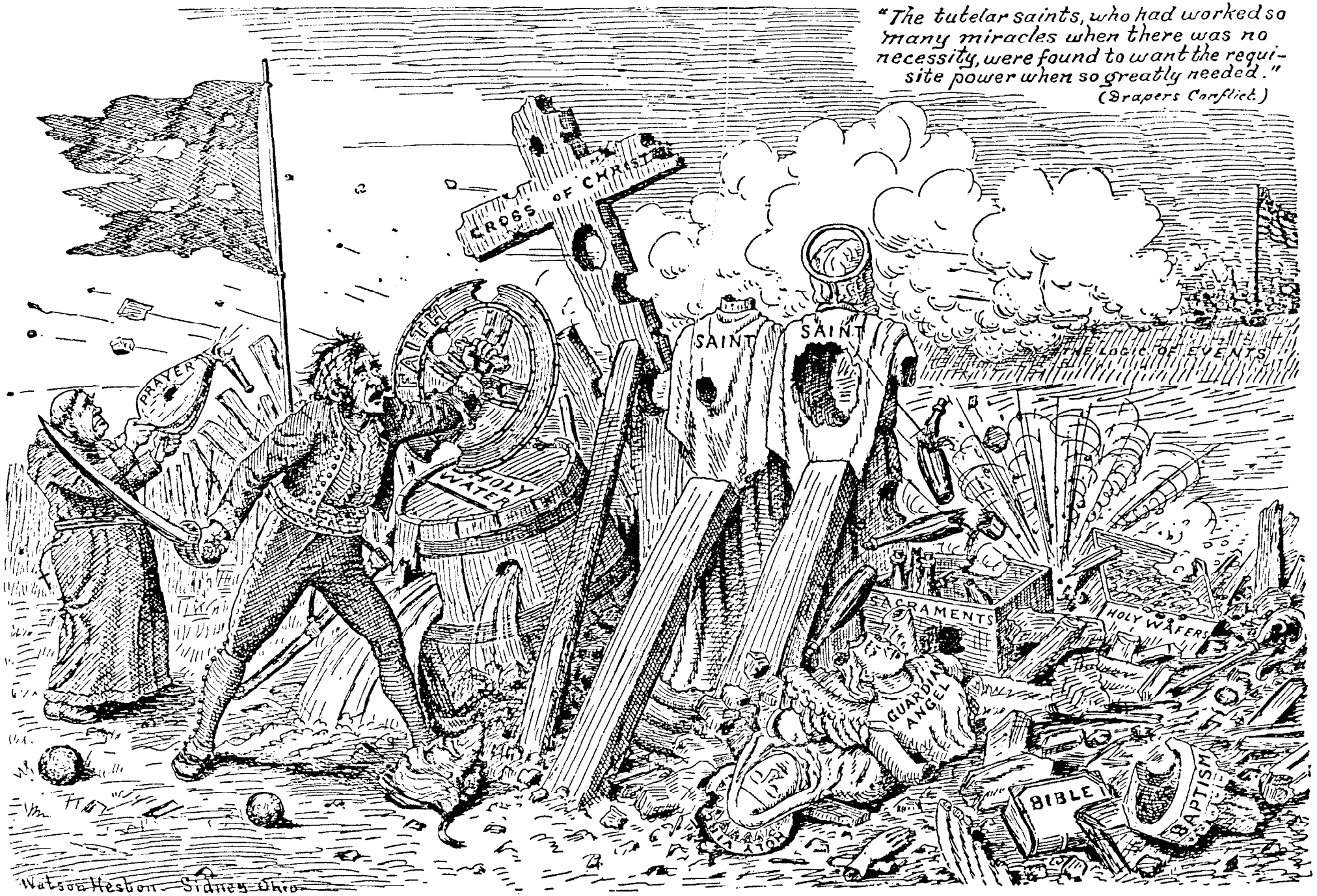
WHAT WILL THE LORD DO ABOUT IT?

POOR PROTECTION IN TIME OF DANGER.

"The inefficacy of invocations to the saints, illustrated this week by the artist and well expressed by the quotation from Draper, finds timely verification in the neglect of St. James to protect his worshipers in the Cuban city which bears his name. For Santiago, or Sant Jago, is the Spanish for St. James, brother of Jesus Christ and reputed author of the New Testament epistle rejected by Luther as 'an epistle of straw.' He is distinguished in the Roman church as the writer of the first of the so-called Catholic epistles. He was himself a great believer in prayer. 'Is any sick among you?' said he; 'let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall heal the sick.' He is also responsible for the statement that Elias prayed earnestly that it might not rain; and 'it rained not on the earth by the space of three years and six months.'

"St. Jago's day is celebrated by the Spaniards on July 25. They imagine that he can bring them victory in arms, though the happenings at Santiago during his month should serve to interrupt that belief to some extent. According to tradition, his bones, miraculously conveyed from the scene of his martyrdom to Spain more than a thousand years ago, rattle audibly whenever any great disaster overtakes his adopted country. About this time they are doubtless making a good deal of noise. When Jago was brought to Spain by the angels, the country was under the rule of a heathen queen, but she experienced conversion by reason of the miracles wrought by the remains, which she buried in a cave. A holy man named Pelagius, a hermit, found Jago's bones in the cave, to which he was directed by a star, and Alonzo of Castile built a church upon the spot. This place was called Campostella, from Campus Stellæ (Field of the Star), but later received the name of Santiago, and miracles became an everyday occurrence there. They say that at the battle of Clavijo, in 841, he suddenly appeared from the skies, killed sixty thousand of the enemy with his own hand, and gave Spain a victory. Ever since then his feast has been faithfully observed, and he has not failed to perform a number of wholly unnecessary miracles, but to the dire disappointment of the devout, when the city of Cuba which perpetuates his title was threatened by Shafter's heretics last month, he was nowhere to be found.

"It is stated that sinners bring rich gifts to his shrine on his feast day, exchanging them for the favors of the priests bestowed in the form of blessings and indulgences. This accounts for Jago's continued worship, and probably explains why he was invented" (The Truth Seeker, Aug. 13, 1898).



POOR PROTECTION IN TIME OF DANGER.

AN OUTRAGEOUS INJUSTICE.

"When this country is at war every male citizen between the ages of 18 and 45 is liable to military duty. Each may volunteer if he chooses, but if deemed necessary he will be drafted and must enlist or pay a substitute. His pay is not governed by his capacity or choice; it is not fixed by any trade union. The government claims his services and fixes the compensation at $13 per month. If he desires promotion, and has no political friends, he must earn it by distinguished gallantry on the field of battle where one hundred are killed for every enlisted man raised from the ranks.

"Observe the difference if he is a minister of the gospel instead of a useful and productive member of society. In the first place, the minister is exempt from military duty. He may volunteer, but he never does. If through favoritism he secures a chaplaincy, he begins with a salary of $1,500 a year, and it is only required that he shall not disgrace himself, in order that his advancement in pay may be rapid. He does not have to expose himself to danger, and if he is of service to the wounded it is because the man is better than the system. Even then he is doing less than is done by the private in the Hospital Corps, who must go upon the firing line and remove the injured, exposing himself to the bullets of the enemy for $18 per month. The pay of the chaplain who reads the funeral service over the dead, at the rear, would hire seven of these ministers of humanity. Is there a human being on earth capable of calculating the proportion between $13 or $18 and $125 who will contend that this discrimination in favor of the preacher is anything but an outrageous injustice?

"What is the character of these parasites? Down in Alabama, a few days ago, a chaplain was hanged in effigy for cowardice. His name is Wear and he belongs in Birmingham. As a talker in the pulpit he was courageous and patriotic; when his regiment sailed for Santiago he resigned. The chaplain of an Alabama regiment appropriated to his own use and spent in dissipation money sent to the soldiers to whom he preached Christ and him crucified. The chaplain of a New York squadron took train for California as soon as war was declared. The chaplain of another disgraced his regiment by making sensational charges against the subsistence department. A Connecticut parson, a stay-at-home, being offended by the alleged profanity of a captain of a battleship, falsely accuses him of cowardice. The preacher-editor of a Southern paper, the Richmond Christian Advocate, indulges in deliberate lying to bring discredit on the commander of the forces in Porto Rico, thereby, as the New York Sun puts it, 'disgracing two professions,' the pulpit and the press. The chaplain of a battleship comes on shore, flourishes his commission as lieutenant—which is his rank as chaplain—plunges into a two-week's debauch, and then resumes the pulpit to give a lying account of the conduct of the captain of another ship than his own" (The Truth Seeker, Aug. 27, 1898).



AN OUTRAGEOUS INJUSTICE.

WHAT SPAIN HAS TO BE THANKFUL FOR.

The God of Battles, the original Man of War (Ex. xv, 3), who aforetime stood on the firing line of his people's armies in all their battles, has indeed forsaken the cause of Spain. This might not be an ultimate source of regret, even by the Spaniards themselves, if it should only move the people of that country to learn the lesson which it so plainly teaches, *i. e.*, that a nation which leaves its education to the priests, its health to the saints, and its fortunes in war to some imaginary deity, will find itself, when no longer able to fight, face to face with defeat, desolation, and ruin. If there is to-day a Spaniard whose mouth has been opened to utter the prayer assigned to the poor Don in the picture, then all hope for the country is not lost.

"From the indifference with which Christians commonly regard the failure of their petitions to the throne of grace, it is legitimate to conclude that they never expected them to be granted, and that they maintain the practice of praying chiefly in order that they may have standing-ground from which to assail the unbeliever for his lack of faith. The Spanish government may court-martial its admirals who lost their ships and its generals who surrendered their cities, but it will not call to account the priests it has paid for interceding ineffectually with God. This for the reason that the Spanish officials, though professing and practicing Christians, know that such intercession could not possibly do any good. Though something at least may be expected from poorly accoutred ships and badly-conditioned men, no rational human being looks with any confidence for answers to the prayers of the fattest priest" (The Truth Seeker, Sept. 10, 1898).

"We should like to hear what the Spaniards have to say about God the Father Almighty whom Captain Philip so ostentatiously thanked after the destruction of Cervera's fleet. We wonder if *they* thanked him. Probably they did, men are such fools in this religious business. They may think that he was chastening them for not giving a few more silver candlesticks or pesetas to the priests.

"We should also like to know Admiral Sampson's honest opinion of McKinley's Methodistic bombast in the line of thanks. The Admiral has been training the fleet for months, practicing the men at the guns, giving them prizes for quick firing so they would be enabled to do just what they did, placed his ships just where they would catch the Spaniards when they broke for home, saw that everything was in readiness to destroy them, and they were destroyed through his foresight and planning and scientific teaching of his officers and crews—and then to have McKinley give all the credit to God must make him a little disgusted.

"The reason we have so easily defeated the Spaniards on the sea is because the Dons have relied on Providence instead of guns. The thanks to God stuck into this war is twaddle of the silliest sort" (ibid., July 16, 1898).



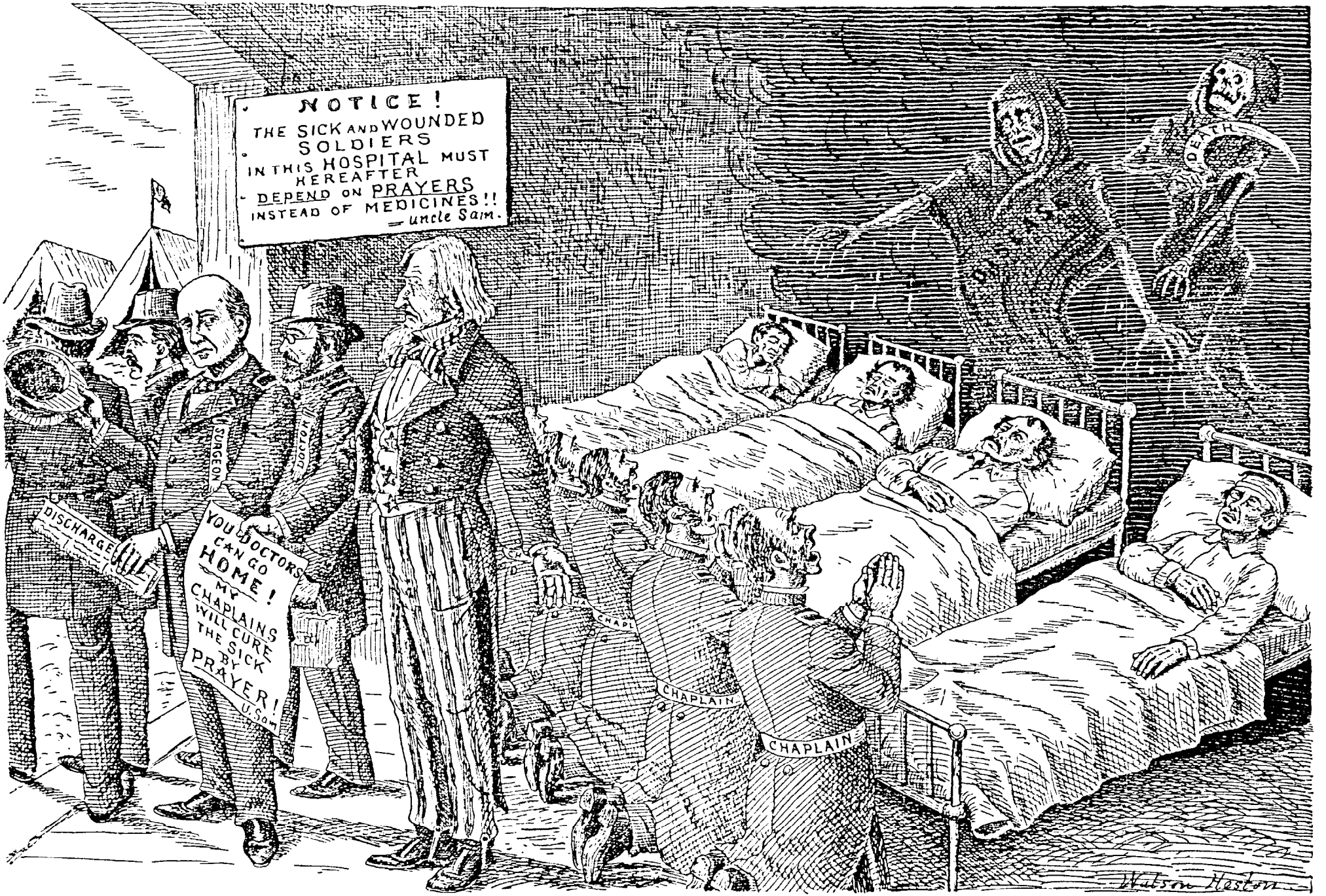
WHAT SPAIN HAS TO BE THANKFUL FOR.

A HINT TO OUR HYPOCRITICAL GOVERNMENT.

"In one book of the New Testament, thousands of copies of which have been distributed among our soldiers, the question is asked (James v, 14), "Is any sick among you?" and then the instruction is given: 'Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.' The suggestion of our artist this week is therefore perfectly orthodox and scriptural. The Catholic church to-day affirms as part of its creed the efficacy of St. James's medicine.

"The theological theory is that physical disease is produced by the wrath of God or the malice of Satan, or by a combination of both, which prayer is especially designed to relieve. It is on this theory that miraculous modes of appeasing the divine anger or thwarting satanic malice have been developed. The idea of diabolic influence over the health of human beings prevailed in ancient times in Chaldea, Egypt, and Persia, and entered thence into the sacred books of the Hebrews. St. Paul distinctly declared that the gods of the heathen were devils, and the early Christians saw in disease the malignant work of these dethroned powers of evil. The fathers of the church, while allowing that at times diseases are punishments sent by the Almighty, held strongly to the idea that in a great majority of cases the agency is Satanic. Origen said: 'It is demons which produce famine, unfruitfulness, corruptions of the air, pestilences; they hover concealed in the clouds in the lower atmosphere, and are attracted by the blood and incense which the heathen offer to them as gods.' St. Augustine said: 'All diseases of Christians are to be ascribed to these demons.' As for Tertullian, he insisted that a malevolent angel is in constant attendance upon every person. These views were supported with copious scriptures and defended with subtle arguments, and out of them was developed the vast system of 'pastoral medicine' so powerful not only in the Middle Ages but even in modern times, as we see by the prevalence of belief in faith cure and the efficacy of prayer to save life. So strong was this faith for centuries that the use of surgery or medicine was regarded as a kind of blasphemy, and the notion that physicians were Atheists passed into proverb. There is a long chapter in Dr. White's 'Warfare of Science' showing how scientific effort to cure disease was checked by theology.

"If there is any efficacy in prayer, if any confidence can be placed in the promise, 'Whatsoever ye shall ask in my name that I will do,' here is an opportunity to demonstrate the fact. From the mortality among our troops, however, it looks as though the experiment had been made and had failed. And this raises again the question, Of what use are chaplains with the soldiers, and why do we support an army of them at home?" (Truth Seeker, Sept. 17, 1898.)



A HINT TO OUR HYPOCRITICAL GOVERNMENT.

UNCLE SAM'S PETS.

"Chaplain Joseph J. McIntyre of the battleship Oregon having been ordered to appear before a court-martial and answer the charge of vending falsehoods about Captain Evans of the Iowa and Admiral Sampson of the New York, the reverend gentleman endeavors in a newspaper interview to account for his statements. He now asserts that his fault was in not being sufficiently explicit in describing the plan of the Santiago battle. He also says he was not well at the time he uttered the criticisms complained of, and adds: 'I would certainly have made these explanations had I been thoroughly myself. I do not claim that I did not know what I was doing, but I do say that my inadvertedness was due to my overwrought condition, and that this would never have happened had I been well.' There is reason to believe that this explanation is the true one. It is certainly borne out by the report that before McIntyre returned to Denver, where he made the speech, he was on a two-weeks' 'toot' in Brooklyn, where he passed as Lieutenant Moore; and he may have reached home in the 'overwrought' state which is the sequel to a protracted spree. [After maintaining his innocence until his case appeared hopeless, McIntyre withdrew his defense and threw himself upon the mercy of the court. He was found guilty of all the charges on which he was tried, and sentenced to be dismissed from the naval service. The specifications set forth that he had spoken contemptuously of a captain, had reflected on the integrity of an admiral, and had caused scandal by alleging corruption in the letting of contracts for battleships.]

"Chaplain Carstensen of the 158th Indiana regiment will have to withdraw or deny certain charges he has made about the management of Camp Thomas or appear before a board of inquiry. He accuses the army surgeons of criminal negligence, and asserts the responsibility of President McKinley for the appointment of a horse doctor to practice on the men of the 158th.

"At the outbreak of the war, Squadron A of New York had as chaplain the Rev. D. Parker Morgan. When it became evident that the troopers would be sent to the front, Chaplain Morgan took a trip to California, getting back just in time to parade with the men on their return to the city. He is what might be called a sunshine patriot.

"Our picture awakens the reflection that all of the chaplains went through the campaign without harm to their physical systems. There is, however, an exception. Chaplain Jones of the Texas came home and told the story that in the Santiago fight the concussion from the big guns injured his lungs, so that he was obliged to ask for a furlough. We do not know what organs he has substituted for the afflicted parts, but something has enabled him to talk to paying audiences most of the time since his return" (The Truth Seeker, Sept. 24, 1898).

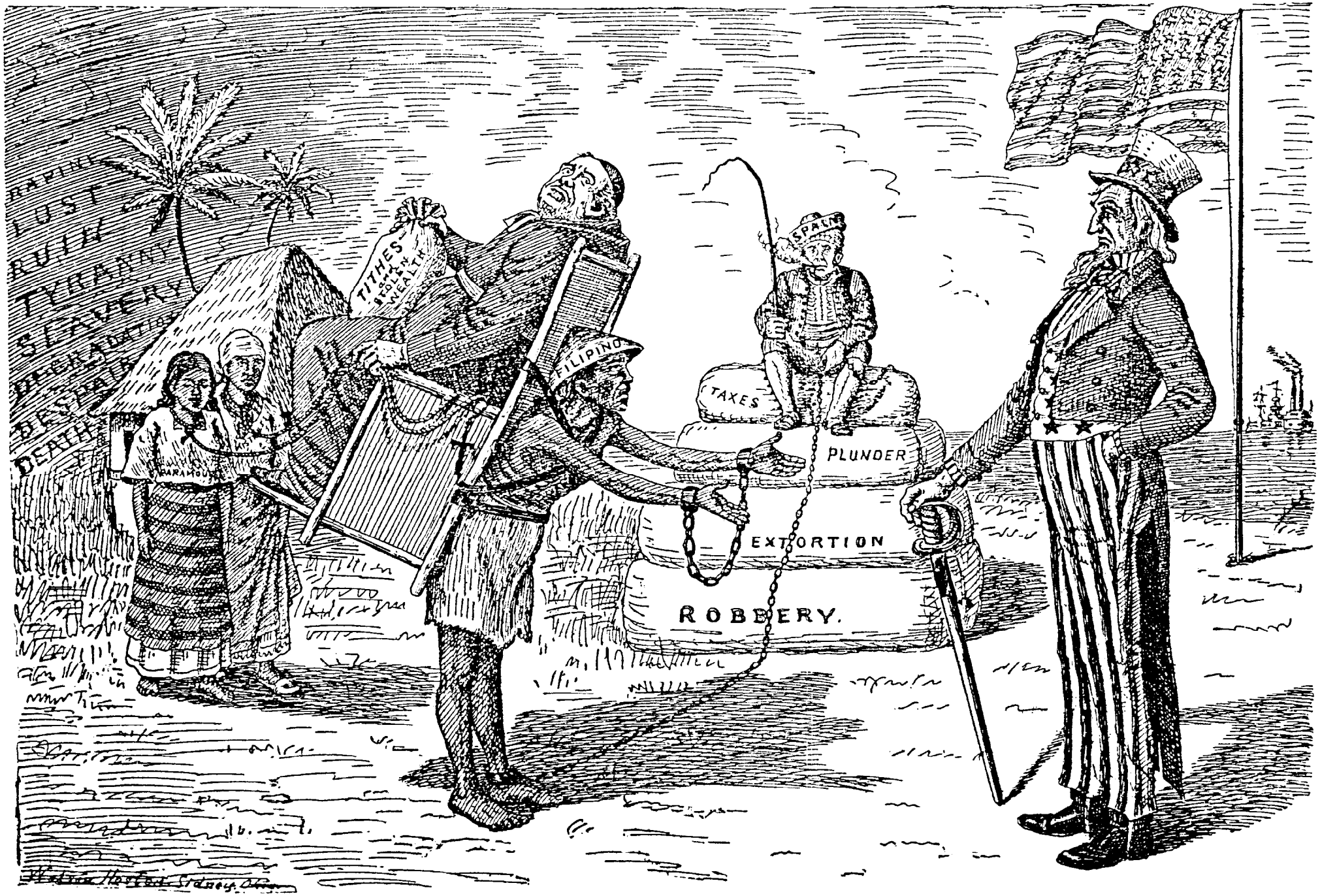


UNCLE SAM'S PETS.

THE FILIPINO AND HIS BURDEN.

"There is published at Singapore, a city of the island of that name in the southern part of the Malay peninsula, a paper called the Free Press, which in its issue of August 2 takes up the Philippine question and gives at length the reasons which to its editor appear conclusive why those islands should remain under the protection of the United States. As the view of the Singapore journalist is a close one, his statement should carry the weight accorded to the word of an observer as against that of those Catholic writers who have never been nearer to the Philippines than they are brought by a kindred belief with the ruling powers of those islands. The Free Press maintains that the retention of the Philippines by the United States is necessary to the preservation of the lives and liberties of their people. 'Within the Philippines,' says the Free Press, 'there has existed for centuries a dominant power that has absolutely overridden the entire civil and military executive, and by its influence over these has in effect held in the hollow of its hand the lives and fortunes of each individual Filipino beyond hope of appeal for protection to the ordinary tribunals of the law. We refer, of course, to the great religious fraternities who sway to their arbitrary will every power of church and state in the Philippines. Their members, in many instances, are grasping, unscrupulous, and vicious. It has been related by those who know that the honor of wife or the virtue of daughter of the unlucky Filipino is held at the disposal of the Fraile, on demand. Resistance to such a demand means certain denouncement of the victim to the civil power as a "Freemason" or a "sympathizer with *insurrectos*." The civil official knows much better than to question any charge of this kind emanating from such a source, and the unlucky man vanishes, perhaps forever, from his family. What goes on in Philippine prisons, without trial, in the way of torture, misery, thirst, starvation, mutilation, and murder has been of late a common enough theme. These religious orders have, it is well known, been expelled from Spain; they have no existence in Cuba; but the unfortunate Spanish colony of the Philippines has been their happy hunting-grounds for generations. It is against the intolerable centuries of oppression and extortion at the hands of these religious corporations and their pliant tools of the civil power that the Filipinos have entered upon their struggle, now at last crowned with success.'

"The Free Press predicts that if the Philippine islands are permitted to revert to the rule of Spain 'then indeed will the last state of the people of the Philippines be worse than the first. For the very first impulse of the Spanish power, as much as may be left of it, inspired by the deadly animosity of the Frailes, will be toward the crushing, the extermination of every man and woman who had dared to strive for equity, justice, impartial government, freedom, and liberty of thought, speech, and action in the Philippines'" (The Truth Seeker, Sept. 24, 1898).

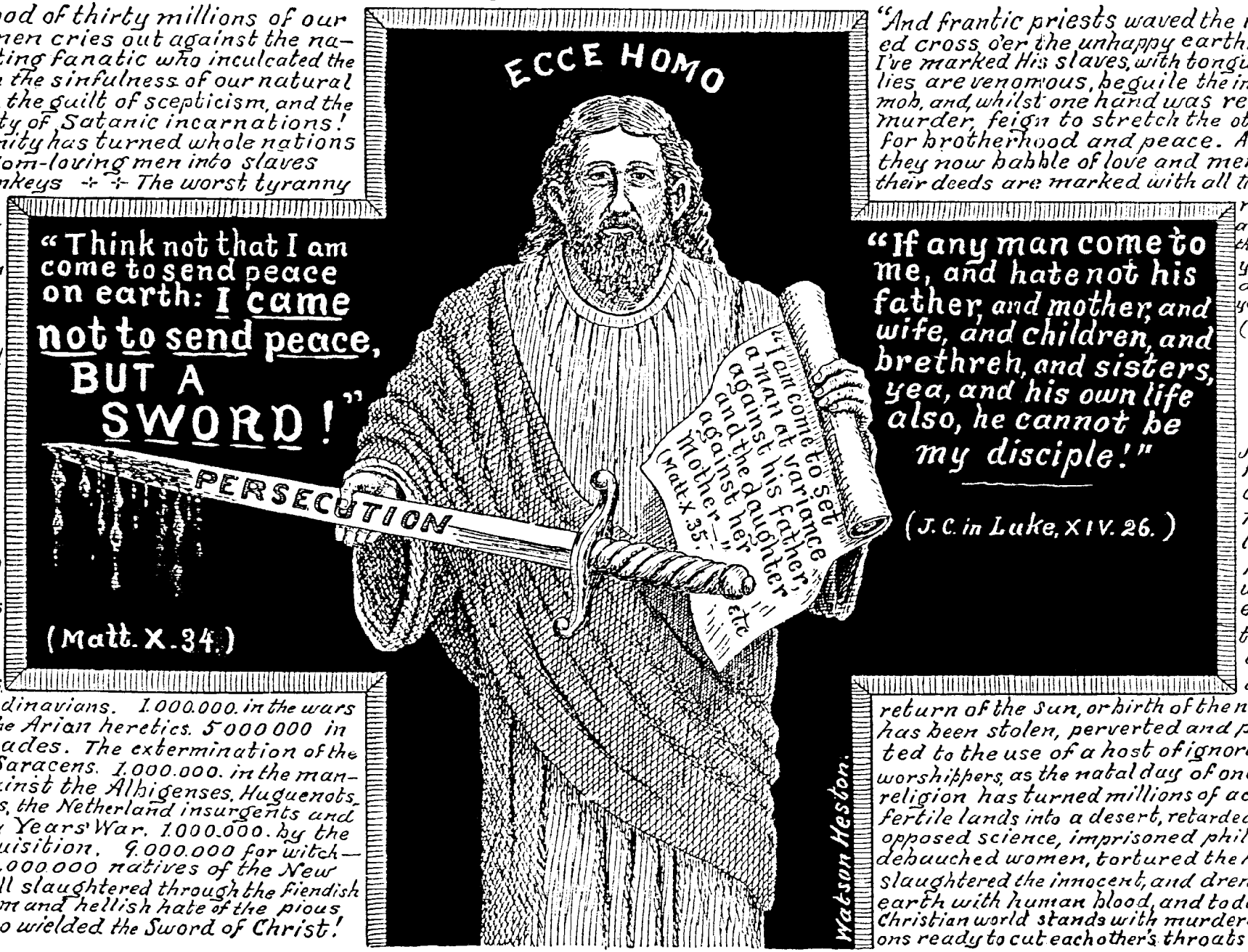


THE FILIPINO AND HIS BURDEN.

"PEACE ON EARTH, GOOD WILL TOWARD MEN" — WHEN?

"The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinfulness of our natural instincts, the guilt of scepticism, and the possibility of Satanic incarnations! Christianity has turned whole nations of freedom-loving men into slaves and flunkeys ⁺ ⁺ The worst tyranny that has ever oppssed the children of this earth was perpetrated in the name of the Christian God!" (OSWALD.)

2.000.000 butchered in the wars against the pagan Saxons, Sarmatians and Scandinavians. 1.000.000. in the wars against the Arian heretics. 5 000 000 in the Crusades. The extermination of the Spanish Saracens. 1.000.000. in the man-hunt against the Albigenses, Huguenots, Waldenses, the Netherland insurgents and the Thirty Years' War. 1.000.000. by the Holy Inquisition. 9.000.000 for witch-craft. 12.000.000 natives of the New World, all slaughtered through the fiendish fanaticism and hellish hate of the pious bigots who wielded the Sword of Christ!



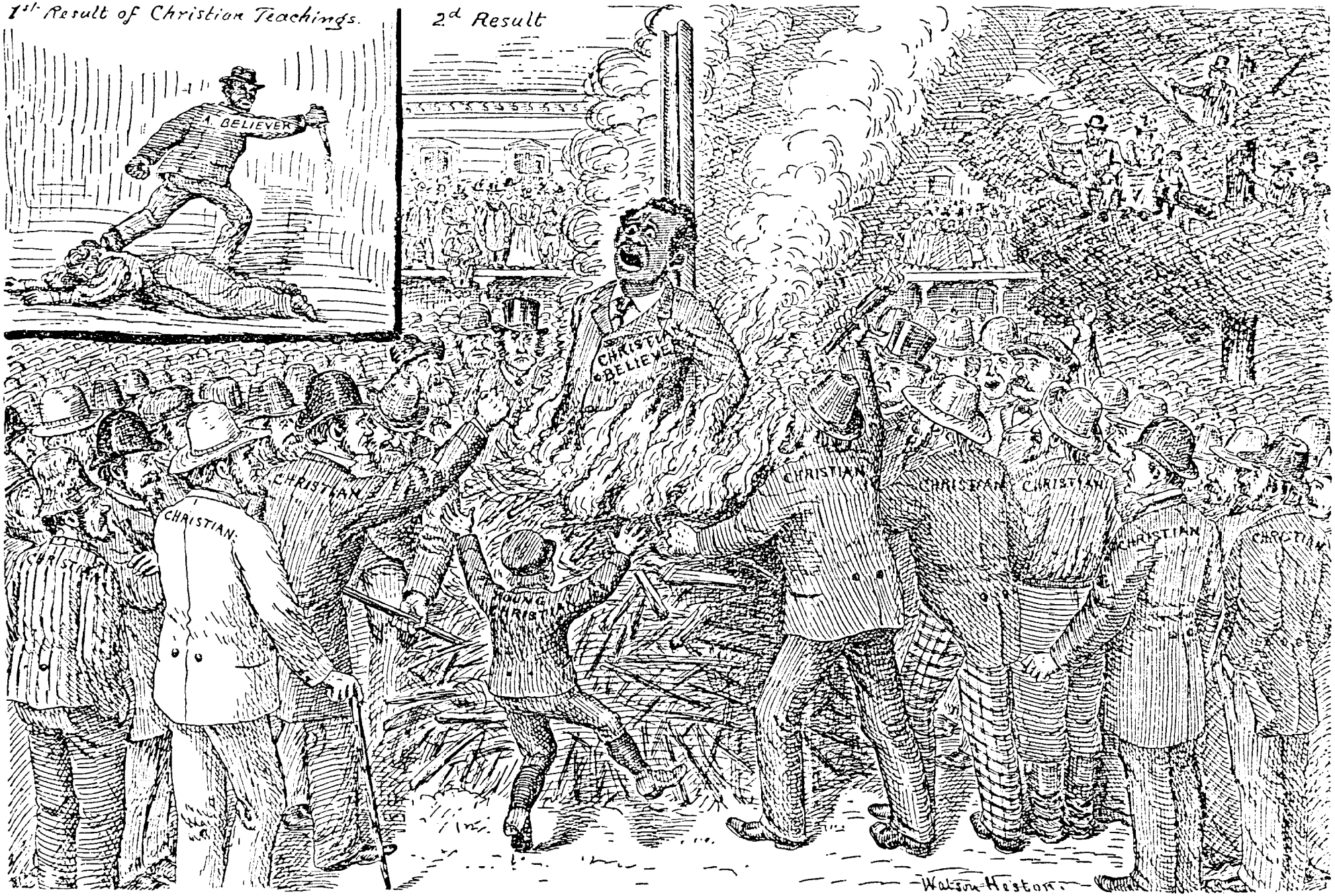
"And frantic priests waved the ill-omened cross o'er the unhappy earth. ⁺ ⁺ ⁺ ⁺ I've marked His slaves, with tongues whose lies are venomous, beguile the insensate mob, and, whilst one hand was red with murder, feign to stretch the other out for brotherhood and peace. And that they now babble of love and mercy, whilst their deeds are marked with all the narrowness and crime that Freedom's young arm dares not yet chastize." (Shelley.)

The joyous festival of the nature-loving pagans, who celebrated the 25TH of Dec. as the return of the Sun, or birth of the new year, has been stolen, perverted and prostituted to the use of a host of ignorant myth-worshippers, as the natal day of one whose religion has turned millions of acres of fertile lands into a desert, retarded learning, opposed science, imprisoned philosophers, debauched women, tortured the helpless, slaughtered the innocent, and drenched the earth with human blood, and to day the Christian world stands with murderous weapons ready to cut each other's throats!

A CHRISTMAS SERMON.



THE ATTITUDE OF RELIGION TOWARD HUMAN LIBERTY.



MORAL INFLUENCE OF CHRISTIANITY—ILLUSTRATED IN ITS LYNCHINGS.



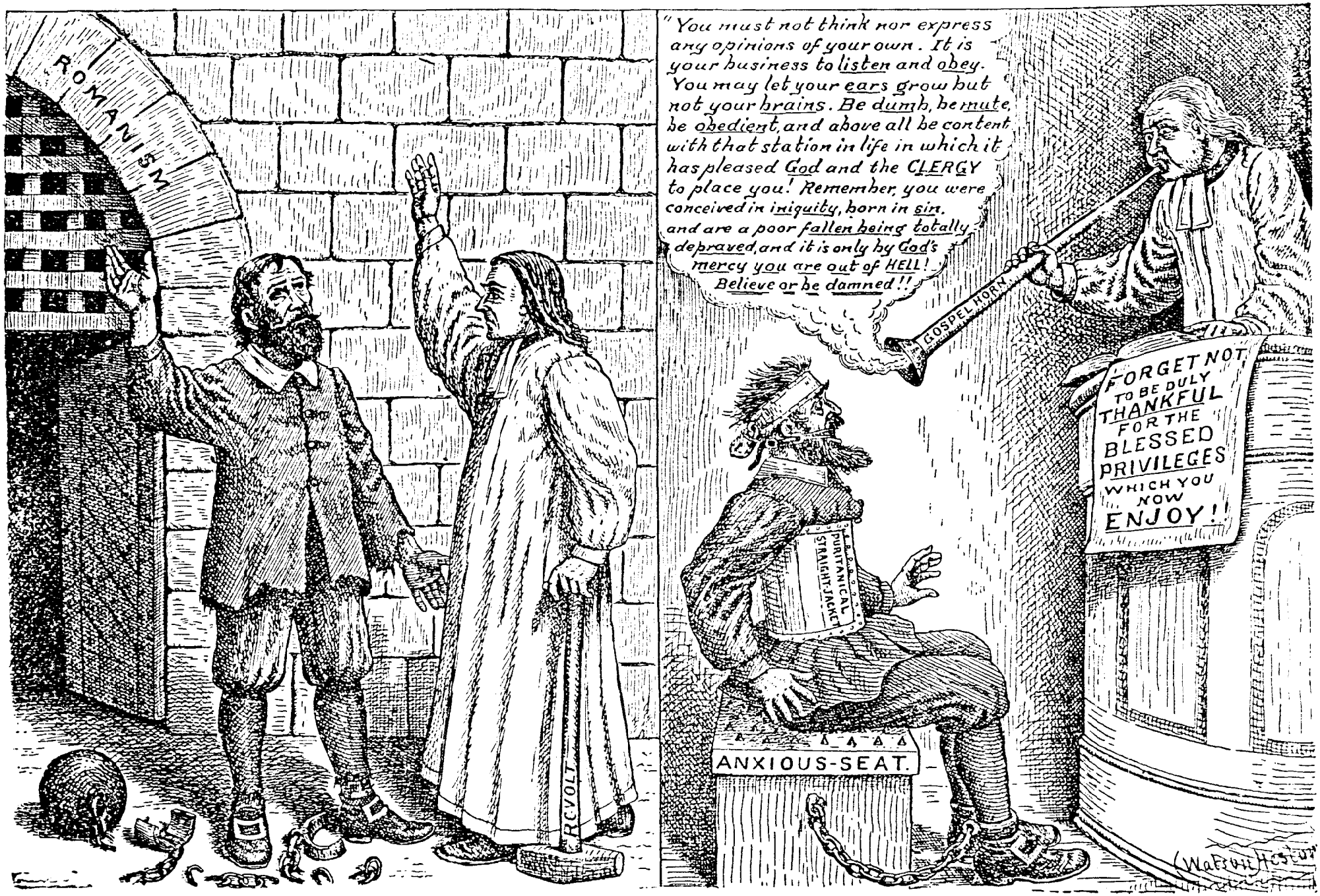
A GRIM OBJECTION TO SHRINE WORSHIP.



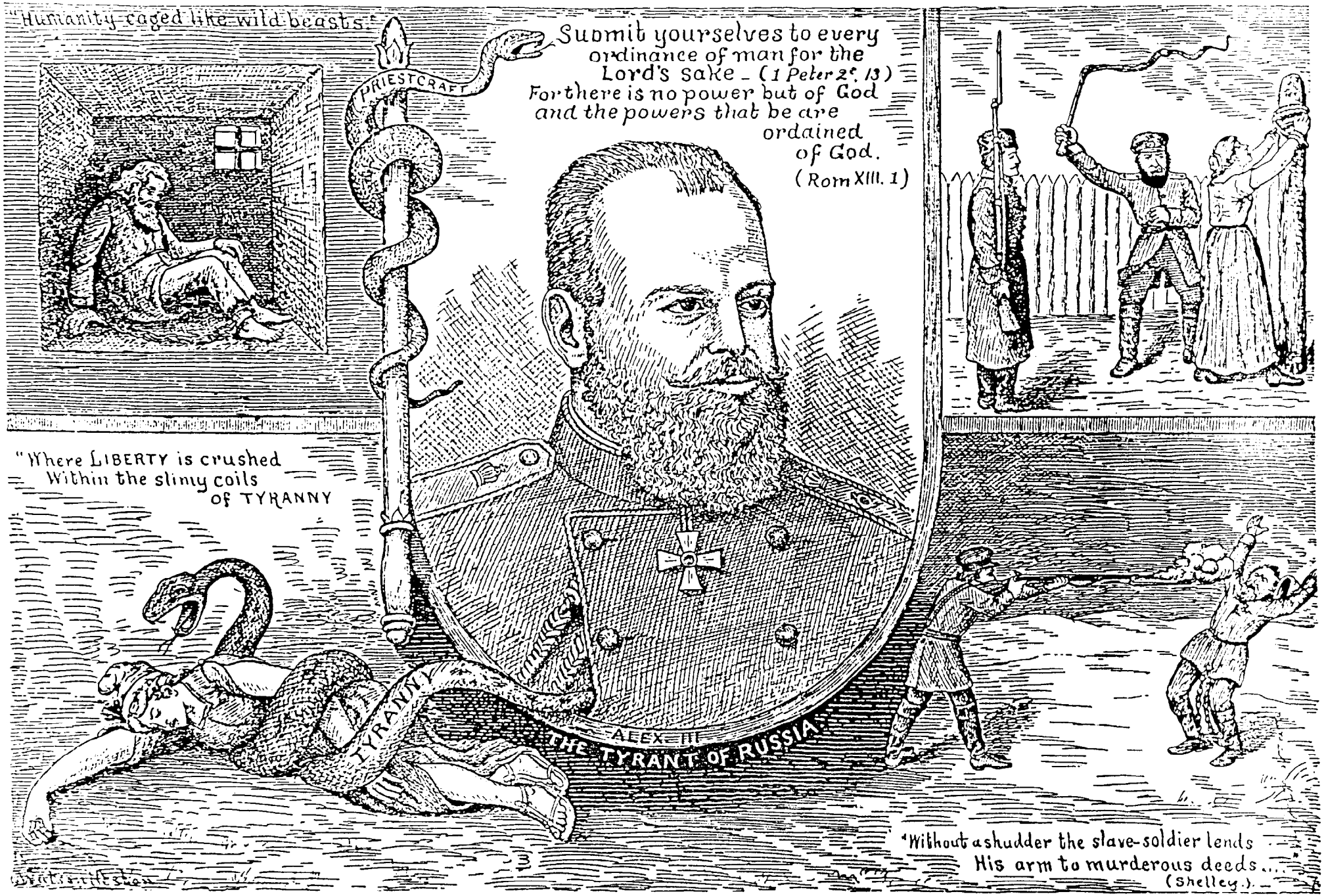
A FACT WHICH MUST HORRIFY THE GHOST OF PURITANISM.



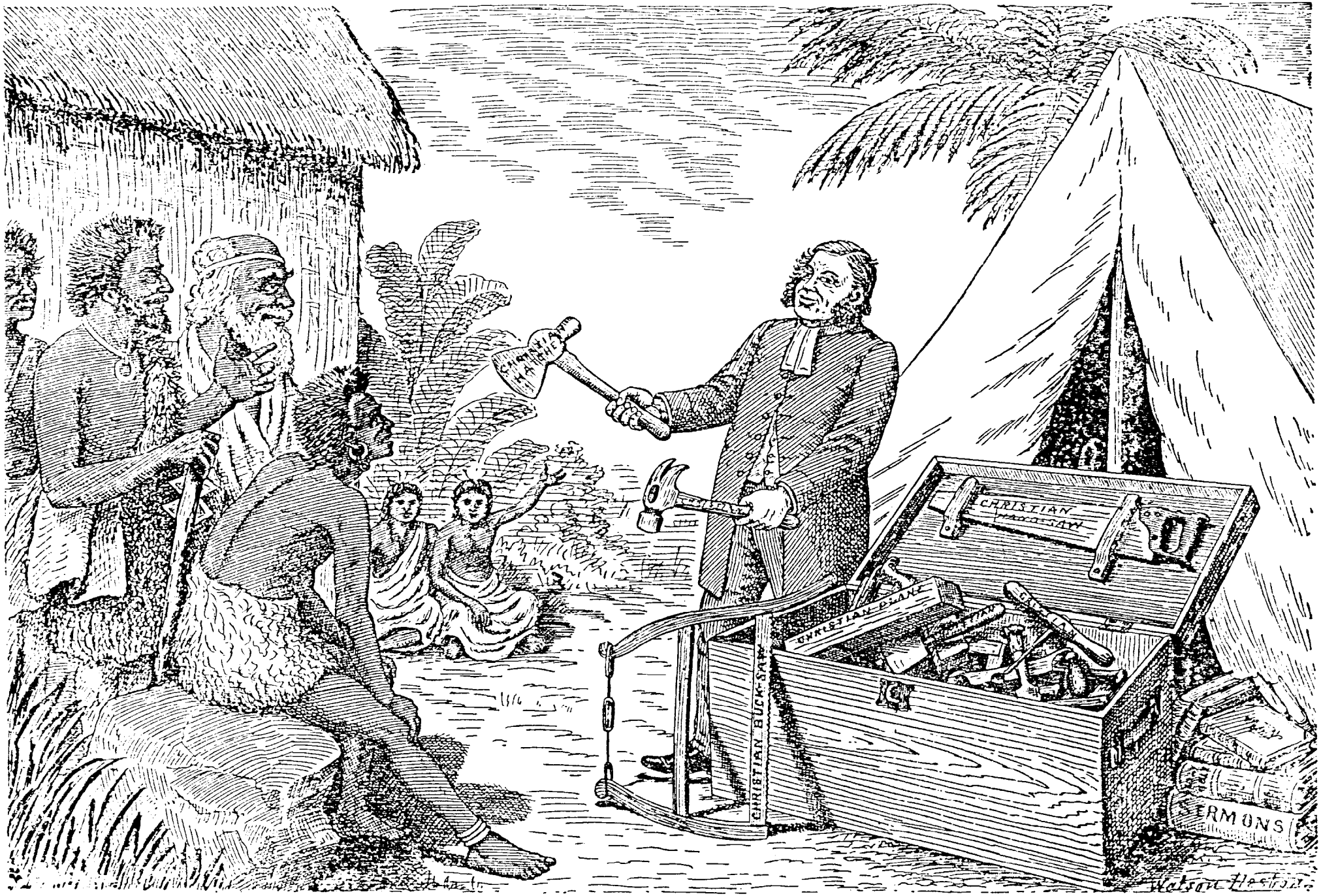
SCIENCE AND THE REFORMATION.



WHAT PROTESTANTISM HAS DONE FOR MANKIND.



SOME OF THE ORDINANCES OF GOD.



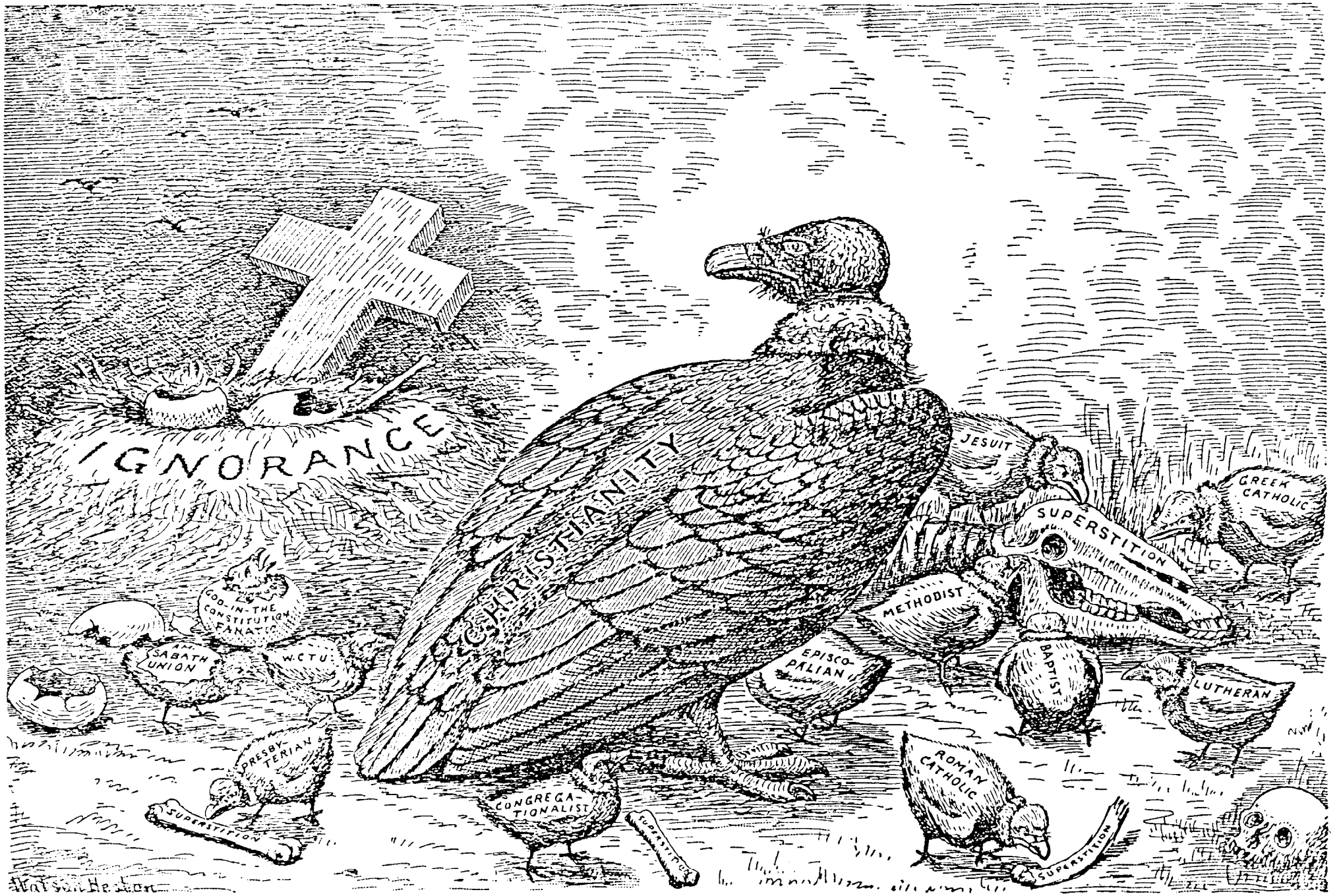
"CHRISTIAN" TOOLS.



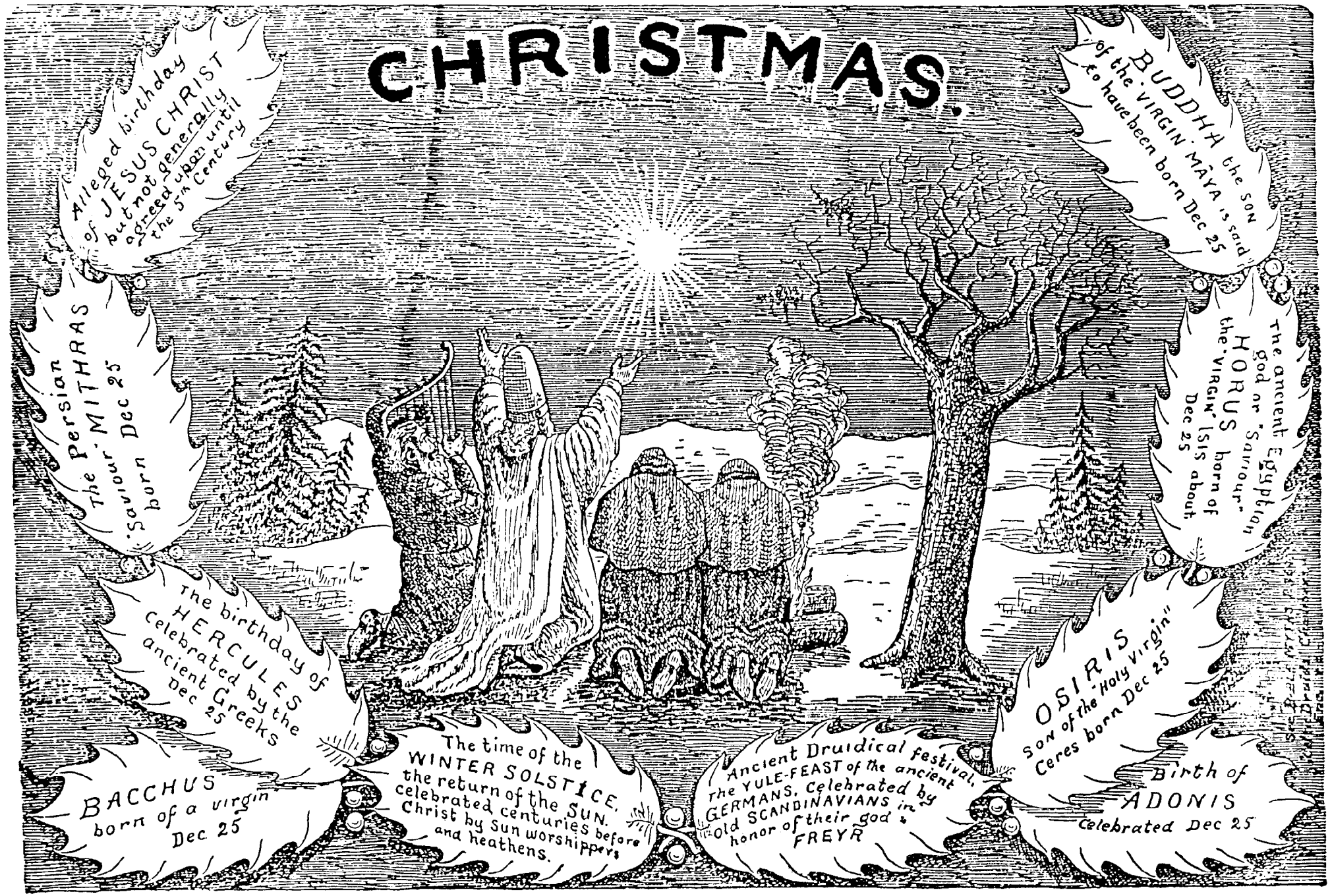
CHRISTIAN "TOOLS."



FOLLOWING THE COMMANDS OF THE BIBLE.



THE VULTURE AND HER BROOD.



A FEW ITEMS CONCERNING AN ANCIENT PAGAN FESTIVAL.

LET US
BE THANKFUL
FOR
9,000,000
MORTGAGED
HOMES;

FOR
OVER 300,000,000
acres of United States
soil owned by
FOREIGN LANDLORDS;

FOR
OVER $1,000,000,000
of PUBLIC DEBT.

FOR
DISHONEST OFFICIALS,
BRIBED STATESMEN,
POLITICAL CORRUPTION,
RELIGIOUS HYPOCRISY,
AND UNIVERSAL
DISCONTENT;

FOR
MILLIONS of TRAMPS,
BEGGARS, PAUPERS,
CRIMINALS and OUTCASTS,
and the increase of
LICENTIOUSNESS and
CRIME.

"Praise God from whom
all blessings flow";
Praise Him for all things
here below;
For Satan, sickness,
sin and Hell—
And pay the pious
parson well!

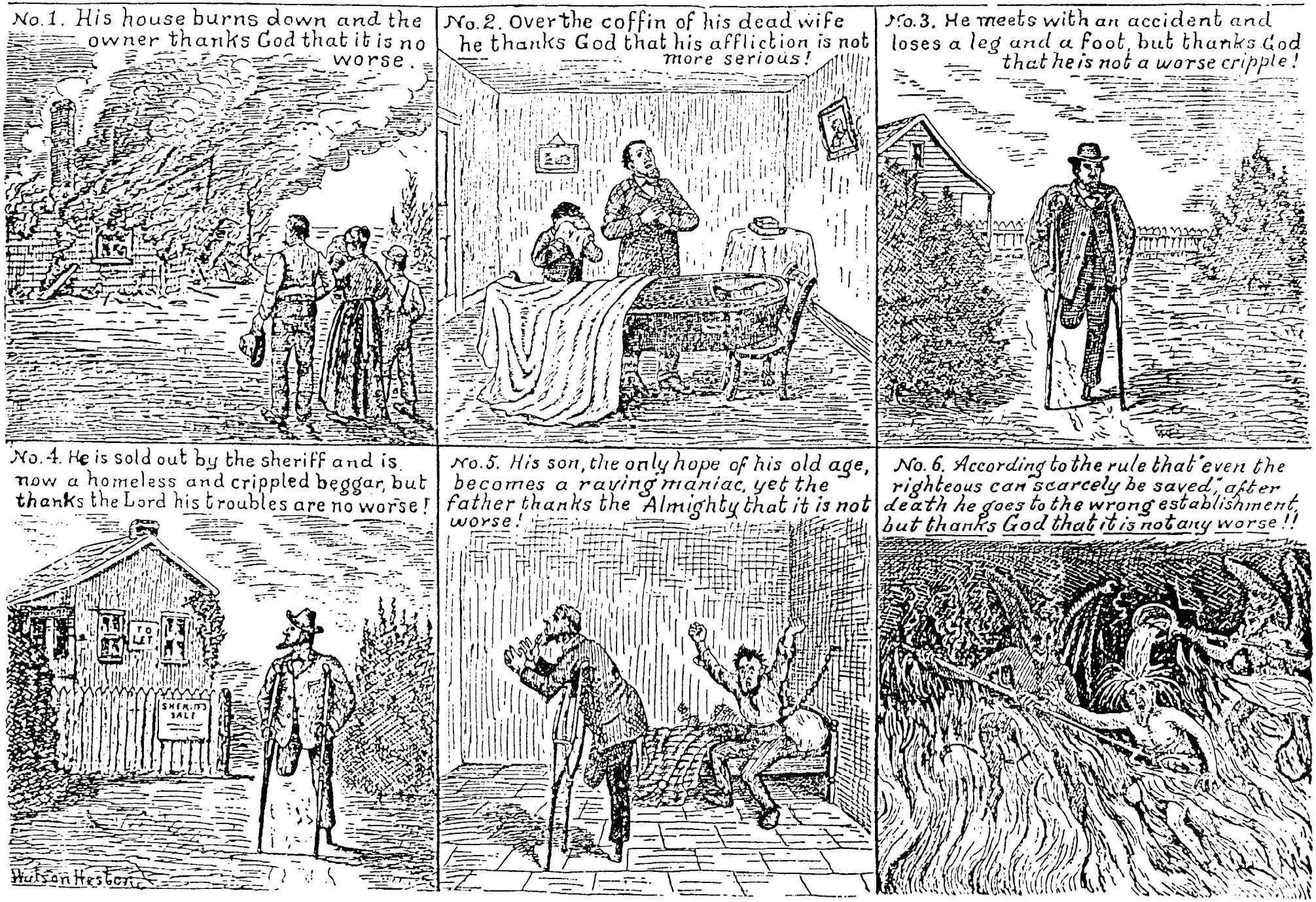


Homeless and poor,
with despair in her eyes,
Naked her bosom,
her head and her feet,
Hopeless and sick
with shivering sighs,
Freezing and numb
in the pitiless street,
In the cold white street
where the storm blew wild
A mother stood clasping
her famished child.

In the freezing chill
of the morning light
Of the day set apart
for thanks and prayer,
They found—O sad
and pitiful sight!
A babe and its mother
frozen there!
But in proud self-right-
eousness undismayed
Hypocrisy feasted,
gave thanks and prayed.

Gave thanks to a cruel
and merciless Lord
Went to the churches
and Knelt in prayer,
And then returned
to the festal board
And fed on the feast
of good things there,
And mumbled long
praises with pious breath
While the starving poor
were freezing to death!

A THANKSGIVING SERMON.



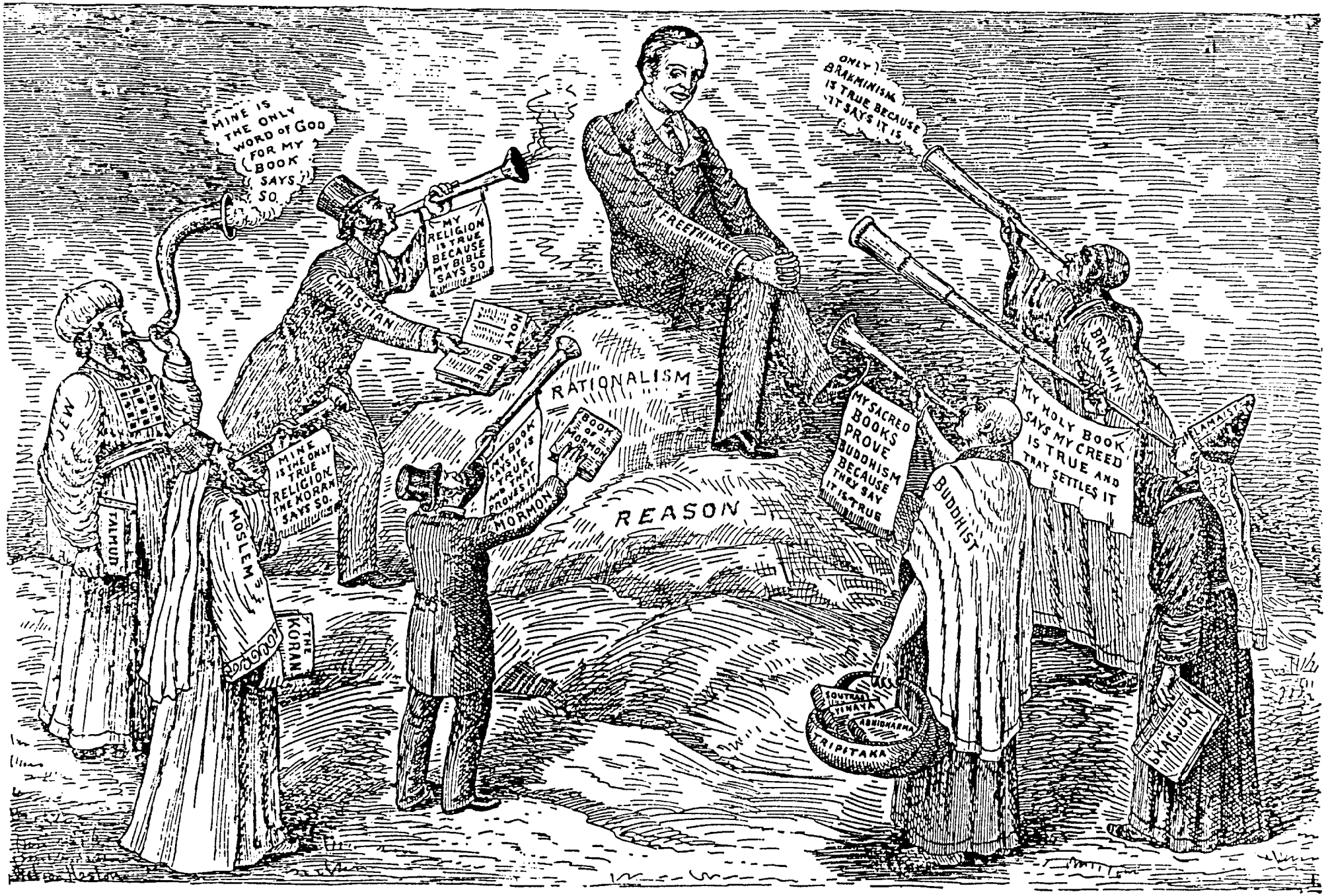
THE TROUBLES OF A THANKFUL MAN.



A HADEAN THANKSGIVING—WHAT THEOLOGY HATH PROVIDED.



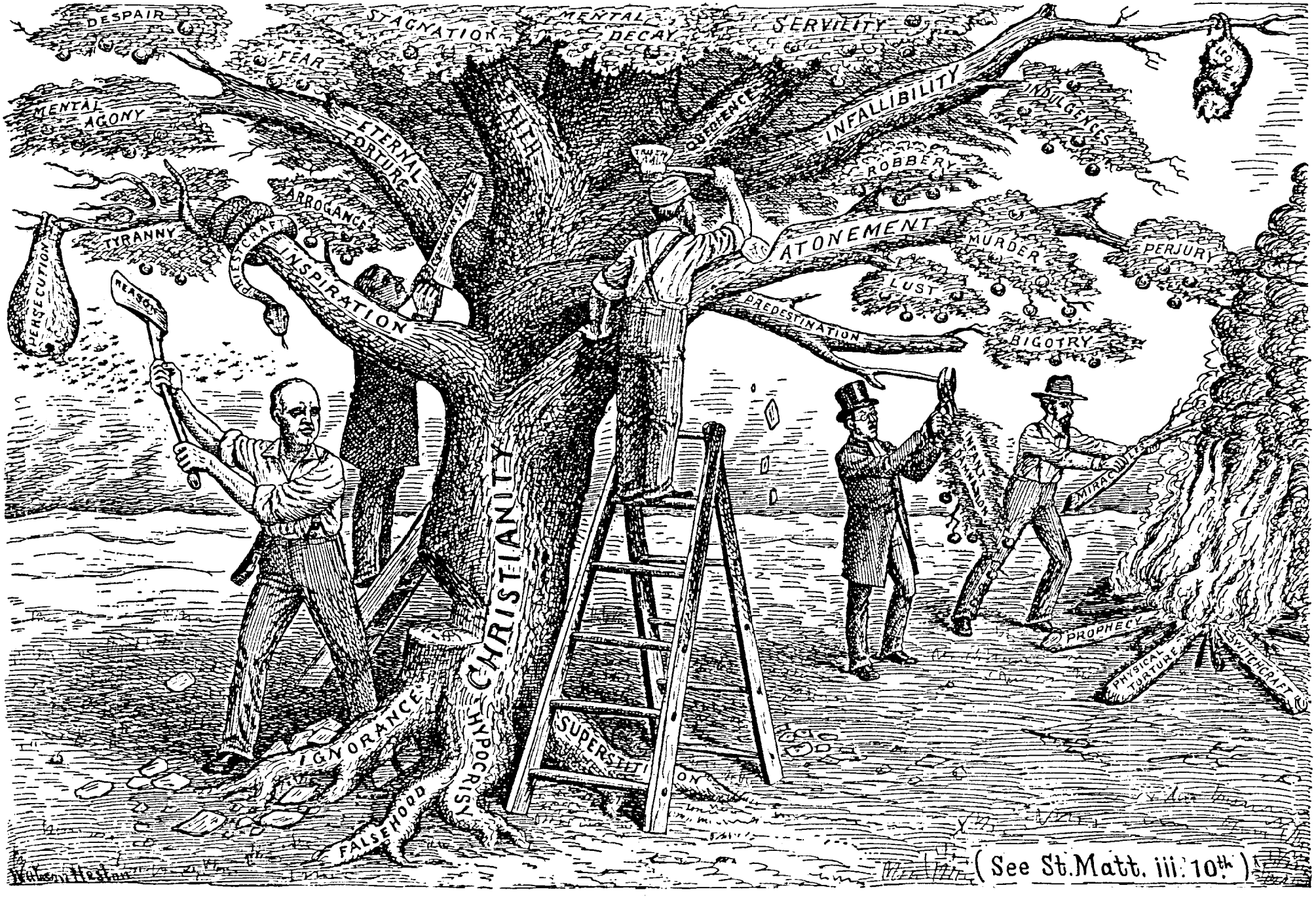
THE INFALLIBLE JUDGMENT OF THE MAJORITY—THE ARGUMENT OF NUMBERS.



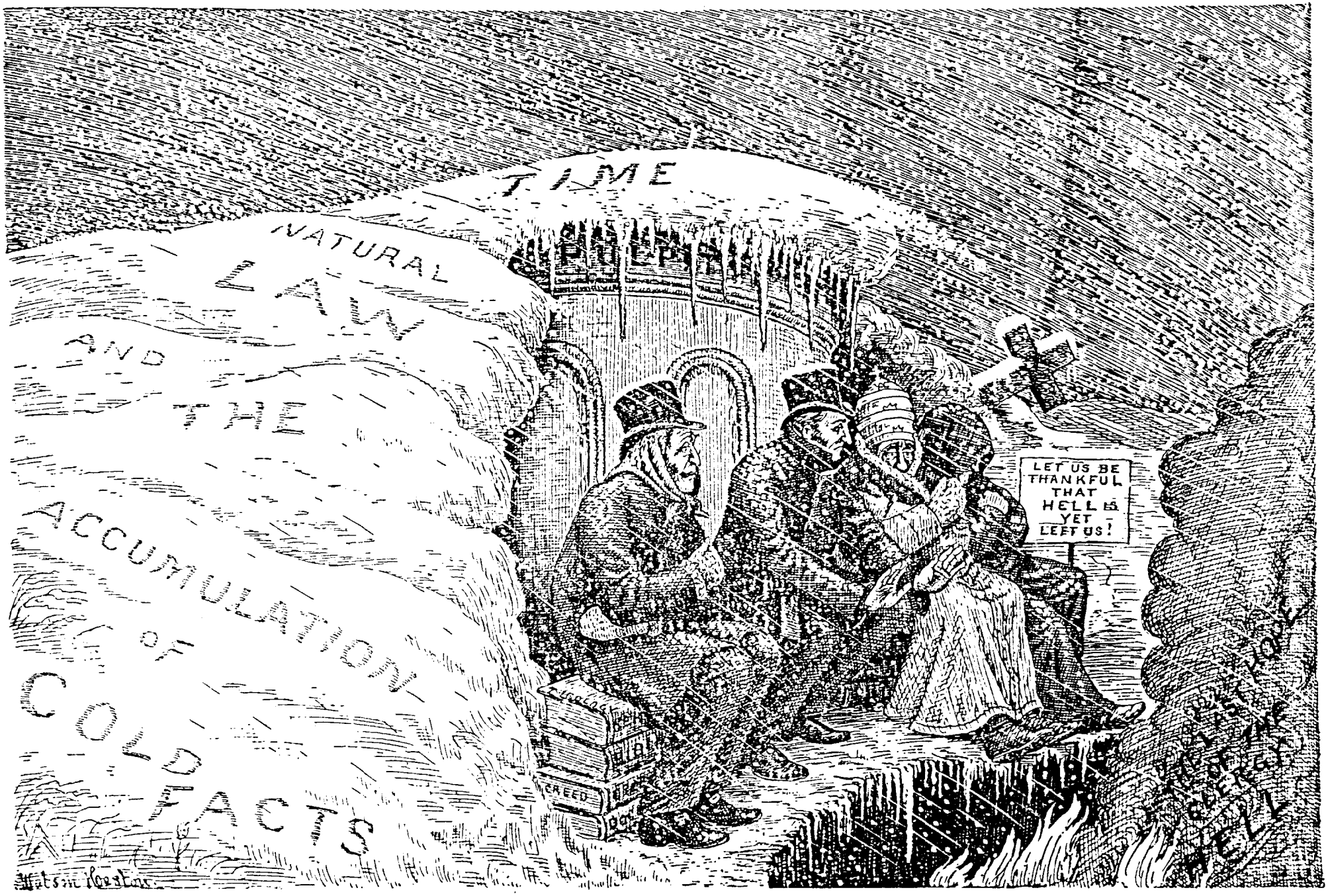
WHO HAS THE TRUTH? ASSERTIONS NOT REASSURING ARGUMENTS.



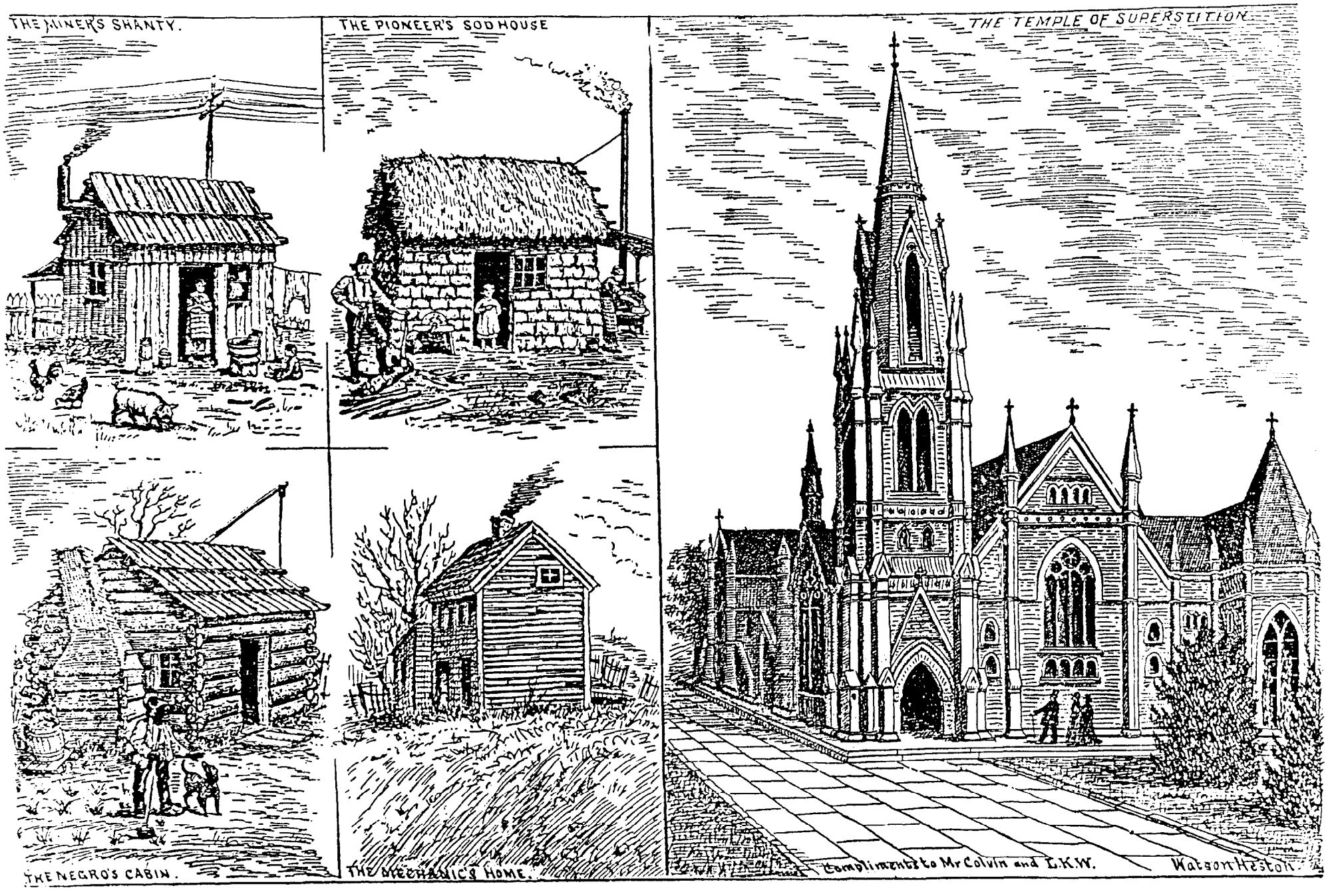
FATHER TIME CUTTING DOWN RUBBISH.



A SCRIPTURE TEXT, LET THE TREE OF EVIL FRUIT BE DESTROYED.



FROZEN OUT—A COLD DAY FOR THE CLERGY.



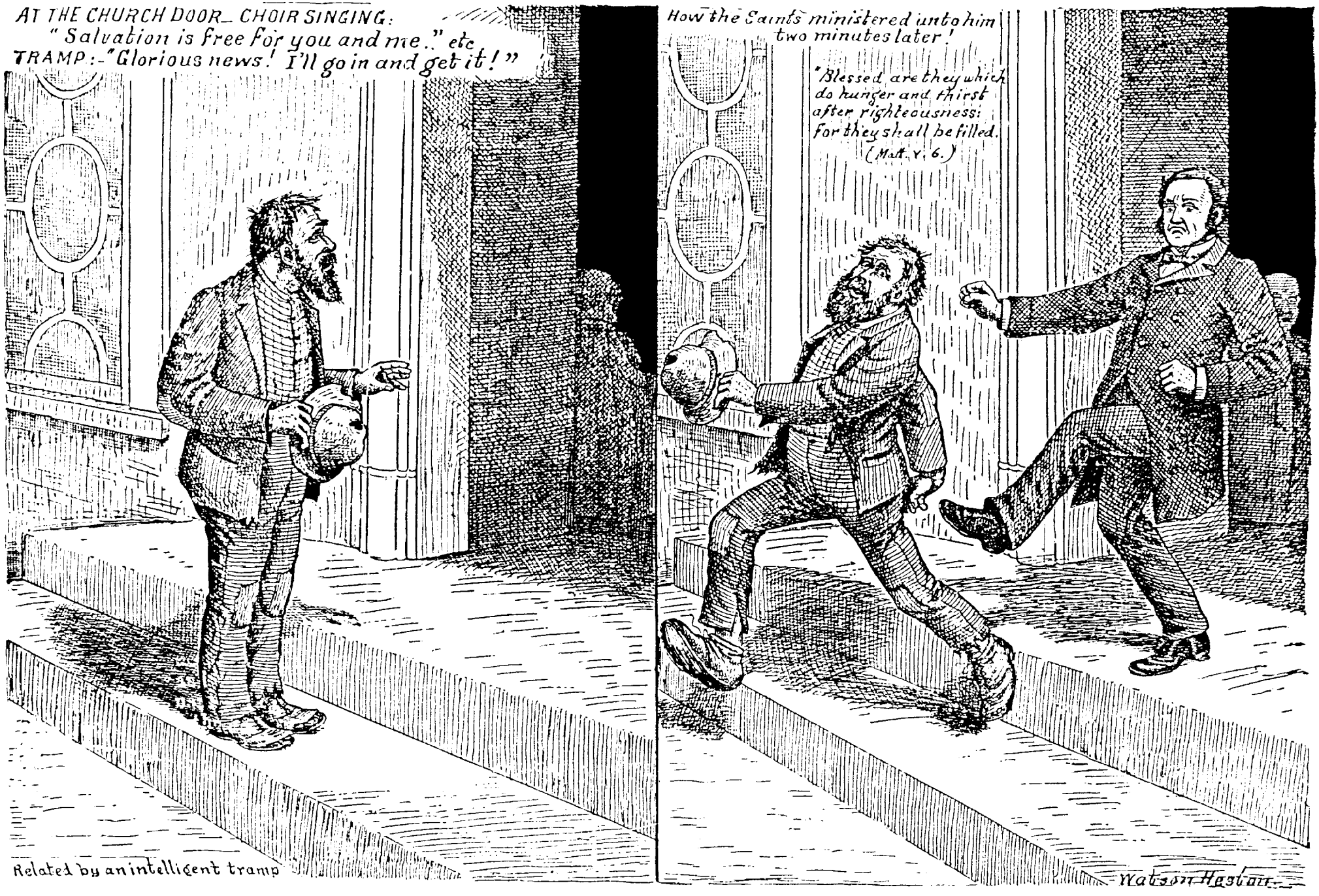
THE TAXED HOMES OF THE POOR AND THE UNTAXED HOUSES OF SUPERSTITION.



THE GOSPEL MILL—WHERE MOST OF THE GRIST GOES.



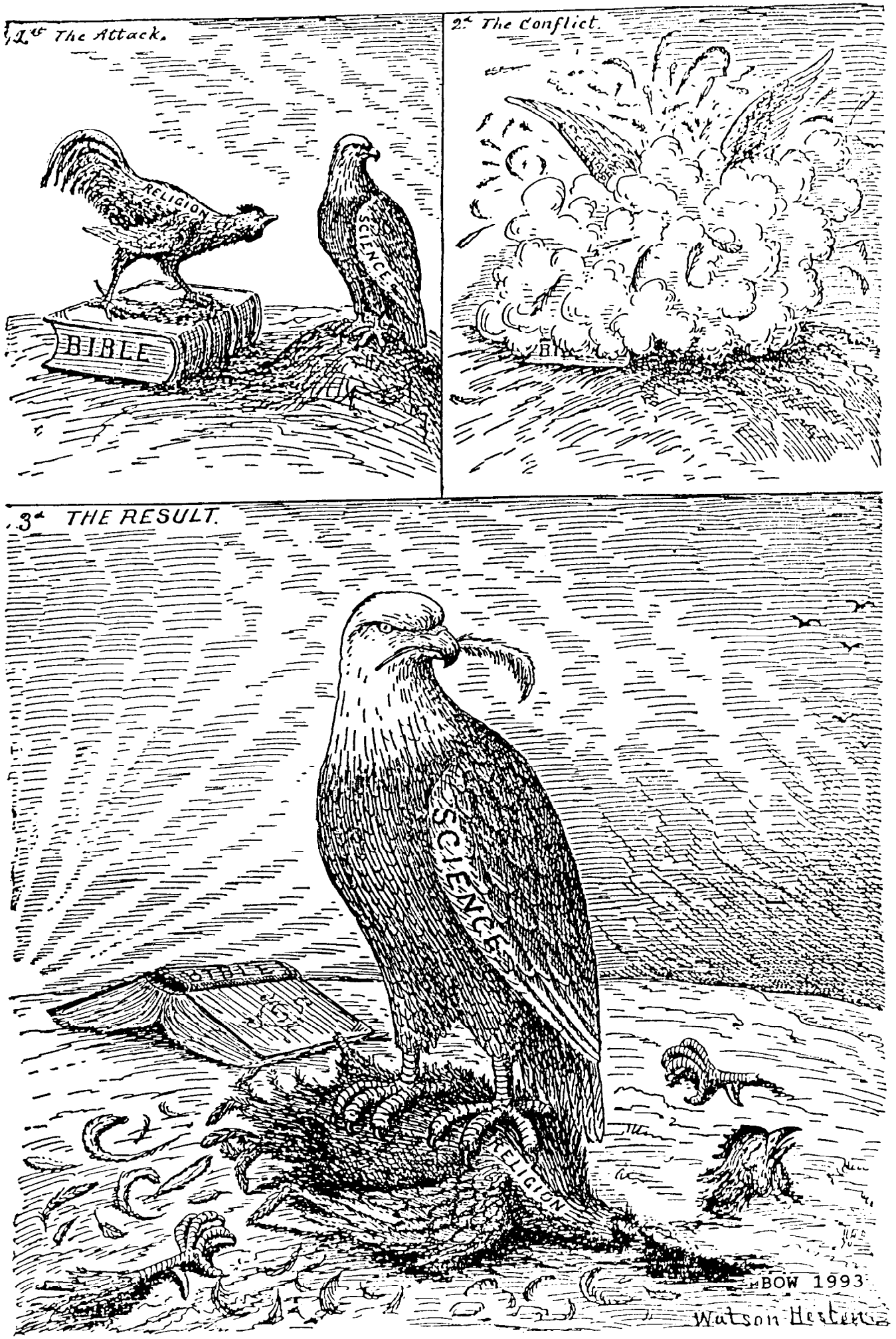
THE KIND OF RELIGION THE DEVIL SMILES AT.



PRETENSE AND PRACTICE; OR, HOW THE CHURCH HYPOCRITES LOVE THE POOR.



THE RISING TIDE OF SKEPTICISM.



CONFLICT BETWEEN RELIGION AND SCIENCE.

THESE PORTRAITS ARE WARRANTED TO BE AS RELIABLE AS ANY THE CHURCH CAN PRODUCE.



ADAM

The original pattern after the image of Javeh. A miserable coward who threw all the blame of the apple difficulty on his wife.



NOAH.

The first drunkard on record. Cursed one of his boys because he accidently saw his shameless debauchery.



ABRAHAM.

Tried to murder his son. Denied his wife Debauched his hired girl and turns her and his illegitimate child out in the wilderness.



LOT.

Got so hilarious over his escape from Sodom and loss of his wife, that he got blind drunk and piously assisted his own daughters in their incestuous depravity.



JACOB.

Polygamist. Defrauds his brother, swindles his father-in-law, and is criminally intimate with his servant girls, like unto his Grand father Abraham, only more so.



MOSES.

Murderer. Confidence man. Originator of the infamous law against witches. Orders the slaughter of innocent women and children, but saves all young girls for immoral purposes.



JOSHUA.

A cold blooded butcher with no more mercy in his nature than an APACHE INDIAN!



DAVID.

Man after Gods own heart. Polygamist, Adulterer. Wife stealer, Murderer of Uriah. Exterminates helpless noncombatants, and owing to his unbridled lust is afflicted with a nameless disease. — See Psalms XXXVIII. 5-7.



SOLOMON.

Reputed to be very wise, but whose wisdom was chiefly expended in hunting wives and concubines. A man notoriously licentious, and who became a tyrant and an idolater in his old age



ELISHA.

A man of God who was so sensitive about his personal appearance that he caused forty two innocent children to be mangled because they made remarks about his bald head.

(Watson Heston)

A FEW OF THE GOOD OLD PATRIARCHS.



THE SALVATION ARMY ON THE WARPATH.



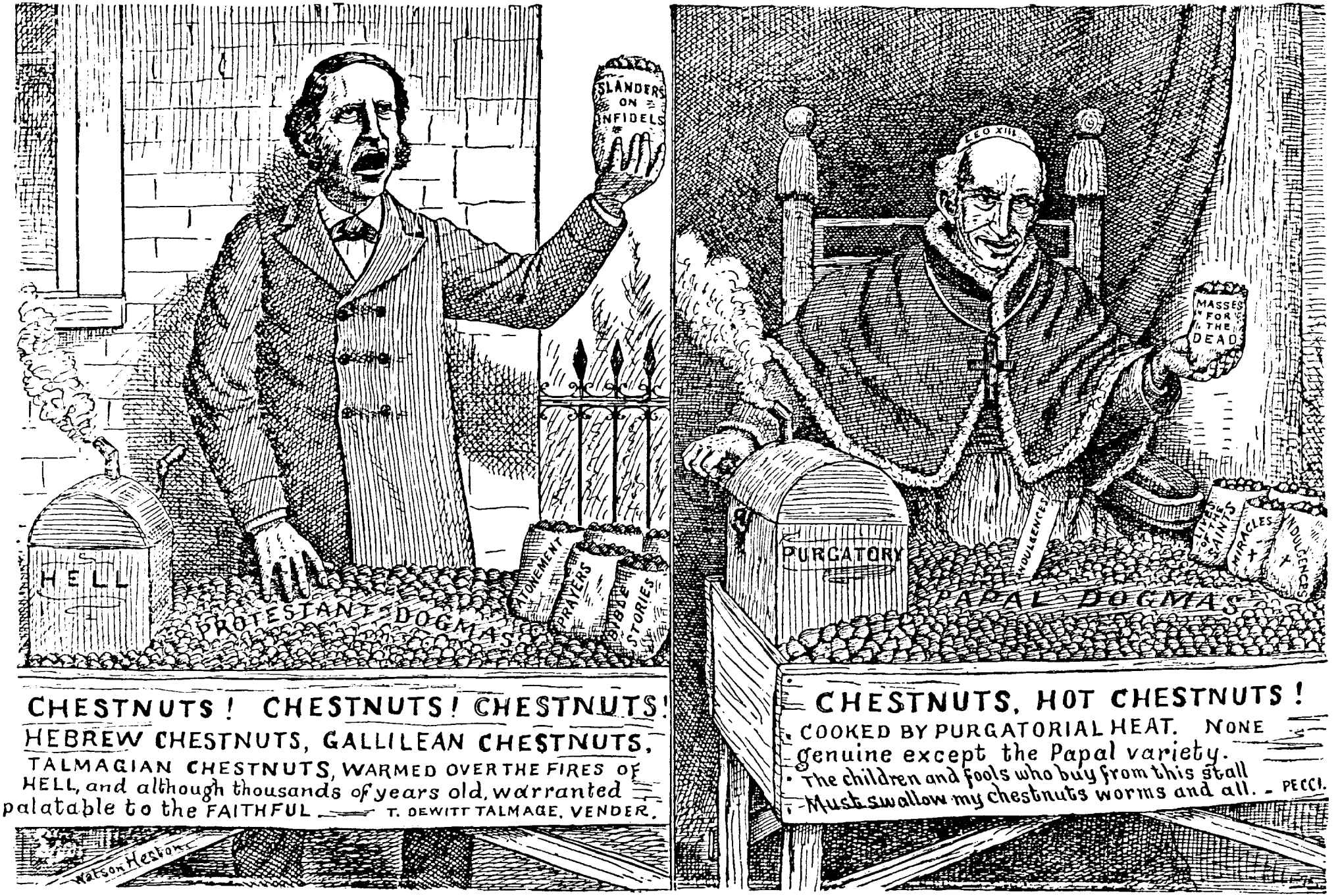
TROUBLE AT THE GATE—THE MISTAKE OF ST. PETER.



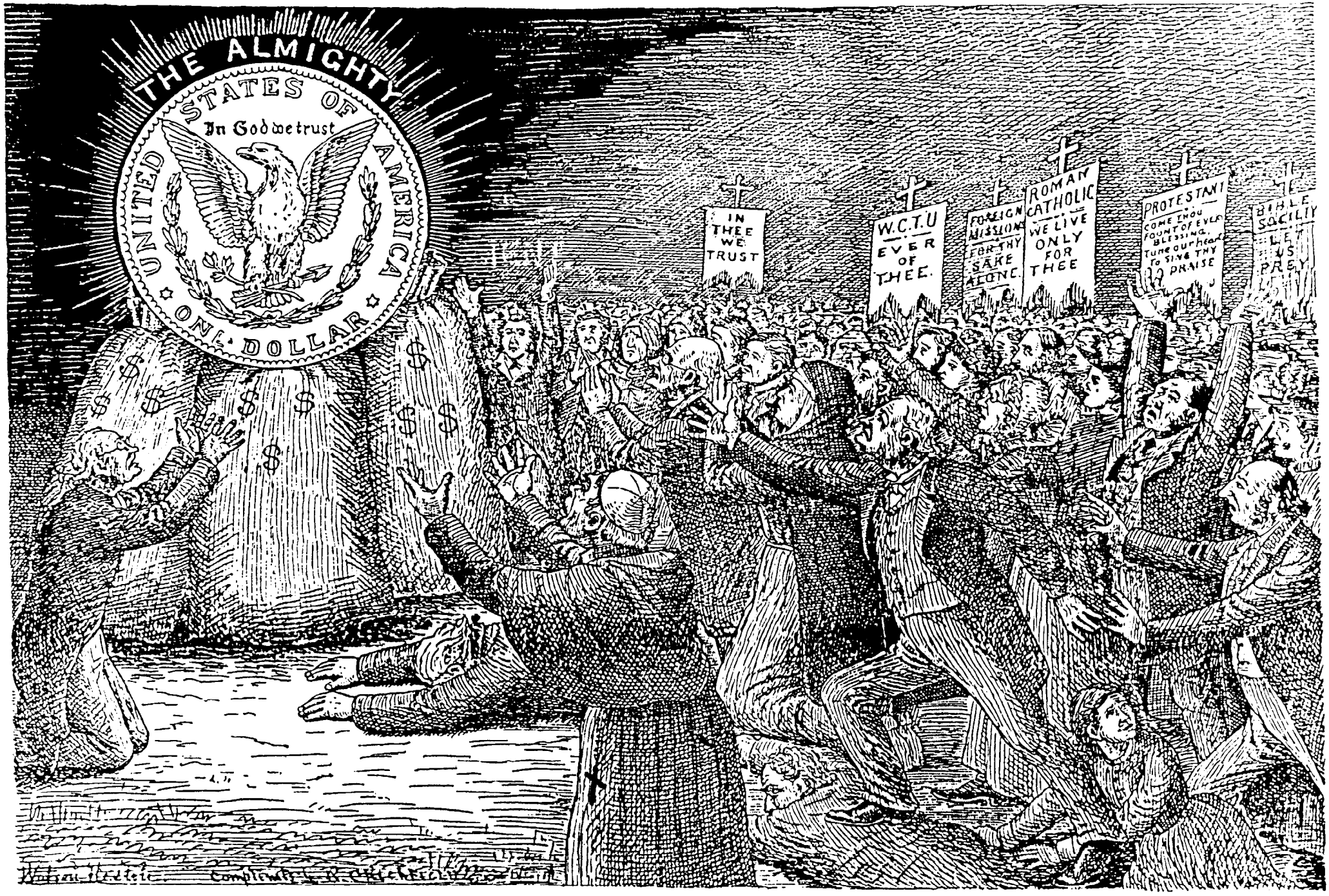
THE CLERGY'S IDEA OF LIBERTY, I. E., LIBERTY FOR THE CLERGY ONLY.



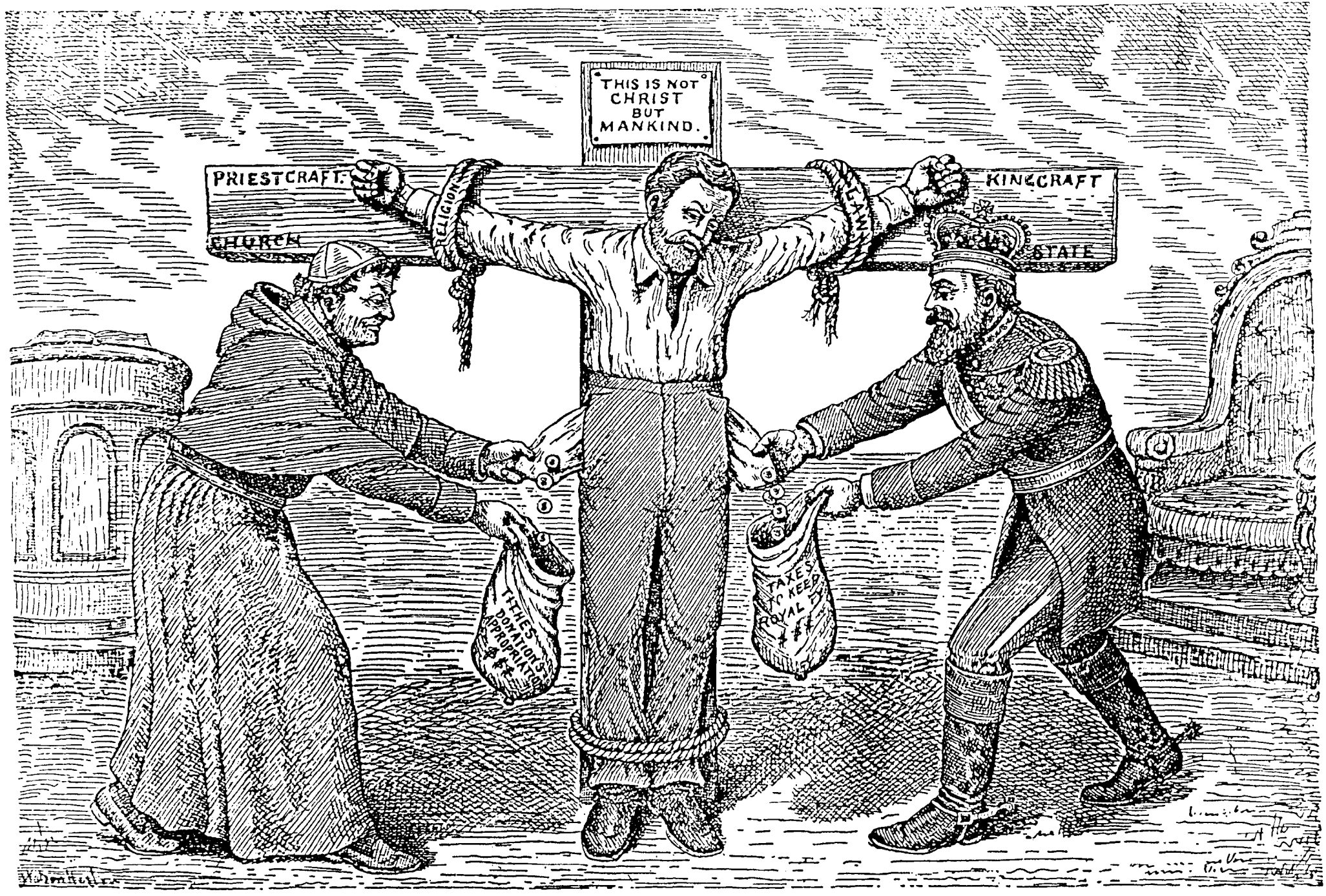
THE PARSON'S DREAM.



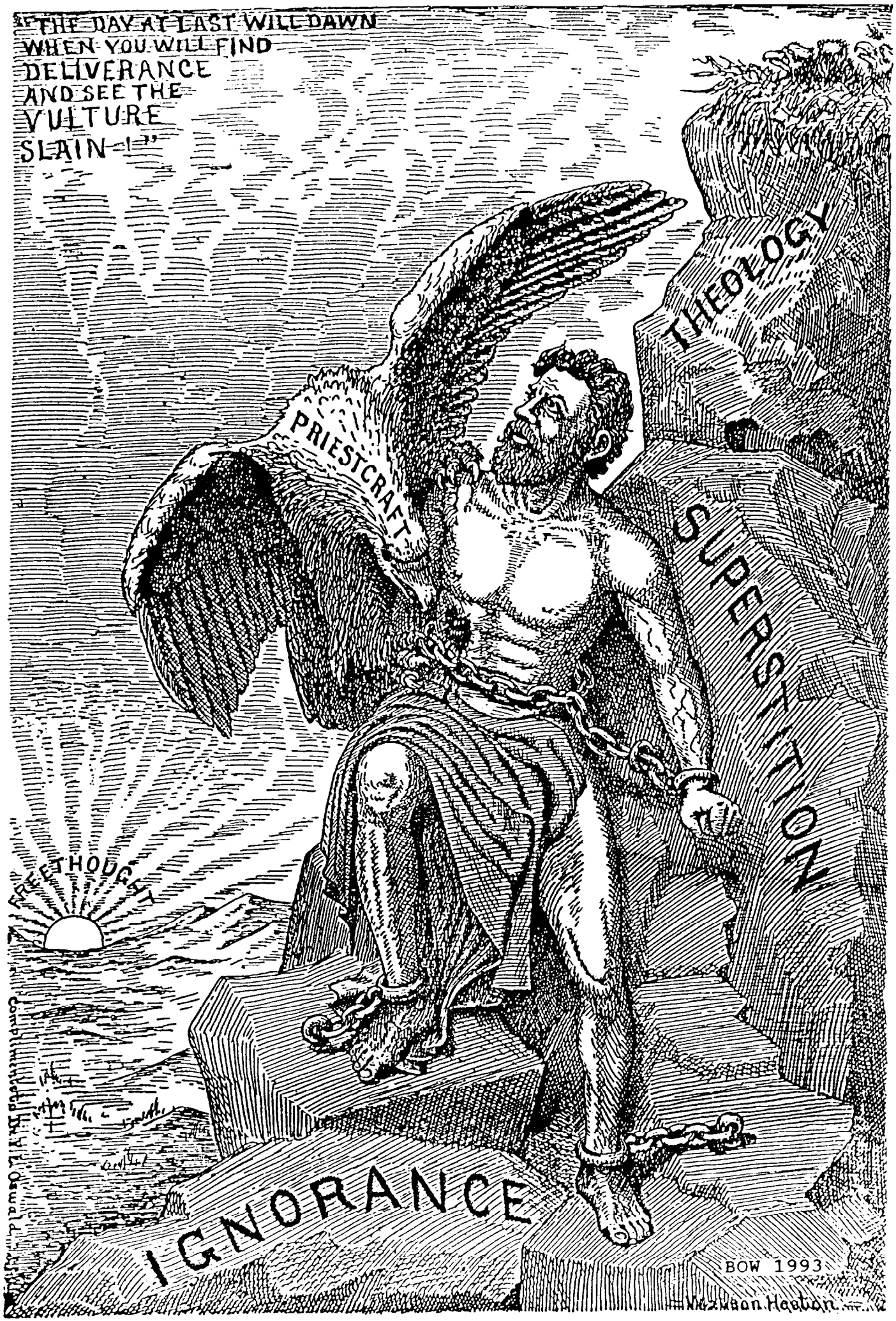
RIVAL VENDERS OF STALE CHESTNUTS.



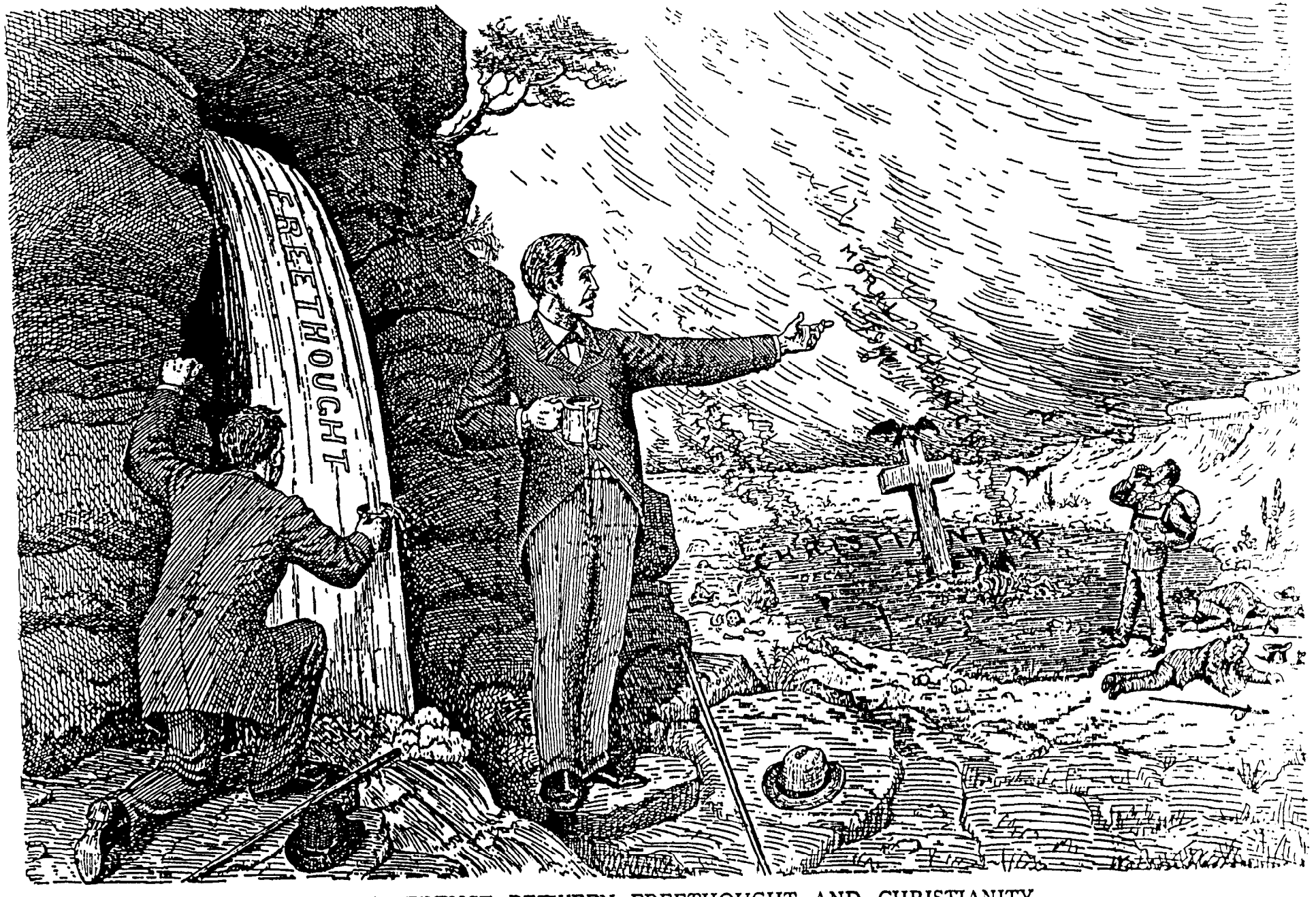
THE CHIEF OBJECT OF CHRISTIAN WORSHIP.



HOW MANKIND IS CRUCIFIED BETWEEN TWO THIEVES.



THE DAWN OF DELIVERANCE.



THE DIFFERENCE BETWEEN FREETHOUGHT AND CHRISTIANITY.