

man is inspired just because his followers say so? Are we to suffer throughout eternity because we think if any prophesy ever came true that it was made to come true by interested parties or that the guesser made a good guess? O, my friends let us withdraw our support from these errors and support institutions of modern thought. Let us teach the children something more elevating than the fear of a vindictive god who will send bears to destroy those who are naughty, and the older children some better motive for doing right than the fear of an awful hell or the promise of great reward.

Dr. Cooper says: "If the people do not keep the clergy under control they will bring the people into abject slavery. In every nation upon earth they have done so; what should change their character here?"

There are but a few thinking people who believe this superstitious religion and if disbelievers would withdraw their support, the old rotten structure would fall of its own weight, but thousands of dollars are given for effect; many are slaves to fashion; others give for praise, some through fear, and others because they go to church and think it no more than right to pay for their entertainment: so the church at home is supported and the poor heathen way over in the dark continent is taught to believe or be damned, but if the poor heathen believes all the contradictory doctrines taught by contending churches he is certainly foolish whether he is damned or not.

Liberty is what we want and as one of America's greatest orators says, "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. Without it there comes suffocation, degradation and death. Liberty is the condition of progress. Without liberty there remains only barbarism. Without liberty there can be no civilization.

Without freedom 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 love, no hatred, no justice, no progress. Take the word liberty from human speech and all the other words would become poor, withered, meaningless sounds; but with that word realized, with that

word understood, the world becomes a paradise."

Take courage friends of liberty, although every man who has dared to oppose this slavery of the mind has had his reputation blackened and his efforts ridiculed, yet there are many coming to the front ready, if need be, to sacrifice all for the love of truth. For ages we have been taught to stop our ears to everything tending to rob the priest or preacher of his revenue or power. We have been taught to shun the works of such men as Thomas Paine and we dare say that outside of the clergy that nine-tenths of his enemies never read his works or know of his patriotic devotion to his country and to the cause of truth.

In speaking of this noble hero a preacher, not long since, thundered from his pulpit words to this effect: "His carcass was not fit to be buried in a christian land and so his rotten, stinking bones were dropped into the sea;" but we say unto you that Thos. Paine's noble words and works will live and be loved and respected long after the rotten theology of certain preachers has been buried deep in the sea of oblivion.

Kind reader, do not misunderstand us. We condemn no one for his mistakes, and have none but the kindest of feelings toward all men. We all make mistakes and in our judgment there is no greater mistake than vindictive condemnation, be it found in man or in the gods. What is needed is more love for all mankind and to this end let us investigate, and fear not to give our honest opinions on these questions which affects us all, and we may be sure that the dark clouds of error will disappear, the bright, beautiful sun of truth will finally shed its life-giving rays over the whole earth, and the world will be free from the deadly hate which comes from stupid superstition and ignorance.

JESUS OF NAZARETH.

We need not cite the great number of discrepancies which exist between the statements of the four evangelists touching the story of Jesus, but they inevitably shake confidence in their accuracy and truthfulness. Matthew, in giving the genealogy of Jesus, and to show that he descended from David, mentions 27 persons through whom the descent came, beginning with Joseph. Luke in attempting the same thing, with the exception of the two ends of the line David and Joseph, gives an entirely different line of descent, and gives 42 names of forefathers, in place of 27. One or the other must be wrong and if Joseph was not the father of Jesus, both are utterly preposterous. In giving the genealogy of Jesus, that of Joseph, if not his father, can have no possible connection. Matthew mentions the destroying of all the infants in the coun-

try under two years of age. It was a remarkable and most cruel event, but the other three knew nothing of it, or if they did, did not deem it worthy of mention. The four writers do not agree as to the time when Jesus entered Jerusalem. They do not agree as to the crucifixion, as to the inscription that was placed upon the cross. They do not agree as to the place of his ascension.

H. D. B.

(TO BE CONTINUED.)

DREAMING.

Dreaming or incomplete sleep is an instance proving that the mind is not one separate faculty or power, for if it were so, it would be either all awake or asleep at the same time. Dreams are inconsistent, illogical, and as all the faculties become awakened and fully conscious, the dream which seemed real is correctly estimated. As the organs in

the base of the brain are sufficiently awake to act and produce their impressions, one may dream he is a murderer, or thief, or capable of committing almost any crime, and he is practically in a condition such as he would be in if his moral and intellectual faculties were so badly represented in the brain as to leave little but animal propensity and selfishness as the basis of his character; he would thus have a strong tendency to be a thief and a ruffian really. Sometimes in a dream one rises to an ecstasy of benevolence and kindness; his aspirations are angelic, for then that part of the brain is active through which those elements are manifested, and the selfish or sensual part of the nature is hushed in sleep; as an organist would say, a man is working with a peculiar set of stops drawn, or that the mind was working its upper register.—Heads and Faces.

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