



**For the Torch of Reason.
Humanity Discounts Divinity.**

Less of divinity, and more of humanity,
The people are needing today;
Less assiduity, which some call Christian-
ity,
Or godliness given by bray;
Less sovereignty, and more of urbanity,
And speakers with something to say;
More of senseanity, and less of insanity,
Which thinks to move mountains by
pray.

Don't saddle your evil upon the poor
devil,

He has enough sin of his own;
Don't glicke on a bevel, but keep your
head level,

Be upright, though standing alone;
It never will free us, believing in Jesus,
A God to himself can't atone;
Walled heaven would squeeze us, and
spasms would sieze us,
To monkey around a mad throne.

Less of verbosity, and more of philos-
ophy,

Let faith be consistent with facts;
Less of pomposity, and none of theos-
ophy,

Quit dreaming and do more good acts;
Less of posity, and more generosity,
Potatoes eat better than tracts;
Less animosity and godly monstrosity,
The gospel of good-will exacts.

Less seers in dark ages, and more
lighted sages,

No blind men conducting the blind;
Less true men in cages, and much better
wages

For workers with body or mind;
Less of Dwight Moody, Sam Jones and
his boody,

Leave Sankey and Murphy behind;
The city of Boston would not know it
lost one

If up the show went in the wind.
—JOHN P. GUILD.

Tyngsboro, Mass.

Religion and Crime.

The Atlanta Constitution quotes from Gen. Brinkerhoff of Ohio, who is an authority on the subject of prison and prison reform, to the effect that in this country crime is rising like a flood, and that, "unless we check this flood, society as at present organized must go under," that "our penal system is a failure, and our society is on the down grade, rushing either to anarchy or Caesarism."

While our Southern contemporary is inclined to a practical and not to the pessimistic view of the subject, believing that this country, although young, has the wisdom and strength to protect itself, and that the first step to be taken is to investigate our criminal laws and penal system and reform them, it asks: "Why does this state of things exist? Religion was never more active, and money was never more liberally spent for Christianizing the heathen. Education was never more generally distributed.

In fact, it was almost compulsory. Never in the history of the country was there such a strong temperance sentiment all over the land, from Maine to Texas. These influences—religion, education, and temperance—have always been regarded as active factors in the supression of crime; but what are we to say in the face of these statistics?"

Religion, primarily, emotion, a feeling of dependance, is powerless to restrain crime, except so far as it is enlightened, and is made to conform to the principles, and become suffused with the spirit of morality. Savages are religious. The most corrupt periods of history have been the most religious; that is, they have been periods in which the religious feelings were the most active, and religious observances the most intimately associated with public and private life. Speaking of the period that just preceded the advent of Christianity, Mommsen says, "A wager might be laid that the more lax any woman was, the more piously she worshipped Isis." The middle ages, per-eminently religious, were ages of ignorance, vice, and crime. Often, the most religious persons among us today—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Universal piety is, in the popular eye," Lange observes, "either genuine saint-ship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation." Schleiermacher says:

"Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature, and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world—variety not only thus to be accounted for, but apprehended as a necessity of human nature. Hence, also, the irrefragable plea for universal toleration, and the sin against God's ordinance, committed in every act of persecution of opinion."

Upon this, Dr. Willis, Spinoza's biographer, remarks:

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been gen-

erally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the body and blood of the Saviour by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The piety, the religion, displayed is a perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, per se, has no restraining influence upon the conduct of men is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it."

Religion, since it is included in human thought and feeling, certainly belongs to the domain of science; and this Schleiermacher, had he been less a theologian and more a man of science, would never have questioned. Religion is a fact of human nature, and can be studied in the individual and in the race. It must therefore belong to the province of science. The question whether religion has a "scientific basis" is a proper question only when it is asked in regard to any particular theories or conceptions of religion. The above quotations are made only to sustain the view that religion is not necessarily moral, and that it contributes to the restraint of crime only so far as it is purified and dominated by ethics. What is especially needed then at this time, indeed at all times, is that emphasis be put upon moral teachings and moral influences.

No education is worthy of the name that is not dominated by the principles and the spirit of ethics. Education as a mere accomplishment will not secure exemption from vice and crime. If proof of this were needed, we should have only to refer to the corruption of female children in London by men of wealth and social position, educated in the highest schools of learning.

Temperance, or what is commonly so called, is most important; but something more is needed to prevent crime. Spain is a temperate nation; yet her people delight in brutal sports, crimes of violence are common, and immorality prevails among the nobility, the clergy, and the masses.

What is needed is not a religious revival, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of society.

B. F. UNDERWOOD.

True Teachers of Mankind.

The men who felled the forests, cultivated the earth, spanned the rivers with bridges of steel, built railways and canals, the great ships, invented the locomotives and engines, supplying the countless wants of man; the men who invented the telegraphs and cables, and freighted the electric spark with thought and love; the men who invented the looms and spindles that clothe the world, the inventors of printing and the great presses that fill the earth with poetry, fiction, and fact, that save and keep all knowledge for children yet to be; the inventors of all the wonderful machines whose wheels and levers seem to think and deftly mould from wood and steel the things we use; the men who have explored the heavens and traced the orbits of the stars, who have read the story of the world in mountain range and billowed sea; the men who have lengthened life and conquered pain; the great philosophers and naturalists, who have filled the world with light; the great poets, whose thoughts have charmed the souls; the great painters and sculptors, who have made the canvas speak, the marble live; the great orators, who have swayed the world; the composers, who have given their souls to sound, the captains of industry, the producers, the soldiers who have battled for the right, the vast host of useful men—these are our Christs, our apostles, and our saints. The triumphs of science are our miracles. The books filled with the facts of nature are our sacred scriptures, and the force that is in every atom and in every star—in everything that lives and grows and thinks, that hopes and suffers—is the only possible god.—R. G. Ingersoll.