

Immortality.—A Symposium.

The Christians are always teaching about the immortality of the soul, and try to make us believe there is a heaven, where we will live after we are dead. I, as a Freethinker, much prefer to live as well as I can here, for to my mind immortality is nothing but a myth.

ETHEL BAILEY.

Portland, Ore.

The idea of a future existence as taught by the church is purely a bubble of the imagination floating in the darkness of superstition, but vanishing instantly in the light of science. It is simply a dream, a form of orthodox "soothing syrup", which the student of nature refuses to swallow.

JOHN McARDLE.

Council Bluffs, Ia.

Although death renders man invisible, that he still exists can be proved to many persons by their mental experience. We prove the existence of the invisible electric current by its action on any instrument suited to its mode of action. The existence of the spirit mind is proved in a similar manner by its action on the brain, the organ especially suited to its mode of action.

JOHN LEITCH.

Mazo Manie, Wis.

Question: Is there a conscious existence after death?

Answer: No one knows.

Another question: Is annihilation preferable to eternal life?

Answer: That depends upon circumstances. If we were sure of a happy hereafter for all mankind, future life would be something grand to contemplate; but when we are aware that the majority of believers in a future life believe also in happiness for a few and eternal torment for many, we become disgusted with such ideas and can honestly say, while we live let us try to do good and help our fellow man, and when we return to our common Mother we shall be satisfied with eternal rest.

HARRY T. SMITH.

Saxton, N. Y.

"How Souls Grow."—Souls grow in and through the imagination, and decay and vanish as people acquire courage and sense.

Souls grow by secretion, and decay by oxidation.

"No Future Life."—The dead are dead. The earth is the burying ground of vanished races. None have ever come to life. There has never been any proof offered of life after death. I don't like it and don't pretend to. The talk about "Mother Nature folding us to her loving bosom, cradling us in an everlasting sleep," is more tiresome to one who is alive than the saints' pretended rapture over the crowns and harps and the "song of Moses and the Lamb". Annihilation is nothing, and nothing is not preferable to anything.

D. PRIESTLEY.

Newberg, Ore.

The definition of "immortal" is eternal, everlasting and unchangeable. If this is true, in a state of immortality we could not be made any better nor any worse, any happier nor be punished. I do not believe that human beings possess any such thing as an immortal soul.

A. D. SANDERS.

Hebo, Ore.

One of the twin giant delusions. It implies eternal existence in the future of what began a short period ago. It implies absolute indestructibility by dynamite, starvation, poison, guillotine or cremation—absurdity. It implies invulnerability against wear, tear, age, decay, death and destruction—all conditions unknown in nature. It does not mean optional, but eternal compulsory existence—the boon of death forever denied us. It would make us undying raving maniacs!

OTTO WETTSTEIN.

Rochelle, Ill.

Genesis.

In the beginning man created the devils and the gods.

And his imaginations were without form and void, and darkness was on the face of his thoughts, and the spirit of fanaticism moved on the face of society.

And the priest said, Let there be delusion, and there was delusion.

And the priest called the darkness day, while the light he called night.

And the priest said, Let there be strife in the midst of the people, and let it divide them sect from sect. And it was so.

And the priest said, Let superstition and slavery bring forth vices after their kind, yielding seed after his kind.

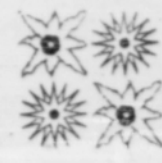
And the priest saw that it was good for him.

And the priest set two great darks—the priestcraft dark to rule the mind, and the kingcraft dark to rule the body. He made their funkies and parasites also.

And the priest made the persecutor after his kind, and the hypocrite after his kind, and all the creeping things that crawl upon the earth after their kind.—[Ex.]

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