

enable you to see a grander life within you than has yet revealed itself. The germ of greatness lives. It awaits an opportunity.

Symposium.

NO GOD.

Here's a purse. It's full of dollars. Some one says, "A lump of gold fills the purse," but does not prove it; everybody sees only dollars.

Here's nature. It's composed of soaring worlds, suns and systems. All astronomers corroborate this. Priests say, "God is everywhere," but do not prove it; neither does this god prove it himself. Nobody sees him. Who is right?

OTTO WETTSTEIN.

Rochelle, Ill.

If God was before all things, where was he? We only define the whereabouts of anything by some known object having location in our mind. God was not on earth, nor sun, nor star—they were not; nor by anything, for nothing was. Therefore, he was nowhere. He was not.

ISAAC A. POOL.

Chicago, Ill.

In regard to the question of the existence of a god, I would admire to have some of our Christian brothers answer at least two questions. According to their doctrine, God made everything, space and time included, of course. Now will some intellectual Christian please inform me where God was when he made space, and also his age when he made time?

GRACE E. GRUBER.

Brockton, Mass.

Material Laws Govern.

Mankind as a race will never get upon the broad road of progress leading toward that high state of civilization which philosophers and philanthropists dream of as being within the reasonable hope of the world till they learn to rely upon their own efforts. Prayers may be well enough in their place. If they do not interfere with real work they ought not to be an obstruction to progress. There may be a supreme being who answers prayers. But as I see human life and animal life, the natural laws that control the conditions and possibly the destiny of one, act with equal impartiality on the other. If it is natural for every wild animal to support itself by its own efforts, so also is it in accordance with the same law of nature that every human being should by personal effort contribute to his own support and spurn the idea of living upon the unrequited toil of others. Some great warrior once said that God is on the side of the greatest battalions. A commander in the early struggles in

this country told his soldiers to trust in God but keep their powder dry. So long as men sit in ignorance and despair praying to an unseen and unknown power to be made different, they will make slow progress. But let the world learn that human efforts along lines in accord with natural laws affords the only sure means of bringing the race out of a state of misery into one of happiness, and one of the first steps will have been taken towards reaching this much to be desired end.

Judging by the practices and the laws of most communities, men are justified in taking human life. It is permitted in individuals in self-defense and collectively both as punishment and for general protection. But how about taking life, or suppressing it, when the object is the improvement of the race? Men improve animals and plants by judicious selection and weeding out. Has mankind a right to use the same methods for the improvement of his own kind? The world is burdened now, not only with criminals, but by the unrestricted production of criminals.

On the authority of the secretary of the board of agriculture of this state there is a town in Connecticut valley where in its earliest days a family settled that produced one or more criminals. Descendants of that family are living there now. Little or no good blood has been introduced. Incestuous connections have added idiocy to in-born criminality. The family has been a constant source of expense to the community both on account of its paupers and its criminals. A useful citizen has never been bred in the family, and under the existing ideas concerning the rights of the individual there is no promise of better conditions ahead.

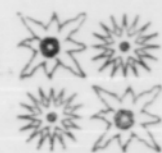
We make laws to prevent the pollution of streams of water passing through our lands. Popular sentiment approves the movement. What has the public to say of the right of an individual, or two individuals, to pollute the stream of life with poisons whose effects may be as lasting as the life of the human race? Well may one exclaim, "What greater responsibility was ever imposed upon man than to determine what kind of beings shall be permitted to live and increase, and what be destroyed!"— [A. W. Cheever, in New England Farmer.

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