

now we want Five Hundred Dollars. Get together, or write to each other, and see if we can raise that amount by January first. It is due then, and we want it. We will do all in our power to further the greatest cause on earth—the cause of Freethought. We are in a position where we can do more permanent good than all the Freethought lecturers and papers combined. This may seem like a big statement to some, but think of the hundreds and thousands of young, energetic, educated workers who will be sent out from this institution in the coming years. One lecturer or one paper can reach many, but the many Freethinking lecturers, editors and teachers, who go out from the Liberal University, will increase all this work in a geometrical ratio and will liberalize the world. We honestly believe that the building of the Liberal University is the greatest work of the closing days of the nineteenth century.

We must not follow the Christian plan and, for a few pieces of silver, allow our Savior of Science to be betrayed into the hands of the enemy. The Christians are frightened, coaxed and forced into supporting their institutions. We can only appeal to your reason. Is it not a reasonable thing that we, while we have life and strength, do all we can for the cause which we know will save humanity from its greatest curse? Let us hasten to the rescue!

Pertinent Paragraphs.

SELECTED BY D. PRIESTLEY.

Everybody knows the effect of continued intermarriages among persons related by consanguinity. The cognate blood, unenriched and unstimulated from other fountains, soon breeds weakness, disease and imbecility. Just so it is with a sect that shuts out truth because it was not embraced in the scheme of its founders. The ideas of such a sect have no alternative for their continued existence but to breed in and in, and this, by a psychological law as immutable as the physiological, soon begets a progeny of faith erroneous, absurd, imbecile and idiotic.—[Horace Mann.

It is not by shirking difficulties that we can remove them, nor by avoiding perplexing problems of life or speculation that we can solve them, nor by saying "Hush! hush!" to every rude questioner that the question can be answered and the asker silenced. Men cannot go on forever living upon half exploded shams, keeping obsolete laws with admittedly false preambles on our statute books, professing creeds only half credited and quite incredible, standing or sleeping on suspected or recognized volcanoes, erecting

both our dwellings and our temples on ice which the first dread rays of sunlight we know must melt away. We cannot always keep clouds and darkness round about us, and it is a miserable condition, alike for men and nations, to feel dependent upon being permanently able to enforce blindness and maintain silence; to live, as it were, on intellectual suffering—shivering under the uneasy semi-consciousness that all our delicate fabric of thought and hopes lie at the mercy of the first pertinacious questioner or rude logician.—[W. R. Greg.

What I never fully understood is the reverence which Professor Huxley expressed, and certainly deeply felt, for Jesus of Nazareth—whom he called "the greatest moral genius the world has seen"—though he himself regarded worship "for the most part of the silent sort" at "the

the silent sort at the altar of the Unknown and Unknowable". I cannot imagine any book which has diverted the human race so far from the true path of education as Professor Huxley traces it out in his "Lay Sermons", as the Bible; nor any life traced in the Bible which has had a tenth part the same effect in causing that wide departure from the study of what Professor Huxley calls "natural knowledge" as that of Jesus Christ. There never was a more dazzling, misleading, will-o'-the-wisp than the attitude of Jesus Christ toward God if the teaching of Professor Huxley's "Lay Sermons" is to be regarded as verifiable.—[Richard H. Hutton.

Religion vs. Rights.

The view which some good people take of their moral responsibility

I have placed a copy of the Sunday laws where he could not fail to see it; but the Sabbath following the store was opened as before. I have no ill feeling against the man. He is my neighbor, I would not injure him. But I do not think it is right or consistent for me as a Christian to allow him to injure the minds of his own children and mine."

The last sentence contains the kernel of the argument. The writer, being a Christian, feels that it would be wrong for him to allow the minds of the children and the morals of the community to be injured by non-Christian practices. Whether keeping open store on Sunday is an injury to any person or not, is purely a religious question; and he views it in the affirmative not because he is a man asserting the rights of created beings as such, but because he is a professor of religion. Because he has chosen to profess religion, other people are to be restricted in their actions by the law of the land. This is what his view, simply analyzed, amounts to.

But human liberties rest on no such narrow basis; they cannot thus be subjected to the human will. They rest upon the broad ground of the common inalienable rights shared by all mankind alike, irrespective of religious belief or variations of personal condition. And this is the only proper ground of civil legislation. Based upon narrower ground, as the believers in Sunday sacredness would have it, legislation can only invade the rights which it ought to protect. The field of religious belief is properly the field of moral suasion, and of that only.—[American Sentinel.

Catching a "Spirit".

An amusing scene occurred during the performance of a spiritualistic seance in Birmingham, when several gentlemen who doubted the genuineness of the performance, visited the establishment to investigate matters. The visitors were ushered into a darkened room. One of them placed his hand upon the table and quickly caught hold of the "spirit" when it touched his hand. It was found that the spirit was a young lady who had conducted the proceedings. A scene ensued, the visitors denouncing the "spirit" as an impostor and trickster, and one old lady who for some time had been endeavoring to ascertain the whereabouts of a missing will burst into tears when the discovery was made.—[Leeds Mercury.

Civilized people are becoming tired of their old rag dolls of Christian dogmas, and are sending them to the smaller children of heathen lands, who will play with them long after they are looked upon with contempt by the children of science.

Twenty Forerunners.

TO BUILD SECULAR HOME.

.....189..

On demand, we the undersigned promise to pay the Liberal University Company Five Hundred Dollars (\$500) for and in consideration of a good and sufficient warranty deed for one acre of the tract of land lying west of the Liberal University and the city of Silverton, Marion County, Oregon, known as Secular Home, and a written promise from said company that within ninety days after receipt of said Five Hundred Dollars [\$500] said company will commence the erection of a dwelling house on said acre, to cost not less than Four Hundred Dollars [\$400], said building to be built on such plans as the said parties may agree upon and to be finished within six months from date of beginning: Provided that not less than twenty reliable persons have signed this contract when said demand is made.

Signed.....PETER RAUCH.

Signed.....

If you wish to become one of the TWENTY FORERUNNERS, cut out or copy the above, sign it and forward with answers to the following:

Your Name.....
 Age..... Family.....
 Religious Belief.....

altar of the Unknown and Unknowable" as the ideal of the highest human worship. Of course I do not doubt that he made the allowances which every wise man must make for the immense chasm between the age of faith and the age of science. But why he should speak of Jesus Christ "as the realized ideal of almost perfect humanity", if Agnosticism be the nearest approach to truth that we have yet made, I can not understand. Surely "the realized ideal of almost perfect humanity" has done more to keep the human race from appreciating natural knowledge at the high rate at which Huxley valued it, than any other human being who ever lived. Nay, even Christ's pure and ideal morality was rooted deep in the life of the living God, and not at all like "worship for the most part of

ties in connection with the affairs of their neighbors, is well illustrated by the following, which appears in the correspondence column of the Defender. This journal is the organ of Sunday enforcement in New England, and has been sending out through that section extracts from the Sunday laws of the New England states; and in reply one recipient writes:

"I received your extracts from the Sunday laws. We have a grocer and provision dealer who persists in keeping open his store on the Sabbath. The day passes very rarely when he does not have from three to six customers, and often more. Some of the children from ten to fifteen years old. I have seen repeatedly come from the store with groceries or meat. Some times on returning from prayer meeting I have counted four or five young boys purchasing candy and cigars.