

culed by the clergy for his attempt to construct a telegraph.

Roger Bacon, who invented spectacles and improved the telescope, was accused of having "sold himself to the devil".

It is scarcely necessary to recall the persecutions of Copernicus, Bruno and Galileo, on account of their discoveries in astronomy.

At Eaton, in Shelley's time, "chemistry was a forbidden thing."

We read in the life of Locke that "there was a meeting of the heads of the houses of Oxford, where it was proposed to censure and discourage the reading of this essay [On the Human Understanding], and after various debates it was concluded that without any public censure each head of a house should endeavor to prevent its being read in his own college." (Spencer's Social Statics, p. 375.)

The clergy for years have ridiculed Darwinism, and scouted the philosophy of evolution, even after the best minds of Europe had accepted it. But after all their ridicule of Darwinism, when Darwin had passed away the great heart of England did not fail to show the esteem in which the people at large held him, but lovingly laid his remains to rest in Westminster abbey with the dust of her noblest dead.

"With respect to the last, the grandest of all human undertakings (that is the circumnavigation of the globe), it is to be remembered that Catholicism had irrevocably committed itself to the dogma of a flat earth, with the sky as a floor of heaven, and hell in the under world." (Draper's Conflict, p. 294.)

It is in the very nature of Christianity to persecute. It cannot live on terms of equality with anything on earth. It must rule. It must be supreme, and all institutions and all individuals must obey its mandates. It has in all its vocabulary no such word as liberty. Every knee must bow to it, every tongue confess its authority, every pocket pay it tithes. And so gigantic has been its power that obedience in every age has been almost universal. Millions have professed to obey the despot who have had no idea of what they were professing, and hence had not even so much as a dream of liberty. Poor man has been trampled in the dust, and sometimes used as food for cannon to satisfy the ambition of pope or king, and when not serviceable in that way, he was forced to worship God and serve the priests.

"Let every soul be subject unto the higher powers." (Rom. xiii. 1.) That is, the higher powers are the priests. The commandments of these higher powers are expressed in such words as "submit", "obey", "serve", "pay tithes", "believe", and to heed them is to lose the higher opportunities of manhood. — [Bell's Handbook of Freethought.

The Institution of Marriage.

Women have been the slaves of slaves; and in my judgment it took millions of ages for women to come from the condition of abject slavery up to the institution of marriage. Let me say right here that I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relation there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of those long-haired men and short-haired women who denounce the institution of marriage.

The grandest ambition that any man can possibly have is to so live and to so improve himself in mind and heart as to be worthy of the love of some splendid woman; and the grandest ambition of any girl is to make herself worthy of the love and adoration of some magnificent man. That is my idea. There is no success in life without love and marriage. You had better be the emperor of one loving and tender heart, and she the empress of yours, than to be king of the world. The man who has really won the love of one good woman in this world, I do not care if he dies in the ditch a beggar, his life has been a success.—[R. G. Ingersoll.

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