



## Science and Superstition.

**S**UPERSTITION, deeply rooted  
In the human heart and mind,  
Must by reason be refuted,  
Men should be no longer blind;  
They have been the slaves of error,  
Over-awed by wildest terror.

Mysteries have long deluded  
Millions of the human race,  
Fraud and falsehood long have brooded  
Over nature's radiant face;  
We must seek with firm reliance,  
In her breast the truth of science.

Science is the noblest teacher,  
Benefactress of mankind,  
Reason is her gifted preacher,  
Elevated and refined;  
Raising our best thoughts and feelings  
With beneficent revealings.

Let our spirits be aspiring  
With the ardent love of truth,  
Glorious purposes admiring,  
Glowing from our early youth;  
Superstition in due season  
Will give way to human reason.

—[Sel.]

## The Protestant Revolt.

BY FELIX L. OSWALD.

**T**HE analogies of mind and body are most strikingly exhibited in the development of physical and mental poison habits. At first, every poison is repulsive. Children abhor the very smell of alcohol. The first effect of tobacco is that of a nauseating drug. The disgusting taste of opium prevails through every disguise. Nature protests against the incipience of an insidious "second nature," and this protective instinct often saves where neither law nor science yields its aid. In the slum alleys of our great cities, and beset by daily temptations, the children of poverty and ignorance often preserve their physical purity by an innate repugnance to vice; and even in northern China there is a Vigilance Society, whose members, in defiance to law, pledge themselves to antagonize the abettors of the opium traffic and use all possible means to restrict an evil which they can not suppress. Gross vices do not achieve an easy conquest; the protests of a faithful conscience warns us again and again; but, if that protest is persistently disregarded, nature at last adapts herself to the abnormal condition, and the instinctive repugnance gives way to a morbid craving for the unnatural stimulus. Healthy food grows insipid. The toper becomes a slave to his drug; and, by educational influence, the baneful habit may develop into a hereditary or even a national vice.

In a similar way such moral poisons as hypocrisy, the miracle mania and pessimism have to overcome the resistance of every healthier instinct before they can en-

slave the mind of a whole nation. In southern Europe, the doctrines of the Galilean church have achieved this victory. Among the Caucasian races of the Mediterranean peninsula, millions of our fellow men have lost the normal instincts of their species and have come to enjoy the poison of anti-naturalism. The Greek and Roman monks vied in self-abasement, self mutilation and the voluntary sacrifice of their reason, as their forefathers vied in science and heroic games. Patriotism has withered under the influence of anti-natural dogmas. Unmanliness has ceased to be a reproach. Manly self-reliance and athletic sports have lost their charm. The prescription of the Jesuitical poison mongers have made a simple truth insipid; their victims have contracted a morbid craving for supernaturalism and love of cant for its own sake. The Celtic races, whose forefathers had become inured to the vicissitudes of anarchy and despotism, have accepted the yoke of the cross and reserved their protestantism for the struggles of the political arena. Their priests have maintained their influence by catering to their national prejudices.

But the Germanic races of northern Europe have never been really converted. Their forefathers were compelled to submit to the logic of superior force; but their acquiescence was that of the North China Vigilance Society—a latent protest. Their conqueror had to baptize them in their own blood, and they yielded only after all their able bodied men had literally been cut into pieces. In the winter of 772, the apostle of northern Germany crossed the Weser with an army of sixty thousand men and founded the bishoprics of Halberstadt, Minden and Paderborn; while the natives disputed every inch of the ground, and only retreated after the devastation of their villages had deprived them of the means of subsistence. Two years after, they rallied their forces, expelled their priests and chased them across the Rhine, when the return of Charlemagne compelled them once more to yield their homes to the spoiler and take refuge in the far north-east. Here they were attacked in 776, and repelled the invaders with such slaughter that the royal propagandist thought it wiser to confine his efforts to the Westphalian lowlands. New bishoprics were founded; and the remaining inhabitants shared the fate of the peas-

antry in the priest ridden Frankish crown lands, and were treated worse than brute beasts, till the menaces of the Spanish Moors called their oppressor across the Pyrenees. As soon as he was gone, all Saxony rose in a fierce insurrection. The hero Wittekind united the scattered tribes, and advanced as far as Osnabruck, but was soon confronted by all the forces of the Frankish empire; and, during the next seven years, a war of extermination turned his native land into a desert. When the insurgents had been driven into the furthest recesses of the Hartz mountains, the priests returned; and the "converted" Saxons tilled their land as duly baptized bondsmen till 792, when the intolerable despotism of their oppressor goaded them into a fresh rebellion. But the tactics of the iron clad Franks prevailed again, and the war now became a remorseless man hunt. The natives were waylaid at the ruins of their homesteads and at the river fords. Thousands of women and children were driven off into exile, and the male captives were slain like wolves. In Quedlinburg alone four thousand prisoners were beheaded in one day.

There was no gainsaying such arguments, and the next twenty generations of the Saxon yeomen acted on the principle that "Christian submission to the powers that be" may sometimes be the safest plan. But no other slaves have so loathed the chains they could not break. When famine and defeat began to thin the ranks of Prince Wittekind, the Franks erected large crosses as rallying places for "converts"; i.e., deserters, who wished to accept baptism and the bread of bondage. Zu Kreuze kriechen (crawling to cross) has ever since been the most contemptuous term in the German language. Pfaffenthum and pfaffisch (from Pfaffe, a Romish priest) have become the synonyms of obscurantism and Jesuitical intrigues. The heroes of the national ballads were not the whining saints of the Romish church, but men like Robin Hood or Ritter Siegfried and Tannhauser. The favorite political leaders were Free-thinkers, like Otto I., Frederic Barbarossa (as afterward Frederic the Great), or Goetz von Berlichingen, Ulric Hutten and George Frundsberg.—[The Secret of the East.]

Truth courts light; but error shuns and deprecates impartial inquiry.—[Morehouse.]

## Space.

BY GEORGE W. MOREHOUSE.

**I**F we would acquire a correct knowledge of any object it must be examined from more than one point of view. Close observation is required to study its structure, and a distant, general view to judge of its relative value. This principle holds good in the thorough investigation of any thing or any subject.

Watch the baby when he first begins to look around. He is a true scientist. He investigates and thinks at the same time, and his way is our way. He begins with no idea of distance, size, shape, or color. He does not know whether an object is within reach, or a rod, or a mile away. All must be learned. He patiently watches an object, especially those that move or are bright. If he can reach anything that attracts his attention, it is tested by touch and taste, and later by smell and sound. We are all growing and grown up children. If it is the truth we are seeking, their methods must remain through life our methods.

As with the individual, so with the human race, knowledge of the magnitude of space begins at zero and constantly widens during intellectual growth. The distance of objects in the room, the space in immediate reach, once learned cease to awe. Familiarity banishes fear. As development goes on the circle of the known becomes larger, and the awful unknown beyond correspondingly less in extent and influence. As the dread of the unknown weighs less and less heavily upon us, the known becomes more enjoyable. This is substantially true from start to finish in the race of life. At first we are helpless, relying upon the protecting care of others in ways we do not understand. Our first efforts to help ourselves are blunderingly made and we come to grief. As we learn by experience we become more self-reliant and begin to lose our fear. We are long in learning to walk erect. So in the dim past, the human race has struggled almost hopelessly to get upon its feet. However, the horizon is widening.

There are always some men, who, actuated by the love of truth for its own sake, are forever prospecting along the borders of the unknown. The opinion of one such pioneer as to the extent of space, should count for more than the notions of an army of men whose knowledge and experience is confined to their own township, county, state or planet. On such a subject men would not be expected to go to school to ants, whose travels have extended over only a few square rods, and whose powers of vision and intellect are correspondingly limited.

Continued on 5th page.