

American Secular Union separate from the Freethought Federation, and that it should be composed of delegates from the State Secular Unions.

Let each state organize at once and write to us, and we will gladly print the accounts and send copies of the papers containing them to prominent Secularists throughout our great country.

When enough states have organized to warrant it, we will call a national convention for the purpose of electing officers, hiring lecturers and devising ways and means of carrying on the CONSTRUCTIVE WORK OF SECULARISM.

We wish to warn those interested not to neglect placing their state organizations on an ethical basis. Let those who call it narrow, belong to the broader Freethought Federation, but let these state and national organizations be in perfect harmony, and be sure to keep out all elements that will not harmonize with Constructive Moral Secularism and our success will be certain.

We must not expect to accomplish all this in a short time. It is the work of earnest, honest workers, who know no defeat. Take hold, if you are of the right stuff, and if not, make yourself what you should be as soon as possible, and help us in this great work.

We must have state organizers and lecturers, who will place organizations in every place possible.

Each state organization must have its officers, whose business it is to attend to the business of the Unions and have no other work. Money has been squandered in the past.

Secularists, let us go at this work as we should, and it will be easier and we will accomplish a million times more.

Secular papers, please publish the idea and join in the work.

Space.

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Little value would attach to the belief of an animalcule to whom a pint of water is a world. Neither should the seeker for truth tie himself to the dead and comparatively ignorant past. The space required to contain the universe is immeasurably beyond the grasp of the primitive or infant mind.

It would be a most egotistical and presumptuous toad, that, on jumping against a tight fence, would assume that space in that direction ended there, and beyond the fence there could be absolutely nothing. Yet, such a conception would be nearly at par with the idea of space entertained by men who could believe the world to be flat and resting on foundations. Embarrassing questions arose as to what lay beyond the edge, or beneath the foundations.

While men believed that the earth was the fixed center around which sun, moon and stars revolved, and the amazing distance of the stars was as yet unsuspected, space in the cosmical sense, could be conceived of as having a boundary. The distance away might not be so very remote. Everything was very dark to the human toad. He was intellectually caged.

The discovery by Copernicus that the earth and the other planets revolved around the sun, a body much larger than the earth, and located at a vast distance therefrom, dissolved into nothingness the foundations, firmaments, crystal spheres, and all the metes and bounds of creation and space that had been so learnedly and laboriously dreamed out by the ancients.

The mathematical demonstration of the distances of the celestial bodies, and the discovery and application of the telescope set the world thinking. Old beliefs had to be patched up and revised.

The space limits required indefinite extension to take in the new additions of Copernicus, Kepler, Galileo and Newton. The stars, already being mapped and catalogued, began to be measured and weighed. The way was opening for the study of their nature. Certainty was taking the place of child-like guesses. Elaborate philosophical theories fell before the newly discovered scientific facts. It is ever thus.

Ideas of the extent of the space in which we exist were rapidly enlarged. The eyes had before seen without understanding. They were now opened in a new sense. They were not only opened, but their visual powers were greatly extended in every direction by the telescope. The new instrument gave distant vision,—a general panorama of the visible universe. The invention of the compound microscope gave close vision. Space too small to be seen by the unaided eye, or too distant for its reach, was dilligently searched. There began to be caught a glimmering of the overwhelming fact of the infinity of space.

The invention and perfecting of the achromatic refracting telescope followed, with the construction of large reflectors, with great light-collecting and space-penetrating powers. The bounds of the visible universe were extended many-fold. Still no limit was reached. With our latest telescopes, with greatly increased light-collecting power, the same story is told. The old boundary has disappeared, and forever. The philosopher who reasons that if an imaginary limit to space in any direction is asserted, it may legitimately be asked, what lies beyond? has been justified by the results of the growth of astronomical science. So to the philosopher and astronomer alike, space is without limit.

The opposite proposition is evidently not rationally thinkable, any more than the boundary line fence of the universe is optically visible.

Words fail to convey to our minds an adequate idea of even the imperfect comprehension we may have of the extent of infinite space. We use the words infinite, boundless, limitless, but to have them mean much to us it requires a strong mental effort, a long and wearisome journey on the swift wings of thought, straight outward into the immense known, and still onward into the vast realms of the unknown, universe. Let us think! —[The Wilderness of Worlds.

BOOK NOTICES.

The Blue Laws of Connecticut.

Taken from the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the general court of Connecticut, from the original records remaining in the office of the secretary of state; and also from Dr. Lewis' book on Sunday legislation; also an extract from the constitution, or civil compact, entered into and adopted by the towns of Windsor, Hartford and Wethersfield in 1638-9, as confirmed by the general court of Connecticut, and showing the Biblical basis of colonial legislation. Nine illustrations specially made for this volume. Special cover design in colors.

This is a quaint and interesting little work, and one very useful to Freethinkers. It shows the great gulf between the past and present and how far we have advanced beyond the ideas of our ancestors. It shows, too, what the God-in-the-constitution party are trying to get us back to. Everyone has heard of these laws and seen them quoted, but few know the facts as to them—what is real and what fabulous, and what basis the fabulous ones have. This book is interesting and useful, and will have a large sale. Price, paper covers, 25 cents. Send your orders early to The Truth-seeker Co., 28 Lafayette Place, New York, N. Y.

The Wilderness of Worlds.

A SECULAR AND UP-TO-DATE SCIENTIFIC WORK.

This book is a popular treatise on the "Evolution of Matter from Nebula to Man, and the Life Orbit of a Star."

The facts given by Mr. G. W. Morehouse are based on the latest discoveries of modern research; the authorities quoted include the most advanced thinkers and specialists in the various branches of scientific inquiry; the arguments used are as plain and clear as they are concise and convincing, and the entire volume is as interesting as it is instructive—as eloquent as it is profound. In his preface, the author says:

"I have in my mind a wilderness

of trees. Those near me are of gigantic size; in the distance they seem smaller and smaller, fading gradually until the utmost limit of vision is reached. Not a single clearing is to be seen. The ground is covered with seeds, many of which are beginning to vegetate. There are innumerable seedlings and young trees and mature trees; all stages, the living, the dying, the dead, and the prostrate, mouldering trunks—a fair, a wonderful, but a natural scene.

"I raise my eyes and look outward into space. I see the wilderness of worlds. The one on which I stand seems of immense size. The innumerable multitude beyond fade in the distance. I run to the telescope; my vision is extended a thousand fold; millions more come into view, and in the thousand times more distant circle of vision fade gradually until in the outer limits only glimpses can be caught of faint points of light. The worlds, too, are of all ages like the trees, and the great deep of space is strewn with their dust, and is pulsating with the potency of new births.

"How grand, complete and sublime are the works and workings of nature. We stand with bowed heads, entranced and speechless in the presence of the universe. Held in its all-embracing arms, we are of it—one and inseparable."

The Wilderness of Worlds is printed from large clear type, on fine paper, and is substantially bound in brown, silk ribbed cloth, with gilt top and specially designed side stamp. The engraved illustrations add interest and value to the text; and, to insure a large sale, the price has been placed at \$1.00 per copy. Peter Eckler, publisher, 35 Fulton St., N. Y.

Two Parables.

UNANIMITY.

An angry mob pelted an aged man with heavy stones, while their victim faced them with his shield, and defended himself mightily withal.

But one of meek and tender disposition passed by the way; and he wept in sympathy.

"Why do ye use him thus unfairly?" sobbed he. "What evil hath he done that ye maltreatest him so?"

"Peace!" cried the mob. "Knowest thou not he is a Rationalist?"

"What!" said the meek man, firing up. "Give me a stone! I'll e'en have at him myself!"

ENCOURAGEMENT.

A hoary sinner went to church. And the parson fixed him with his eye, and spoke of the loving kindness of God, and his great affection for sinners, and salvation at the eleventh hour, and so on, and so forth. Till the hoary sinner arose, at length, comforted and refreshed, and entered with a thankful heart upon next week's catalogue of sins.—[E. R. W., in Freethinker.