



## Strength and Courage.

BY CHARLOTTE PERKINS STETSON.

**I**T takes great strength to train  
To modern service your ancestral  
brain;  
To lift the weight of the unnumbered  
years  
Of dead men's habits, methods and ideas;  
To hold that back with one hand, and  
support  
With the other the weak steps of a new  
thought.

It takes great strength to bring your life  
up square  
With your accepted thought, and hold it  
there;  
Resisting the inertia that drags back  
From new attempts to the old habit's  
track.  
It is so easy to drift back, to sink;  
So hard to live abreast of what you  
think!

It takes strength to live where you be-  
long  
When other people think that you are  
wrong;  
People you love and who love you, and  
whose  
Approval is a pleasure you would choose.  
To bear this pressure and succeed at  
length  
In living your belief—well, it takes  
strength

And courage, too. But what does cour-  
age mean  
Save strength to help you face a pain  
foreseen?  
Courage to undertake this lifelong strain  
Of setting yours against your grandsire's  
brain;  
Dangerous risk of walking lone and free  
Out of the easy paths that used to be,

And the fierce pain of hurting those you  
love  
When love meets truth and truth must  
ride above.  
But the best courage that man has ever  
shown  
Is daring to cut loose and think alone.

## A Vision of Peace.

BY GEORGE W. MOREHOUSE.

**W**HAT superstition is to the  
ignorant, supernatural-  
ism is to the educated.  
Even in the cultivated fields of sci-  
ence insidious tares are yet found  
choking the wheat.

It is difficult for the mind to dis-  
tinguish between belief and knowl-  
edge. It is easy to close the eyes  
and seem to think, while at the  
same time we do not think a bit.  
Saying we understand is not un-  
derstanding. Let us study these  
deep subjects while we are physi-  
cally and mentally vigorous, and  
not wait for the semi-delirium aris-  
ing from the approach of death.  
Our best mental action while in  
health should be our guide.

We should banish from our  
minds as far as possible all bias  
arising from heredity or early train-  
ing. Let our judgment on these  
great questions be unwarped, and  
free from fear. Fear represses pro-  
gress. Set people free and they  
will develop because they are free.  
The responsibilities of freedom dis-  
cipline the judgment and lead to

wise conclusions. Boys never learn  
to swim until they gain access to  
the water. Liberty is the father of  
strong men. Free, brave and hon-  
est men will seek the truth for its  
own sake, and if without bias, suf-  
ficiently intelligent and broad mind-  
ed, will eschew all forms of super-  
naturalism. Study science, in  
books and nature, all your spare  
time, including Sundays, and the  
truth will make you free. Try it.

Those whose interests require that  
the people should be lulled to sleep  
are forever preaching contentment.  
They deprecate unrest, well know-  
ing that doubt and dissatisfaction  
with things as they are, are the  
mainsprings of progress. Content-  
ment would have retained the stage  
coach, as it has a still more worm  
eaten theology. Instead of de-  
pendence upon others and upon a  
dead and decaying past, a living,  
active self-reliance is the one thing  
needful.

There is yet great and imminent  
danger that the higher civilization  
that science has enabled us to en-  
ter upon, may be overthrown and  
lost to humanity for centuries to  
come, as was the case with the  
knowledge once centered at Alex-  
andria. It has been well said that  
"Eternal vigilance is the price of  
liberty." This is doubly true of re-  
ligious liberty, the slowest growth  
of all. It will never do to forget  
the cost of the moiety we enjoy. It  
is our duty to so do our part that  
our posterity may be saved from  
persecutions such as our ancestors  
passed through. The upward march  
of mankind, shackled with the  
chains of superstition, has left all  
along its trail, foot prints stained  
with blood. The monuments of  
progress have been broken instru-  
ments of torture and the extin-  
guished fires of fanaticism.

Science is sincere and tolerant.  
It has never persecuted. Its hands  
are unstained. Let them always  
remain so. It has suffered wrong  
in silence. To escape persecution  
and conflict, it has, with Galileo,  
often denied the truth. To escape  
ostracism and the numerous intol-  
erant aggressions of the church, it  
too often suppresses, and even de-  
nies the truth today. The common  
remark among confidential friends  
that "we know these things to be  
true, but it is best to keep still; it  
will not do to come out openly and  
let it be known," is the expression  
of a rule of conduct among a large  
and intelligent class. Reason is  
less aggressive than unguided emo-  
tion.

Religion is emotion without the

true knowledge of nature, and where  
it begins, science ends. There is a  
higher emotion, a higher poetry of  
science, that is safe, tolerant, pro-  
gressive and enduring. When this  
is reached, general efforts will be  
put forth, without fear or favor, to  
redeem mankind from the intem-  
perance of selfishness and supersti-  
tion.

To unlearn the teaching of cen-  
turies, emphasized with rack and  
torch, is a slow process. Bruno  
was burned after the discovery of  
America and the circumnavigation  
of the globe. We can remember  
when Tyndall incurred the displeas-  
ure of the church by his Belfast  
address, and a bishop at Buffalo  
warned his flock against Huxley,  
when he was an honored visitor at  
the meeting of the American Asso-  
ciation for the Advancement of Sci-  
ence. Tyndall and Huxley were  
not the ones who were harmed; and  
a monument to Bruno stands on  
the spot where he suffered martyr-  
dom.

The time is rapidly approaching  
when the opponents of supernat-  
uralism will show an unwavering  
and unbroken front. In this age  
of rising Science, so-called orthodox  
religion owes the world an apology  
for its existence. It should abate  
its arrogance and presumption, see  
itself as others see it, repent its past  
crimes and present sins, and volun-  
tarily come down out of the sad-  
dle.

Its heaven has vanished into  
thin air. Its hell has disappeared  
with the foundations of the earth,  
and will eventually freeze up with  
the planet. Its prayers and pre-  
tended miracles have never inter-  
rupted the course of the law of  
cause and effect. Its persecutions  
are recoiling upon itself. Its ev-  
ery position taken in opposition to  
Science has been to it a boomerang.  
It has weakened morality by the  
insecurity of the foundations it of-  
fered. It is being forced to revise  
its theory of charities to accord  
with the teaching of science. Its  
chronology and cosmogony are  
overthrown. The rib story and the  
fall of man have vanished with the  
deluge and the dispersion of lan-  
guages at Babel. Its emotional  
"experiences" are explained on  
physiological grounds. Its eternal  
life will hardly survive the death  
of the planet. Its ritual, baptism,  
trinity, symbols, immaculate con-  
ception, relics, etc., were no less  
significant to the Pagans than to it.  
Its kind of creative work has taken  
a rest. Its belief is not knowledge,  
nor works; and faith is credulity

without proof. Its deity is an in-  
visible and imaginary being, man  
made, modeled after a dead patri-  
arch, chief or king, is the mysteri-  
ous source of the "right" of kings to  
rule, and is waning with them.  
Science killed the devil. Science  
investigates, and the people think.  
Old creeds follow the flint flakes.  
People are counting the cost and  
will demand the best.

It sums up that the whole theo-  
logical structure is an artificial  
fabric, built on sand, in the infan-  
cy of the race, and today is a  
crumbling ruin. Intelligent theo-  
logians are thinking of what can be  
saved from the tumbling pile. The  
ruins of ancient temples still show,  
cut in stone, the images of the gods  
they symbolized. In time all dei-  
ties will crumble to dust, whether  
carved in stone or impressed in the  
gray matter of the brain.

When the happy time shall come  
when men cease their efforts to ap-  
pease the wrath of gods and dem-  
ons, they will turn vast treasures of  
time, energy, love and money to  
the practical work of making life  
more useful and enjoyable. The  
cost to mankind of those relics of  
barbarism—superstition, intem-  
perance, greed and war—would insure  
a life of comfort and reasonable  
leisure for every man, woman and  
child. All these evils will be grad-  
ually done away with as man comes  
to fully realize his place in nature,  
and learns to make the most of it.  
THE HOPE OF THE FUTURE RESTS  
WITH SCIENCE.—[The Wilderness of  
Worlds.

## The Issue.

**T**HE author of the valuable  
work entitled *The Clergy a  
Source of Danger to the Re-  
public*, W. F. Jamieson, says:  
"Christianity is not only foreign,  
but antagonistic to American liber-  
ty. Either Christianity or a peo-  
ple's free government must fall.  
Which shall it be? Let liberty be  
overthrown in America, and where  
would it dare to raise its head?"

Will Christians persist in the  
folly and madness of defying those  
in whose minds have been inculcated  
a fervent longing for liberty, an in-  
tense consciousness of right, a thor-  
ough belief in political and religious  
equality, an ardent love of justice  
and an undying conviction of the  
(ultimate) triumph of truth?

As Mr. T. B. Wakeman has said:  
"The question will have to be tried  
out, which is the real government  
of the people—the republic or the  
church?"

Will this great republic survive  
the contest?

The issue is the life of the nation!  
—[Faith and Fact.