



### Stand Up For Freedom.

**S**TAND up! Stand up for freedom,  
Ye soldiers of Freethought;  
Raise high the noble banner,  
'Neath which our fathers fought.  
From victory unto victory—  
The people we will lead,  
Till every wrong is righted  
And Justice reigns indeed.

Stand up! Stand up for freedom  
Against the fierce array  
Of Ignorance and Bigotry,  
Which strive the truth to slay.  
No frowning gods fill us with awe,  
Our minds are free as air;  
The terrors of the Christian law  
For freedom's cause we dare.

Stand up! Stand up for freedom,  
Till we remove the stain  
Of the blood of noble martyrs,  
Whom Bigotry has slain;  
Till kings and priests shall lose the power  
Our leaders to consign  
To scaffold or to dungeon tower,  
Or dark Siberian mine.

Stand up! Stand up for freedom,  
'Tis the noblest cause to serve;  
The music of our onward march  
Our arms and arms shall nerve!  
To raise Truth's spotless banner,  
And keep it still unfurled—  
Emblazoned with the hallowed names  
Of the saviours of the world.

Stand up! Stand up for freedom,  
We know our cause is just;  
And clothed in Reason's armor,  
We smile at every thrust  
Which Falsehood aims against the life  
Of our humanity;  
And onward press thro' all the strife,  
Till all mankind are free.

[Secular Songs.]

For the Torch of Reason.

### What Shall the Verdict Be?

BY CHARLES KENT TENNEY.

**H**IS head and his hairs were white, like wool, and white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as of the sound of many waters; and he held in his right hand seven stars; and out of his mouth went a sharp, two-edged sword; and his countenance was as the sun shineth in his strength." Rev. 1:12-16.

This is God's description of his personal appearance as revealed through John. Of such a strange personal appearance, is it surprising that he should feel embarrassed, and to prevent criticism by unfeeling infidels have issued his second commandment: "Thou shalt not make unto thee any graven image, of any likeness of anything that is in heaven"; and for violation of this injunction, "I, thy Lord God, visit the iniquity of the fathers upon the children, even unto the third and fourth generations of those that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

This is the word picture of the Christian God as revealed by him-

self; the God who made the heavens and earth, and all that is above and beneath it, in six days, and rested on the seventh. This is the Christian ruler of the universe; the personal director of all things which happen therein; the great, good and beneficent father who keeps an accurate account of all our thoughts and actions in the most minute detail, and which is to be brought out for inspection on the last day.

"This may or may not be true," says the agnostic. "I do not know." "Nothing else would seem sufficient upon which to base a code of ethics or morality." "The logical consequence of disbelief would be suicide." "I have no faith, whatever, in the Christian God. The claim is absurd, repugnant to reason, impossible, yet there may be such a supernatural person; I don't know."

As well said by Brother Wettstein, in your issue of April 6th, there is no middle ground between the personal God and materialism, between spooks and natural order; no purgatory or twenty-minutes-for-refreshments stop between the supernatural and the natural. Either the universe is ruled and governed in a perfectly natural way, or by legerdemain. There may be, as suggested by Brother Wettstein, some devil, or God, hidden behind the moon, or Neptune, or some other remote star, who is directing all the work of an ever-active and limitless universe, or may be concealed in heaven, which is divinely described in Revelations as a city "whose foundations are garnished with all manner of precious stones"; a perfect cube, 1658 miles in every direction, "with a jasper wall around it 262 feet high." (This is the first instance where a wall was ever built around all sides of a cube, and it is really too bad our astronomers have not yet located this remarkably-shaped heavenly body.) But is there any rational reason for believing any such thing when it is certain that matter acting on matter will produce the exact result which exists? Why shut our eyes to facts and accept an irrational and childish theory?

The materialist contends that he knows with certainty that conditions are the result of natural order. He knows it from the facts which are within his knowledge, and which are within the knowledge of every one who will seek and examine them with unprejudiced care. He knows it, because every

other theory is foolish. He will not find them, however, if there remains within him a lingering fear that there may be a gentleman with cloven feet and a three-tined fork to forever torture him if he investigates and thinks.

Man was not made in the garden of Eden, but is the slow, gradual result of matter acting on matter, an evolution from the original protoplasm; and it, too, was the result of matter acting on matter under the then existing conditions. He knows the earth, sun, moon and stars were not made in six days, but were born and have gone through their infancy and youth, and will go through their middle and old age and will at last cease to be as such. The telescope reveals these objects in all stages of development. Why, then, should there be a man with white, woolen, sheep-like head and hairs and brass feet, or any other kind of a make-up, to do that in an unnatural way which can be done in a perfectly natural and orderly way?

Man's egotism and conceit has ever stood in the way of his advancement. The universe was not made for him; he is but an incident of creation and conditions, a mere parasite upon the earth's surface. He has no more to do with it than so much matter belonging to it. It is a very long time since he existed as a monkey, but the time is as yesterday to the time which elapsed between the monkey and the protoplasm. Man was not created by the slight-of-hand performance of a man with a sharp, two-edged sword in his mouth, but is the result of matter acting on matter through infinite time. It is many millions of years from the gill-breathing animal with a tail to the fully developed man and beautiful woman. Man and woman and all life were not created by magic, neither was the earth or planets, or limitless numbers of planetary systems. All are orderly and natural creations. Magic has no place in nature. In view of advanced knowledge, it almost seems childless to adhere, in any degree, to the supernatural theory. The Santa Claus superstition is, perhaps, well enough for children, but not for grown people.

That ethics and morality rest upon the foundation of any particular belief, and especially a belief in the supernatural, is mere nonsense. They are the product of evolution; they exist, in a greater or less degree, in all animal life.

They find their origin in the care of the parent for its young. Their advances are slow, but upward; and their highest state of development is found in our highest civilization. Our standard of morality today is a thousand per cent higher than during the dark ages, although our belief in the supernatural is a thousand per cent less.

No one has yet committed suicide because he could not swallow enough superstition. Our insane asylums are full of those who have taken too large a dose. Fear of the supernatural must go; it has controlled man's actions far too long. Unprejudiced thought will prevail.

Madison, Wisconsin.

### Opinions.

BY HORACE SEAVER.

**I**N no case can man be justly rewarded or punished for his opinions; they originate not in the will, but in the understanding. They are involuntary, and not criminal. When the mind perceives a sufficient reason or cause for believing a proposition, it is evident it must believe it; it would be absurd to say one had seen a sufficient reason for believing a statement and could not believe it. On the other hand, when the mind perceives a reason or cause for believing a proposition untrue, the mind must believe it untrue because it has seen a sufficient reason for it.

The truth of these observations is evident from the absurdity that would follow the contrary supposition, which would be to admit that the mind was capable of perceiving a proposition to be false, while at the same time it concluded it to be true; or of disbelieving what it had reason to believe. Here it is evident that belief of any kind, or unbelief of any kind, does not imply moral guilt. We must believe what our judgment tells us is true, disbelieve what our judgment tells us is untrue, and doubt what our judgment has not perceived sufficient reason for believing to be either true or false.

There is no crime without a breach of some moral law. But here there is no breach of any moral law, but the fulfilment of an imperious law of nature, which impels us to disbelieve what we do not see reason for believing.—[Occasional Thoughts.]