

us, and it was an expedition much more to my liking. We went by boat from the wharf at Battery Park and were soon landed at Bedloe's Island, where a company of Uncle Samuel's boys in blue were going through all sorts of antics at the base of the statue. At first I thought they were worshipping the "old girl" as Chinese and Indians worship their gods, but Frank knew better and told me they were only going through a calisthenic drill. We found the way into the pedestal and climbed, and climbed and climbed. Finally we came to a place where we could look out, and we were only at the top of the pedestal upon which old Liberty stands. We realized what a piece of work the statue really is, and after a little rest we climbed again. We went round and round the spiral stairway and finally arrived in Liberty's head, where we had another chance to look out. We stood in the old girl's eyebrows, stuck our heads out under the crown and looked down on her beautiful features. Her six-foot nose and two-foot mouth, with other features in proportion, are very beautiful to gaze upon. We were not allowed to ascend to the torch in her hand. People used to climb to that high ascent, but now it is considered dangerous. The view of the rivers and cities below are splendid from that height, and I shall never regret the physical exertion I used in climbing. We arrived at the bottom without accident, and after we had viewed the statue from all sides, the boat arrived and took us back to the city.

**An Explanation Explained.**

EDITOR TORCH OF REASON:

The paragraph in the Torch of May 4th, conveying the information that I refused to print Mr. Geer's reply to Steiner, does me something of an injustice, unintentional, of course, on your part. Kindly say this in your paper: That Mr. Steiner's criticism of the so-called university was as to the consistency of principle of Secularists asking for what is practically a sectarian appropriation of public money, while at the same time condemning similar importunity in the churches; that Mr. Geer's so-called reply was a personal attack upon Mr. Steiner, wholly irrelevant and very much out of place; that in refusing to print this attack I said to Mr. Geer that any defense of his solicitation of the legislature for money would be printed. I might have added, but refrained from a desire to keep peace in the family, that I think such action requires considerable and very ingenious defense. Adding that the Truthseeker is not open to personalities on any subject, I have the honor to remain,

Yours very truly,  
E. M. MACDONALD.

The above letter explains itself, but the whole matter needs more

explanation from me. Steiner, in the first place, not only criticized the application for money from the legislature, but said there was no use for a Liberal University. The Truthseeker gave the item some importance, and I decided to show up some of Steiner's inconsistencies and let the people know something of his ways and character. When I wrote the article I didn't suppose it would be printed, but it was a relief to write it and I sent it on to be refused. Since coming east and visiting the Liberals, I find that Steiner is too insignificant to be noticed and am glad the article did not appear. Steiner doesn't deserve that much attention. The practicability of a Liberal University has been shown and will continue to be shown, and Steiner himself has acknowledged it. The "consistency" of applying for state aid has been argued in the Torch of Reason, pro and con, long enough, and the articles by Wettstein and Tenney are conclusive enough to satisfy all who are willing to be satisfied. My reply to Steiner was not "wholly irrelevant and much out of place." It is what the man needs, if he needs anything at all; or, in fact, it is what the people need to know about this (mis)representative of Liberalism. But I find that the majority know it anyway, so my article would be superfluous.

Yours for Truth and Justice,  
PEARL W. GEER.  
East Orange, New Jersey.

The fashion notes of the London Critic include this item: "I was informed on the best authority the other day that it was now 'the smart thing' to be religious. 'A year or two ago,' my informant, a most modish lady, assured me, 'we had to be Agnostic and all that sort of thing—to pretend to know something about Renan and Huxley; but now an orthodox attitude is necessary at all 'good houses,' you know. I assure you a serious attitude will be 'the thing' this season. There will be quite a run on the bishops and clergy generally. Some of the prettiest women are trying to look like St. Cecilias; others are 'making up' like Botticelli's 'Virgins.'" There can be no doubt that among the people who make style an object, religion is more a matter of fashion than of belief. The best friend of Freethought will hope that it can never become sufficiently fashionable to be reckoned the "smart thing." When it gets to that point it will be no longer Freethought, but another religion.—[Truthseeker.]

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