

prosperous, is loved by his family and neighbors, and lives for what there is in this life. His kind wife sympathizes with him in the Secular work, and is president of the women's club in the neighborhood. Miss Nellie proposes to devote her life to improving the condition of woman and all mankind, and has decided that to Secularize and Liberalize the world is the proper way. There is a bright future before the young lady, and the Secular cause will hear from her. Mr. Van Ness is enthusiastic in the cause of the Liberal University, and I am pleased to announce him as one of its supporters.

For the Torch of Reason.

Sunday Evening, June 18, 1899.

BY MRS. M. M. TURNER.

About 7 p. m. one can be alone on the Steel Pier at Atlantic City, N. J., and almost half a mile at sea on its far end. The sun at its farthest declination north giving rosy hues and pearly lights to the hours that in a few months will be plunged into the darkness of night. A realizing sense of the grandeur of things grows upon one as the ocean reaches to the soft purple, rose-topped band that unites ocean and sky, whilst in the sky, summer, sun-stained clouds shed a pink light on the water. The near uncolored waves, motion without progress, are dark but for their own luminosity, the luminosity of deep water.

Lingering, the color and the light die out, giving place to the stars, leading the gazer's thoughts on to regions so vast and sublime, that belief grows into conviction that the universe had no beginning and will have no end; making the belief in a personal god of limited form, of human passions and emotion, as the creator of the boundless, limitless universe, seem gross materialism.

Every Sunday evening there is a concert in the pavilion on the shore end of the pier. From contemplating Nature, and communion with her, I came to listen to the music rendered by the Hungarian band. The first piece, a native tune, startled me, and grew into my thoughts with strange meaning. The first strain seemed a wild demand for peace, for a surcease of strife and the bitter struggle of life—a claim to the right of happiness. Then came a low murmur as of prayer, seemingly from the heart of humanity, pleading that tears and blood might be done away with. A stirring change came over the music; it swelled into bolder, freer, more joyous strains, as though this heart of humanity had roused itself; had recognized that it must free itself from ignorance and superstition, and must no longer depend on some arbitrary, capricious

power outside of nature, but that it must appeal to Nature, and by love of, and obedience to the changeless and uniform laws of the universe, redeem itself, binding all human hearts in love by these laws. It is well! It is well! sounded the closing notes; and from the furthest distance the mind could reach seemed to come the response: It is well! It is well! It is well!

For the Torch of Reason.

Corrections.

BY JOHN P. GUILD.

In Henry M. Taber's chapter on "Intolerance", reprinted from his "Faith or Fact", in the June 8th Torch, I notice one blunder as to the facts. He says that Abner Kneeland was imprisoned "for differing from the orthodox on the question of universalism". The facts were, he was imprisoned by the Universalists themselves, the prosecutor and condemning judges being of that faith, the minority for acquittal being orthodox Congregationalists, on the charge of publishing "Atheism" in saying, "The difference between the Universalists and me is, they believe in a god, which I do not", the comma being an error of his printer, as he showed in court.

In the same issue I find "A Biblical Puzzle", which I will proceed to undo, as the Bible is puzzling enough, in all conscience, without misreading any of it. Terah is said to have begat "Abram", because that was Abram's name when he was born. We should not speak of what Admiral Dewey and General Washington did when boys, for then they had no titles.

Again, when Joshua speaks of Terah and Abraham being taken from "the other side of the flood", the Noachian deluge is not intended, as they are given as born a long time thereafter, but the river Jordan, of course. But I will leave another puzzle unsolved, namely: Where was Methuselah during Noah's flood, as he died two years thereafter?

In a later issue is an article about angels, which declares that no male angels are ever mentioned, nor represented by artists. That is a common misstatement, made, I suppose, because all the angels are photographed in Mother-Hubbard costume. There is the angel "Uriel", "Michael the arch-angel", "the angel of the bottomless pit", who was the prince of the angels before the rebellion in heaven, the "three men" angels, evidently, who appeared to Adraham to warn him about Sodom's fate. Peter at the gate of a house was believed to be an angel at first sight.

What function sex plays in heaven is a mystery.

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Dr. J. H. Greer, the author, is a practicing physician in Chicago, is Professor of Genito-Urinary Diseases in the College of Medicine and Surgery, Physician-in-Chief to the Harvard Medical Institute, and has written many works of value to the profession and public.

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