

ture in every practical way. This advice had been taken before it was given, for of the thousands of Liberals, Positivists and Humanitarians in every civilized country, no effective permanent organization has ever been attained. For all practical purposes such people are a rope of sand. This explains how it is that although there is on the average a great advance of Liberal and humane sentiments, and although the popular sympathy is largely with them, yet education, woman and social customs are abandoned to the control of priests and theological influences. Thus the most precious influences of Humanity in this world are generally left to the control of those who are not, or ought not to be, "of this world" at all. Until union gives practical life to the new influences it will remain true that "the dead walk" while "the living dream."

The difficulty is, as Strauss suggests, to unite in any society that shall not seem trivial, if not impertinent, when it speaks in the name of Science and Humanity, or as their representative. Yet there can be no doubt that the main desire of all Liberals—that is, of all who are emancipated from theology—is to attain the object so grandly assumed by Comte in the opening part of his "Catechism," where he says:

"In the name of the past and future, the servants of Humanity—both its philosophical and practical servants—come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments—moral, intellectual, material."

It may be a long time before this object shall be realized, and it may be a very different organization from that which Comte designed.

But if one Freethought society can be and be useful, there seems no reason why similar societies should not be organized wherever similar conditions and similar sentiments may be found. The day of small things must not be despised. Organization must come in some form, and only those who try can succeed. When one man out of every eleven in the Roman empire was a Christian, the empire was converted. The tendencies of our time give to small minorities in the right an influence far beyond their numbers as soon as they learn to combine their efforts.

Let none then despair! The new faith is the religion of hope. As sure as the laws of nature and of man is it, that the future will belong to her—"the religion of reasoning faith, of instructed hope and enlightened love." So sure, therefore, should each ask and give by union the strength that will bring the future nearer—that future which cheered the last days of the gifted Harriet Martineau, when she

said: "The world as it is grows somewhat dim before my eyes, but the world that is to be looks brighter every day!"

**Good Words About War.**

Such are the following, spoken by a fearless English statesman, Mr. John Morley, in a speech at Manchester, England, relating to the anticipated war with the Transvaal:

"The sword won't help you. I ask myself very often whether the man with the sword blundering in and slashing at the knots that statesmen ought to have untied, is not responsible for half the worst catastrophes in the political history of Europe. You may carry fire and sword into the midst of peace and industry, but such a war of the strongest government in the world against this weak little republic, and the strongest government in the world with untold wealth and inexhaustible resources, will bring you no glory. It will bring you no profit, but mischief will be wrought. You may make thousands of women widows and thousands of children fatherless. It will be wrong. You may add a new province to your empire. It will still be wrong. You may give greater buoyancy to the South African Stock and Share Market. You may create South African booms. You may send the price of Mr. Rhodes' chartered up to a point beyond the dream of avarice. Yes, even then it will be wrong."

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character. Here are to be found its true interests, its chief strength, its real power.—[Martin Luther.

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